

RELIGIOUS HARMONY FORUM (FKUB) STRATEGY IN INCREASING RELIGIOUS MODERATION JURISPRUDENCE IN BENGKULU PROVINCE

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Abstract: Religious moderation remains challenging for some individuals, evident in the rise of intolerance, radicalism, disputes, and societal conflicts stemming from diversity. This study aims to map and describe the strategies employed by Interfaith Harmony Forums (FKUB) in enhancing religious moderation. Utilizing a qualitative descriptive method, primary and secondary data were collected from FKUB institutions in various districts and provinces. Primary data included profiling, motivations, challenges faced, and solutions implemented by FKUB administrators and members in managing difficulties. The research findings indicate an improvement in religious moderation in Bengkulu Province, as FKUBs have implemented collaborative patterns with the community, conducted work programs, coordinated with religious and community leaders, promoted legal awareness, and engaged in monitoring activities. However, some FKUBs encounter difficulties due to a lack of dedicated secretariat offices, reliance on temporary status, inadequate facilities, and limited budget allocation, leading to reliance on personal funds for religious moderation activities. This study suggests further research exploring regional comparative aspects and employing diverse data and methods to address FKUBs' challenges in enhancing religious moderation.

Keywords: Strategy; Religious Harmony Forum; Religious Moderation Jurisprudence

Abstrak: Moderasi beragama masih menjadi tantangan bagi sebagian individu, terlihat dari munculnya intoleransi, radikalisme, perselisihan, dan konflik sosial yang berasal dari keberagaman. Penelitian ini bertujuan untuk memetakan dan mendeskripsikan strategi yang digunakan oleh Forum Kerukunan Umat Beragama (FKUB) dalam meningkatkan moderasi beragama. Dengan menggunakan metode deskriptif kualitatif, data primer dan sekunder dikumpulkan dari lembaga FKUB di berbagai kabupaten/kota dan provinsi. Data primer mencakup profil, motivasi, kesulitan yang dihadapi, dan solusi yang diterapkan oleh pengurus dan anggota FKUB dalam mengelola kesulitan tersebut. Temuan penelitian menunjukkan adanya peningkatan moderasi beragama di Provinsi Bengkulu, terlihat dari pola kerjasama FKUB dengan masyarakat, pelaksanaan program kerja, koordinasi dengan tokoh agama dan tokoh masyarakat, sosialisasi peraturan perundang-undangan, dan kegiatan pengawasan. Namun, beberapa FKUB masih menghadapi kesulitan karena kurangnya kantor sekretariat sendiri, status asrama, fasilitas yang tidak memadai, dan anggaran terbatas, sehingga mengharuskan pengurus untuk menggunakan dana pribadi untuk melanjutkan kegiatan moderasi keagamaan. Studi ini menyarankan penelitian lebih lanjut dengan mengeksplorasi aspek perbandingan regional dan memanfaatkan berbagai data dan metode untuk mengatasi kesulitan FKUB dalam meningkatkan moderasi beragama.

Keywords: Strategi; Forum Kerukunan Umat Beragama; Fikih Moderasi Beragama



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Introduction

The jurisprudence of religious moderation is significant to study because religious moderation is a solution so that radical and intolerant understandings do not occur, which are the most critical phenomena today. As Khairiah explains, intolerance is triggered by a group that has an extreme perspective by claiming the truth of religious interpretations accompanied by coercion so that it can threaten the integrity of society, nation and state.¹ A lack of understanding of the term radicalism triggers radicalism. It is influenced by a view, group or community of people who lack caution in showing characteristics that should be suspected as indications of radicalism that the community does not like, so they are considered deviant.²

Antaraneews- detiknews news that 3 (three) suspected terrorists were arrested in Bengkulu and Central Bengkulu City, who were members of the Jemaah Islamiyah network, which had been established in 1999. Ironically, these alleged terrorists played an essential role in society as public officials, Heads of Rukun Tetangga (RT) and administrators of the Indonesian Ulema Council (MUI) of Bengkulu City.³ Misguided religious moderation has contributed to exacerbating intolerance and radicalism or terrorism.⁴ Misguided religious moderation has contributed to exacerbating intolerance and radicalism or terrorism.

So far, studies on religious moderation examine the preconditions that are the causes and consequences of religious

intolerance and radicalism. Factors causing conflicts of religious moderation include ideology, ethnicity, race, religious understanding/beliefs, cultural traditions and the dominant level found in a minority and a majority. So far, studies on religious moderation examine the preconditions that are the causes and consequences of religious intolerance and radicalism. Factors causing conflicts of religious moderation include ideology, ethnicity, race, religious understanding/beliefs, cultural traditions and the dominant level found in a minority and a majority. Salaf Islamic boarding school-based religious moderation instils moderate Islamic values in students and society, namely an understanding that balances reasoning and realistic thinking..⁵

From the above studies, no one has yet analyzed FKUB's strategy, which focuses on work programs assisting and coaching members and the community. Therefore, this study analyzes FKUB's strategy through mentoring and coaching programs to avoid radicalism and terrorism and to create a sense of security, comfort, peace and harmony in people's lives.

This research was carried out to complete the shortcomings of existing researchers by analyzing FKUB strategies which have implications for mutual tolerance, respect, harmony, security, peace, tranquillity and protecting human dignity. The issue of religious moderation is directly related to the FKUB mentoring and coaching program, which can affect the level of terrorism and intolerance in society.⁶

¹Khairiah, K. (2020). Manajemen Multikultural Dalam Berpolitik. *AL Ijarah: Jurnal Pemerintahan dan Politik Islam*, 5(2), 169-182.

²Alfarabi, A., & Suminar, P. (2021). The Stigm and Communication Pattern of Radical- Labelled Group Communication in Bengkulu. *Mawa lzh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 12(2), 228-249.

³Antaraneews-detiknews, Minggu, 13 Feb 2022, 10:14 WIB, diakses melalui <https://news.detik.com/berita/d-5940116/mui-kota-bengkulu-nonaktifkan-jabatan-2-tersangka-teroris>, tanggal 22-7-2022, pukul 08:33 WIB. Kontributor Bengkulu, Firmansyah, Editor: Gloria Setyvani Putri, Kompas.com-10/02/2022, 14:45 WIB, diakses

dengan judul penangkapan teroris di Bengkulu melalui

<https://regional.kompas.com/read/2022/02/10/144550078/densus-88-tangkap-3-terduga-teroris-di-bengkulu-salah-satunya-dosen?page=all>, tanggal 21/7/2022, pukul 21.42 WIB.

⁴Hudaebay, W., Shoheh, M., Kibtiah, U. M., Agustini, M., & Anwar, A. S. (2021). Fenomena Salah Kaprah Dalam Memaknai Toleransi Beragama.

⁵Ali Nurdin, "Model Moderasi Beragama Berbasis Pesantren Salaf," *ISLAMICA; Jurnal StudiKeislaman* 14, no. 1 (2019): 82–102.

⁶Syahril, (2017), *Peranan Forum Komunikasi Umat Beragama Dalam MembinaKerukunan Umat*

It is crucial to know what FKUB's strategy is for moderation in religion through mentoring and coaching, which significantly contributes to creating a sense of security, comfort and peace as well as tolerance among adherents of religions. In particular, this paper wants to answer how FKUB's strategy is in religious moderation and how religious moderation is produced in various forms of discourse, practice and symbols. An in-depth understanding of religious moderation in different dimensions provides a model for problem-solving and lessons learned for preparing an action plan for handling religious moderation in Indonesia.

The research argument discussed regarding the lack of understanding of religious moderation in society can have harmful implications for solving the problem of intolerance and radicalism arising from religious moderation. Intolerance and radicalism that exist in society widely have become the basis for difficulties in solving problems. An attitude or act of intolerance and radicalism can occur because FKUB's strategy in its mentoring and coaching activities is still weak in socializing the meaning of religious moderation in social life. Including moderation in daily life, namely not rash or careless, carefully considering everything before acting, implementing Islamic teachings properly and leaving all prohibitions. Thus researchers will conduct more in-depth research carried out scientifically with a focus on the "Strategy of the Forum for Religious Harmony (FKUB) in Increasing Religious Moderation in Bengkulu Province."

Literature Review

The jurisprudence of Religious Moderation

Religious moderation is a middle way amid religious diversity in Indonesia. Moderation is an archipelago culture that

goes hand in hand and does not negate religion and local wisdom—not contradicting each other but seeking solutions tolerantly and in the context of faith, understanding religious texts when there is a tendency for religious adherents to polarize into two extreme poles. One pole deifies the reader too much without paying attention to the ability of reason. The text of the scriptures is understood and then practised without understanding the context. Some circles refer to this pole as a conservative group. The other extreme bar, on the other hand, which is often called the liberal group, deifies reason too much so that it ignores the text itself.⁷

Religious moderation is a moderate understanding and practice of worship in religion, balanced, not extreme and exaggerated. Al-Quran and Hadith do not invite Muslims to commit violence, extremes and exaggeration in faith. The Al-Quran and Hadith offer that understanding and practising religion must go through a path of balance and be in a middle way so that religion seems friendly, gentle and affectionate, and harmonious in people's lives.⁸

Religious moderation is also an attitude to reduce violence or avoid extremes in spiritual practices. The complexity of spiritual life is facing extreme challenges and changes compared to previous times because the world is now entering an era of disruption, so even in spiritual life, we can call it spiritual disruption. Characterized by students who do not have internet access have a moderate attitude compared to those who have internet access. The millennial generation relies more on cyberspace as a source of religious learning. Students and students learn knowledge about religion from the internet, be it social media, blogs, or websites.⁹

Beragama di Kota Bengkulu, (Bengkulu: Jurnal Mantiq, 2017), h. 67.

⁷ Akhmadi, A. (2019). Moderasi beragama dalam keragaman Indonesia. *Inovasi-Jurnal Diklat Keagamaan*, 13(2), 45-55.

⁸ Nurdin, F. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu*

ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif, 18(1), 59-70.

⁹ FAISAL, Muhammad. MANAJEMEN PENDIDIKAN MODERASI BERAGAMA DI ERA DIGITAL. *ICRHD: Journal of Internantional Conference on Religion, Humanity and Development*, [S.l.], v. 1, n. 1, p. 195-202, apr. 2020.

Religious moderation is shown through the attitude of tawazun (balanced), l'tidal (straight and centred), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), islah (reform), aulawiyah (prioritizing), tathawwur wa ibtikar (dynamic and innovative).¹⁰ Religious moderation creates harmony among religious people and beliefs, makes peace in spiritual life that promotes religious moderation, respects diversity, and does not get stuck in intolerance. Religious tolerance is not to melt into each other's beliefs. Not even for exchanging thoughts with different religious groups. Tolerance here is in the sense of mu'amalah (social interaction) so that shared boundaries may and may not be violated. This is the essence of moderation within a framework of tolerance where each party is expected to be able to control themselves and provide space for mutual respect's uniqueness without feeling threatened by their beliefs or rights.¹¹

Religious moderation is very appropriate to be applied in the life of the nation and state, especially in multicultural societies, because religious moderation is the middle way in the country and state.¹² Religious moderation in the digital space is finding momentum as a counterweight to the flow of information, including the digital area, which is very heavy in social media. The balancing in question is counter-narrative to produce

religious framing that is substantive and essential, moderate and tolerant.¹³

Religious Harmony Forum

FKUB is the implementation of the first principle of Pancasila. This FKUB was formed to build, maintain, and empower religious communities for harmony and prosperity. As Siswanto explained, FKUB is a forum for reducing inter-religious conflicts that once occurred for a long time in Jayapura, which have died down and transformed into a peaceful life.¹⁴ FKUB is also a conflict reducer through communication. It approaches conflict parties, such as the Ahmadiyah conflict, by listening to the aspirations of both parties, then conducting surveys and research, and empowerment in the economic field as an approach.¹⁵ FKUB is also a tool for maintaining and empowering inter-religious harmony through its roles, such as building tolerance by carrying out routine programs in the form of dialogues, seminars, outreach, speech contests and hymn competitions and harmony marches, including publishing books, making stickers, calendars and religious banners that are not routine so that the existing harmony goes well without any religious conflict because the current balance is a legacy from ancestors which continues to be maintained and developed to date.¹⁶

FKUB is also a tool for maintaining and

ISSN 2722-7812. Available at: <http://conference.iainptk.ac.id/index.php/icrhd/article/view/17>. Date accessed: 06 July 2023.

¹⁰Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia". *Intizar* 25, no. 2 (April 28, 2020): 95-100. Accessed July 6, 2023. <http://jurnal.radenfatah.ac.id/index.php/intizar/article/view/5640>.

¹¹ABROR, M. (2020). MODERASI BERAGAMA DALAM BINGKAI TOLERANSI. *RUSYDIAH: Jurnal Pemikiran Islam*, 1(2), 143-155. <https://doi.org/10.35961/rsd.v1i2.174>

¹²Sutrisno, Edy. "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan". *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323-348. Accessed July 6, 2023. <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/113>.

¹³Hefni, Wildani. "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi

Beragama Di Perguruan Tinggi Keagamaan Islam Negeri". *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 1-22. Accessed July 6, 2023. <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/182>.

¹⁴ Siswanto, E., Muhyidin, S., & Islamy, A. (2022). Pancasila Dan Kerukunan Hidup Umat Beragama: Manifestasi Nilai-Nilai Pancasila Dalam Peran Forum Kerukunan Umat Beragama Kota Jayapura. *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan*, 8(1), 197-215.

¹⁵ Utami, N. W. (2016). Upaya Komunikasi Forum Kerukunan Umat Beragama (FKUB) dalam Resolusi Konflik Ahmadiyah. *Jurnal Ilmu Komunikasi*, 13(1), 61-72.

¹⁶ Taopan, N. F., Ly, P., & Lobo, L. (2020). Peran Forum Kerukunan Umat Beragama dalam Meningkatkan Kualitas Sikap Hidup Toleransi Antar Umat Beragama di Kota Kupang. *Jurnal Pendidikan PKN (Pancasila Dan*

empowering inter-religious harmony through its roles, such as building tolerance by carrying out routine programs in the form of dialogues, seminars, outreach, speech contests and hymn competitions and harmony marches, including publishing books, making stickers, calendars and religious banners that are not routine so that the existing harmony goes well without any religious conflict because the current balance is a legacy from ancestors which continues to be maintained and developed to date.¹⁷

The primary role of FKUB is to create religious harmony in Indonesia. This policy was based on the view that religious conflicts could be controlled by facilitating communication between religious leaders. It conducts various activities, namely dialogues with religious leaders and community leaders, accommodating and channelling community aspirations, conducting investigations and mediation. As well as FKUB also plays the role of guardian of harmony between religious communities.¹⁸

FKUB administrators and members come from various religious backgrounds: Islam, Christianity, Hinduism, Buddhism and Confucianism. Including the existence of higher education institutions which also reinforce religious tolerance because, in practice it accepts students from all backgrounds and religions and does not discriminate against one religion.¹⁹ Activities involve people from various communities, such as joint prayer, kendurian, congratulations, tayub and cultural arts performances from multiple communities.

Thus all people understand and implement the spirit of unity and uphold diversity in social life. FKUB and the government coordinate for arrangements, synchronization, shared interests and common goals and eliminate social conflict.²⁰

Religious Harmony Forum Strategy

Strategi FKUB dalam meningkatkan Religious moderation through the manifestation of Pancasila values in the role of FKUB, as follows:

1. The values of divinity, humanity and unity in the dialogue between religious leaders and community leaders.
2. The value of deliberative democracy in accommodating and recommending religious and social aspirations as government policies.
3. The value of universal justice in socializing government policies on religious moderation.

Thus this theoretical implication shows that the various social and religious values contained in Pancasila contribute significantly to fostering harmony between religious communities.²¹

Following the strategy, Rahman explains the five strategies of FKUB in increasing religious moderation, namely (1) the communication strategy applied by FKUB in determining communicators is to choose a guardian of harmony (district level), which is part of a religious organization according to the religion adhered to by the guardian of harmony, guardian of harmony (village level) chosen by the community itself; (2) the

Kewarganegaraan), 1(1), 1-9.

¹⁷ KRISTANTI, A., & SATMOKO ADI, A. (2019). PERAN FORUM KERUKUNAN UMAT BERAGAMA (FKUB) DALAM MENJAGA KERUKUNAN ANTARUMAT BERAGAMA DI KABUPATEN SIDOARJO. *Kajian Moral Dan Kewarganegaraan*, 7(2).
<https://doi.org/10.26740/kmkn.v7n2.p%p>

¹⁸ Ferdian, F. (2018). Fungsi forum kerukunan umat beragama (FKUB) dalam sistem sosial penciptaan kerukunan umat beragama di Kabupaten Pasaman Barat. *Islam Realitas: Journal of Islamic and Social Studies*, 4(2), 136-147.

¹⁹ Nuryani, T., & Taufiq, A. (2019). Peran Forum Kerukunan Umat Beragama dalam Memelihara

Toleransi Beragama Kota Salatiga Tahun 2018. *Journal of Politic and Government Studies*, 8(03), 381-390.

²⁰ Makalew, M. N., Sambiran, S., & Waworundeng, W. (2021). Koordinasi Antara Pemerintah Dan Forum Kerukunan Umat Beragama (FKUB) Dalam Menciptakan Kerukunan Umat Beragama di Kota Manado. *GOVERNANCE*, 1(1).

²¹ Siswanto, E., Muhyidin, S., & Islamy, A. (2022). Pancasila Dan Kerukunan Hidup Umat Beragama: Manifestasi Nilai-Nilai Pancasila Dalam Peran Forum Kerukunan Umat Beragama Kota Jayapura. *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan*, 8(1), 197-215.

communication strategy applied in determining the analysis of audience needs is by conducting a joint review of four community groups including; permit granting groups, support groups, opposition groups, and evaluation groups; (3) the communication strategy in composing the message used is persuasive, coercive and educative techniques; (4) the communication media used by FKUB are print media such as newspapers, books and brochures; and (5) so that the current dynamics of religious moderation are in harmony.²²

The following strategy is through preparing steps and realizing the FKUB program as follows; (1) efforts to maintain harmony and tolerance between religious communities while at the same time preventing social conflicts from occurring, and the FKUB together with the government conduct friendly visits to religious communities; (2) disseminating regulations (PBM Numbers 9 and 8 of 2006), forming interfaith youth, verifying and recommending permits for worship houses so that problems do not arise. So that the communication process between religious leaders takes place effectively because it uses dialogic forms of communication and group communication in interacting with fellow FKUB administrators and with inter-religious people. Efforts to maintain religious harmony (KUB) are carried out by realizing the FKUB work program, dialogical cross-religious communication, namely religious dialogue between religious leaders, collaboration with FPLA, Regional Government, Police, MUI and other agencies and even with other figures in society, and specifically communication between religious leaders is based on Islamic broadcasts that are soft and cool.²³

From the various strategies

implemented, there are still multiple difficulties, including collecting information that is not comprehensive. This incomplete information hinders the process of activities carried out by FKUB. These obstacles lead to misunderstandings that lead to conflict. Another block also occurs in the fanaticism of the people who think that what they believe in themselves and their group is the correct thing, so they tend to have an attitude of intolerance in society and lack respect for differences in terms of ideology, religious background, ethnicity and different groups. From the various strategies implemented, there are still multiple difficulties, including collecting information that is not comprehensive. This incomplete information hinders the process of activities carried out by FKUB. These obstacles lead to misunderstandings that lead to conflict. Another block also occurs in the fanaticism of the people who think that what they believe in themselves and their group is the correct thing, so they tend to have an attitude of intolerance in society and lack respect for differences in terms of ideology, religious background, ethnicity and different groups.²⁴

Method

The Strategy of the Forum for Religious Harmony (FKUB) in Increasing Religious Moderation in Bengkulu Province was chosen as the research object for three reasons. First, FKUB has a strategy for realizing inter-religious harmony, for example, by supervising religious activities in the community, always opening the door for discussion or deliberation to every religious community, and not discriminating between religious-related administrative services to every religious community. Second, little attention has been paid to analyzing leadership misperceptions in education

²² Rahman, W. A. (2021). Strategi Komunikasi Forum Kerukunan Umat Beragama dalam Pengembangan Kerukunan Umat Beragama di Kabupaten Sleman. *El Madani: Jurnal Dakwah Dan Komunikasi Islam*, 2(02), 237-260.

²³ Hanaviyah, J. (2018). *Komunikasi Lintas Tokoh Agama Dalam Memelihara Kerukunan Umat Bergama (Studi Pada Forum Kerukunan Umat*

Beragama Kabupaten Pesawaran) (Doctoral dissertation, UIN Raden Intan Lampung).

²⁴ Suryawan, N. W., & Danial, E. (2016). Implementasi semangat persatuan pada masyarakat multikultural melalui agenda forum kerukunan umat beragama (fkub) kabupaten malang. *HUMANIKA*, 23(1), 46-60.

management. The existing analysis shows various errors and significant leadership errors in educational administration. Third, the Strategy Analysis of the Forum for Religious Harmony (FKUB) in Enhancing Religious Moderation in Bengkulu Province is urgently needed regarding the great potential in creating radicalism, intolerance, moral decadence, and widespread conflict. These three reasons show the difficulties in the Strategy of the Religious Harmony Forum (FKUB) in Enhancing Religious Moderation which is a crucial issue urgent to understand as the basis for the process of religious harmony in Bengkulu Province.

The types and types of research data were obtained through a qualitative method approach that was sourced from primary and secondary data. Secondary data comes from 10 FKUB institutions plus one provincial FKUB institution. The preliminary data includes profiling of FKUB management, chairman, deputy chairperson, secretary, treasurer, and FKUB members, motivation, type of difficulty, and solutions taken for each problem they experience. Secondary data consists of literacy, and presence of FHUB management, and statistics on evaluation results. Primary and secondary data are used to analyze the Religious Harmony Forum (FKUB) Strategy for Increasing Religious Moderation in Bengkulu Province.

This research involved chairpersons, deputy chairpersons, secretaries, and FKUB members as sources of information, both in-person interviews and interviews through online media (WhatsApp and telephone). Groups of chairmen, deputy chairmen, secretaries, and members of FKUB were presented in connection with their experience of overcoming difficulties in increasing religious moderation. Various types of problems in increasing religious moderation through reporting, then groups of informants or respondents were identified to evaluate their position and experience as a basis for analysis of research results.

Interview data were collected randomly from February to September 2023 through 3 stages. First, secondary data is collected through stored FKUB statistics, such as data

from FKUB administrators. Second, the interview data was conducted face to face and online by telephone and video call. Interviews were conducted to obtain information and data on the difficulty level in increasing religious moderation. Before completing the interview, the researcher asked for permission and recommendations from FKUB. They were interviewed consciously and of their own free will without any coercion from any party. Various categories of data from the interviews became the basis for analyzing FKUB's strategy for increasing religious moderation. The process of data analysis using a theory similar to Huberman, M., took place through three stages of research, including; (1) Data reduction as a process of organizing data in a more systematic form; (2) Data display as an effort to present research results in tabular form (in the form of interview excerpts); and (3) data verification as a stage of data concluding, particularly following trends from the data obtained.



Data source: (Khairiah, 2022)

Results and Discussion

The strategy of the Forum for Religious Harmony (FKUB) in improving religious moderation education has minimized various radical and intolerant ideas, which are the most critical phenomena today. Intolerance is triggered by a group that has an extreme perspective by claiming the truth of religious interpretations accompanied by coercion so that it can threaten the integrity of society, nation, and state. A lack of understanding of the term radicalism triggers radical. It is influenced by a view, group, or community of people who lack caution in showing characteristics that should be suspected as indications of radicalism which the community does not like, so they are

considered deviant. At least 3 (three) main points can be explained as follows:

1. The form of religious moderation education in Bengkulu Province.
2. The Strategy for Religious Harmony Forum in Bengkulu Province.
3. The Implications of the Forum for Religious Harmony strategy in improving religious moderation education in Bengkulu Province.

Religious Moderation

Tabel 1 Pengalaman Pengurus FKUB dalam Meningkatkan Moderasi Beragama di Bengkulu

Respo ndent	FKUB Management experience	Code
R1, R2, R3, R4, R5, R6, R7, dan R8	FKUB applies a pattern of cooperation in increasing religious moderation by carrying out planned work programs so that the people in Bengkulu Province become harmonious, peaceful, and peaceful; even though they have different ethnicities, cultures, religions, beliefs, and customs, but are still one in togetherness, including increasing supervision, and coordination with religious leaders, traditional leaders and community leaders in Bengkulu Province through socialization and specific invitations to synergize the life of a safe, peaceful and peaceful society.	Applicatio n of FKUB cooperatio n patterns with the community
R1, R2, R3, R4, R5, R6, R7, dan R8	All elements of society fully support every activity program carried out by FKUB. Such as helping clean the hall or place for FKUB activities, providing assistance such as drinking water, and sometimes even providing snacks to participants and the implementing team of	Forms of support from community elements

Respo ndent	FKUB Management experience	Code
	FKUB activities. There are also religious activities within the community that are deemed necessary for supervision by the FKUB, so village officials or community leaders report to the FKUB correctly without any violence.	
R1, R2, R3, R4, R5, R6, R7, dan R8	Bentuk kegiatan khusus yang dilakukan FKUB di Provinsi Bengkulu melalui koordinasi dan pertemuan rutin dengan tokoh agama, tokoh adat dan tokoh masyarakat, juga melakukan perjalanan dinas baik di kota Bengkulu maupun ke kabupaten-kabupaten yang ada di Provinsi Bengkulu. Tim FKUB juga sering diundang menjadi narasumber dalam upaya meningkatkan moderasi beragama baik di instansi pemerintah maupun masyarakat lokal.	Forms of special activities in improving religious moderatio n education
R2, R6, dan R8	The obstacle faced is the absence of the FKUB secretariat office itself, so far it is still supporting the MUI office in Bengkulu Province; the facilities and infrastructure are also inadequate, including funds are still insufficient to carry out more programs, so the implementation of work programs is only adjusted to existing funds from the government. We spend personal funds for the continuation of activities in the field.	Obstacles in improving religious moderatio n education

The Forum for Religious Harmony (FKUB) is a forum for unifying the nation in building, maintaining, and empowering religious communities to be harmonious, peaceful, and prosperous. FKUB was formed by the community and facilitated by the Government to build, maintain and empower

religious communities for harmony and prosperity. As in the Joint Regulations of the Minister of Home Affairs and the Minister of Religion, respectively, Number 8 of 2006 and Number 9 of 2006 state that:

1. Religious harmony is a state of inter-religious relations based on tolerance, mutual understanding, mutual respect, respect for equality in their spiritual teachings, and cooperation in social, national, and state life within the Unitary State of the Republic of Indonesia and the 1945 Constitution.
2. Maintenance of religious harmony is a joint effort between religious communities and the Government in the service, regulation, and empowerment of religious congregations.
3. A house of worship is a building with specific characteristics specifically used for worship for adherents of each religion permanently, excluding family places of worship.
4. Religious Community Organizations (Religious Organizations) are non-governmental organizations with a national vision voluntarily formed based on the same religion by citizens of the Republic of Indonesia, have legal status and have been registered with the local Government, and are not wing organizations of political parties.
5. Religious leaders are religious community leaders who lead religious organizations, and those who do not lead religious organizations are recognized or respected by the local community as role models.
6. FKUB is a forum formed by the community and facilitated by the Government to build, maintain and empower religious communities for harmony and prosperity.
7. A committee for building a house of worship is formed by religious people, religious organizations, or administrators for a place of worship.
8. A Building Construction Permit (IMB) for a house of worship is a permit issued by the regent/mayor to construct a place of worship.

The experience of FKUB management in increasing religious moderation through the implementation of the FKUB collaboration pattern with the community by carrying out planned work programs, such as creating a Religious Moderation Village to build a Religious Moderation Village Monument, Pancasila Village, and Harmoni Village. So that the people in Bengkulu Province become harmonious, peaceful, and peaceful at the same time, the other pattern is to increase supervision and coordination with religious leaders, traditional leaders, and community leaders in Bengkulu Province through socialization and specific invitations to synergize the life of a safe, peaceful and peaceful community. This includes the full support of all elements of society who support every activity program by FKUB, such as helping to clean the hall or place for FKUB activities. Then FKUB forms special activities such as regular coordination and meetings with religious leaders, traditional leaders, and community leaders, as well as making official trips in the city of Bengkulu and to regencies in Bengkulu Province. The FKUB team is also often invited to be a resource person to increase religious moderation in both government agencies and the local community to increase religious moderation. The obstacles faced are that there are still FKUBs that do not have their own secretariat office, so far they are still in boarding status; the facilities and infrastructure are also inadequate so that the implementation of the work program is only adjusted to available funds from the Government, even the administrators issue personal funds to continue field activities.

Religious Harmony Forum Strategy

Table 2. The Strategy of the FKUB Management in Increasing Religious Moderation

Respo ndent	FKUB Management experience	Code
R1, R2, R3, R4, R5, R6, R7, dan R8	FKUB in Bengkulu province has work programs, such as socializing work programs, local wisdom programs, regular meetings,	Develop a work program

Respondent	FKUB Management experience	Code
	establishing houses of worship, solving problems that arise in the community and increasing religious moderation, supporting government programs, supervising the construction of places of worship and supervising the implementation or practice of houses of prayer for each religion.	
R1, R2, R3, R4, R5, R6, R7, dan R8	The Governor of Bengkulu has ratified the system or pattern of recruitment of FKUB administrators in Bengkulu Province for five years. Likewise with the Bengkulu Regency/City FKUB, the design or print for recruiting FKUB management and a decree ratified by the Bengkulu Regent/Mayor for five years.	Implement a system of recruiting new members and administrators
R1, R2, R3, R4, R5, R6, R7, dan R8	We evaluate the implementation of FKUB program activities carried out in Bengkulu Province by holding regular management meetings at the Bengkulu Province FKUB secretariat located on Jl. Ashan, Bengkulu. We evaluate the implementation of FKUB program activities carried out in Bengkulu City by holding regular management meetings at the Bengkulu City FKUB secretariat.	Supervise, monitor and evaluate
R1, R2, R3, R4, R5, R6, R7, dan R8	Thank God, while assigned to be the administrators of the Bengkulu Province FKUB, all members and administrators have carried out their duties and functions properly, so there has been no imposition of sanctions on members of the board. We are very grateful that members are aware of their responsibilities, such as	Follow up on the results of supervision, monitoring and evaluation through the provision of sanctions

Respondent	FKUB Management experience	Code
	supervising permits to build houses of worship and supervising the implementation and practice of places of worship for each existing religion. This is necessary to synergize the life of a safe, peaceful, and peaceful society.	and rewards

The strategy of the FKUB management in increasing religious moderation is through understanding and implementing their primary functions and responsibilities, such as caring for and fostering harmony, peace, and harmony in religious and social life. Duties and responsibilities are following the corridors or regulations and laws that apply. In addition to this strategy, FKUB carries out outreach, deliberations, and regular meetings with traditional leaders, religious leaders, and community leaders, instilling an attitude of religious moderation to create a society that is smart and wise in thinking and acting primarily related to the beliefs and beliefs of each religion, sharing information about religious moderation in community. For example, in Rama Agung, there is a village of Moderation of Religion; in Rejang Lebong, there is a village of Pancasila; in Seluma, there is a village of Harmoni. Then the FKUB administrators develop a work program, implement a system for recruiting new members and new administrators, supervise, monitor, and evaluate, and follow up on the results of management, monitoring, and evaluation by giving sanctions and rewards to administrators and members. Thus the FKUB strategy can increase religious moderation in society in Bengkulu Province..

Implications of the Strategy for Religious Harmony Forum in Improving Religious Moderation Education

Table 3. Experience of FKUB Management in the Implications of Religious Moderation in Bengkulu

Respondent	FKUB Management experience	Code
R1,	FKUB has main tasks,	Conduct

Resp onde nt	FKUB Management experience	Code
R2, R3, R4, R5, R6, R7, dan R8	functions, and responsibilities according to the corridors or regulations and applicable laws and regulations, such as caring for and fostering harmony, peace, and harmony in religious and social life, holding deliberations, regular meetings with traditional leaders, religious leaders, and community leaders, instilling an attitude of religious moderation to create a bright and wise society in thinking and acting primarily related to the beliefs of each religion, sharing information about religious moderation in community. Such as in Rama Agung, there is a Village of Religious Moderation; in Rejang Lebong there is a village of Pancasila; in Seluma there is a Village of Harmoni, accommodating the aspirations of religious organizations and the aspirations of the community, channeling the aspirations of religious organizations and the community in the form of recommendations as materials for the governor's policies, socializing laws and regulations and policies in the religious sector related to religious harmony and community empowerment, and providing written recommendations on requests for the	socialization on the understanding and implementation of the main duties, functions and responsibilities of FKUB

Resp onde nt	FKUB Management experience	Code
R1, R2, R3, R4, R5, R6, R7, dan R8	establishment of houses of worship FKUB in realizing inter-religious harmony and instilling the values of religious moderation in Bengkulu Province through outreach to all levels of inter-religious society about the importance of building mutual tolerance, respect, and respect between religious communities, furthermore FKUB also always fosters, cares for, and creates an atmosphere that is safe, peaceful, harmonious in inter-religious life.	Realizing Harmony between religions
R1, R2, R3, R4, R5, R6, R7, dan R8	Maintenance of religious harmony is a joint effort of religious communities and the government in the field of service, regulation, and empowerment of religious congregations.	Maintenanc e of religious harmony
R1, R2, R3, R4, R5, R6, R7, dan R8	Houses of worship are buildings with specific characteristics specifically used for worship for adherents of each religion permanently, not including family places of worship. A Building Construction Permit (IMB) for a house of prayer is a permit issued by the regent/mayor to construct a house of worship. Religious people, religious organizations, or administrators for the house of worship form the committee for making a house of prayer.	Supervise the permits and construction of houses of worship and committees for the construction of places of worship.
R1, R2,	Religious Community Organizations, from	Empowerm ent of

Respondent	FKUB Management experience	Code
R3, R4, R5, R6, R7, dan R8	now on referred to as Religious Community Organizations, are non-governmental organizations with a national vision that were formed based on the equality of religion by citizens of the Republic of Indonesia voluntarily, are legal entities, and have been registered with the local government and are not wing organizations of political parties.	community and religious organizations
R1, R2, R3, R4, R5, R6, R7, dan R8	Religious leaders are religious community leaders who lead religious organizations, and those who do not lead religious organizations are recognized or respected by the local community as role models.	Empowerment of religious leaders and community leaders
R1, R2, R3, R4, R5, R6, R7, dan R8	The Forum for Religious Harmony, abbreviated as FKUB, is a forum established by the community and facilitated by the government to build, maintain and empower religious communities for harmony and prosperity.	Empowerment of FKUB, both at the Regency/City level and at the provincial level

The implication of religious moderation in Bengkulu province takes place peacefully and without causing disputes between religious communities. Inter-religious life in Bengkulu Province was built from a society that upholds the values of tolerance and mutual respect, respect and manifests attitudes of mutual honing, mutual compassion, and mutual care. The Focus on Religious Harmony already has a strategy for realizing inter-religious harmony, such as by socializing the understanding and implementation of FKUB duties, supervising religious activities in the community, always

opening the door for discussion or deliberation to every religious community, and not discriminating between religious-related administrative services to every religious community. Including FKUB has created inter-religious harmony and instilled the values of religious moderation in Bengkulu Province, namely through outreach to all levels of inter-religious society about the importance of building mutual tolerance, respect, and respect between religious communities, furthermore FKUB also always fosters, cares for and creates an atmosphere that is safe, peaceful, harmonious in inter-religious life.

The experience of FKUB management in the implications of religious moderation such as:

1. They are conducting socialization on the understanding and implementing the main tasks, functions, and responsibilities of the Forum for Religious Harmony so that a sense and implementation of high religious moderation avoid various kinds of intolerance and conflict in society.
2. Creating inter-religious harmony, with an attitude of religious moderation, creates mutual respect between religious communities.
3. Maintenance of religious harmony, with an attitude of religious moderation, fostering, caring for, and creating a safe, peaceful, and harmonious atmosphere among religious communities.
4. I supervise permits and construction of houses of worship and committees for the construction of places of worship because the construction of houses of worship often becomes a conflict and a problem among the community.
5. They are empowering religious leaders, community leaders, and FKUB, both at the Regency/City level and the provincial level.

Thus, implementing religious moderation is critical because religious moderation can create a harmonious, peaceful, and prosperous society.

Conclusion

Religious moderation has increased, as seen in implementing the FKUB cooperation pattern with the community. It has carried out work programs according to plan, carried out supervision of FKUB officials and members, has coordinated with religious leaders, traditional leaders, and community leaders in Bengkulu Province, and has socialized applicable laws and regulations to synergize community life that is safe, peaceful and peaceful, involving full support from all elements of society in every FKUB activity program. Various strategies have been carried out by the Forum for Religious Harmony management to increase religious moderation, such as increasing understanding and implementation of their primary functions and responsibilities following existing regulations and laws and regulations in maintaining harmony, peace, and harmony in social life.

The implications of religious moderation in Bengkulu Province are visible:

1. Has carried out socialization on the understanding and implementing the main tasks, functions, and responsibilities of the Forum for Religious Harmony so that understanding and implementing high religious moderation avoids various kinds of intolerance and conflict in society.
2. Creating harmony between religious communities, with an attitude of religious moderation and an attitude of mutual respect, mutual respect between religious communities arises.
3. Maintenance of religious harmony, with an attitude of religious moderation, behavior fosters, takes care of and creates an atmosphere that is safe, peaceful, and harmonious among religious communities.
4. Oversees permits and construction of houses of worship services, as well as committees for the construction of places of worship, because the construction of houses of worship often becomes a conflict and a problem among the community.
5. Empowerment of religious and

community leaders, as well as the appointment of FKUB, both at the Regency/City and provincial levels.

Thus, implementing religious moderation is critical because religious moderation can create a harmonious, peaceful, and prosperous society.

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