Pattern of Problem Solving in Religious Harmony Forum

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Abstract
This article aims to deepen the patterns of conflict resolution over religious issues in the Religious Harmony Forum (FKUB) in three different provinces, namely North Sumatra, West Java, and East Java. In addition, to recognize the value and role of collegial collective leadership in solving inter-religious problems in each province. This research chose a qualitative approach with descriptive methods. The data revealed is in the form of verbal expressions from the subjects or key informants and informants and then recorded and written according to the categories that have been determined. A multisite design was used in this research because the study focused on FKUB's collegial collective leadership in resolving inter- or internal life problems among religious communities. The result of this study disputes between religious communities and the construction of houses of worship are two issues that are often assisted by FKUB in their resolution. Negotiations between religious adherents are used to seek answers to problems in the context of conflict resolution based on local wisdom, inclusive diversity, upholding mutual respect and equality, and are open to accepting ideas and views, from different points of view.
Keywords: *Conflict Resolution, Negotiation, Religious Harmony Forum, multisite study*

Abstract
Artikel ini bertujuan untuk mendalami pola penyelesaian konflik isu keagamaan dalam Forum Kerukunan Umat Beragama (FKUB) di tiga provinsi berbeda, yaitu Sumatera Utara, Jawa Barat, dan Jawa Timur. Selain itu, untuk mengetahui nilai dan peran kepemimpinan kolektif kolegial dalam menyelesaikan permasalahan antar agama di setiap provinsi. Hasil penelitian ini menunjukkan bahwa perselisihan antar umat beragama dan pembangunan rumah ibadah merupakan dua permasalahan yang sering dibantu oleh FKUB dalam penyelesaiannya. Musyawarah antar umat beragama digunakan untuk mencari jawaban permasalahan dalam rangka penyelesaian konflik yang berbasis pada kearifan lokal, keberagaman yang inklusif, menjunjung tinggi sikap saling menghormati dan kesetaraan, serta terbuka untuk menerima gagasan, pandangan, dari berbagai sudut pandang.
Kata Kunci: *Forum Komunikasi Umat Beragama, Negosiasi, Resolusi Konflik, multisite study*

INTRODUCTION

Religious peace is an essential component in Indonesia. The promotion of peace is one of the life principles of the Indonesian people. The Indonesian people's way of life centers on the harmony of life. The concept of harmony as a prerequisite for coexistence in society is not an exaggeration.

If harmony is the foundation of life, then prioritizing this idea may facilitate the resolution of any issues one may be experiencing. As an example, the adage *"Rukun Agawe Santosa, Congkrah Agawe Bubrah"* is well-known in Javanese philosophy. "Harmony leads to peace, and conflict causes division," is the overall meaning. Indonesia is distinguished by its exceptionally high level of multiculturalism. With 16,671 islands, 1,340 ethnic groups, and 718 languages, the country provides a benchmark for the diversity of its communities. This is further evidenced by the country's religious diversity.[1]

Indonesia is a multicultural and plural nation. This is the underlying reason why managing plurality and multiculturalism effectively is necessary. The Indonesian people are undoubtedly fortunate to have founders who had a clear vision for the country's future. This can be used as an illustrative case study of how the nation's heroes fought to make diversity a part of this nation if the historical component is followed. The Preparatory Committee for Indonesian Independence (PPKI) reached an agreement regarding Pancasila as the foundation of the state by removing the seven words from the Jakarta Charter, "with the obligation to uphold Islamic law for its adherents." This was a pivotal moment in determining the basis of the state at the outset of independence. The dissolution of the country would be inevitable if the preceding sentence were still valid.[2] The nation's founders decided to create a visionary independent Indonesia by putting harmony and national safety as their top priorities. The fact that Indonesia now embraces diversity and can manage plurality and multiculturalism is a result of the founding fathers of the nation, who have always valued and promoted unity.

Indonesia is a country with a distinctive history of religious unity, encompassing a diverse population comprising numerous tribes, races, and religions. Even family and social life exhibit it. According to Syamhudi's research, there can be religious variances within a family. It makes a unique of the distinctive yet authentic understanding and practice of religion in Indonesia.[3] It is possible to comprehend the difficulties inherent in the administration of FKUB as a collective comprising a multitude of religious adherents. An individual must interact with followers of diverse religions while simultaneously upholding their own religious beliefs. Despite efforts to foster harmonious relationships within FKUB, challenges persist due to the fact that all members adhere

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[1] Nur Syam, "Agen Moderasi Beragama Di Era Pertarungan Ideologi (Bagian Dua)," Nur Syam Centre, 2021, Agen Moderasi Beragama di Era Pertarungan Ideologi (Bagian Dua). https://nursyamcentre.com/artikel/opini/agen_moderasi_beragama_di_era_pertarungan_ideologi_bagian_dua_

[2] Nur Syam, *Menjaga Harmoni, Menuai Damai, Islam, Pendidikan Dan Kebangsaan* (Jakarta: Prenada Media, 2016).

[3] M. Hasyim Syamhudi, *Satu Atap Beda Agama, Pendekatan Sosiologi Dakwah Di Kalangan Masyarakat Muslim Tionghoa* (Yogyakarta: Pustaka Ilmu, 2013).

to their respective authentic religions. The administrative body of FKUB comprises delegates from various faiths, including Muslims, Christians, Catholics, Hindus, Buddhists, and Confucians. Consequently, each of these groups has the opportunity to represent their respective interests within the organization.

The utilisation of a leadership structure based on collegial collectives is of significant importance in light of this fact. Those in administrative roles within FKUB will be able to position themselves within the organization through this concept, either as individuals, as part of the FKUB administrative team, or as representatives of religious communities. The objective of this study is to present a comprehensive overview of the potential applications of collegial collective leadership within FKUB as a means of addressing religious issues that arise within Indonesian society.

The rational theory and the Carnegie theory are employed in this analysis. The rational theory posits that the capacity for rational decision-making on the part of leaders within an organizational setting is a significant determinant of the efficacy of decision-making processes. When leaders are afforded the requisite knowledge, space, time, and opportunity to collaborate in addressing organisational challenges, rational decisions can be made. In contrast, Carnegie's conceptualization of organizational leadership suggests that decisions made by leaders are often constrained by a dearth of information, inadequate opportunities, and misalignment of timing. Success in this context is largely contingent upon the ability of leaders to navigate negotiation factors, foster mutual compromise, and engage in bargaining with members within the organization.[4]

The aforementioned theories are regarded as integral components of the internal organisational structure. In light of Atalia Omer and R. Scott Appleby's assertion that internal motivations are essential for resolving issues within an organisation and fostering peace, the Rational Theory and Carnegie Theory represent the manner in which decision-making occurs in addressing internal organisational challenges, particularly the internal motives to resolve such issues. All parties are obliged to adhere to a number of "rule engagement" obligations.[5] In order to construct peace, it is essential to involve individuals from the development context in the planning and implementation of solutions. It is therefore essential to act in an inclusive manner when considering beliefs, concerns, ideas and interests, building awareness professionally in relation to

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[4] Dicky Wisnu UR & Siti Nurhasanah, *Teori Organisasi, Struktur Dan Desain* (Malang: UMM Press, 2005).
[5] David Little Atalia Omer, R. Scott Appleby and Abstract, *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (Oxford: Oxford University Press, 2015).

local views and ignoring those that appear to be more centralised, particularly those that are not conducive or suitable for peace-building efforts. Localising conflicts based on accommodative values is also crucial. This approach ensures that professional peacebuilding does not harm traditional, customary and established practices, but instead focuses on developing cooperation to achieve shared goals.

Building trust among local leaders, religious figures, and government representatives is crucial at every level of creating plans and carrying them out in the peacebuilding process. This research differs from studies based on the rational theory and Carnegie because it examines how organizations may help solve societal problems rather than internal organizational issues that leaders and people in the organization must deal with. As a result, one conception or theoretical formulation that explains how the organization's pattern or model of issue resolution can be characterized as an organization with a collegial collective leadership pattern is established through research.

METHODS

This research utilized a qualitative approach with descriptive methods. Qualitative research was chosen according to the problem being studied, namely FKUB's collegial collective leadership in solving problems of religious communities. The data is in the form of verbal expressions from the subjects or key informants which are then recorded and written according to the categories that have been determined. The concepts formulated are adapted to the problem, objectives, and uses of the research.

The descriptive method is used because this research seeks to describe in depth the phenomenon being studied. Descriptive research is relevant for studying non-historical past events by describing them in depth to discover the process and understand what the perpetrators (research subjects) did and all the information from the informants.[6] Apart from that, it also describes in depth the thoughts, attitudes, and actions of the actors or research subjects in their involvement in the process of solving problems together.

A multisite design was used in this research because the focus of the study was FKUB's collegial collective leadership in resolving inter- or internal life problems among religious communities. Indeed, there are different problems, that are related to the problems being resolved, but what is important is how these different phenomena are resolved with the ability of collegial

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[6] Susanna Loeb et al., *Descriptive Analysis in Education: A Guide for Researchers* (National Center for Education Evaluation and Regional Assistance, 2017).

collective leadership. A design of this nature allows for the identification of similarities in the style of collegial collective leadership in the resolution of issues pertaining to religious communities. Conversely, it also permits the existence of differences between the three FKUB regions in the resolution of such issues. Through this multisite research, general patterns and specific patterns will be known, thereby attracting interest in other studies that are similar to this research.[7]

This research was conducted during the peak of the global pandemic, specifically in the context of the implementation of the Community Activity Restriction Policy (PPKM) in the Indonesian provinces of Java and Bali.[8] During this period there were restrictions on people's movement, by blocking main roads and community activities. So, Work From Home (WFH), Learn From Home (LFH), and Pray from Home (PFH) apply. Then in the next stage, PPKM is also carried out which also takes place in areas in the red zone. This research is situated within the context of the PPKM zone, which encompasses the cities of Surabaya in East Java, Bandung in West Java, and Medan in North Sumatra. Consequently, it is imperative that this research employs a distinct design, namely interviews conducted via telephone or through the utilization of Zoominar and Focus Group Discussion (FGD) techniques. These FGDs were attended by a number of FKUB leaders, observers of religious harmony, and representatives from various religious institutions, including the MUI, the Buddhist religious institution NU, and Muhammadiyah. To obtain this data, a data collection method was used consisting of a literature review, interviews, documentation, and observation.

DISCUSSION

Religious Harmony Forum

Indonesia is a diversified nation with a wide range of ethnicities, racial groups, and even religious traditions. Due mostly to religious differences, these disparities frequently result in friction that raises tensions between communities. In response to the many tensions that existed, the government organized an Interfaith Deliberation at the Jakarta Supreme Advisory Council (DPA) Building on November 30, 1969.[9] The conference was attended by representatives of the Muslim, Christian, Catholic, Hindu, and Buddhist faiths. The consequence of the meeting was the Joint Decree of the Ministers of Religion and Home Affairs Number 1 of 1969 regarding the

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[7] Josee Audet and Gerald d'Amboise, "The Multi-Site Study: An Innovative Research Methodology," *The Qualitative Report* 6, no. 2 (2001), https://doi.org/10.46743/2160-3715/2001.2001.

[8] "Policy on The Implementation of Restrictions on Community Activities (PPKM) Based On Inclusive Law," *DE LEGA LATA: Jurnal Ilmu Hukum* 8, no. 1 (January 2, 2023), https://doi.org/10.30596/dll.v8i1.12480.

[9] Muhammad Anang Firdaus, "Eksistensi Forum Kerukunan Umat Beragama Dalam Memelihara Kerukunan Umat Beragama Di Indonesia," *Konntekstualita* 29, no. 1 (2014): 58–71.

Implementation of the Duties of Government Apparatus in Ensuring Order and Smooth Implementation, Development, and Religious Worship by its Adherents.[10] Three trilogy concepts were offered at the time by the Minister of Religion Alamsyah Ratu Perwiranegara; First, the peace that exists among religious communities. The second is religious harmony. Third, cooperation between the state and various religions He then founded the Forum for Interreligious Deliberation (WMAUB) to promote the concept of the trilogy of harmony.[11] The trilogy is still Indonesia's main plan for implementing religious harmony.

As the subsequent Minister of Religion, Munawir Sjadzali established the LPKUB (Institute for the Study of Inter-Religious Harmony) in Ambon, Medan, and Yogyakarta. Due to their top-down implementation paradigm,[12] WMAUB and LPKUB, however, are regarded as belonging to the elite. SKB No. 01/BER/MDN-MAG/1969 was the subject of a controversy in 2005, during which time several organizations called for its revocation. This is since the rule really makes it difficult to build houses of worship. However, some people request to be kept. The President then instructed the Minister of Religion to examine it. The result is that the SKB requires refinement.[13]

The ministries of religion and home affairs formed a special committee during the refinement process, with two members for each religious representative. The team had 11 meetings. The two officials signed the resulting Regulations of the Minister of Religion and the Minister of Home Affairs (PBM) No. 9 and No. 8 of 2006 on March 21. The PBM contains three components. First, rules for upholding religious peace that the regional heads and deputy regional leaders are obligated to follow. The second is empowering the Forum for Religious Harmony (FKUB). The third is the building of places of worship.[14]

The Religious Harmony Forum (FKUB) is a semi-governmental, socio-religious organization. This indicates that this institution was created in accordance with the Joint Ministerial Regulation (PBM) Nos. 9 and 8 concerning Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in the Maintenance of Religious Harmony, the Empowerment of Religious Harmony Forums, and the Establishment of Houses of Worship

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[10] Firdaus.

[11] Azyumardi Azra, *Menteri-Menteri Agama RI Biografi Sosial-Politik* (Jakarta: Badan Litbang Departemen Agama RI, 1998).

[12] Azra., 421-423

[13] Badan Litbang Dan Diklat Departemen Agama RI, *Buku Peraturan Bersama Menteri Agama Dan Menteri Dalam Negeri Nomor. 9 Tahun 2006 Dan Nomor. 8 Tahun 2006* (Jakarta: Maloho Jaya Abadi, 2010). Lihat pula

[14] Ministry of Foreign Affairs of the Republic of Indonesia, "Indonesia and the Counter-Terrorism Efforts," Kemlu, 2019, https://kemlu.go.id/portal/en/read/95/halaman_list_lainnya/indonesia-and-the-counter-terrorism-efforts.

issued by the Minister of Home Affairs and the Minister of Religion. The organizational structure of FKUB in the province, encompassing both FKUB provinces of North Sumatra, West Java, and East Java, is in conformity with legislation, according to the data received. In this case, the determination of the position structure and the name of the management has been carried out by each governor in accordance with the regulations that govern it.

The Joint Regulations (PBM) Nos. 9 and 8 of 2006, the Letter from the Secretary of Religion dated May 2, 2006, the Governor's Regulation (Pergub) No. 24 of 2006 dated December 19, 2006 concerning the Advisory Council of Provincial and Regency/City FKUB, and the GUBSU Decree Number Year 188.44/598/KPTS/2017 all describe the status of FKUB in North Sumatra. FKUB North Sumatra has 21 members who represent six different religions. A chairman, two vice chairs, a secretary, a deputy secretary, and 16 members make up its membership.

The North Sumatra FKUB has created several work schedules. Interreligious dialogue comes first. Second, religious leaders can attend young interfaith camps and retreats. Third, increase religious leaders' Wasathiyah literacy. Fourth, promoting religious understanding via education and training. Fifth, is internal research on these believers. The sixth is the socialization of rules and laws.

The collegial collective leadership pattern used at FKUB North Sumatra is characterised by five key features. Firstly, all decisions are based on consensus, as all members engage in collaborative decision-making. Secondly, decisions are preceded by deliberation. Thirdly, there is an underlying belief in egalitarianism, which asserts that all members should have the same status. Fourthly, decisions are made at a reasonable pace. Fifthly, the objective is to ensure that all members are satisfied.

In the province of North Sumatra, FKUB is faced with several difficulties and issues. Some of these include reliance on the governor, a non-independent budget, limited collaboration, the workload of each administrator, and subpar government support. The construction of houses of worship is another issue that frequently needs the attention of FKUB. For instance, the HKBP Church, which was unable to be constructed in South Binjai; the mosque, which was unable to be constructed in Sarulla; the "Budha Rupang" case in Tanjung Balai; and the "Meliana" case. In response to the obstacles and issues, FKUB proposes that parties who object bring their concerns to a management meeting, deliberate on a solution, and, if it relates to internal religious issues, submit it to the appropriate religious leaders.

The Joint Regulations (PBM) Nos. 9 and 8 of 2006, the Governor Regulation No. 36 of 2019 regarding guidelines for the implementation of religious harmony in JABAR, the funding

provided by the provincial government, the Governor Regulation No. 220 of 2019 regarding the members of the West Java FKUB, the management's composition of 21 individuals, and the Governor Regulation No. 200 of 2019 regarding the FKUB Advisory Board all contain information about the West Java FKUB status. There are 21 administrators in the West Java FKUB, representing six different religions and the Pasundan people. A chairman, two deputy chairmen, a secretary, a treasurer, and 16 members make up the management structure.

At the West Java FKUB, a range of work programs is available for implementation. The initial stage of the process entails the socialization of laws and rules. This is followed by open conferences, seminars, and workshops on relevant topics for harmony. Thirdly, communication between religions is accompanied by intriguing inventions and innovations. Fourthly, frequent interactions between religious leaders and organizations. Fifthly, the establishment of collaboration in social and humanitarian projects. Sixthly, the creation of a pilot project for a tolerant environment. Seventhly, interfaith leaders mentor the next generation, considering and directing the aspirations of religious gatherings and organizations.

Two things are the same as the pattern of collegial communal leadership in West Java. First, all management is included in the decision-making process, which ensures good coordination. Second is the egalitarian. Therefore, no administrator feels in charge.

The West Java FKUB frequently encounters a number of significant challenges, including the lack of a dedicated building and a prolonged period of funding uncertainty, dating back to 2010. The West Java FKUB frequently encounters issues, which are brought on by a variety of factors. The consultative FKUB relationship model comes first. The second is the support of intolerant groups. Third, the support system provided by the government has an impact on one's capacity to act. Fourth, is inadequate government assistance. Fifth, hoaxes continue to be prevalent. Sixth, as science and technology have advanced, West Java's culture has altered. To address these issues, the West Java FKUB has proposed a number of alternatives, including using the media to issue statements, conducting education with a purpose, coordinating with other mass groups or religious gatherings, and conducting education with an approach.

FKUB was present in the province of East Java because of Joint Ministerial Regulation (PBM) Nos. 9 and 8 of 2006 from the Ministry of Religion of the Republic of Indonesia, which also applies to FKUB in other provinces. Six different religions are represented by the 21 administrators of the East Java FKUB. The management team is composed of 15 people, a chairman, two vice chairs, secretaries, and deputy secretaries. The East Java FKUB has a few work

programs, including holding discussions with religious figures and leaders; directing aspirations into policies from regional heads at the village, district, and city levels; popularizing legislation relating to religious harmony and moderate Islam; creating a village of harmony and making friend-raising visits.

In the FKUB of East Java Province, two characteristics of the collegial collective leadership pattern are evident. Firstly, the model is not based on the authority of a single individual, but rather on the collective input of all members. This has led to a shift towards greater egalitarianism. Secondly, the management of the work programme is distributed among the members of the FKUB, rather than being concentrated in the hands of a small group.

The East Java FKUB is confronted with a number of challenges. Some of these issues are associated with budgets that are not independent of one another. Additionally, there is a persistent lack of religious community peace, as well as ongoing disagreements pertaining to the construction of places of worship. In order to address these difficulties and issues, the East Java FKUB has proposed a solution that entails the maximization of the responsibilities of facilitators and mediators, engagement in mediation, distribution of statutory regulations, and the conducting of visits to religious assemblies.

Collective Collegial Leadership Forum for Religious Harmony (FKUB)

According to regulation, FKUB is stated to represent representatives of religious leaders in PBM No. 9 and No. 8 concerning Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in the Maintenance of Religious Harmony, Empowerment of Religious Harmony Forums, and Establishment of Houses of Worship. According to the rules, the number should be 21 people, with representatives from all religions. The religions mentioned in PNPS Law No. 1 of 1961 are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Confucius). This means the religious representation in FKUB is, of course, in accordance with the relevant regulation. The chairman of FKUB is selected from among the region's majority religious group. In West Java, for instance, the role is filled by Islamic leaders; in North Sumatra, the same is true; and in East Java, the position is held by Islamic leadersThe chairman of FKUB is selected from among individuals representing the region's majority religion. In West Java, for instance, there are Islamic figures; in North Sumatra, there are also Islamic figures; and in East Java, FKUB is led by Islamic leaders. However, the situation differs in Bali, North Sulawesi, NTT, Papua, and West Papua, where the majority of religions practiced by the community are led by the FKUB. The position of deputy chairperson is determined by the representation of

other religions. The leadership of FKUB was chosen based on the people represented by each religion. The same holds true for other FKUB departments' leadership.

While the leadership of FKUB is determined by the Governor's Decree in each region, it has been determined that consulting with religious leaders is an effective method for clarifying the representation of different religions in the event that the Governor's Decree is confirmed. For example, in the case of two Catholic representatives on the West Java FKUB, both were incorporated into the local FKUB's leadership. Representatives from other local religions are similarly included in the FKUB leadership structure. Therefore, it can be stated that the FKUB leadership was selected through an internal and external process of agreement between religious leaders. It is generally understood that the FKUB leadership maintains a high level of cohesion and consensus.

FKUB's optimal approach is to adopt a collective leadership structure at the collegiate level. This is due to the fact that the FKUB comprises individuals with diverse religious affiliations. Those appointed as FKUB administrators are tasked with representing the religious communities in their respective regions. Consequently, the decision to implement a collegial collective leadership structure is driven by the specific interests and circumstances at hand. While situational leadership is susceptible to fluctuations in the social environment and allows for significant shifts, this approach aligns well with the socio-religious organizations within FKUB. This implies a logical course of action designed to influence and motivate individuals to act in accordance with their internal motivations and values.[15]

It is an indisputable fact that leadership is inextricably linked to decision-making. This implies that in order to operate effectively as a leader within an organization, one must be capable of making decisions that are both rational and beneficial to the organization. According to Carnegie, effective decision-making in organizations is achieved through a rational process that prioritizes the adequacy of information, negotiating power, compromise, and bargaining, the optimal time for decision-making, and an openness to accept diverse perspectives.[16] When these factors are present, decisions are more likely to be successful, as they are made with mutual acceptance and a willingness to compromise, in proportion to the capacity of the problems faced collectively.

The data indicate that the decision-making process is divided into distinct stages. Following the collation of information from a variety of sources, a discussion is held within the FKUB to

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[15] Nur Syam, *Model Analisis Teori Sosial* (Surabaya: ITS Press, 2010).
[16] Nurhasanah, *Teori Organisasi, Struktur Dan Desain*.

determine the views, attitudes and actions that should be taken. The FKUBs of North Sumatra, West Java, and East Java utilize forums for meetings and dialogues to resolve issues pertaining to the religious lives of their constituents. Some convene on a weekly basis to address specific challenges, while others are only temporary. However, forums for meetings and dialogue represent the most crucial aspect of collegial collective leadership.

The concept of negotiation is of particular importance in the context of collegial collective leadership, as exemplified by the approach adopted by FKUB. The term was initially employed by FKUB to delineate a style of leadership that encompassed individuals with diverse backgrounds among its members. FKUB leaders endeavor to negotiate solutions to a range of complex problems. Minor issues, such as those that have arisen in West Java, North Sumatra, and East Java regarding the establishment of places of worship, to major issues, such as the burning of houses or places of worship, as evidenced by events in West Java involving the Ahmadiyah community in Cikesik, or in East Java related to the burning of houses belonging to Syiah residents. The events in Sampang and North Sumatra on the Tanjung Balai worship building demonstration are worthy of note. The resolution of disputes through negotiation is a time-consuming process, as it necessitates discussions and even debates about compromise and bargaining. This approach requires a certain level of awareness, attitude, and action that transcends the prioritization of individual egos and fosters tolerance for differing perspectives in pursuit of a mutually acceptable outcome. In the event of a decision being met with a certain level of opposition, it is possible that some FKUB leaders and members may not have fully accepted it. However, if the decision is deemed to be the most appropriate course of action for all parties involved, it is accepted to safeguard the reputation and integrity of the organization. Consequently, a multitude of alternatives must be considered, along with logical justifications for thoughts, attitudes, and actions. Subsequently, the most effective and efficient alternative will be selected from among the many considered. In Islamic terms, this is known as *akhffu dzararain*, or selecting the option with the least harm. The openness to receiving and providing views or responses from each member of the organization is crucial in collegial collective leadership.

FKUB represents a complex context, as it is not a company with a worldly vision. Instead, it encompasses a multitude of theological and ritual dimensions, as well as paradoxical nuances. These elements contribute to the formation of disparate theological and ritual dimensions. The discrepancy between beliefs and rituals, which gives rise to a consequential dimension, presents a significant challenge in the context of bargaining and compromise negotiations. In essence, the

concept of "truth" is often confined to the domain of religion, or alternatively, to the religious way of knowing.[17] In his empirical study, Arthur J. Adamo found that religious adherents tend to believe that only their religion is correct and that all others are incorrect. In this context, Islamic adherents espouse the belief that "only Islam is on Allah's side." This is a tenet shared by many other world religions. No religion asserts that it is the sole true religion. The source of social conflict with religious nuances is a fanatical or exclusive belief that one's religion is correct and all others are incorrect and must be eliminated.

In this context, the FKUB organization can be seen as a valuable resource. Nevertheless, empirical evidence indicates that, despite holding markedly disparate beliefs and engaging in markedly disparate rituals, proponents of FKUB can be integrated into the organization. This indicates that the public interest in religious harmony is of greater importance than uncompromising egoism. As Dr. KH Hasyim Muzadi has repeatedly stated, the fundamental principle in establishing interreligious interrelationships is the recognition that "similarities should not be divided and differences should not be equated."[18] Theological and ritual dimensions within each religion are distinct and cannot be equated. It is therefore imperative that it be treated as if it has not been altered in order to achieve equality. This is a distinctive and intriguing aspect of religion that warrants further investigation. The practice of religion or belief systems has been a long-standing phenomenon, spanning thousands of years. In her book, Karen Armstrong posits that humans have been searching for God for 4,000 years. The outcomes of religious ceremonies in Judaism, Christianity, and Islam have been documented. This is why there is a sociological concept in religion known as "The Mysterium Tremendum et Fascinosum," which signifies that God encompasses a mystery that is both astonishing and intriguing, yet also vexing, within the tenets of these religions.[19] Religion is a profound enigma that is challenging to unravel, yet this very quality is what endows religion with its enduring allure, driving humans to pursue it for millennia. It is only when a religion embodies some degree of mystery that it can be classified as such.[20]

In the context of negotiation, it is possible to identify a principle whereby agreement can be reached despite a lack of consensus or despite a negative emotional response to the subject matter under discussion. It is not possible to identify any decision that is wholly correct or wholly

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[17] Budhy Munawar Rachman, *Islam Pluralis: Wacana Kesetaraan Kaum Beriman* (Depok: Srigunting, 2004).

[18] Nur Syam, *Islam Nusantara Berkemajuan: Tantangan Dan Upaya Moderasi Agama* (Semarang: Fatawa Publishing, 2018).

[19] Karen Amstrong, *A History of God: 4.000-Year Quest of Judaism, Cristianity*, ed. Zaimul Am (Bandung: Mizan, 2001).

[20] Thomas F. O'Dea, *Sosiologi Agama Suatu Pengenalan Awal*, Cetakan VI (Jakarta: PT. Grafindo Persada, 1996).

incorrect. Consequently, each decision made in FKUB encompasses a series of considerations, including advantages and disadvantages, as well as positive and negative perceptions. This implies that the decision must be accepted as the culmination of ongoing deliberations. FKUB makes decisions transparently and in accordance with empirical evidence. In the event that a decision must be temporarily postponed allowing for further reflection and consensus, it must also be implemented; similarly, if a decision must be definitively adopted, it must also be implemented. This elucidates why decision-making in collegial collective leadership can be so protracted. It necessitates openness, negotiation, and compromise to minimize the possibility of dissenting opinions.

Patterns of Problem Solving in the Religious Harmony Forum (FKUB)

Hayat posits the existence of a multilayered approach pattern. First, social capital is developed by constructing social agreements based on social norms, cultural norms, and values as a source of social wisdom, religious norms as a source of social values, and legal norms, namely the construction of legal rules based on religious agreement.[21] Secondly, the objective is to foster national insight, thereby developing the capacity to accept or respect other individuals, to respect the beliefs of others, even if they are of a different religious persuasion, and to engage in a spirit of shared life within the context of the Unitary State of the Republic of Indonesia. Thirdly, the objective is to establish social, economic, and political justice. In the event that the two disputing parties are unable to reach an agreement, a negotiator is required. In this case, FKUB serves as the negotiator for the opposing parties. The conflict resolution model at FKUB is oriented toward the concept of conflict resolution.

In light of this outlook, it is evident that the pursuit of religious unity through FKUB remains a significant undertaking. This is because FKUB is severely constrained in terms of its capabilities and authority. By this description, the primary objective of FKUB is the advancement of inter- and intra-religious comprehension. Thus far, efforts have been made to construct social capital based on the universal ideals inherent to religious teachings. In addition to religious values (theological teachings and ceremonies), there are also universal teachings, including messages of peace, fairness, honesty, and morality in daily life. At this level, FKUB's efforts are deemed appropriate, particularly as a platform for equalizing views, responses, and understandings of differences that must be reconciled. This includes the government's efforts to develop suitable

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[21] Bahrul Hayat, *Mengelola Kemajemukan Umat Beragama* (Jakarta: Center for Religious Harmony Minstery of Religious Affairs Republic of Indonesia, 2013).

rules, albeit with some remaining flaws. At least, an effort has been made to promote concord, particularly regarding the most common topics, such as the construction of places of worship.

Despite the implementation of the regulation, complaints pertaining to its efficacy continue to emerge. In the field, for instance, there is a tendency to interpret the matter in question in a manner that differs from the established understanding. For example, if only one individual expresses disagreement, even if the requisite conditions of 90 and 60 individuals have been met, FKUB is precluded from offering suggestions. Some view this as an attempt to "appropriate" the efforts to construct places of worship. This phenomenon is not exclusive to religious minorities. Such instances have been observed across a range of religious traditions. Islam, which has become a minority religion in some areas, as well as other religions such as Christianity, Catholicism, Hinduism, and Buddhism, share a similar sentiment. Consequently, there persists a certain degree of egocentrism among devotees or religious individuals with regard to their comprehension of the legal framework pertaining to the establishment of places of worship. In this context, the FKUB is reluctant to take more assertive action, given that the regulatory text still requires an explanation. Individuals with religious beliefs may exploit this space to advance their own interpretations, impeding efforts to foster religious unity. The municipal government or the minister of religion must obtain a determination of permissibility from the FKUB before issuing a permit to establish a house of worship.

The authority of FKUB is such that the most that can be achieved is the construction of religious unity in an elementary style. As a semi-governmental organization, FKUB lacks authority at the third tier and the ability to build a just socio-economic and political existence. These functions can only be fulfilled by the entire government, which has thus far failed to offer an ideal framework for equal development.

At the level of religious knowledge based on discourse, it appears that it only reaches the religious elite or clergy, but it should reach the general population. In the rote religious discussion on the Grass In Nur Syam, it is said that "Religious Discourse is Not Just Sitting Together," referring to religious dialogue that is artificial in character and merely on the surface.[22] Dialogue should culminate in an understanding of how to develop pro-existence rather than co-existence. Religious discussion should culminate in shared understanding, not merely mutual comprehension. Recognize that there are differences that must be acknowledged and commonalities that must be

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[22] Nur Syam, *Friendly Leadership: Kepemimpinan Sebagai Ruh Manajemen* (Yogyakarta: LKiS, 2018).

worked with. In a larger sense, it is referred to as "boutique multiculturalism" or "boutique multiculturalism," especially religious discourse, which is like a display of clothing in a window, which is shown elegantly without any flaws even though certain aspects are still unfinished.[23] If a discussion is knitted into humanity, it is assumed that there is no dialogue whose style is simply nice on the outside but soiled on the inside.

No.	Instance	System of Collegial Collective Leadership
1	FKUB North Sumatera	The decision-making process is carried out collectively, with all parties involved in the decision-making process reaching a mutual agreement. This involves a period of deliberation, during which the decision is made. The decision-making process is egalitarian, with all parties involved in the decision having an equal status. This can result in a relatively slow decision-making process, with all parties involved seeking to satisfy their respective interests.
2	FKUB West Java	The leadership style is notably collective and collegial, with a consistent effort to involve other administrators in a well-coordinated manner. There is a pervasive sense of egalitarianism throughout the organization.
3	FKUB East Java	The program is structured around a series of alternating presentations, with each member of the group having an opportunity to speak. The role of the chairman is not to act as the sole source of information, but rather to facilitate the process and ensure that all members of the group have an opportunity to contribute.

Table 1. System of Collegial Collective Leadership of Religious Harmony Forum (FKUB)

The Relevance of Solving Religious Problems of the Religious Harmony Forum

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[23] Nur Syam, *Tantangan Multikulturalisme Indonesia : Dari Radikalisme Menuju Kebangsaan* (Yogyakarta: Kanisius, 2008).

FKUB, as an organization with a role to play in religious concord, has become a structurally filled organization with representatives of religious groups as defined by Law No. 1 of 1966. In textual terms, the FKUB in East Java Province and North Sumatra refer to PBM Nos. 9 and 8 of 2006, while the FKUB in West Java makes the same reference. This indicates that there are Governors who interpret the text of the legislation in the context of the rules, and Governors who interpret the context of the legislation into FKUB regulations. There is a possibility of interpreting legislation based on regional interests to promote religious peace.

Indeed, among the movements that FKUB may carry out, the component of establishing understanding among religious leaders through the FKUB forum with a dialogue approach is unavoidable. That is only possible via discourse. For example, FKUB has been unable to make a bigger impact on local government policies aimed at developing equitable development methods. The layered notion of constructing harmony has not been realized.[24] It has barely reached the point of raising awareness among religious leaders thus far. Even an equitable conversation with the congregation or members of the religious community was not possible. It is maybe exclusively done within the circle of congregations, such as churches, mosques, monasteries, and so on.

FKUB is a highly crucial organization since it transports delegates between religious devotees. In a forum or meeting to address Indonesian people's religious concerns, each faith representative in FKUB can give a balanced or equal contribution. As a result, the local government gives a better "authority" for FKUB to participate in. For example, providing FKUB is more authoritative position in the engagement and contribution to religious issue solving. The municipal government has not done an adequate job in this regard. FKUB is regarded as a firefighting organization in many aspects. If there is a religious issue, FKUB is requested to assist in resolving the issue. while FKUB should have taken the lead in discovering or intervening to promote religious peace. It is because of relatively restricted budgets that local governments are unconcerned about delegating authority to FKUB. Therefore far, the FKUB budget has been connected to the Provincial Bakesbang, so how the local government manages its budget is crucial. Some can be given every year, while others cannot. This implies that budgeting as a spirit of organizational movement remains a low priority for municipal governments.

As is well established, a clear budget based on the performance plan to be carried out is required inside a business. It is too bad that FKUB appears to be "receiving only pity" from the

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[24] Hayat, *Mengelola Kemajemukan Umat Beragama.*

local authorities. If the local government shares a vision of religious tolerance as the cornerstone of growth, FKUB will be able to budget more effectively, and vice versa. It must be acknowledged that in a performance-based budget, the unit or organization must be proactive in proposing feasible and workable solutions. If the organization's executives are unable to do so, the planned budget will almost certainly be reduced owing to a lack of sufficient supporting facts. The work program must be under budget, on time, and properly implemented and evaluated.[25]

CONCLUSION

The results of this study demonstrate that religious discourse through FKUB has become an indispensable component of FKUB's operations. In the event of a potential conflict between religious communities, it is recommended that dialogue be employed as a preventive measure. Moreover, it serves as a crucial instrument for the resolution of religious disputes. The initial perspective employed in this study is discourse. Dialogue occurs when all relevant knowledge about the topic is available to serve as material or content for the dialogue. The availability of sufficient information will undoubtedly prove invaluable in the process of identifying the causative elements, thereby providing a foundation for alternative issue resolution.

Carnegie's theory of rational choice in religious concord is undoubtedly applicable to the advancement of FKUB leaders and members in issue resolution. The concept is so expansive that it has no bearing on the resolution of religious conflicts. In consequence, the conceptual outcomes of this study encompass inter-religious discourse within the context of problem resolution, founded upon local wisdom, inclusive diversity, and mutual respect. Additionally, the study espouses the values of equality and openness in the consideration of ideas, perspectives, concepts, and alternative solutions.

Meanwhile, Bahrul Hayat and Scott Appleby's approach, which is focused on reconciliation, can only be implemented in the initial stage and does not address the fundamental aspects of conflict resolution. The dialogue, which was conducted with the goal of fostering mutual understanding, was based on principles of openness, equality, and collaboration among the participants. However, the subsequent steps aimed at establishing peace through the process of resolution were not adequately addressed.

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[25] Syam, *Friendly Leadership: Kepemimpinan Sebagai Ruh Manajemen*.

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