



Maintaining Religious Harmony Through Collaboration Strategies

Zainul Abas

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia.

Email: zainul.abas@staff.uinsaid.ac.id

Abdul Ghofur

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia.

Email: abdul.ghofur@iain-surakarta.ac.id

Abstract

Religious harmony is threatened by anti-tolerance groups. Therefore, religious communities and local governments continue to strive to build religious harmony. However, collaboration between them is still sporadic and incidental. The relationship between these institutions has not been running in a systemic and sustainable manner. This article aims to describe and analyze the efforts of the Forum for Religious Harmony (FKUB) to maintain religious harmony in Solo Raya, Indonesia, from 2015 to 2019. This study concludes that creating systemic and sustainable collaboration between religious institutions and government agencies is very important to intensify and maximize efforts to build and maintain religious harmony. Systematic and sustainable collaboration requires cooperation between these institutions. Thus, all fields will run normally and productively. This research contributes to developing a theory of conflict resolution in multi-religious societies. In addition, this research is also useful in developing problem solving strategies, especially related to inter-religious conflicts and concern for religious harmony in the future.

Keywords: Religious Harmony, FKUB, Collaboration, Multi-Religious.

Abstrak

Kerukunan beragama terancam oleh kelompok anti-toleransi. Oleh karena itu, umat beragama dan pemerintah daerah terus berusaha membangun kerukunan hidup beragama. Namun, kolaborasi di antara mereka masih sporadis dan insidental. Hubungan antara lembaga-lembaga ini belum berjalan secara sistemik dan berkelanjutan. Artikel ini bertujuan untuk mendeskripsikan dan menganalisis upaya-upaya Forum Kerukunan Umat

Beragama (FKUB) untuk menjaga kerukunan umat beragama di Solo Raya, Indonesia, dari tahun 2015 hingga 2019. Studi ini menyimpulkan bahwa menciptakan kolaborasi yang sistemik dan berkelanjutan antara lembaga keagamaan dan lembaga pemerintah sangat penting untuk mengintensifkan dan memaksimalkan upaya membangun dan memelihara kerukunan umat beragama. Kolaborasi yang sistematis dan berkelanjutan membutuhkan kerja sama antar lembaga tersebut. Dengan demikian, semua bidang akan berjalan normal dan produktif. Penelitian ini memberikan kontribusi untuk mengembangkan teori resolusi konflik dalam masyarakat multi-agama. Selain itu, penelitian ini juga bermanfaat dalam menyusun strategi penyelesaian masalah khususnya terkait konflik antarumat beragama dan kepedulian terhadap kerukunan umat beragama di masa mendatang.

Kata Kunci: Kerukunan Umat Beragama, FKUB, Kolaborasi, Multi-Agama.

Introduction

Religious harmony is a condition that is expected by the state to carry out development programs and social services for diverse lives. Religious people need a harmonious life to carry out their daily lives. A harmonious life also eliminates worries.¹ Maintaining religious pluralism, harmony, and communal peace in society is necessary to accept and accommodate all communities and diversity of religious groups, cultures, and norms.² All religions teach their followers to create a harmonious life. Achieving a harmonious life requires a cooperative attitude towards followers of different religions—that is what we do in Islam.³ A harmonious life is a prerequisite for society to carry out social activities such as economy, education, politics, socio-culture, etc. Situations of conflict or quarrel will inhibit the ongoing of various areas of life. The non-harmonious condition is caused by the complexity of life that occurs in everyday life.⁴

In Indonesia, especially in the Greater Solo region, there is still a

¹ Ahmed S. Abdelhafiz et al., “What Egyptians Think. Knowledge, Attitude, and Opinions of Egyptian Patients towards Biobanking Issues,” *BMC Medical Ethics* 20, no. 1 (2019): 1–10.

² Mohammad Agus Yusoff and Athambawa Sarjoon, “Post-War Religious Violence, Counter-State Response and Religious Harmony in Sri Lanka,” *Journal of Educational and Social Research* 9, no. 3 (2019): 211–223.

³ Issa Khan et al., “A Critical Appraisal of Interreligious Dialogue in Islam,” *Sage Open* 10, no. 4 (2020).

⁴ Sri Sumarni and Abdulaziz K. Kalupae, “Preserving the Values of Cultural Negotiation through Social Learning: ‘Two Religion Community Life’ Case Study in Phattalung, Southeast Thailand,” *HTS Teologiese Studies / Theological Studies* 76, no. 1 (2020): 1–12.

threat to religious harmony from intolerant groups. In 2020, for example, physical violence still occurred against individuals or groups of adherents of particular religious schools in the Surakarta region. Likewise, the issue of establishing a place of worship for certain religious people also still arises, for example, in Sukoharjo. In addition, caring for religious harmony is still constrained by the relationship between religious institutions and the government that is less intensive and unsustainable—the relationship between the two runs sporadically and incidentally only when there are problems with religious people.

A harmonious life requires efforts to take care of it or care for it. Caring for a harmonious religious life cannot be done only by the leaders of religious institutions alone or by government institutions only. In the atmosphere of plural religious life in our country, harmony is a condition that must be created together.⁵ Religious harmony can take place nicely with the protection of religious freedom. Harmony can take place under four conditions: 1) the absence of political domination by one religious group; 2) there is a commitment to equal access to all state wars regardless of religious identity; 3) recognition of religious freedom; 4) There is a commitment to protect religious freedom as part of the good of society.⁶ Caring for harmony is essential for religious people to develop a better life.⁷ Caring for religious harmony requires collaboration from various components of the nation, especially between leaders of religious institutions and leaders of government institutions. The partnership between the leaders provides peace of mind in the community to carry out social, economic, and educational activities, including family life. Religious institutions offer social and physical space for religious people for family life.⁸

In addition, efforts to care for religious harmony continue to be carried out by religious institutions and government agencies in the Greater Solo region. These efforts are strategies to prevent intolerant actions and, at the same time, to create religious harmony. Therefore, research on efforts to

⁵ Deni Miharja and M. Mulyana, “Peran FKUB Dalam Menyelesaikan Konflik Keagamaan Di Jawa Barat,” *Religious: Jurnal Studi Agama-agama dan Lintas Budaya* 3, no. 2 (2019): 120–132.

⁶ Jaelyn L. Neo, “Regulating Pluralism: Laws on Religious Harmony and Possibilities for Robust Pluralism in Singapore,” *Review of Faith and International Affairs* 18, no. 3 (2020): 1–15, <https://doi.org/10.1080/15570274.2020.1795414>.

⁷ Iman Permana, Paula Ormandy, and Anya Ahmed, “Maintaining Harmony: How Religion and Culture Are Interwoven in Managing Daily Diabetes Self-Care,” *Journal of Religion and Health* 58, no. 4 (2019): 1415–1428, <https://doi.org/10.1007/s10943-019-00819-5>.

⁸ Anja Steinbach, “The Relationship Between Religion and Intergenerational Solidarity in Eastern and Western Germany,” *Journal of Family Issues* 41, no. 1 (2020): 109–130.

care for religious harmony conducted by religious leaders is essential. Religious leaders play an important role in building religious harmony in Indonesia. In addition to preventing things that lead to interfaith tensions and conflicts, religious leaders in Indonesia also voiced support for solving humanitarian problems in Indonesia, especially in creating a harmonious religious life in collaboration with neighbors, friends, and adherents of the religion, eradicating poverty, provide better education, reduce unemployment, and promote gender equality and defend human rights.⁹ This research aims to describe and analyze the strategies of religious leaders from the Religious Harmony Forum (FKUB) to maintain religious harmony in Solo Raya.

Research Method

This research was a qualitative descriptive study. This research described and analyzed the strategies of religious leaders from the Religious Harmony Forum to maintain religious harmony in Solo Raya. FKUB Solo Raya divided 7 locations, namely Surakarta City, Sukoharjo Regency, Klaten Regency, Boyolali Regency, Sragen Regency, Karanganyar Regency, and Wonogiri Regency, in caring for religious harmony. The author observed various activities carried out by FKUB in the community. The activities observed include dialogue events, interfaith leaders, events of FKUB and local governments, police, religious ministries, and other parties. The author also interviewed the leaders of FKUB to provide the necessary information using snowball sampling techniques. The key informants are the heads of FKUB Solo Raya. In addition, the researcher uses document data to supplement the data obtained through observations and interviews. The document data is taken from the statistics book of each district/city and documents owned by FKUB.

The validity of this study's data was obtained through the triangulation technique through source triangulation. According to Cresswell, the validity of data using triangulation takes different sources of information, examines the evidence from that source, and compiles truths that strengthen each other.¹⁰ Furthermore, the analysis uses interactive

⁹ Zaenal Muttaqin, "Farid Esack's Qur'anic Hermeneutics Of Pluralism For Interreligious Cooperation In Indonesia," *Indonesian Journal of Islamic Literature and Muslim Society* 5, no. 1 (2020): 53–66.

¹⁰ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: SAGE Publications India Pvt. Ltd., 2014).

analysis through data condensation, data display, and conclusion drawing/verification¹¹.

The Religious Life and Religious Harmony Forum In Solo Raya

Solo Raya (Greater Solo) is located in Central Java, Indonesia. Solo Raya is the excess area of Surakarta Karesidenan, consisting of seven cities: Surakarta City, Sukoharjo Regency, Klaten Regency, Boyolali Regency, Karanganyar Regency, Sragen Regency, and Wonogiri Regency.¹² The Solo Raya map can be seen in Figure 1.



Figure 1: Map of Greater Solo Region (<https://id.wikipedia.org> and <https://id.quora.com>)

The number of religious people in Solo Raya is very diverse. The condition of the composition of the number of religious people is illustrated in Table 1.

Table 1: Composition of The Number of Believers in Solo Raya

City/ Regency	Islam	Protestant	Catholic	Hinduism	Buddhism	Confucian	Beliefs	Number
Surakarta	440.245 (78,29%)	79.442 (14,12%)	40.663 (7,23%)	383 (0,07%)	1.391 (0,25%)	122 (0,02%)	23 (0,004%)	562.269
Sukoharjo	836.761 (95,26%)	25.441 (2,89%)	15.078 (1,72%)	525 (0,06%)	569 (0,06%)			878.374
Klaten	1.396.725 (94,06%)	36.339 (2,45%)	45.165 (3,04%)	5.598 (0,38%)	332 (0,02%)	24 (0,002%)	623 (0,04%)	1.484.806
Boyolali	939.692 (97,29%)	11.113 (1,15%)	7.941 (0,82%)	3.371 (0,35%)	3.707 (0,38%)			965.824
Sragen	864.108 (97,62%)	11.001 (1,24%)	8.111 (0,92%)	1.639 (0,19%)	263 (0,029%)			885.122
Karangan yar	838.576 (95,92%)	20.648 (2,36%)	11.970 (1,37%)	2.620 (0,29%)	346 (0,039%)			874.160
Wonogiri	1.113.450 (97,42%)	14.145 (2,36%)	13.398 (1,17%)	63 (0,006%)	1.804 (0,16%)			1.142.860

¹¹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (California: Sage Publications, Inc., 2014).

¹² Muhammad As'ad, "The Dynamics of the Indonesian Hadramis on the Maulid Celebration," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 2 (2020): 389–430.

Number	6.429.557	198.129	142.326	14.199	8.412	146	646	6.793.415
Percentage	94,64%	2,91%	2,09%	0,21%	0,12%	0,002%	0,009%	100%

Source: Processed from City/Regency Documents in Numbers from each region

Table 1 above illustrates that the lives of religious people in Solo Raya are very diverse. That means all religions in Solo Raya have a vast number of adherents. Muslims are the most populous people 6,429,557 people (94.64%), Christians 198,129 people (2.91%), Catholics 142,326 people (2.09%), Hinduism 14,199 people (0.21%), Buddhism 8,412 people (0.12%), Confucian 146 people (0.002%), and Beliefs 646 people (0.009%). The composition of the number of diverse religions shows that religious life in Solo Raya runs dynamically. Therefore, each religion has a balanced bargaining position. As shown in the table above, the composition of believers in Solo Raya demonstrates the plurality or diversity of the adherents of religions in Indonesia. According to statistics from the Ministry of Home Affairs that the composition of the population of Indonesia (273.32 million) as of December 31, 2021, by religion is Muslim 237.53 million (86.9%), Christians 20.45 million (7.48%), Catholics 8.43 million (3.08%), Hindus 4.67 million (1.71%), Buddhists 2.03 million (0.74%), Confucians 73,635 (0.03%), and Faith Schools 126,515 (0.05%) (<https://dataindonesia.id/>). Indonesia is a democratic country with most Muslims globally, but other religions are also developing in Indonesia.¹³

In addition, Solo Raya is a unique region. Solo Raya is an area consisting of various Islamic groups and movements. Solo Raya is also the center of ideological gathering and arena contestation of religion and ideology. This ideology and religious understanding contestation has been seen since Sarekat Dagang Islam (SDI) by H. Samanhudi and Sarekat Islam by Cokroaminoto in 1911. Sarekat Islam then divided with the emergence of H. Misbah as a very radical figure in the face of Dutch colonization. In Surakarta, some groups are active in da'wah activities, such as Muhammadiyah, Al-Irsyad, Jamaah Tabligh, The Assembly of Islamic Studies, and the Qur'anic Tafsir Assembly.¹⁴ Nahdlatul Ulama (NU), the most prominent Islamic organization in Indonesia, was developed in

¹³ Pam Nilan and Gregorius Ragil Wibowanto, "Challenging Islamist Populism in Indonesia through Catholic Youth Activism," *Religions* 12, no. 6 (2021): 1–14.

¹⁴ Haedar Nashir and Mutohharun Jinan, "Re-Islamisation : The Conversion of Subculture from Abangan into Santri in Surakarta," *IJIMS: Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 1–28.

Surakarta too.

In the period after the reformation, Solo Raya was always seen as a barometer of the Islamic movement. Politically, for example, the Islamic movement in Solo Raya vociferously voiced the application of Islamic sharia and sweeping places that are suspected to be the center of efficacy. According to Barton and Yilmaz, since 2004, there has been a growing radical Islamic movement in Indonesia. This movement sometimes takes the form of acts of violence or acts of terrorism. These groups grew more extensive at that time, such as the now-banned Islamic Defenders Front. This condition directs religious and political discourse in Indonesia to the Islamic right and strengthens the anti-pluralist movement.¹⁵

In Solo Raya, warriors such as the Islamic Youth Front of Surakarta (FPIS), Laskar Jundullah, Hisbah, Hawariyun, and Laskar Muslim Surakarta (LUIS). The Islamic Defenders Front (FPI) is also overgrowing in Solo. In addition, in Solo Raya, a network of Jemaah Islamiya (JI) is also developed, the Indonesian Mujahideen Assembly (MMI) led by Abu Bakar Baasyir. According to Wildan, in Indonesia, a dramatic political change during the reformation led to the re-emergence of several radical Islamist groups. These groups developed in varied forms, such as the Indonesian Mujahideen Assembly (Majelis Mujahidin Indonesia, MMI) as a formal organization, Jamaah Islamiyah (JI) as an underground organization, or in the form of troops (warriors) such as Laskar Jihad and Islamic Defenders Front (FPI).¹⁶ In Solo Raya also developed Jamaah Anshorut Tauhid (JAT) and Jamaah Anshorut Daulah (JAD). Recently also developed the sharia council of Surakarta City (DSKS). In addition, Salafist groups also overgrew Solo by creating educational institutions and boarding schools.

Maps of religious life, both internal Muslims and interfaith, and the geopolitics of the Greater Solo region affect the pattern of relations between religious people. With such a variant of religion, the lives of religious people in the Soloraya region often occur tensions and even acts of violence. When there are issues related to religious matters, the dynamics of interfaith relations in Solo Raya are also affected. The dynamics of relations between religious people in Solo Raya cannot be separated from various development issues. As Baqir and Arianingtyas say, Indonesia is a country

¹⁵ Greg Barton and Ihsan Yilmaz, "Contestations of Islamic Religious Ideas in Indonesia," *Religions* (2021): 1–20.

¹⁶ Muhammad Wildan, "The Nature of Radical Islamic Groups in Solo," *Journal of Indonesian Islam* 07, no. 01 (2013).

that is not a religious state and also not a secular state, so it has not entirely separated religion and state. Because of this ambiguity, the form gives rise to a continuous debate about the separation of state and religion, especially among Muslims.¹⁷

In 2017, for example, there were significant events related to interfaith relations, either directly or indirectly, namely the Ahok case, the Rohingya crisis, and the Jerusalem crisis. These events concern Muslims, Christians, Buddhists, and Jews. Although these events occurred far from the Greater Solo region in Jakarta, Rakhine Myanmar, and Jerusalem, Palestine, they still received a response from religious people in Solo Raya. The latest event is to take place in 2020 in the city of Surakarta, namely physical violence against specific groups accused of Shiites by intolerant groups.¹⁸ The incident is an example that the threat of harmony is still dangerous. The danger of harmony is certainly not conducive to the progress of a particular religion or religious school.

In Solo Raya, a religious institution called the Religious Harmony Forum (FKUB) stands in every district and city. FKUB is a religious institution whose members come from religious institutions from all religions, namely from elements of Islam, Christianity, Catholicism, Hinduism, Buddhism, and also Confucianism. Moreover, FKUB is an interfaith institution. According to Wiwin S.A. Rohmawati, FKUB is an institution that contains representatives of religious institutions of various religions.¹⁹

Over the past few years, FKUB has taken on many important roles. These roles are evident from the various activities that FKUB has carried out. Among what has been done by FKUB is to encourage dialogue between religious leaders. In addition, FKUB always carries out interfaith dialogue in each city or district to build harmony between religious people in their respective regions. Forms of dialogue activities between religious people carried out in districts/cities take different formats.

For example, in Surakarta, dialogue between religious leaders is packed with interfaith dialogue format to formulate a tolerance strategy by presenting figures of all religions. Meanwhile, in Karanganyar,

¹⁷ Zainal Abidin Bagir et al., "Limitations to Freedom of Religion or Belief in Indonesia: Norms and Practices," *Religion and Human Rights* 15, no. 1–2 (2020): 39–56.

¹⁸ <https://www.cnnindonesia.com/nasional>, Sunday, August 09, 2020, 20:35 WIB

¹⁹ Wiwin S.A. Rohmawati, "The Role of Women in Interreligious Dialogue in Indonesia: A Study on the Forum for Religious Harmony (FKUB)," *Muslim World* 110, no. 4 (2020): 572–588.

interreligious dialogue is carried out in a grand syllabus between interfaith figures. Interfaith dialogue with this model is also carried out in Sragen Regency. FKUB Sragen held a meeting with interfaith religious institutions in Sragen Regency. The interreligious dialogue is also carried out in Sukoharjo Regency.

As done in Surakarta, Sukoharjo, and Klaten, FKUB has worked hard to build harmony between religious people in their respective regions. Efforts to establish communication between interfaith figures, community leaders, indigenous leaders, and related agencies are always carried out to create harmony and a conducive situation. In addition, FKUB carries out other essential duties, namely serving requests for recommendations to establish places of worship, renovating places of worship, and places of worship that have stood for a long time. FKUB also plays a role in resolving various cases/conflicts of religious harmony, both at the government's request and from the community. To strengthen the insight and handling of religious disputes, FKUB held activities to anticipate or prevent the dangers of radicalism, communism, tribe, religion, and race conflict.

The picture of the condition of religious harmony in Solo Raya was put forward by Shamsuddin Asrofi, Chairman of FKUB Klaten Regency. Between Hinduism and Buddhism have historical evidence that illustrates harmony. Prambanan temple is a Hindu temple, and behind it is The Thousand Temple, a Buddhist temple. The place is nearby. This evidence is proof that the history of our ancestors, religious people before Islam came, can build harmony. Worship is side by side. In the Islamic era, in front of him was established a Kraton mosque. A mosque was built in front of the temple, only limited by the highway, namely the al-Muttaqun mosque in the Prambanan temple. There used to be a mosque built by the Kraton. It illustrates that the Kraton accommodates existing religions. When there was Buddhism, Hinduism built mosques, and there was no problem. Precisely now around the temple, it is majority Muslim, arguably 99% Muslim. Buddhists in Klaten numbers are now only 400 people scattered in many places, while there are 12 thousand Hindus. Muslims number about 1.4 million. Klaten's population numbers approximately 1.5 million." (Interview with Shamsuddin Asrofi, July 23, 2019)

Likewise, Habib Masthuri, chairman of FKUB Boyolali Regency, explained that relations between religious people occur harmoniously, and there has never been a conflict between religions in Boyolali. However, there is an internal Muslim problem between the community and an Islamic

religious institution called the Tafsir Al-Qur'an (MTA) Assembly in The Boyolali Stretch. It happens little friction among people who maintain the culture that has been running since their ancestors with the MTA da'wah, which is considered to disturb the culture. As a result, there was a rejection from the citizens of the MTA studies in that place. Meanwhile, the MTA feels it has a building permit so that the area is considered legally valid to be used as an activity. The District Government had issued a letter banning MTA activities, but after the MTA sued the court, the prohibition letter from the district government was revoked. With various approaches, it seems that the friction has subsided (Interview with Habib Masturi, Sunday, May 26, 2019).

To maintain harmony between religious people in Boyolali, FKUB Boyolali Regency for almost the last ten years, 2013-2019, intensified its main task is to conduct a dialogue between religious leaders and community leaders. Dialogue between religious leaders is carried out in tiers, namely: (1) religious figures at the district level, invited are the elite religious figures at the district level; (2) religious leaders at the subdistrict level, dialogue activities have been carried out in 19 sub-districts in Boyolali District. Invited are religious figures and community leaders at the sub-district level; and (3) Junior high school teachers in Boyolali Regency. The dialogue between religious leaders is filled with two things: (1) Material equalizing perceptions about the importance of interfaith life. Material submitted by the chairman of FKUB related to understanding the meeting point of religions; (2) Material for the delivery of socialization to the Joint Regulation of the Minister of Religious Affairs and The Ministry of Home Affairs. (Interview with Habib Masturi, Sunday, May 26, 2019)

Then, FKUB Sragen Regency also conducted various programs to build and care for religious harmony. The main agenda of FKUB Sragen is to conduct interfaith dialogues. The dialogue activities are: (1) dialogue and socialization and continue with the target of religious leaders and sub-district level community leaders; (2) dialogue, socialization, and socialization with sub-district level religious organizations; (3) dialogue, socialization, and socialization with religious organizations that have not been registered in the official government records of Sragen Regency; (4) dialogue, socialization and follow-up with district-level religious institutions; (5) dialogue, socialization and joint and integrated activities of all district-level religious institutions.

In addition, FKUB Sragen Regency also carries out effective supporting programs. These programs are (1) religious harmony blood

donation, which has been socialized in Rakernas in Jakarta and got a positive response; (2) the greening of religious harmony; (3) the movement of the path of religious harmony; (4) Healthy gymnastics religious harmony. FKUB Sragen also has a plan that is solidarity. The activity connects the ropes with the manager's family, visits the sick family, and fosters brotherhood and friendship among the managers and other religious figures (Sragen Regency FKUB Profile Document).

Meanwhile, harmony between religious people in Wonogiri can happen well through a local wisdom approach. According to the Chairman of FKUB Wonogiri Regency, Sutopo Broto, wonogiri community is a community of "patembayan" (gotong royong community). People still appreciate and follow leaders in the "patembayan" community as long as the leader does not do anything. Therefore, the strategy of FKUB Wonogiri Regency to build harmony starts from the top-level (leaders and community leaders). What is meant by "from above" is from religious figures than their people. According to Sutopo, if the religious figures get along well, it will undoubtedly be exemplified by the people below. The community is inevitably easily controlled if the religious figures are relatively good and get along well. If the religious leaders get along well, there will be no problem among their adherents. If there is a problem, it can be solved soon.²⁰

Creating Systemic Cooperation Between Religious Institutions and Government Institutions

FKUB conducts many activities in meeting forums attended by leaders. FKUB seeks to strengthen cooperation with local governments and all leaders at the district or city level. The leading sector of local government institutions is the Office of National Unity and Politics, the People's Welfare Section, the head of the subdistrict, and the head of the village. FKUB collaborates with local governments, religious ministries, police, and religious organizations. The collaboration means working together. Therefore, there is collaboration to determine something new.²¹ Efforts to build collaboration among FKUB as a religious institution and government agencies, and all ranks of regional leaders continue to be carried out. Religious institutions and government institutions can serve as conflict

²⁰ Interview with Sutopo Broto, July 23, 2019

²¹ Loet Leydesdorff and Inga Ivanova, "The Measurement of 'Interdisciplinarity' and 'Synergy' in Scientific and Extra-Scientific Collaborations," *Journal of the Association for Information Science and Technology*, no. May (2020): 1–16.

resolvers or manage conflict resolution. It's like going on in Europe.²²

FKUB collaborates with local government institutions as a committee for harmony activities and as a participant. The local government institutions that are partners of the FKUB collaboration are the Office of National Unity and the Politics of Sukoharjo Regency (Kesbangpol). Here FKUB and Kesbangpol carry out visit activities and dialogue among interfaith figures. Collaboration also occurs between FKUB and government agencies, namely the Ministry of Religious Affairs of Sukoharjo Regency office, by holding religious harmony movement activities commemorating the Ministry of Religious Affairs' Charity Day in 2018 (January 3, 2018). The collaboration between FKUB and Sukoharjo Police is also perfect. On many occasions, policies always involve FKUB in community activities. Among the activities that also serve to create harmony and tranquility are the *tabligh akbar* (general da'wah) Sukoharjo Police and the community, which takes the theme "Diversity & Diversity in the Implementation of Peaceful, Safe, Cool and Conducive Elections."

Collaboration between FKUB, military institutions, and policies (TNI-Polri) in Solo Raya also occurs when facing the general election's momentum: president, legislative, and regional head elections. TNI-Polri always involves FKUB to create a harmonious and peaceful atmosphere. Therefore, FKUB has become a significant part of peace declarations initiated by government institutions such as the policy, even peace declarations initiated by the KPU, Bawaslu, and the Ministry of Religious Affairs.

Based on the above data, the author saw synergistic collaboration between FKUB as a religious institution and local government institutions. What is meant by collaboration here is to work together by designing new options, and synergistic means bringing together two or more ideas from each party to be performed concurrently. Humans need to live together with each other. They can achieve perfection and happiness through togetherness and social associations.²³ Therefore, togetherness is urgent to achieve a harmonious and peaceful religious life.

However, the relationship is still less intensive and has not run

²² Olga Ivasechko and Olga Ivasechko, "The Osce Institutional and Operational Possibilities in the Modern Conflict Resolution," *Security and Human Rights* 30 (2019): 1–22.

²³ Asrip Widodo, "Moderation Of Islamic Education As An Effort To Prevent Radicalism (Case Study of FKUB Singkawang City , Kalimantan , Indonesia) Introduction Society Is Not Just a Group of Individuals Who Form a Social Community but Is Also a Subject of Education Among," *Nadwa Jurnal Pendidikan Islam* 13, no. 2 (2019): 271–294.

continuously. It is less intensive because it is still formal and based only on legal activities. The relationship between religious institutions and government institutions has not been planned regularly, which is sustainable. Building intensive and sustainable collaboration needs to be done. Intensive and continuous efforts will give birth to resilience. Intensive and sustainable relationships will encourage the creation of stability in a community. The connection must be carried out under the conditions needed and carried out innovatively.²⁴

Relations between religious institutions and government institutions take place sporadically and incidentally. It is said to occur sporadically and incidentally because coordinated activities are carried out when facing socio-political momentum, especially political momentum such as presidential elections, governor elections, regent elections, and legislative elections. It is like the activities of peace declarations between various components, including interfaith figures to maintain security and public order. After the political momentum is completed, joint activities between religious institutions and government institutions usually stop.

The relationship between religious institutions and government institutions that are continuously and sustainably is needed to care for religious harmony. The role of religious institutions and governmental institutions plays an important role. In some places, FKUB can play an essential role in mediating and preventing conflict and inter-religious conflict.²⁵ This is because the problems faced by religious people always develop following the time. Collaboration between religious institutions and government institutions must also be continuously and sustainably innovative. Even today, religious institutions play an essential role in the global economy. Religious institutions also play a significant role in education, social services, and health. Religious institutions help maintain the welfare of a country²⁶. Religion plays a powerful, significant, and constitutive role in society everywhere. Religion has always had a positive effect. The power of religious institutions is considerable and can be used to

²⁴ Mary Fastiggi, Sara Meerow, and Thaddeus R Miller, "Governing Urban Resilience : Organisational Structures and Coordination Strategies in 20 North American City Governments" 58, no. 6 (2021): 1262–1285.

²⁵ Mega Hidayati and Nelly van Doorn Harder, "'I Love Jesus Because Jesus Is Muslim': Inter- and Intra-Faith Debates and Political Dynamics in Indonesia," *Islam and Christian-Muslim Relations* 0, no. 0 (2020): 173–190, <https://doi.org/10.1080/09596410.2020.1780389>.

²⁶ Mar Ortiz-g et al., "Development and Validation of a Spanish Short Servant Leadership Survey (SLS6-3F) among Spanish Workers in Religious Non-Profit Organizations," *Sustainability* 12 (2020): 2–18.

support socio-organizational routines that may occur injustice, imperialistic, exploitative, and inhumane attitudes.²⁷

There are limitations of religious institutions and government institutions in realizing synergistic relationships to care for religious harmony. In this case, religious institutions, FKUB at the district and city level, have five primary duties by the Joint Regulation of the Minister of Home Affairs and Minister of Religious Affairs Number 8 and 9 of 2006. The five main tasks are as follows: 1) to conduct dialogue with religious leaders and community leaders; 2) to accommodate the aspirations of religious organizations and the aspirations of the community; 3) to channel the aspirations of religious organizations and the community in the form of recommendations as a policy material for regents/mayors; 4) socialize laws and policies in the religious field related to religious harmony and community empowerment, and, 5) provide written recommendations on the application for the establishment of houses of worship.

Religious institutions carry out their duties following the primary responsibilities above. The problem of harmony is related to various issues faced by religious people, both religious, economic, political, and socio-cultural. However, religious institutions only concentrate on carrying out their primary tasks. As a result, religious institutions still sustainably lack innovative and progressive programs. Meanwhile, government agencies are still focused on running formal programs, so they do not do sustainable programs.

Moreover, the relationship between the two has not been systemically eliminated, namely a complete formulation ranging from planning, implementation, and evaluation. Such relationships result in the slow resolution of problems that arise so that the condition of harmony can be threatened slowly. For example, issues among religious people, such as establishing houses of worship, get a prolonged solution. The slow resolution can impact the emergence of potential community behavior that threatens harmony between religious people.

The collaboration between FKUB and local governments, TNI-Polri, and community elements needs to be continuously done to maintain harmony among religious people in Solo Raya. Collaboration can run productively if the parties work synergistically. In creating an equal

²⁷ Harry J. Van Buren, Jawad Syed, and Raza Mir, "Religion as a Macro Social Force Affecting Business: Concepts, Questions, and Future Research," *Business and Society* 59, no. 5 (2020): 799–822.

religious life, synergistic relationships between religious institutions and government institutions are expected to bring new views that encourage solutions to existing problems. Synergistic relationships between various parties can provide hope conducive to religious life. However, religious institutions usually prioritize social expediency over earning money.²⁸

In the future, the collaboration between religious institutions and government institutions requires a comprehensive and sustainable formula. Things that sustainably occur can be practiced by the current generation and the next generation. Collaboration is based on the togetherness of various parties. Togetherness will make it easier to understand different problems that exist and can also raise the spirit together. The value of togetherness can be formed based on the search for meaning and motivation²⁹. The issues associated with activities that threaten harmony must be comprehensively understood from various perspectives, whether religious, socio-political, security, or economic views. Sustainably building harmony requires a shared vision based on interpersonal trust, mutual understanding, strengthening, and commitment. Creating an attitude of mutual trust requires empathy.³⁰

That's what FKUB does. The Religious Harmony Forum (FKUB) is a forum for building and strengthening harmony between religious people. FKUB also has a strategic role in efforts to moderate Islamic education in the community both to the general public, specific groups, and collaboration with educational institutions.³¹ Harmonious life is in a particular society from different ethnic groups, tribes, groups, and religions. A harmonious life is the life of other people who can coexist safely, peacefully, and without fear.³² Living together in harmony will be easier if the religion's adherents do not have an exclusive attitude but have an inclusive attitude. Religious

²⁸ Ortiz-g et al., "Development and Validation of a Spanish Short Servant Leadership Survey (SSLS6-3F) among Spanish Workers in Religious Non-Profit Organizations."

²⁹ Milda Nordbø Rosenberg, "What Matters ? The Role of Values in Transformations toward Sustainability: A Case Study of Coffee Production in Burundi," *Sustainability Science*, no. 0123456789 (2021).

³⁰ M J Ellerbrock, "Sustainable Development Requires," *International Journal of Sustainable Development and Planning* 13, no. 2 (2018): 208–214.

³¹ Widodo, "Moderation Of Islamic Education As An Effort To Prevent Radicalism (Case Study of FKUB Singkawang City , Kalimantan , Indonesia) Introduction Society Is Not Just a Group of Individuals Who Form a Social Community but Is Also a Subject of Education Among."

³² Indra Muda and Agung Suharyanto, "Analysis of Life's Inter-Religious Harmony Based on the Philosophy of Dalihan Na Tolu in Sipirok Sub-District, South Tapanuli Regency, North Sumatera Province," *Journal of Human Behavior in the Social Environment* 30, no. 5 (2020): 533–540, <https://doi.org/10.1080/10911359.2019.1708526>.

life is a shared social responsibility in society. If all believers feel this responsibility, it will positively influence the harmony of life between religious people.³³

Conclusion

FKUB strategy to maintain religious harmony in Solo Raya is to collaborate with the local government and other parties. The collaboration needed is synergistic collaboration. The synergistic collaboration between FKUB as a religious institution and local government institutions was already established. However, the collaboration among them is still sporadic and incidental. The relationship between these institutions has not been systemically and sustainably sustainable. That is because each party has limitations in their respective space, so no relationship is designed together on an ongoing basis. Creating systemic and sustainable collaboration between religious institutions and government institutions is vital to intensify further and maximize the efforts made to care for religious harmony. With that harmony, all sectors of life such as economy, education, health, and socio-culture become more conducive and create a sense of security and calm in the community. Therefore, all fields will run normally and productively. This research contributes to developing conflict resolution theories in multi-religious societies. In addition, this research is also helpful in strategizing to solve problems particularly related to conflicts among religious adherents and care for religious harmony in the future.

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³³ Musferah Mehfooz, "Religious Freedom in Pakistan : A Case Study Of," *Religions* 12, no. 51 (2021).

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