



A Long Way to Go for Diversity: The Fight Portrayed by Inter-faith Harmony Forum in Malang Raya

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Information

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ABSTRAK

Sejak awal berdirinya negara Indonesia, keragaman agama merupakan salah satu aspek hidup bersama yang dipandang perlu untuk diatur dalam UUD 1945. Dari waktu ke waktu, implementasi undang-undang tersebut terus dilakukan sebagai bentuk tanggungjawab negara dalam menjamin kehidupan beragama para warganya. Forum Kerukunan Umat Beragama (FKUB) adalah salah satu wujud implementasi itu yang berlandaskan hukum Surat Keputusan Bersama (SKB) Menteri Agama dan Menteri Dalam Negeri No. 9 and Number 8 Tahun 2006 sebagai revisi atas SKB dua Menteri No. 1 Tahun 1969. FKUB menjadi forum terstruktur mulai dari tingkat Pusat, Propinsi hingga Kabupaten/Kota. Penelitian ini dimaksudkan untuk melihat sejauh mana forum terhormat ini efektif menjalankan misinya. Metode yang digunakan adalah kualitatif etnografis mulai dari pengumpulan hingga pengolahan data. Hasil penelitian menunjukkan bahwa upaya FKUB untuk menanamkan nilai keragaman agama tidak saja mendapat tantangan dari masyarakat yang majemuk, tetapi juga dari pemerintah sebagai inisiatornya.

ABSTRACT

A Long Way to Go for Diversity: The Fight Portrayed by Inter-faith Harmony Forum in Malang Raya. Religious diversity has been one of the important aspects that require explicit regulation on UUD 1945. The implementation of this law is done continuously as a part of state responsibility in ensuring the religious life of its people. The Inter-faith Harmony Forum (FKUB) is regulated under the Joint Decree of the Minister of Religion and Minister of Home Affairs No. 9 and No. 8 of 2006 as a revision of the Two Ministerial Decree No. 1, 1969. FKUB becomes an official forum in the central, province, and district/city levels. This research aimed at revealing to what extent the honorable forum effectively carries out its mission. Qualitative ethnographic was employed from data collection to data processing method. The research results show that FKUB's effort to instill the value of religious diversity is not only challenged by the pluralistic society, but also by the government as the initiator of this forum.

Keywords:

*Religious Diversity
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Compound Society
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Introduction

The epitome found on the field during anthropology research on the maximization of the role of FKUB in Malang Raya has been poured onto this writing (Kewuel, 2018). The choice of words in the title might sound a little pessimistic. However, no words can better illustrate the actual finding of this research. On the one hand, there is a great spirit of Indonesia founders to accommodate the religious diversity in UUD 1945 as the basic assurance for people to practice their religion. On the other hand, the implementation efforts conceived by government, most of them are dynamic and challenging (Sazali, 2016: 209-229).

Concerning that, at least there are two essential backgrounds. First, a truly high religious, social dimension has been attached to the implementation efforts. It means that every activity in this context is directly intersected with the religious identity of the people. Therefore, at once, it becomes a sensitive issue and uneasy to implement. A person or a group might have different perception with others toward one thing (Ridwan, 2016: 154-170). According to Ridwan, the role of theology must be strengthened to refrain the religious people from a mere profane calculation. Theology study is important to balance the secularity of current development. Second, since it is related to belief, it allows different interpretation not only from people of a different religion but also from people of the same religion (Kewuel, 2010: 264-278). Thus, the implementation of religious diversity values will always be dynamic (Febriandi, 2018: 116-138). Febriandi argues that the dynamics happen because these days religions have become so instilled within every aspect of life.

According to Smart (1996), dynamics are inevitable since religion or belief possesses seven dimensions which at the same time shows the complexities of approach towards it. Theoretically, Smart mentions the seven dimensions are rituals, mystic-narrative, experience and emotion, ethics and law, social, material, and politics. Therefore, Smart's theory supports this paper argument that the approach toward religion embodies a complex and open interpretation. It might happen since one dimension in a religion can be interpreted and considered different among its people. However, this research deals more on the practice of implementation of religious people where all theoretical dimensions illustrated by Smart are intersected to one another.

Pinandito (2017: 91-96), in religious diversity implementation, proposes a concept and steps to establish a regulation in Sampang, Madura toward the case of Suni and Syiah enmity. Research from Pinandito also talks about the importance of regulation and constitutions implementation toward religious conflicts, but they are casuistic and approached from a law perspective. Conversely, the current research did not start from a case. Instead, the current research started from an investigation of regulation implementation to see the effectiveness of its realization. Thus, the objective of this research is the opposite of the previous study. Pinandito's research acted as conflict resolution from the law approach. However, this research started with an anthropological approach to avoid conflicts between religious people.

Wasta Utami, Nadia (2016: 61-73) investigated the pattern of communication of FKUB in resolving Ahmadiyah case in Tasikmalaya. That issue was unique, they said. They started with a research question; why did Ahmadiyah case in Tasikmalaya ended without riot like the other Ahmadiyah cases in Indonesia? The results of the study show that the resolution of Ahmadiyah case in Tasikmalaya ended peacefully because of local FKUB's role in maintaining communication. The previous and current research highlight the role of FKUB. However, Wasta Utami specifically discussed FKUB in resolving the Ahmadiyah case, while the current research highlights the implementation of the whole organization in maintaining inter-faith harmony in Malang Raya. In short, Wasta Utami investigated the role of FKUB in case settlement, while the current research highlights the role of FKUB in implementing its role.

Firdaus (2014) researched the existence of FKUB in maintaining inter-faith harmony. The research was intended to emphasize that FKUB in central, provincial, and even regency/city level is vital to look after the multiculturalism of Indonesia. One of the research results shows that this program is suitable for Indonesia since it has cultural potential to maintain inter-faith harmony. Firdaus focused on the importance or the existence of FKUB, while the current research looks through the role maximization of FKUB. Firdaus conducted descriptive research, while current research is more into critically evaluative research.

Methodology

The anthropological approach was performed by employing qualitative-ethnographic method throughout the data collection, processing, analysis, and report writing. In the data collection stage, in-depth interview was supported by the observation and triangulation method to clarify the data. In data processing, data coding was conducted to see the major themes emerged in the study. Afterwards, the data was sorted in each theme to determine which data are necessary and which are not. For the final step, an analysis was conducted on the materials found as well as material for research report writing.

Findings and Discussion

To achieve a maintained inter-faith harmony, Indonesian government implements the best possible way to realize the notion. The current policy establishes an Inter-faith Harmony Forum (FKUB) through a Joint Decree between Ministry of Religious Affairs and Ministry of Home Affairs Number 9 and Number 8 of 2006. The forum is neatly organized from the central, provincial, to regency/city level. Results of the study show that minimum facilities and supports do not stop FKUB in maximizing their service.

As an important forum, it is assumed that the facilitation must be maximized to support the activities. The findings show the opposite. In Malang, the FKUB's signboard was displayed with headings on Jalan Borobudur No. 6. Indeed, this signboard stands in front of a typical government building, and people in civil servant uniform were around. We believed to have come to the correct address.

As we entered the building, an officer welcomed us, and we started a discussion on FKUB. To our surprise, the officer said "Sorry, this is not the FKUB office. The office is behind this building. Please go to the small alley next to this building". Thus, we followed the direction. To note, the small alley was only enough for one person to walk, so we must walk in a line.

Once we arrived at the actual FKUB office, the office was quiet without people in sight and not as busy as the office in the front earlier. As we knocked on the door, a middle-aged man appeared and introduced himself as Dani. Without asking our identity, the polite officer explained that he is the watchman of the FKUB Malang City office. We introduced ourselves and explained the purpose of our arrival. We noticed that there was a set of sofas for guests and a large table surrounded by chairs. It seemed like a table for meetings. "Yes, this is how it is, the office of FKUB Malang City. There is only one room. FKUB members only come once a week on Friday for a coordination meeting. All members sit at this table every time they have a meeting. There is only one special table for the chairman. The others are here," Dani explained.

Furthermore, the journey to the FKUB Malang Regency office also has its story. To reach the office, we experienced more struggle. With the information from Dani, FKUB Malang City officer, we went to Pakisaji, precisely on Jalan Raya Pakisaji No. 166. We arrived at the address with the help of Google Maps. We could not find the office, because it was Malang Regency BNN office. "The FKUB office has moved to the Islamic Center in front of the Kanjuruhan Stadium," explained the security guard.

We continued our journey to the Kepanjen Islamic Center. Upon our arrival, we experienced a new confusion because the Islamic Center was huge without signboard to lead us to FKUB Malang Regency office. After an hour asking people around, we finally found the office in one corner of the Islamic Center, which was quite hidden. Unfortunately, the office was closed, so we decided to return the next day.

To find the FKUB Batu office, our struggle was even harder. We asked several times but always failed to get the exact location of the FKUB office in Batu. A few days later, we finally found that FKUB Batu office was located on the 2nd floor of Among Tani Building, the center of Batu City government office. As we arrived at Among Tani, we asked the receptionist in the lobby for FKUB office; apparently, the receptionist himself did not know about it. How ironic. Yet, we went to the 2nd floor. Upon our arrival, it was empty without occupants. The exterior looked pretty but the office was quiet, perhaps illustrating the quiet activity as well?

Based on the field data above, some interesting things can be discussed. First, office facilities for FKUB did not seem to be an essential factor in the organization of this forum. It could be seen from the physical condition of the FKUB offices in Malang Raya. The government did not seem to consider a more appropriate office as the center for activities of inter-faith communities. People do not know, do

not want to know, and do not care about the existence of this forum that empowers harmony. The FKUB Malang office is located behind another government building, with only a meeting room and no individual room for members. While, FKUB Malang Regency office was attached to the Islamic Center, which was also temporary. And FKUB Batu office was tucked in between glassy office spaces which its presence was ignored, unnoticed, and unknown by even the office receptionist,

This matter has been receiving varied responses. The Chairperson of FKUB Malang City, Taufiq, said that it was not problematic because FKUB's work is not in the office but the community. "We are aware that FKUB is a forum which works in the community. We need offices, but we do not need to be like the other offices because we only need to coordinate actions or work in the field. So, the more important thing for FKUB members is working and approaching the community rather than sitting in the office," he said.

DPR RI Commission XI member, Andreas Eddy Susetyo, commented on the FKUB's legal basis. He said the physical condition of the FKUB office is not a problem since FKUB is not a state institution. "The legal basis of FKUB, temporarily, is the Joint Decree of two ministers. So, it is not strong enough for an institutional treatment. It is also just a forum, so it does not tightly bind its members, and they only gather if there is something to be discussed and it does not require office space. They only need a place to gather and coordinate. If they want more than that, it might be necessary to think of a higher working base, not a Joint Decree, but a constitution. If it is based on the constitution, there will be different demands on the office and the work patterns of their members," he explained.

The two comments above are inversely proportional to the assumptions of this research on maximizing the role of FKUB in improving public services, to ensure the inter-faith harmony. This research starts from the assumption that a reliable organization should continuously discuss brilliant ideas, and its realization is regulated in professional work.

Thus, workplace or office is essential that must be met as a basis for working both for designing ideas and the action. As seen from research results, this research has gained a new exploration space to encourage the improvement of FKUB's legal status from Joint Decree of two ministers into a constitution. Unexpectedly, the process is now on the agenda for discussion in the Central DPR.

Secondly, FKUB does not receive the proper impression from the eyes of the government and the community. Indeed, the government initiated this idea to maintain the inter-faith harmony, but in realization, the idea is not well supported. In terms of funding, for example, the central government delegates FKUB management to the respective financial capabilities of their respective regions. It indicates that FKUB programs have been highly dependent on regional finances that differ from one to another. In that case, certain regions might guarantee the run of FKUB programs, but the others might not. If FKUB had enough money, the results of this research show that the local government did not have a nomenclature to finance FKUB activities. As a result, in this case, is FKUB Malang Raya, funding of FKUB activities is placed in the context and nomenclature of community organization activities (CSOs), which is limited since it is not a part of the government program.

In organizational theory, Pace (1994) explains three perspectives of organizations, namely traditional or classical organizational perspectives, critical perspectives, and a combination of classical and critical perspectives. The classical perspective emphasizes the function of supervision as a strength, while the critical perspective relies on organizational culture as its superiority. In this context, FKUB is practiced through the classical perspective, which in its implementation relies on structural power supervision with all kinds of strengths and weaknesses.

FKUB membership has been regulated in article 10 of the Two Ministerial Decree of 2006, which clearly states four main points. First, FKUB members are local religious leaders. Second, there are 21 members in provincial FKUB at most and not more than 17 members in district/city FKUB. Third, the composition of provincial and district/city FKUB members is determined based on the comparison of the number of followers of the local religion with at least one representative from each religion. Fourth, FKUB is led by a chairperson, two vice-chairpersons, one secretary, and one vice-secretary, who are elected by the members.

Based on these regulations, FKUB in Malang Raya has members as representatives of each religion while taking into account the comparison of the number of followers of the religions. From this consideration, the compositions of FKUB membership in Malang Raya (Malang City, Batu City, Malang District) are as follows; ten representatives from Islam, two representatives from Christian, two representatives from Catholic, one representative from Hindu, one representative from Buddha, and one

representative from Kong Hu Chu. Thus, the number of FKUB members in district/city of Malang Raya is each consisted of seventeen members as regulated in the Joint Decree of Two Ministers No. 8 and 9 of 2006.

Some discussions might need to be considered for the quality of FKUB's work in the future; Who is meant by these religious leaders? Who determine the representatives of each religion and on what basis? These matters do not appear to have been clearly emphasized in the Joint Decree of Two Ministers so there were free interpretations. It seems lacking cooperation between the regional government and religious leaders. It is seen in the process of determining members as representatives of each religion. If there is good coordination, then the members as representatives of each religion will truly be prepared by their religious leaders including in preparing their quality and capacity.

The research results show that representatives of each religion do not seem to have gone through the selection process in each religion. It seemed that the selected representatives are taken from the employee structure in the Ministry of Religious Affairs. Even though each person in the Ministry of Religious Affairs must possess certain qualities, but are they approved as representatives of FKUB from their respective religious organizations? Such a question is trivial, but if it is not addressed, it can be serious. Religion as an organization cannot monitor the extent of its religious representation activities in FKUB and vice versa, these representatives are not guaranteed to be updated upon the information and development in their religious environment.

If this happens, then the danger of formalism can also occur. There is a representative, but there is no representation. There is a significant forum like this, but they are not widely known by the people who need them. There are members, but they are not working as they should so there is no impact in the forum's movement. To avoid these situations, passion, sincerity, determination, and deep interest, as well as high professionalism, are required to pursue this humanitarian work. To find the quality of FKUB's human resources, a good recruitment pattern involving all stakeholders including religious leaders, is needed.

Joint Decree from Minister of Religious Affairs and Minister of Home Affairs No. 9 and 8 of 2006 regulates guidelines for implementing the duties of regional leaders in three main areas; maintaining religious harmony, empowering the inter-faith harmony forums, and building houses of worship. There are five main agenda of FKUB members in each province and district/city, which include; assisting the licensing of the house of worship constructions, receiving the aspirations of the people, communicating the aspirations of the people, helping socializing the regulations related to FKUB, conducting dialogues with religious leaders and community leaders. This research reveals the extent of FKUB's activities in the Malang Raya area.

Regarding house of worship constructions, almost all the speakers emphasized that all matters relating to it have been regulated in Chapter IV Article 13-17 of the Joint Decree of Two Ministers. "Everything has been arranged there," explained the Chairman of FKUB Malang, M. Taufiq. Further, he said that even though it has been arranged, it does not necessarily become obstacles-free. "There are unwritten rules that differ from one place to the other. The characters and demands of the local community are not as easy as imagined. Every plan of the house of worship construction must not only obey the existing rules but also obeying the unwritten ones depend on the local community. Everything must run smoothly. As FKUB members and administrators, we must look after these issues. As for the rules, everything is clear, but this is what we need to be mediated," he explained.

Aji (2014) emphasizes that although all matters relating to the house of worship constructions were clearly arranged for the sake of living in harmony, it also needs to be anticipated and guarded against potential conflicts. According to Aji, the potential of conflicts will continue to exist because religion and faith are a paradox in the profane worldview. Construction of house of worship is a very real form of religious activity. For other religious communities, it is understood that it can become a potential conflict. Potential conflicts do not only come from disliking, but also because people may not be ready to accept differences. In this case, Aji believes that the function of FKUB is to provide continuous understanding for the religious community to accept "the other". Rabbi (1998) put his context about the relationship between Islam and Christianity in Indonesia as full of challenges relationship in the 21st century.

To clearly understand this, the concept of "the other" must first be understood. Marcel (1949) says that "the other" is a presence of each entity. "To be a subject, to be a person is to be with others," Marcel exclaimed. Marcel believes that the presence of a human is not solely just himself, but always related

“to the other.” Buber (1958) emphasizes that the relation between human is not a subject-object relationship, but it is a subject-subject relationship. It means that every human is equal; no human is more superior than another. Levinas (1989) argues that relation with “the other” is unique since human is pushed to step out of himself and interact with “the other” as it is. Levinas denies the concept of alter ego because “the other” is “the other” and not “the other me.” Encountering “the other” is included in the concept of religion, such concepts should be a foundation of the diversity advocate including FKUB members.

It can be understood from the simplest to the most complicated co-existence theory. People will understand each other better and differences or conflicts can be solved easily. Absence of close relationships in a diverse community might cause discomfort and even conflict over a trivial matter. Living together must not only be based on legal regulation but more importantly, it must heed the unwritten ones. In this context, FKUB holds a vital role in building the harmony of the inter-faith community.

It includes communicating aspiration from people to the government, and the current research data show that it is one of the serious concern of FKUB activities. Members of FKUB come from different background and fight for the sake of people. “In this forum, we are allowed to witness each person's character in defending the interest of all religion, tribe, and race. We are responsible for warming over a cold discussion. We help people to not only think about their community interest, instead we guide them to see what is best for all communities,” said Suwono, one of FKUB Batu City administrators.

People consider the FKUB duty of communicating aspiration is only for religious life matters. “We are also open to aspiration about social development. A lot of input is related to the house of worship construction. Some are complaints, the others are discussions and we try our best to stay neutral. As for conflict upon the house of worship, first, we advise them to look at the regulations and after that, we suggest to look for the unwritten regulations for further consideration,” as Krista said, an FKUB Malang Regency member.

He said the government trusts FKUB to receive and communicate the aspiration from people. “The regional government entrusts us to help them in receiving and communicating people's aspiration, not only religions matters but from other issues as well. It is reasonable since FKUB works closer with the people, so we can listen and deliver their aspiration regarding urban planning, transportation, economy, law, tourism, culture, arts and so on. With all of that, we are bridging the government with the people. In a larger sense, we bring people and the government closer. That is the real function of FKUB, building a harmonious living together situation. Inter-faith harmony is one of the main duty to execute the function,” Krista said.

The function of mediation in the context of development is urgently needed. In a work organization, for instance, the role of mediation to bridge management and employees is expected to be able to solve conflicts (Kenny, 2014). Kenny said that the form of mediation could be a discussion on the problem and potential conflicts. It can also be in the form of aspiration from the employees to propose a suggestion for the board of directors in issuing policies. Under a similar context, the function of FKUB is accomodating the aspiration of people to the government. FKUB can be a mediator in the context of social development.

Concerning the duty of FKUB to socialize regulation and policy, representative of FKUB from Christian community, Stefanus, explained that the duty is specifically focused on the regulation for the house of worship. He said it is important to ensure that the community who wants to build a house of worship will not face hardships. “In a case like this, the socialization is intended to help to prepare the required document in the licensing process. We must ensure the process is safe and free of conflict in the future,” he emphasized.

Furthermore, Stefanus said that the time of socialization, at the same time, utilized by FKUB to conduct research and development. He said it is essential since religious conflict is a risky problem so it needs periodical assessment following the development of the situation. Furthermore, its realization also needs to follow the development in inter-faith community. “For instance, we had a study on problems faced by Hindus community in conducting their religious rituals. The location for the ritual was located in the middle of the Muslim community, and they received many interferences. We tried to find solutions for the problem. As a solution, we conducted socialization among the local community regarding the location for Hindus rituals near them. Hindus religious leader and local community leader gathered to discuss the matter. FKUB acted as the mediator to resolve the problem. Therefore, FKUB

did not resolve the problem, but it was the people themselves. FKUB functions as a mediator when potential conflict occurs, that is our function," he said.

Socialization regarding the role of FKUB is also done among religious organizations and other organizations, including communities in campuses. "For communities in campuses, it is regularly conducted in Universitas Merdeka Malang during new students admission ceremony. In that opportunity, students are introduced to FKUB organizations and the religious figures in Malang Raya. The objective is not only to introduce the inter-faith figures but also to introduce the shared workplace inside FKUB in building an inter-faith harmony among people. We hope that in the future, more higher education institutions share the same insights to their students. We have been doing socialization in other universities even though not as intensive as in Universitas Merdeka Malang," revealed Priest Stefanus.

Duty for socialization is well understood in the organization working procedures. According to Herdiana (2018:13-26), socialization is one of the organization administration working procedures. It means that socialization is a follow-up activity after an organization or institutions has issued policies for the sake of many people. Socialization aims to spread awareness and understanding among the people. Without proper socialization, a policy will not work. Therefore, work steps in the organization are illustrated as a continuous activity that aims for the target of the policy. The first is the policymaking. Socialization is the second. The third is the implementation of the policy among people. In this case, FKUB holds an important role in policy socialization regarding inter-faith harmony. However, after fifteen years of the policy being issued, FKUB is still conducting socialization. So a question emerges, when is the implementation of inter-religious harmony policy?

The role of FKUB to accommodate dialogue between religious figures and the people must be programmed and planned. It is necessary to avoid potential conflict since the dialogue would occur between different parties. First, the dialogue will take place between FKUB members. "It aims to share information regarding the core of each religion, the rites or activities of each worship, and the tendency of religious traits in everyday life. It is intended to share the understanding of other religions as a basis for mutual respect," confirmed Taufik, Chairman of FKUB Malang City.

Second, the dialogue will take place between FKUB members across district/city. It is intended to share experience regarding the differences of each region including the resolution of the conflict in each region. It is important to understand that the same problem could be resolved through different ways from one region to the other. The dialogue forum serves as a place for co-learning to handle conflict and character introduction of religious people in each region. "The same religion may have different behavior of the people depend on their cultural background, tribe, and race. The character of one community can be understood and utilized to face other community with a different character," said Bonsu Anton.

Third, the dialogue will take place in a forum of religious figures. This forum focuses on collecting information about the development and implementation of each religion in life as a national citizen. Each religion has its way and character in expressing their faith. The dialogue forum is an important media to understand between one religion and the others. "We strive together in this dialogue before we persuade other community to understand our attitude and behavior in expressing belief, we must reciprocally understand other religious communities. In this forum, we continuously learn to become an example of our community. Therefore, if misunderstanding happens, it is easier to explain since we have understood what should be done regarding the differences," said Nugroho, a representative member of the Catholic community.

Fourth, the dialogue will take place with the community leaders. It includes leaders of RT, RW, village, local youth organization and so on. It aims to receive and understand the current development, wishes, and complaints of the people. "FKUB has to understand the situation among people and refrain from startling when any phenomena among people happen. To be prepared, we must understand the situation so when the unexpected happens, we know the resolution," said Nugroho.

Fifth, the dialogue will take place with the government. In this context, FKUB runs its political function to communicate the interests of people to the government. Here, FKUB runs a concrete duty to communicate the aspiration of people to be accommodated for people's development. "Generally, during the dialogue with the government, FKUB will inform government which part of people development that lack of accommodation. It aims to receive more attention from the government, since

the information is collected from the people themselves. It is important since many of the programs from the government do not match the people's needs," Nugroho asserted.

Hehanussa (2017: 127-246) explained that dialogue by FKUB is an effort to achieve a safe, harmonious, and peaceful community. However, such an effort will not guarantee the realization of inter-faith harmony among religions in Indonesia. It is said that the phenomena of radicalism, terrorism, and fanaticism are showing the pluralism in Indonesia. Therefore, the dialogue by FKUB intended for the inter-faith community must become a regular agenda, not only a seasonal agenda when conflict occurs. If it comes true, the challenge for pluralism, as described by Hehanussa, will be more resolved.

Conclusions

This research focused on the exploration of FKUB's professional work to find its strengths and weaknesses to improve its quality in the future (Kewuel, 2012). Its strength includes a strict organizational work attitude and formalistic with few breakthrough activities seemed to be the weakness. It is proven because the main activity was not its priority. Human resources have not been managed in the principles of a professional organization. Basic activities have been carried out according to the main tasks and functions, but still no significant effect. Many people are still unfamiliar with FKUB as an organization and its duties.

The results of this research indicate that FKUB in Malang Raya has shown existence of an organization that must be evaluated and developed towards professional humanitarian work—for instance, encouraging the improvement of FKUB's legal basis from a joint decree to a constitution. It may begin by preparing academic texts based on the results of prior studies or research. In this case, cooperation with higher education institutions might be needed. Furthermore, FKUB needs preparation of professional human resources for humanitarian work. It means that there is a need to conduct massive eye-opening movement for the existing officers. Programs designed to develop insights and individual capacities are needed to execute this task. FKUB also needs to be open for suggestions beneficial for organization development and better implementation of tasks. Then, FKUB needs the support of adequate funding sources and it requires government trust and attention. Local governments need to be convinced that with the creation of harmony between religions, this will be a strong basis for ensuring the sustainability of development in other sectors.

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