

THE ROLE OF INDONESIAN GOVERNMENT IN PROMOTING INTER-RELIGIOUS HARMONY: A CASE STUDY OF FKUB IN PROMOTING INTERRELIGIOUS DIALOG

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ABSTRACT

The community of Indonesia constituted the multi cultural society, in religion, ethnic, and culture. Historically Indonesia society was able to maintain inter religious harmony. The associative social interaction seemed to be potential to support the harmony in the society. Based on the paradigm of functional-structural, society was assumed as an organic system having inter-relatednes between one organ and another in order to maintain the existence of the society. Social interaction within Indonesia society was developed by the the interaction in the circle of family, neighbourhood, economical activities, religious leaders, public leaders and the relation within culture and tradition. Inspite of this the relation between the element of society is still cosmopolitant, on which the society members are less active in developing community harmony in the framework of religious freedom. This paper is an attempt to examine the role of government in promoting interfaith harmony within the govermnetal policies and practices. The Government has sponsored the establishment of *Pusat Kerukunan Umat Beragama* (Center for Interreligious Harmony) or PKUB at the ministerial level and later the *Forum kerukunan umat beragama* (Forum for Interreligious Harmony) or FKUB at the regional and district level in order to make the interfaith dialog to be more grounded or the the grassroot level.

Key word: religious harmony, the role of Government

INTRODUCTION

Mutual understanding may build Inter-religious harmony. It can not be denied that, in these days, disharmony among and between religious communities [is triggered due to the rise of religious fanaticism] produces a variety of disharmony in the midst of life and the life of the nation, state, and society. Therefore, it needs people who show themselves as people of faith [and religious] to obey, but open-minded, tolerant, harmonious with those of different faiths. Therein lays one of the roles of religious communities in the context of inter-religious relations, which is capable of faithful, faithfully and earnestly, and does not indicate religious fanatics and religious fanaticism. Behind the developmental aspects of religions, there are things that are important to the religion that has not changed that credo or creed. Credo is something typical, and probably can not be explained logically, because it involves faith or believing in something beyond the reach of the ability of

human reason. And often the credo of religions makes people do to one another distinction. Of distinction, for various reasons, could develop into separation, misunderstanding, different perceptions, and so forth, and then led to the conflict.

In addition, other matters such as the construction of places of worship, icons or religious symbols, and the atmosphere of worship or way of worship, including religious celebrations, often a discomfort factor in inter-religious relations. If all forms of discrimination and discomfort was maintained and allowed by each character and religious communities, it will damage the relationship between humans, then penetrated into various aspects of life and living. For example, people easily fall into conflict based on religion [in addition to differences in ethnicity, race and class]. To prevent all this, one important step and should happen is religious harmony. A form of activities must be carried by all leaders and religious communities. Harmony, meaning the pole or poles that sustain the home; buttresses that give peace and welfare to the inhabitants] is widely meaningful presence of an atmosphere of brotherhood and unity among all people even though they differ in ethnicity, religion, race, and class. Harmony also means a process to be in harmony because previously there was disharmony; and the ability and willingness to live side by side and together peacefully and in safety. Steps to achieve such harmony, as well as the dialogue process requires time, be open, accept and appreciate each other, and love.

In addition, internal harmony must occur in religious life. People relation without internal religious harmony can damage or affect the wider community of different religions. Usually the difference in interpretation of the text of scripture and theological understanding of the religions led to conflict and division in the people of the same religion. Conflicts and divisions that widened, can cause damage to the order of good relations between people, even interfere with life and the wider society. Harmony can be done in a way not to disturb the public order; do not force someone to convert; not offend religious or religious teachings and faith of people of different religions; etc.

Harmony between religious communities and internal harmony of the people of the same religion must also be in line with the government's religious harmony. Government is an institution that serves to impose the goodness of the Lord God to man; preserver of order, security, justice, and prosperity. However, in daily reality, it is often seen that, the government with political accommodation, not act as a facilitator of religious harmony, but to defend one religion.

This study is an attempt to examine the role of Indonesian Government in building religious harmony through interfaith or interreligious dialog and interreligious cooperation as performed by state sponsored forum namely FKUB.

A. Research question

- What factors have led them to observe religious tolerance and be open to interfaith dialogue in promoting interfaith harmony?
- How do they foresee the trajectory of their initiatives?
- How do the government play the role of managing the diversity to promote inter-religious harmony

- Is the inter-religious harmony among the elites reflects to the same harmony at the grassroots level in the reformation era?

B. Theoretical framework

- The framework to analyze the idea and practices come from the government initiatives together with the support of NGOs or civil society groups dealing with the interreligious dialog to develop social harmony will be more focusing on managing diversity, John Rose; regarding the minority in Bhiku Parekh;
- Parekh starts with the following question: "what is required from the state to make policy in the criteria", later chapters, evaluate Parekh from Parekh multicultural perspectives
- **Bhikhu Parekh** argues for a pluralist perspective on cultural diversity.¹ Writing from both within the liberal tradition and outside of it as a critic, he challenges what he calls the "moral monism" of much of traditional moral philosophy, including contemporary liberalism--its tendency to assert that only one way of life or set of values is worthwhile and to dismiss the rest as misguided or false. He defends his pluralist perspective both at the level of theory and in subtle nuanced analyses of recent controversies. Thus, he offers careful and clear accounts of why cultural differences should be respected and publicly affirmed, why the separation of church and state cannot be used to justify the separation of religion and politics, and why the initial critique of Salman Rushdie (before a Fatwa threatened his life) deserved more serious attention than it received.
- Rejecting naturalism, which posits that humans have a relatively fixed nature and that culture is an incidental, and "culturalism," which posits that they are socially and culturally constructed with only a minimal set of features in common, he argues for a dialogic interplay between human commonalities and cultural differences. This will allow, Parekh argues, genuinely balanced and thoughtful compromises on even the most controversial cultural issues in the new multicultural world in which we live. Regarding the specific issue of interfaith dialog for developing peace and conflict resolution in a diverse society, Bhiku Parekh writes his opinion on pluralism. In his article, Bhikhu Parekh sees that multiculturalism has a positive role in society. It is undeniable thing, but he does not give adequate explanation about the danger of multiculturalism. According to him, multiculturalism "enriches and vitalizes collective life"² with its diversities. He means that multiculturalism will function to give awareness for building the capacity of knowing each other, adding social care and self-introspection.³ It is still questionable because we can see that there are many conflicts occur in the plural society.

¹ Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, Palgrave, 2002

² Bhikhu Parekh, *A commitment to pluralism*, page 5. For further reading see Bhikhu Parekh, *A Commitment to Cultural Pluralism*, <http://kvc.minbuza.nl/uk/archive/commentary/parekh.html>

³ Parekh, *ibid*, p. 5.

- In short, those functions are right, but we cannot deny that multiculturalism has dark side within. The diversities, the soul of multiculturalism, in many cases have triggered the unfinished conflict in the society. The obvious example is about the position of diversities in religious community between Shiites and Sunni in Islam. This problem is timeless because there is no space for discussing and correcting each other. Instead of doing that, each Sunni and Shiites claim the truth is exclusively their rights only. This conflict then has triggered many conflicts in Muslim history including wars, terrors, and killings each other.
- Therefore, the proposal of Bhikhu Parekh to equalize between unity and diversity cannot guarantee to stop the sustainability of conflict. It is important then to discuss where actually the right place of multiculturalism is. In my opinion, the place of multiculturalism should reach the broader area in social life. The problem of multiculturalism is not merely about the unity and diversity in a society, but also how to build a new agreement for stopping conflict occurred in the society.

C. The role of the Government in Managing Religious diversity by promoting inter-religious harmony

Religion has a dual legacy in human history regarding peace and violence. Conflict resolution theory must examine more systematically the decision-making of religious actors and leaders including the government leaders in order for strategies of peacemaking to be effective in the relevant contexts. It is the argument here that the study of religion and conflict resolution will yield an important new field of inquiry. A series of topics need to be addressed, including the mixture of religious and pragmatic motivations in behavior, the struggle between intracommunal moral values and other traditional values that generate conflict, multifaith dialogue and pluralism as conflict resolution strategies, the sociopolitical impact of religious leadership on conflict generation and resolution, the limited scope of religious ethics in regard to the rejection of nonbelievers and traditional outgroups, and the promising role of interpretation of sacred tradition in generating peacemaking strategies.

The problems to answer:

Eight Factors Why arising religious disharmony: there are eight main factors causing insecurity in the field of religious harmony judging from the impact of religious activities among others:

1. Establishment of Places of Worship. Places of worship were established without considering the situation of religious communities and the local environmental conditions often create religious disharmony that can lead to conflict between religious communities.
2. Propagation of Religion. Religious broadcasting, either orally, through print media such as brochures, pamphlets, leaflets, etc., as well as electronic media, as well as other media can lead to insecurity in the area of religious harmony, especially addressed to people who have embraced other religions.
3. Foreign Aid. Help from Abroad for the development and deployment of a religion, either in the form of material assistance / financial or expert assistance of religious, if not follow the rules, could lead to disharmony

in religious harmony, both internally assisted religious communities, as well as between religious communities.

4. Inter-religious Marriage. Marriages performed by couples of different religions, although at first is personal and inter-family conflicts, often disturb the harmony and disturb religious harmony, especially when up to the legal consequences of the marriage, or against marital property, inheritance, etc. ,
5. Celebration of Religious Holidays. Implementation of the Religious day celebrations Religious less expensive conditions and situations as well as the location where the festival is held can cause insecurity in the field of religious harmony.
6. Blasphemy. Acts that are harassing or tarnish the religion and beliefs of a particular religion conducted by a person or group of people, can cause insecurity in the field of religious harmony.
7. Activity Flow splinter. Activities carried out by a person or group of people who based on a belief in a particular religion is deviated from the teachings of the religion can lead to concerns about religious life, so it can also lead to insecurity in the area of religious harmony.
8. Non-Religious Aspects affecting. Non-religious aspects that can affect religious harmony among others: population density, socio-economic disparities, the implementation of education, ideological and political infiltration hardline regional and international scale, which entered Indonesia through religious activities.

The level of legal culture, there are still issues which sometimes tend to provocative effect on some people that can lead to mutual suspicion. Meanwhile, contempt or religious judge others based on their own criteria of religious beliefs, in addition to not respect the beliefs of others, also can trigger feeling less happy or even antipathy between religious groups.

Press coverage is sometimes also seen by most people still exploit the problems between groups without takes into account its impact on the aspects of security and harmonious relations among communities. Government policies are perceived by some people less reflect fairness and weak law enforcement has the potential for disharmony relationship between the emergence of social and religious groups, as well as inter-religious relations with the government. Injustice and social inequality, economic, legal and political elements often lead to and facilitate the outside in order to trigger a conflict between groups in society. Competition for land between settlers and residents who settled first is the potential to develop into the marginalization of social groups and can then potentially be a conflict between social groups that may be incidentally also represent religious groups. Regional autonomy raises a double face; on the one hand it is very beneficial to local residents in an effort to develop themselves, but on the other hand also have an opportunity for the growth of primordial attitude and closure. Lack of communication between leaders / religious leaders, is seen disharmony may affect the relationship between community groups and less dysfunctional role of prevention in anticipation of misunderstanding

between groups, especially at the district level and rural areas. The issue of the establishment of houses of worship that does not meet the procedure, religious broadcasting, and streams in the internal environment splinter religious groups are still felt by some people as a nuisance in building harmonious community relations.

Cultural violence under the pretext of religion often arises because of the implementation of religious doctrine disproportionately. While it still often arise issues less unfounded, as the issue or the issue of Christianization and Islamization. Issues such as these are sometimes effect on some people that can lead to mutual suspicion. Contempt or religious judge others based on their own criteria of religious beliefs, in addition to not respect the beliefs of others, also can trigger feeling less happy or even antipathy between religious groups.

Sometimes their communities culturally if the establishment has not yet received a house of worship require setting up by the government in order to function order. Many people assume that the establishment of houses of worship should not be regulated by the government, because since houses of worship ancestors made do not need permission from anyone. In fact, the Joint Regulation (SKB=Surat keputusan Bersama) of 2006 between the ministry of religious affairs and the ministry of domestic affairs, in particular on the establishment of houses of worship not intended to restrict worship. Must be distinguished between regulate the establishment of houses of worship and restricting freedom of worship. The spirit of the regulation is to curb the establishment of houses of worship and avoid horizontal inter-religious conflicts.

Strategy of the Government of Indonesia in Religious Harmony Development.⁴

As for the strategy in fostering religious harmony can be formulated that one of the main pillars to strengthen national harmony is to realize inter-religious harmony. In the conceptual order we all know that religion has a universal value that can bind and glue the various social communities, although different in terms of ethnicity, geography, traditions and social class differences.

Only in implementation, religious values that glue the various social communities are often gets the collision, mainly due to the different interests that are socio-economic and political among social groups with one another. With this view, we wanted to convey is that the religious harmony has a very close relationship with economic and political factors, in addition to other factors such as law enforcement, the implementation of the principles of justice in society and laying something on the proportions. In this regard, the strategy needs to be done is as follows:

1. Empowering religious institutions, religious institutions means we use to the maximum power that will speed up the process of resolving the conflict between religious communities. Besides, empowerment is intended to give more weight / color of its own in creating brotherhood

⁴ H. Hilmy Riva'i, Kanwil Kemenag Jawa Barat, *Moral –akhlak berbangsa dan kerukunan umat beragama*, dalam <http://nasrulloh-one.blogspot.com/2009/06/moral-akhlak-berbangsa-dan-kerukunan.html>.

- (unity) the essentials of the duties and functions of their respective religious institutions in society as adhesive inter-religious harmony.
2. Guiding religious groups that increased their faith and devotion to God Almighty in a harmonious atmosphere both internally and between religious communities.
 3. Serve and provide ease of worship for the followers of the religion.
 4. Do not meddle in the affairs of creed / religion dogma and worship something.
 5. Encourage increased exercise and fulfillment of religious teachings.
 6. Protecting religion from abuse and desecration.
 7. Encourage and directs all religious people to live in harmony in the frame of Pancasila and the Constitution in the legal order together.
 8. Encourage, facilitate and develop dialogue and cooperation between the leadership of the assemblies and religious organizations in order to build tolerance and inter-religious harmony.
 9. Develop a multi-cultural insight for all layers and elements in society through education, outreach and research action.
 10. Increase the empowerment of human resources (religious leaders and local community leaders) for resilience and social harmony under.
 11. Functionalizing local institutions. such as customs, traditions and social norms that support the efforts of religious harmony.
 12. Inviting the participation of all groups and layers of the religious community in accordance with its respective potential of their activities through dialogue, discussion, face to face, social cooperation and so on.
 13. Together the leaders of religious councils, made a visit together to the various regions in order to dialogue with the people at the grassroots level and provide an understanding of the importance of fostering and developing religious harmony.
 14. Conducting mediation for groups of conflict-affected communities in order to find solutions for the achievement of reconciliation so that the conflict can be stopped and not repeated in the future.
 15. Giving donations (according to ability) to groups of people who are displaced from their home areas due to social and ethnic conflict are felt also religious nuances.
 16. Rebuilding means of worship (church and mosque) were damaged in areas where people involved in the conflict, so that they can re-establish or rebuild the houses of worship.

Government concept in Trilogy Pattern of harmony⁵
 Religious harmony in Indonesia patterned Concord trilogy, namely:
 1) The internal cohesion of each race in one religion; Is harmony among streams / ideologies / schools that exist in a community or a religious community.
 2) Harmony among the people / communities of different religions; Is harmony among the followers of religions different ie between followers of Islam with

⁵ Depag RI, *Bingkai Teologi Kerukunan Hidup Umat Beragama Di Indonesia*, (Jakarta; Badan Penelitian dan Pengembangan Agama Proyek Peningkatan Kerukunan Umat Beragama di Indonesia, 1997), hal. 8-10

Protestant, Catholic, Hindu, and Buddhist.
3) The harmony between people / religious communities with the government; Is so sought harmony and harmony among adherents or religious officials with government officials to understand and appreciate each task in order building societies and religious nation of Indonesia. Thus harmony is the way human life that has parts and specific objectives that must be kept together, helping each other, tolerance, not against each other, look after each other.

There are two basic policy of the government in the maintenance of religious harmony, that the empowerment of religious communities and the provision of guidelines for the maintenance of religious harmony. One of the strategic policy that has been taken by the government to provide safeguards to ensure that religious freedom and the maintenance of religious harmony is the issuance of ministerial Joint Regulation (PBM) and the Minister of Religious Affairs No. 9 and 8 of 2006 on Guidelines for the Implementation Task Regional Head / Deputy In the Regional Head Maintenance of Religious Harmony, Empowerment Forum for Religious Harmony, and the Construction of Houses of Worship. According to its title, the rules together or so-called PBM is arranging three things: first, what tasks the regional head / deputy head of the region in the maintenance of religious harmony in the region, including how to link the tasks with the task of regional head as set forth in Law Number 32 Year 2004 on Regional Government; secondly, the mandate for local governments to encourage its citizens to immediately establish the Forum for Religious Harmony (FKUB) in each province and district / city and facilitate FKUB in order to become a partner of the government and be able to function as a catalyst to the aspirations of the community; and third, provide safeguards for local governments in the process of granting building permits to be used as a worship house. The third thing is deemed necessary to regulate, because the presence of a synagogue in the midst of society, besides being a symbol of the existence of a people or a community of users of the worship house, also have an impact on the surrounding community in inter-religious interaction.

D. The Establishment of FKUB⁶

Forum for Religious Harmony (FKUB) is established based on Joint Regulations of the Minister for Religious Affairs and Minister of Interior (PBM=peraturan Bersama Menteri) No. 9 and 8 of 2006. PBM contains of three things: (a) Guidelines Task of Regional Head/Deputy Head in the Maintenance of Religious Harmony, (b) Empowerment Forum for Religious Harmony, and (c) Construction of Places of Worship. FKUB is established in all provinces and districts in Indonesia. Until 2010, there have been 33 FKUB at the provincial, 319 at the district level and 83 at the city level. FKUB is responsible for: 1) engaging in a dialogue with religious and community leaders, 2) accommodating the aspirations of religious organizations and the community, and 3) transmitting the aspirations of

⁶ J.B. Banawiratma, et als., Dialog Antarumat Beragama: Gagasan dan Praktik di Indonesia, Jakarta: Mizan-CRCS UGM, 2010

religious organizations and the community in the form of policy advice for the governor, and 4) disseminating legislation and policies in the terms of religion affairs related to religious harmony and community empowerment.

Guidelines for the Implementation is under the Task Regional Head / Deputy Head of In Maintenance of Religious Harmony, Empowerment Forum for Religious Harmony, and the Construction of Houses worship, it becomes very important to be realized in the region. As a social organization that based on the breeding values of religion, FKUB has an important role and a strategic function in the effort and build their respective areas amid the multidimensional crisis that was happening. It was realized that the crisis has had an impact multidimensional anyway. The endangering problems are economic crisis, political and moral implications for social tension, social stress, and even social frustration, as well as against moral decadence. This phenomenon is the psychological and sociological effect on attitudes and social behavior among religious communities. Social conflicts, rampant corruption is a serious problem that must find a solution. The role of religious leaders who are expected to educate the spiritual becomes very important. For that there are two parallel roles that can be done by the Forum for Religious Harmony (Wisnumurti):

1. The Forum should be able to be a bridge in the internal people each. That is, each vertically religion has beliefs, way, ethical, moral owned and are essential. This is a distinction between religions of one another that must be respected. Therefore FKUB through a representative in each religion must be able to transmit internal harmony in the community, and maintain sacral-like aspects of the implementation of each religious tradition by sticking to the rules of religion.
2. Horizontally, besides intern, then in the perspective of the sociology of religion, which are social relations with other religious communities should be maintained and developed.

In this context, FKUB can perform the role and functions as:

1. As a vehicle for communication, interaction between one another in providing information to the religious interpretations of each, so as to create an atmosphere of mutual understanding and mutual respect;
2. As a mean to mediate any problems that lead to conflicts both latent and manifest;
3. As harmonization media relations with one another in communicating the implementation of religious activities;
4. disseminate to each religious order in social life is not exclusive so as to awaken social cohesion among religious communities;
5. Assisting local governments in the success of development programs;
6. Together the government and security forces involved maintaining social and political climate conducive;
7. And of course many more things that can be done to always work together with the social forces that exist areas.

It is important to note that FKUB is not the only institution dealing with the interreligious dialog, some of them are independent and not sponsored by the government. For example, in Jogjakarta is established the Jogjakarta Interfaith Forum or FPUB (Forum Persaudaraan Umat Beriman), in Jakarta there is MADANI and ICRP (Indonesian Conference on Religious and peace. Mega Hidayati in her Reasearch on role of the

Ministry of religious Affairs (MORA) examines the relations between the government and the FKUB treated as an NGO.⁷

“Power relations between the Government and civil society as a whole are described in MORA’s programs, strategies, regulations, and policies. In MORA’s program on FKUB, for instance, MORA tried to change power relation; MORA tried to change top down approach to bottom up. In interreligious dialogue, MORA tried to be facilitator and mediator although it was still questionable since the reality shows that participants felt they did not have free conversation. The dialogues were only formal meeting.”

In spite of the ideal role proposed in the establishment of the FKUB, there are many notes regarding the failure of the FKUB to abridge the tension among diverse religious follower, excerpted from a report of Human Rights Working Group (HRWG), Indonesia’s NGO Coalition for International Human Rights Advocacy, as the followings:⁸

Due to diversity factor, the implementation of FKUB varies from one region to another. Unfortunately, only a few FKUB can work well and achieve its goal to reconcile the life of religions in Indonesia, as has been achieved by FKUB Jakarta, Central Kalimantan, Manado and Bali. In many cases, FKUB has not been able to work effectively based on the principles of human rights and tolerance.

Forum for Religious Harmony (FKUB) is designed as a forum for dialogue, and it act as a filter and an assessor to guarantee freedom of religions and beliefs by followers of 'mainstream' or 'recognized' religions. They are the police, prosecutors, as well as judges who decide the issues without any room for dispute settlement. The harmony that appears is the hegemony of the majority over the minority in the practices of religious life.

In West Sulawesi, FKUB involves in action against religious groups that are considered deviant, together with the local government and the Indonesian Ulema Council in the area. On 20 September 2010, FKUB Mojokerto, East Java, urged the government make visits to five temples used for daily church activities. This is based on the monitoring conducted by FKUB. Moreover, on 30 September 2010, FKUB in North Sumatra together with local government, judiciary, parliament and the MUI urged Vihara Tri Ratna Foundation to bring down the statue of Amithaba Buddha.

⁷⁷ Mega Hidayati, DEALING WITH RELIGIOUS PLURALISM IN INDONESIA: Critical Discourse Analysis of the Ministers of Religious Affairs’ Speeches on Religious Harmony in the Reformation Era (1998-2011) , Summary of the Dissertation in the ICRS –UGM, 2014, p 10

⁸ ALTERNATIVE REPORT OF INDONESIA’S ICCPR STATE REPORT, Human Rights Working Group (HRWG), http://tbinternet.ohchr.org/Treaties/CCPR/Shared%20Documents/IDN/INT_CCPR_NGO_IDN_14707_E.pdf the report is Prepared by: **Indonesian NGOs for Freedom of Religion and Belief Advocacy** (HRWG, Indonesia Legal Resource Center/ILRC, The Wahid Institute, Jakarta Legal Aid Institute, Elsam, Setara Institute, and CMARs)

FKUB also involved in the protests and sealing of GPIB Galilea Church, Bekasi, on February 15, 2010.

In addition, bureaucracy and lack of internal communication are two of the factors FKUB fails to achieve its goal as a medium of communication and tolerance among religions in Indonesia. Bureaucracy permit to establish a place of worship is one reason for the difficulty of establishing a place of worship.

Learning from the Indonesian Government efforts to develop harmonious society among the diverse religious society that tend to be conflictual, we can take the warning from Bhiku Parekh that he means that multiculturalism will function to give awareness for building the capacity of knowing each other, adding social care and self-introspection.⁹ It is still questionable because we can see that there are many conflicts occur in the plural society. Further considence to think about is the way to support the interfaith harmony association like FKUB may function properly by drawing the more participations of the respective religious believers. Here, multiculturalism refers not only to the religious affiliation but also the other aspects such as ethnicity, area of origins and cultural diversity of the Indonesian societies.

CONCLUSION

Learning from the strategic role supposed to play by the FKUB, it is hard to imagine the maintenance of interreligious harmony with the absence of the civil society body like FKUB. However, it should be critically learnt that the state-sponsored body that is FKUB is powerless and lack of the capacity to attract the participation of the society to involve in the process of building harmony or the solve the conflicts occurred from the tensions or even violences among the diverse religious believers due to the fragile process of worship house establishment of the minority religious groups.

It is recommended to conduct the following activities in order to empower the FKUB to be capable to work with other NGOs concerned to the peace development and conflict resolution issues. (1) There should be a performance evaluation for FKUB on the basis of human rights and a strengthening of human rights in its internal.

(2) Create a standard of work based on human rights and human rights work guide.

(3) Revoking all decisions and recommendations made by FKUB which are opposed to human rights. (4) The role of the FKUB together with the other independent NGOs dealing with the Interreligious dialog promotion oriented to build social harmony, should not only play as a “fire extinguisher” to the social conflicts related with interreligious tension. Their performance, however, should be more anticipative as well in avoiding religious tension among the diverse followers with concrete cooperation.

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⁹ Parekh, loc cit, p. 5.

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