

The Gait of the Religious Harmony Forum (FKUB) in Making Harmonization Between Religions in Aceh Singkil Regency

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Abstract: This study aims to analyze the role of the Religious Harmony Forum (FKUB) in maintaining inter-religious harmony in Aceh Singkil Regency, including the direction of government policies in supporting the performance of FKUB to maximize its role as a religious institution. This research uses a sociological approach based on conflict and consensus theory. Researchers have conducted observations and interviews with FKUB administrators, religious leaders, and community leaders of different religions in the Aceh Singkil Regency to obtain data in the field. The findings in this study indicate several important points in the FKUB work program in Aceh Singkil Regency in maintaining inter-religious harmony, namely the implementation of inter-religious dialogue and stakeholders who have an interest in creating inter-religious harmony. Second, accommodate and channel aspirations by monitoring situations that can damage harmony. Third, in maintaining harmony, socialization of laws and regulations to religious communities as contained in several regulations, including Presidential Regulations, Ministerial Regulations, and Aceh Governor Regulation Number 25 of 2007. Fourth, community empowerment creates harmonization between religious communities by identifying and mapping problems and the potential for harmony. The role of FKUB in Aceh Singkil Regency in maintaining inter-religious harmony has not been able to run optimally due to the lack of budgetary support from the Regional Government. Nevertheless, there is a consensus among religious communities in Aceh Singkil Regency, supported by a strong base of social ties so that relations between religious communities can be maintained in harmony.

Keywords: Role, Harmonization, Religious People

Abstrak: Penelitian ini bertujuan untuk menganalisis peran Forum Kerukunan Umat Beragama (FKUB) dalam menjaga kerharmonisan antar umat beragama di Kabupaten Aceh Singkil, termasuk arah kebijakan pemerintah dalam mendukung kinerja FKUB untuk memaksimalkan perannya sebagai lembaga keagamaan. Penelitian ini menggunakan pendekatan sosiologis dengan basis teori konflik dan konsensus. Untuk memperoleh data dilapangan peneliti telah melakukan observasi dan wawancara dengan pengurus FKUB, tokoh agama dan juga tokoh masyarakat yang berbeda agama di Kabupaten Aceh Singkil. Hasil temuan dalam penelitian ini menunjukkan bahwa terdapat beberapa poin penting program kerja FKUB di Kabupaten Aceh Singkil dalam menjaga kerharmonisan antar umat beragama yakni pelaksanaan dialog antar umat beragama dan stakeholder yang berkepentingan dalam menciptakan kerharmonisan antar umat beragama. Kedua, menampung dan menyalurkan aspirasi melalui monitoring terhadap situasi yang dapat merusak kerukunan. Ketiga, sosialisasi peraturan perundang-undangan kepada umat beragama yang tertuang dalam beberapa regulasi baik Perpres, Permen, dan juga Pergub Aceh Nomor 25 Tahun 2007 dalam memelihara kerukunan. Keempat pemberdayaan masyarakat dalam menciptakan harmonisasi antar umat beragama dengan

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mengidentifikasi, memetakan masalah dan potensi kerukunan. Peran FKUB di Kabupaten Aceh Singkil dalam memelihara kerukunan antar umat beragama sejauh ini belum dapat berjalan secara maksimal disebabkan minimnya dukungan anggaran dari Pemerintah Daerah. Meskipun demikian, adanya konsensus antar umat beragama di Kabupaten Aceh Singkil dengan ditopang basis ikatan sosial yang kuat menjadikan hubungan antar umat beragama dapat terjaga secara harmonis.

Kata Kunci : Kiprah, Harmonisasi, Umat Beragama,

Introduction

Indonesia, which is a country that has the motto "Bhinneka Tunggal Ika", is different but still one where the people are free to practice their beliefs according to the beliefs they hold; this is as contained in Article 28E paragraph 1 of the 1945 Constitution which reads "Every citizen is free to embrace religion and worship according to their religion" (Marina et al., 2018). Religious status in Indonesia has been taught and implemented as early as possible. (Dwijayanto & Afif, 2020). Why? Because this is stated in the first principle of Pancasila, which reads "Belief in One Supreme God". In presidential instruction number 14 of 1967, initially, five religions were recognized in Indonesia, which the Government later revoked during the reign of President Abdur Rahman Wahid, who further acknowledged that there were six religions in Indonesia, Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism (Dwijayanto & Multazam, 2021).

It is undeniable that in a pluralistic society, conflicts are prone to occur; this is due to different interests, especially the issue of ethnic and religion, who is so vulnerable that it is easy to provoke social situations that can be disrupted; this is because not all religious adherents can practice their religion well which assumes everyone others are wrong, causing conflict between community groups (Sjaf, n.d.). In terms of overcoming these problems, the Government has issued many regulations both for prevention and resolution, and even to be able to unite understanding, in order to avoid religious conflicts, the Government has formed a religious institution or Religious Harmony Forum known as FKUB; this is following the Joint Regulation of the Minister of Religion. And the Minister of Home Affairs Numbers 8 and 9 of 2006 (Makalew et al., 2021).

The Aceh Province has various ethnic groups such as Aceh, Javanese, Batak, Malay and others, and far from that, even the adherents of religions in Aceh Province have various beliefs, both Catholic Christians, Protestant Christians, with a Muslim majority. If this is adequately addressed, this is wealth and pride for the people.

However, a phenomenon that can be seen, there are often conflicts between religious communities; even in 2015 to be exact on July 17, 2015, the burning of a mosque coincided with the celebration of the Eid circumcision prayer in the Tolikara district of Papua, as well as in Aceh Singkil the occurrence of a conflict in the name of Religion on October 13, 2015 (Kaisupy & Maing, 2021).

Many previous studies on religious conflicts have been found; including the research of Muhamad Zuldin with the title Religious Conflict and its Resolution: The Ahmadiyah Case in Tasikmalaya Regency, West Java, wherein closing, he explained that the factors causing the conflict between mainstream Islam and Ahmadiyah in Tasikmalaya district were not single. The causes of the conflict are as follows. First, Ahmadiyah is considered to have insulted the true beliefs of Muslims. Second, some people often use political issues to commit acts of violence against Ahmadiyah. Third, Ahmadiyah often violates the Joint Decree (SKB) and Governos's Regulation (Zuldin, 2016).

The research of Mallia Hartani and Soni Akhmad Nulhaqim, it was found that from the chronology of the conflict in Aceh Singkil that had occurred from 1979-to 2015 regarding the establishment of houses of worship, seeing the harmonious relationship between religious communities and under the norms agreed in the By looking at the analysis tools of conflict phasing and the sequence of events, religious conflicts that occur between religious communities in Aceh Singkil are caused by the disappointment of Muslims over Christians for violating the agreed agreement (Hartani & Nulhaqim, 2020).

Furthermore, in Deni Miharja and M. Mulyana's research entitled the role of the FKUB in resolving religious conflicts in West Java, wherein the discussion, it was stated that this forum serves as a consultation effort for the Government to realize religious harmony and empower religious communities. The religious harmony forum (FKUB) is a forum that plays an essential role in creating harmony between religious communities (Miharja & Mulyana, 2019). This is in line with the mandate of the law.

Pertaining to the research that has been done previously, the author see that there are similar indications that conflicts between religious communities are caused by non-compliance with existing laws, as well as the Government's negligence in accommodating the interests of all parties following applicable laws and regulations.

What was done by Deni Miharja and M Mulyana was that in conflict resolution, the role of the FKUB was needed per its authority.

The research on FKUB's work that is related to carrying out tasks according to its authority has not been explicitly found about FKUB's Gait in Creating Harmonization Between Religious People in Aceh Singkil, for that the researcher is interested in carrying out this research as study material in mapping the FKUB in Aceh Singkil in the future. Future. Meanwhile, this research aims to find out and analyze the role that FKUB has played in creating harmonization between religious communities, especially in Aceh Singkil Regency.

A pluralistic society from a religious point of view will be able to create social vulnerabilities. The term "Double Standards" is a problem leading to religious conflict. In history, double standards have often been used to judge other religions regarding the degree of theological validity under their own. We also witness the emergence of theological prejudices that further cloud the atmosphere of inter-religious relations (Ghazali & Abd Djaliel, 2004).

In the original language, the term "conflict" means "a fight, war, or struggle", which is a physical confrontation between several parties. The term conflict also touches on the psychological aspects behind physical confrontations. The term "conflict" has become so widespread that it risks losing its status as a single concept (Pruitt & Rubin, 2004). The problem of religion that arises lies in the problem of interpretation and understanding, not the question of whether religion is true or not. According to Ninian Smart, increasing knowledge or understanding will soften hostility, which means increasing agreement at this stage (Permata, 2000).

Dahrendorf is the main character who argues that society has two faces (conflict and consensus), and therefore, sociological theory should be divided into two parts: conflict theory and consensus theory. Consensus theorists must examine the value of integration in society, and conflict theorists must examine conflicts of interest and coercion that maintain community unity in the face of these pressures (Ritzer, 2012); (Ritzer & Stepnisky, 2017). Dahrendorf realizes that society cannot exist without conflict and that consensus is a prerequisite for each other. Therefore, there will be no conflict if there is no consensus that precedes it (Ritzer, 2012).

The concept of this theory is authority and position. Both are social facts. The essence of his thesis is as follows. The unequal distribution of power and authority is,

without exception, a factor that determines social conflicts systematically. Differences in authority are a sign of various positions in society. The difference in position and the difference in authority among individuals in society must be the primary concern of sociologists. The actual structure of conflicts must be considered in the arrangement of social roles aided by expectations of the possibility of gaining dominance. The main task of analyzing conflict is to identify the various roles of power in society (Ritzer, 2004).

Research Methods

This study uses a qualitative method based on the realities and situations and social conditions that occur among the people of Aceh Singkil. To obtain data in the field, the researcher will conduct observations and interviews with FKUB administrators, religious leaders and also the public who are in direct contact with people of different faiths; thus, the authors will be able to conclude after going through a reduction and exposure to research data, the data studied will be able to develop, Therefore, it is still temporary, tentative and will develop or change after the researcher is in the field (Sugiyono, 2013). The approach that the researcher will take in sociological research uses conflict and consensus theory, where the researcher will explore and explore data about the interaction relationship between religious groups and society, their forms of interaction, ideas, encouragement and as well as institutions that can influence and can also be influenced (Dadang, 2000).

Socio-religious situation in Aceh Singkil: An Overview

Aceh Singkil Regency is a district founded in 1999, while the office centre, precisely on the island of Sark, Singkil district, which is also the capital of Singkil, is located on the island of Sumatra, precisely at the southern tip of Aceh Indonesia. Initially, this district was joined with South Aceh while part of its territory was located in the Gunung Leuser National Park Area. The formation of this district was marked by the issuance of Law no. 14 of 1999. The data that the researcher got in 2014 showed that the population of Aceh Singkil was 112,161 people. With the number of men 56,589 people and women 55,572. In comparison, the largest population is in Gunung Meriah District with a percentage of 29.88 per cent, while Kuala Baru District is the district with the minuscule population with a total of 2.12 per cent based on data. (BPS (Central Bureau of Statistics) Aceh Singkil: Aceh Singkil in 2015 figures).

Table 1. Population Situation by Religion

Sub-district	Islam	Christian	Hindu	Buddha	Others
Pulau Banyak	6.037	.1401	-	-	-
Pulau Banyak Barat	-	-	-	-	-
Singkil	18.922	39	-	2	-
Singkil Utara	9.827	408	-	-	-
Kuala Baru	2.757	-	-	-	-
Simpang Kanan	10.448	3.979	-	-	-
Gunung Meriah	33.074	1.292	-	-	-
Danau Paris	4.210	2.685	-	-	-
Suro	6.129	2.967	-	-	-
Singkohor	6.807	-	-	-	-
Kota Baharu	6.005	-	-	-	-
	104.216	12.771	-	-	-

Data Source: BPS (Central Bureau of Statistics)Aceh Singkil

The data above shows that between the general population and population information based on religion, there is a difference of 4,826 people, but the researcher still displays the data according to the source without changing it. The people of Aceh Singkil are a pluralistic society, where the population consists of several religious adherents, the condition of the relationship between religious communities is very harmonious, and there has never been friction of friction in the name of religion, even if there is only a small part and not a religious issue (Hartani & Nulhaqim, 2020).

The researcher tries to trace some of the riots that occurred in Aceh Singkil; it was found that the riots in Aceh Singkil occurred due to several factors, including, First, there were legal problems and "conflicting" certain circles against regulations. The illegal construction of churches in various areas is a testament to this. This is considered to straddle the existing rules, including reneging on the agreement that has been agreed upon by both parties, represented by several religious leaders respectively (Riza, 2019).

In 1979, representatives of Muslims and Christians had made commitments and agreements regarding establishing Christian houses of worship. The agreement through the meeting resulted in a commitment that the church was given a permit for one unit to be located at Simpang Kanan. While the *undung-undung* (the term *undung-undung* in Aceh Singkil is a house of worship building under the church which is a place

of worship for Christians) was granted permission for four units, the agreement between Muslims and Christians was not only in 1979 but in 2001 there was another agreement and commitment from both parties (Hartani & Nulhaqim, 2020).

However, recently, with no cancellation of commitments and renewed agreements, the number of illegal places of worship continues to grow, illegal because it has not yet received a permit, which has exceeded what was previously agreed. At least three additional church units and 19 additions to regulation, most built without a permit. This caused people's emotions to appear because they seemed to be "straddling" the agreed-upon commitments and even violated existing regulations (Nurdin et al., 2021).

In response to this, several times, the Muslims had launched demonstrations or demonstrations against the government and related parties but did not find a bright spot or certainty. Second, social prejudice also arises with the ongoing problems because the community does not see any signs of evident resolution efforts. This can create social prejudices that have never been completed and have created and brought up community ideas about the concept of in-group and out-group. Which, in the end, raises prejudice and the assumption that people of the same faith are the right group and other beliefs are considered wrong and even considered threats. (Nurdin et al., 2021)

Third, the development of the era, some of which sometimes have excessive fanaticism and sometimes misunderstand the life of religious people, which triggers the occurrence of 'social friction'. When a leaflet is tilted, some people are immediately provoked, which can corner each other. Fourth, the lack of cultural and religious dialogue has also caused some people to lack understanding of socio-religious conditions. And last. From the various causes of the conflict in Aceh Singkil, which the researcher has described above, the researcher quotes from the view of one of the figures in Aceh Singkil (Mubarok, 2014).

FKUB's Gait in Aceh Singkil Regency

The existence of FKUB certainly plays a significant role in creating inter-religious harmony because members of the management in the FKUB organization involve all parties from religious circles, at least the researcher sees in the work program

and provisions of the Aceh singkil FKUB, there are five crucial points of the FKUB work program including:

1. Execution of dialogue

In general, the FKUB work program's dialogue function increases dialogue between religious communities, between FKUB management consisting of religious representatives, between the Government and FKUB management and with NGOs/community leaders and other stakeholders who are considered influential have an interest in creating harmony.

2. Accommodating Aspiration

This point is no less critical than dialogue by accommodating aspirations, either through monitoring, news clippings, or complaints from religious communities about situations that can damage harmony so that it can become a concern for FKUB institutions.

3. Channeling Aspiration

Complaints and aspirations of religious people who are found out after monitoring, or in other forms, both in security issues, religious activities that can disrupt harmony, the function of the FKUB is to convey these aspirations to the regional Government in order to anticipate and find solutions in a better direction.

4. Socialization of laws and regulations.

Standardization in creating harmonization between religious communities, the FKUB institution plays an essential role in disseminating to the public about some of the regulations contained in the regulations, both Presidential Regulations, Regulations, and Aceh Governor Regulation Number 25 of 2007 as well as other regulations, and in collaboration with the Government to continue socialization to relevant government agencies to fulfil their responsibilities in maintaining harmony.

5. Community Empowerment

Community empowerment is the most crucial thing in creating inter-religious harmonization, starting with identifying, mapping problems and potential for inter-religious harmony in each FKUB management who are representatives of religious communities, educating life, integrating the spirit of diversity, synergizing worship activities and ethos. Work, strengthen religious communities' cultural resilience and coordinate social cooperation between religious communities to build a peaceful life and community welfare (Firdaus, 2014).

The five essential work programs carried out by the Aceh Singkil FKUB above, the reality in the field has not been maximally implemented due to several factors that cause performance that has not to be maximized. Institutions that play an essential role in improving inter-religious harmony are operational. For example, in terms of carrying out dialogue, the researcher sees that the FKUB seems to have not done much and even if there is, it might be said to be minimal; the results of the author's interview with one of the religious leaders who like to prosper and who is also a Christian representative FKUB administrator mentions that we do not do inter-religious dialogue, because no budget available. (Interview with Mr. Laher Manik)

Unlike the case with the issue of accommodating and conveying aspirations, perhaps it is still often done if there is a problem among the people, but even then, it is infrequent because the community actually feels peaceful and at ease even without the involvement of the FKUB. The researcher can know this after conducting interviews with several religious communities. The harmony of religious communities in Aceh Singkil has nothing to do with FKUB; this is as in the author's interview with several communities who have direct contact and even live socially with people of different religions, both interviews with Muslims and Christians, interviews with Anjang Barus who is a follower of Islam explain that the life of religious people so far has been perfect, the problems that are spread outside I think it is excessive, because the people of Lake Paris, in particular, are already like brothers, in social problems, Islamic affairs are their business, their business is ours too when there was a conflict in October 2015 in Simpang Kanan sub-district, we are still expected. We also still drink coffee at the coffee shop. Then an interview with Agus, who is a resident of the Suka Makmur village, which is where the House of Worship Burning took place on October 13, 2015, explained that the Suka Prosperous Community has been very harmonious, there have never been friction and problems between each other because some of our residents are descended from Even when the church burning took place, I liked to prosper and clashed at unemployment, still carrying out activities as usual and still working with Christians.

Then interviews with Christians, the researcher found the same opinion, including interviews with Turi Dalon H. Tgr, a resident of Simpang Right, a Christian workshop worker who has direct neighbours with Islam, who said that the relationship between religious communities in this village is very harmonious. Not there has been a dispute between us, living in this vast world, if we create problems, of course, our safety

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will not be guaranteed. Therefore I feel mutual respect, and even as a workshop business, I feel comfortable all this time; we always maintain togetherness because we are here and need each other. Likewise, Derminton, which is a Christian figure in the village of Kecamatan Suro, gives the view that the relationship between religious communities in this area is excellent; friendship is established, shoulder to shoulder and visiting each other as well as protecting each other, we always think that all people are the same, and if anything happens The problem I think is that there is a political element from a third party, not from Muslims or Christians as a whole, but maybe someone with interest in politics. Meanwhile, the presence of the FKUB is in his view. I never knew through banners, billboards or radio, even though they are a body that deals with religious matters, but it is possible that the appointment of FKUB management does not have explicit provisions.

The researcher's interview results show that inter-religious relations in Aceh Singkil run harmoniously without the involvement of FKUB. Because it is proven that FKUB has not worked well, this, according to FKUB itself, is due to budget constraints, so it cannot do more but only monitor, monitoring if there is new friction trying to take action to anticipate. According to the head of the Club, the budget available at the FKUB before the conflict in Aceh was on average Nil, but it is undeniable that when the conflict occurred in 2015, for 2016, the budget allocated to the FKUB was around 150 to 200 million rupiahs,

"In every struggle, there should be obstacles, we just have to deal with them, talking about the obstacles to the slow performance of the FKUB, especially the lack of budget funds provided by the government, even almost nil in previous years, but for 2016, the budget that plotted for FKUB ranges from 150,000,000 to 200,000,000, this is very minimal if maximum performance is desired (Interview with the Chair of the Aceh Singkil FKUB Drs. Ramlan)."

Likewise, the results of the author's interview with Mr Aliyasa BK as Deputy Chair, FKUB secretary, and members of Catholic Christian representatives gave the same information, namely FKUB activities per their duties and functions are crucial things to do but are limited to the budget, so that moral support without any material support, it will remain silent. The FKUB only works a lot when it finds out that there are frictions in society in the name of religion.

Conclusion

Relations between religious communities in Aceh Singkil have been considered reasonable and harmonious; the conflict in Aceh Singkil is not a religious conflict but a conflict of interest in the name of religion. Although it cannot be denied, understanding and affirmation of existing regulations need to be maximized so that there is no friction in the name of religion; this cannot simply be interpreted as the inability of the FKUB institution in dealing with these problems but because the Government's support has not been so maximal in empowering FKUB as an institution in charge of and or to minimize conflicts between people religious.

The lack of firmness of the Aceh Singkil Religious Harmony Forum, abbreviated as FKUB, is a religious forum to receive aspirations, and religious groups currently have not played optimally in creating harmonization between religious communities in Aceh Singkil. However, FKUB's gait, which is considered not optimal in creating harmonization between religious communities, is due to the lack of material government support, so FKUB should be active in anticipating conflicts between religious communities that have not run optimally. Furthermore, only active at certain times, especially when there is friction between religious communities.

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