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The Role of Inter-Religious Harmony Forum in Maintaining the Harmony of Religious Life in Plural Society

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Abstract: This study examines the Inter-Religious Harmony Forum (FKUB/Forum Kerukunan Umat Beragama) of Central Java and its role in realizing and maintaining the religious harmony. This research conducted qualitatively. The researcher collected the data by using interviews and participative observation techniques upon the management line of FKUB. The analysis of data was based on qualitative descriptive technique. This research concludes that the role played by FKUB exceeding its duties and responsibilities as stipulated in the Joint Ministerial Decree (Peraturan Bersama Menteri/PBM) between Minister of Religious Affairs and the Minister of Home Affairs No. 8 and No. 9 Year 2006. FKUB have also played a role as a promoter and educator of the importance of religious harmony and acted as reconciler-mediator in resolving religious conflicts. In addition, this research noticed that FKUB activists often dealt with a pressure from many entities in performing their duties so that their position needs to be strengthened and empowered to be more optimal. Some of FKUB activists were also found to be labeled as people who are 'unfinished with themselves yet' which is characterized by excessive fanatic's attitude, intolerance and immature acts in performing their religion to the level that it can disrupt their relationships with the people from other religions.

Key words: FKUB, role, harmony, conflict, religious communities

INTRODUCTION

Indonesia is a multi-religious society with a long history of religious tolerance. Indonesian acting government puts religious harmony as a priority.This priority indicates two things. First, bring back the state to protect the nation and provide a sense of security to all citizens, especially to the minorities. This primarily driven by a growing number of religious minorities have been prosecuted for the criminal offence of 'insulting a religion', specifically Islam, in Indonesia (Crouch, 2012). Second, the potency ofreligious conflicts that may lead to the disintegration of the nation is relatively high so that the religious harmony should be protected. Definitely, the expected religious harmony is the harmony that includes new spirit and value of freedom of religion.

The presented datas of those studies are basically different because it more likely depend on the intuition of the researchers. The results of a national survey of religious harmony in Indonesia in 2013 conducted by a team of researchers of Research and Development of the Ministry of Religious Affairs shows that religious harmony is in "good condition". The conclusion of 'good condition' can be accepted which is proven by the following explanations: first, the condition is indeed really good and there is no religious conflict; second, the condition is not really good because some religious issues were actually found within society but these issues were denied and considered as 'nothing': more religious communities are living in harmony than on the contrary", such thinking is presumably used as the excuse (Beck, 2002).

At the time Indonesia reported its performance in the fulfillment of human rights, especially the issue of freedom of religion in front of the forum of UN Council in Geneva (Human Rights Council is the forum called the Universal Periodic Review/UPR) in 2012, many countries appreciated the progress ofhuman rights protection in Indonesia. On the other hand, numerous countries addressed a serious note, specifically regarding the escalation of religious intolerance and the lack of minorities protection. The serious problems that should be resolved with several proposals that government should re-assess the laws and policies in order to conform to the freedom of religion and belief, accelerate the process of drafting the Bill on the Protection of Religious communities and protect the minorities.

The above assessment of UN seem to be more fair: there is a progress and also a homework to be completed. While the government's view is often reported the 'good' side only. On the other hand, the assessment of freedom of religion from both international and national non-governmental organizations in Indonesia shows the alarming condition. As if, the future of Indonesia is solely

determined by religious communities. Many literatures relating religious conflict in Indonesia has started to explore the relationship between religious dimensions and the escalation, duration and termination of armed conflicts. One of the longest running conflicts in post-Suharto Indonesia took place in the eastern Indonesian province of Maluku. For more detail study (Brauchler, 2003; Svensson, 2007; Wilson, 2005; Diprose, 2009; Duncan, 2005) and another conflict relating religion and inter-ethnic violence thorough Indonesia (Barron *et al*., 2009). Studies conducted by the Center for Religious Freedom, Hudson Institute, put Indonesia in the category where the freedom of religion is not fully granted (partly free) and obtain the index 5. This world rating agency of religious freedom sets the number 1 as astate whichfully granted the freedom of religion (fully free) and the number 7 as the lowest index identified the country with no any freedom of religion (not free).

Pew Global's study concerning global restriction on religion examines religious freedom in the world with two sizes, the measure is basically based on restriction of government (Government Restriction Index-GRI) and social tension in society (Social Hostilities Index-SHI) this organization also put Indonesia in a undesirable position. Indonesian GRI index is at 6.6 (high), it is just a notch below authoritarian countries like Saudi Arabia, Iran, China and Myanmar. SHI Indonesia index is at 7.8 (very high) which stay on the same level with Pakistan, Iraq and Sri Lanka (www.pewforum.org).

The mentioned numbers are very tendentious, smothering and leaves no optimism for religious community in Indonesia. In fact, religious freedom and belief in Indonesia is not as bad as the explanation above. Instead of that, the harmony and cooperation inter-religious community is easily found in the society. Churches, mosques and other worshiping places very easy to find even if there are still internal problems among religious communities that need to be resolved (Crouch, 2007). Moreover, both local and international human rights organisations have condemned the persecution of minorities rights in Indonesia. Moreover, in the education aspect, as Hoon (2011) stated, schools serve as a site for the maintenance of boundaries and for the construction of identities for minorities. For example, Christian schools can be a site for the construction and maintenance of religious, ethnic and class identities of the ethnic Chinese in Indonesia and can play an active and significant role in transmitting values and inculcating culture.

Several religious cases, either with direct approach or through media which are monitored by the CRCS UGM, Setara Institute and the Wahid Institute, also showed strong impression that Indonesia still has a serious problem in tolerance, freedom of religion, protection of minorities and so on (Crouch, 2012). For example, the data shown in 2013 from Setara institute puts Central Java as fourth "champions" (30 cases) of violation of freedom of religion, the largest belief after West Java, East Java and Aceh (Halili and Kepemimpinan, 2013). In several cases, the intolerance is triggered mainly by party affiliation which tends to reflect primordial loyalties such as class, ethnicity and religion (Aspinall *et al*., 2011).

These analysis makes the society doubtful and pessimistic that Indonesia is able to improve future especially in freedom of religion and inter-religious harmony, tolerance, respect for minorities, the uncomplicated procedure in establishing places of worship and so on. The choice of Indonesia to set Pancasila as the national principle is obviously unique and highly risky. On the basis of Pancasila, Indonesia wants to be a religious and secular country at the same time. In fact, it is easier to be a secular country where the religion and state affairs are firmly separated. Secular country relatively 'is cleared' with the affairs of religious freedom.

Meanwhile, if Indonesia chose to be a religion based state (theocratic), all religious issue is a matter for the State. In this case if the state found the religious groups which perform contrast taught with the majority religion, the State may immediately decide that the concerned group is deviant religious sect. The problem is promptly completed because the state is not affected by international assessment that Indonesa is not qualified as a democratic country or violate the human rights.

Indonesia's unique character (secular-religious) requires special handling and hard work of all elements of the nation. In the context of socio-religious such Inter-religious Harmony Forum (FKUB) was formed and has became an important actor in realizing inter-religious harmony in Indonesia. This study will examine the role FKUB in maintaining and realizing religious freedom and inter-religious harmony Indonesia.

MATERIALS AND METHODS

This study was written based on the writer's research which was conducted for about 1 year (2014-2015). The research is a qualitative study. This option allows the researchers interacting intensively and extensively with the respondents to obtain sufficient data which is used to answer the research questions. The interaction of researcher is not limited with the FKUB management line of Central Java Province only; 21 people have been selected as the respondents in this research. The researcher also met FKUB activists who are posted in

regional Regency/City in Central Java, the writer highly expected to know more about the role and function of FKUB in society.

Interviews became an important technique to obtain data in this research. In addition, the researcher also rely on participative observation of every activities and meetings held by the forum members. Interviews and observations conducted formally and informally, it is depended on the circumstances. Based on the data collected, the researcher then analyze it by using descriptive- qualitative method.

RESULTS AND DISCUSSION

Overview of images and historical background of FKUB: Indonesia was found by the national figures (the founding fathers) who possesseddiverse ethnicity, religion and belief. Even if they have different aspirations but they straightened the same inspiration and vision to form the State of Indonesia which is united sovereign, justice and prosperous. In formulating the philosophy and the basic of the State, they are initially compartmentalized to make Islam or secularism as the foundation of the State. Crouch (2012) and Ramage (1997) stated that the relationship between law and religion, particularly Islam, has been debated, negotiated and articulated in contemporary democratic Indonesia. However, the final selection ultimately fell at Pancasila as the national principal and it became a pure idea of the nation to unite and secure all those diverse people.

A nation that is built on the plurality of ethnic, religion and belief is very prone to the conflict. At the beginning of independence, the national figures from various regions expressed their dissatisfaction by doingrebellion such as Darul Islam in Aceh, PRRI in West Sumatra and also the PKI in Java. However, such rebellions were actually have no any relation with the basis of State but they tried to claim an independence which automatically involved the basic of state. For muslim society, religious pluralism as a belief often gives rise to disputes and debates among various party. The study of Mohamad in Malaysian society, concludes that such belief can confuse the beliefs of the muslims and distance them from the true practices of Islam. In Indonesia, up to the modern era, the conflicts and potential conflicts of inter-ethnic and religious communities still become an issue to be overcome. Hence, as stated by Barker (2008) that the variants of cultural nationalism that have been most openly adopted by Indonesia's postcolonial state have been multicultural rather than exclusionary in orientation.

Indonesian government has been seeking and forming an organization that can bridge the religious leaders from different religions for a long time. The initiation to form an organization was stimulated by the fact that inter-religious relations are less harmonious. For example in 1966, Muslim-Christian/Catholic have crashed each other. On 30 November 1967 a meeting was held between the leaders of Islam, Christianity, Catholicism, Hinduism and Buddhism. The Government proposed an organization such Interfaith Consultation Agency and a ratified charter which contains some points. One of the charter's points is accepting the suggestion of the president that forbid people to invite a believer of a certain religion to convert their faith. Up to today, the organizational structure has been already formed and exists but the charter was not signed yet because there was apparently an unapproved point which in the forum (Ruhana, 2016).

The Minister of Religious affairs, Kh.M. Dachlan once had formed Inter-Religious Contacts Agency which was also succeed by the Minister of Religious Affairs A. Mukti Ali and Alam Ratu Perwiranegara. At the period of the last mentioned Minister of Religious Affairs, the organization's name turned into inter-religious Council Containers (WMAUB) based on the decree of Minister of Religious Affairs No. 35 In 1980, 13 years after the first meetings of inter-religious held in 1967 (Ruhana, 2016).

Since 1980, there is no any name revision for the forum of religious community. The blue print was based on Basic Principle of WMAUB which was approved in 30 June 1980. At least from the end of Soeharto regime till Susilo Bambang Yudhoyono early administration, WMAUB still play a crucial role especially in moderating the religious figures from the five religions. Later in the new era, the forum needs a new packaging and also new spirit. FKUB was formed in Indonesia reformation era based on Joint Ministerial (PMB) decree betweenthe Minister of Religious Affairs and The Minister of Home affairs No. 9 and 8, 2006. PBM is claimed as an agreement at central religious councils which consist of the Indonesian Ulema Council (MUI), Indonesian Communion of Churches (PGI), the Indonesian Bishops Conference (KWI), Parisadha Hindu Dharma Indonesia (PHDI) and Representatives of Indonesian Buddhists (Walubi) combined with representatives from the Ministry of Religious Affairs and the Ministry of Home Affairs. The agreement was finally drafted after 11 meetings have been held. PBM contains the Guidelines of the practical implementation of inter-religious Harmony maintenance done by Regional Leaders, Empowerment of Inter-Religious Harmony Forum and construction of the Worship's place.

One of the initiators who established FKUB is indeed the government (in the PBM study 8 paragraph 2 stated, FKUB is shaped by society and facilitated by the government). FKUB is not a state-owned institution, nor a similar institution such NGO (Non-Governmental Organization). Nevertheless, since the establishment of this organization, its neutrality and its role are questionable. In fact, FKUB became a gathering place for therepresentatives of Religious Councils but it is hardly "driven" by the government and also address critical views to the NGOs.

President Abdurrahman Wahid (Gus Dur) praised the existence of FKUB because of its efforts to promote religious tolerance. However, he worried if FKUB is performed without any control, evaluation, monitoring and penalty for the board who utilize FKUB for the benefit of the majority religion only. According to Gus Dur sometimes FKUB did not help but even complicate the procedure toestablish a place of worship in their respective regions (www.uscirf.gov).

The FKUB of Central Java has been performing their duty to promote religious harmony since 2009. The Management line of FKUB of Central Java at was initially led by Abu Hapsin who is best known as an academic and activist at Walisongo State Islamic State and NU (Nahdhatul Ulama) of Central Java. The second period of FKUB of Central Java (2014-2019) is currently headed by Mudjahirin Thohir representing Central Java MUI and also occupied as a lecturer at Diponegoro University of Semarang. The boards of FKUB of Central Java are consisted of 21 people who are representing six councils and considerably as well educated people.

It is very interesting that more than two periods, the management line of FKUB of Central Java has always been led by the academics. Eventually, such condition brings positive influence toward the interaction among the board members (It is considered as more egalitarian, open-minded and less bureaucratic). This also affects the coordination between the board of FKUB of Central Java and the board of FKUB at regency/City, both in decision-making or discussion and formulating the programs and activities. For a simple example, at the regular monthly meetings held by the board, the members frequently discussed sensitive topics that have been becoming a crucial point of inter-religious issues. In case of PBM which concern about the legal bases of the procedure in establishing worship places; the head of Central Java FKUB claimed that "we have the power over the authorities." So that, they can change the rules regarding the procedure of worship place establishment if they found any discomfort among religious community.

In performing the duties, the 21 boards of Central Java FKUB is divided into four fields/divisions. First, the division of inter-agency partnership across religions. Second, the division of monitoring and management of religious conflicts. Third, the study of religious law. Fourth, the division of publishing. In terms of funding, the FKUB of Central Java received the granst from the Central Java Provincial Government annually, this funding is plotted to support the implementation of FKUB activities that has been planned on its annual meeting. In addition, Central Java FKUB also receive operational support from the Regional Office of the Ministry of Religious Affairs every year. Eventhough the grants and operational support are not able to cover all of the activities, the fund is highly contributive to conduct the prioritized activities, not to mention the consolidation and religious harmony monitoring in the Regency/City and other operational cost. However, financial support from the government in FKUB at Regency/City is highly varied and depends on commitment of the region's head. In Regency/City which is led by the head of the region who is concerned about the issue of harmony, tolerance and development of harmonious religious life, the FKUB in such Regency/City gets sufficient funds or even higher than the FKUB of Central Java. On the contrary, there is also a case of insufficient fund in which a FKUB at Regency/City may receive less than 20 million rupiah grants.

In terms of works, the works rhythm performed by the Central Java FKUB is flexible and mobile. Central Java FKUB did not have its own secretariat yet and it still join the office of Head of the political Unity of the Nation and the Public protection (Kesbangpolinmas) of Central Java Province. Even in the office, FKUB administrators are not provided with special room. Every meeting of FKUB of Central Java is not always held at the office. The continuity of FKUB activity was helped by the staff of Kesbangpolinmas of Central Java Province, especially regarding the budget proposal, reporting budget, preparation of activities and daily operations such as invitations and correspondence. There was a rumor that the Regional Office of the Ministry of Religious Affairs tried to lend a room and send the staff to help the operational activity of FKUB but until now it has not been realized. The activities implemented by Central Java FKUB can be categorized into three types; routine activities, prioritized activities and incidental-urgent activities.

First, routine activities are activities that are usually done by the boards of Central Java FKUB. Routine activities include: boards' meetings, attending the invitation of partner agencies of Central Java FKUB, receiving any consultation or complaints from FKUB at

the Regency/City in Central Java. Second, the prioritized activities are designed every year by the FKUB of Central Java and its funding is supported by the government. Every year the prioritized activities are changed depends on the priorized programs planned in the board meeting. In 2014, Central Java FKUB has implemented the following activities: Held a gathering of all FKUB of Regency/City in Central Java, Published books, Held the Interfaith tenth for Young FKUB of Central Java, Held a Capacity Building Workshop with the theme of "Finding-identifying the conflicts and Potential Conflict with religious based motive" Consolidated and visited the board of FKUB at Regency/City. Third, incidental-urgent activities are activities which only are implemented to observe, to monitor and provide an assistance to held important events that occurred in Central Java. For two years, the activities of the incidental-urgent category has never been implemented.The weaknesses of Central Java FKUB

One of the prioritized activities of FKUB of Central Java which has not been successfully implemented is monitoring harmony and religious conflicts and publish the annual monitoring report. As an institution whose duty is promoting tolerance and religious harmony, the FKUB of Central Java did not have any monitoring report about religious harmony every year. One of the biggest difficulties to prepare a report of freedom of religion's monitoring of in Central Java because FKUB at Regency/City also did not have a written report and record any cases that occurred in the Regency/City. The annual forums that gather the entire board of FKUB of the Regency/Cities in Central Java deliver the reports more in verbal than in a written report.

In our opinion, the monitoring report about religious freedom based on FKUB version is animportant report that can equilibrate the monitoring report from the NGOs and the government's version. We believe that religious freedom which is reported by FKUB version is more accurate because it comes from the primary data and reported by those who works at the source of problems. Therefore, the accuracy of monitoring report from FKUB is highly corrected as suitable as the real conditions in the society. It is different with the monitoring report from either the government version or NGOs which may pick the good report only or in reverse.

The institutionall aspects of FKUB should be strengthened, especially its accountability, monitoring, evaluation and penalty to the board of FKUB members who half-hearted committed to execute the mandate of PBM. It is because of a case where the board of FKUB does not become a pioneer of harmony but instead became 'provocateurs in their respective regions. Mandate and tasks of FKUB also need to be evaluated due to the expectations of the public that hope FKUB be more optimal in promoting tolerance and religious harmony.

The specification of Central Java's FKUB: Central Java FKUB view that the tasks mandated by the PBM: conduct a dialogue with religious leaders and community leaders; accommodate the aspirations of religious organizations and the aspirations of the people; extend the aspirations of religious organizations and the public in recommendation form as a policy consideration of governor and socialize the legislation and policies in religion field related to religious harmony and empowerment. In fact, the board of FKUB is impossible to promote the tolerance and even resolve conflicts and maintain peace in the community by themselves. Those hard tasks are impossible to be carried by the board of FKUB whichgetting old and retired. This task must be shared, transferred and passed on to younger generations so that they also have the same sensitivity and awareness of the importance of tolerance and religious harmony. Therefore, Central Java FKUB form a Young FKUB. They focus on addressing and promoting the values of tolerance, religious freedom and religious harmony among young people. In practice, beside helping FKUB activities (eg aid in the field of publishing or monitoring), they also facilitated hold their own activities, for example, holding interfaith tent. The existence of Young FKUB of Central Java has been reported to the Ministry of Religious Affairs in a NationalWorking Meeting in order to form young FKUB in entire the Regions in Indonesia.

The role of fkub in improving religious harmony: Theory of 'role' refers to a set of behaviors or expectations associated with the position in the social structure. Role is alwaysassociated withrelationship context because only in relationship roles can be identified. Therefore, the role of the person or organization/institution can be recognized from the accordance of its activities with the functions and social status attached. In the government's view, the position and role of FKUB are very important in maintaining good relations between the State and religion. Central Java Governor, Ganjar Pranowo name FKUB activistsas a nurse of religious harmony. In fact, FKUB is neither a government agency or a part of the government. FKUB is not a state commission, however it has a specific tasks just like the Corruption Eradication Commission (KPK), the General Election Commission (KPU) and so on.

The main job of FKUB is to carry out some mandates from the State, especially in concerning religious harmony. By the existence of FKUB, the government has easier access to meet, to have a dialogue and to absorb

the aspirations of religious figures. It is highly possible that without FKUB, the government may lose their legitimacy in determining the policy/decision and perhaps they will be attacked by the society. Although, the position of FKUB is very important, the support from the government in facilitating the functions and duties of FKUB in the province was not optimal. The real proof can be seen from the fact that not every province fully supports FKUB of the Regency/City.

According to some NGOs and human rights activists, FKUB is considered to cause more problems rather than solve them. In certain area which has a complicated and complex' religious issues, FKUB seems contribute nothing or even act as a 'source' of religious conflict. In case of the establishment of worship's places (churches) in Jakarta, FKUB had taken no action or have no tangible effects. In preventing the rise of Islamic radicalism, FKUB was indeed seenas a passive actor (very weak) in this matter. Such view is driven from some perceptions that: first, the management of FKUB is formalistic and only represented by a state-recognized of religious leaders. Second, the recruitment of FKUB was not fair because it is based on religious composition. Third, the stance of FKUB board is questionable.

Research conducted by Sumanto al-Qurtubi may represent a positive opinion about FKUB. Al-Qurtubi examines the sectarian conflict by taking a sample in Wononoso, Jepara solo, Semarang (and some other areas) and Central Java FKUB showed that FKUB collaborated with the regional head are capable of acting as the pioneer of inter-religious relations, maintain peace and build trust among religions. FKUB forum can provide a straightforward method to held deep inter-religious dialogue. FKUB task will be more optimal if the head may enact new regulations to maintain the relationship among religion and protect the rights of religious minorities.

Both positive and negative critical note should be catalyzed to motivateand enhance FKUB performance in the future. Unfortunately, the views of FKUB activists who struggle accomplishing their job and performing their role is posed as the third view instead of being counted as an important note. Based on the practice and experience of FKUB boards, the role of FKUB in promoting religious harmony in Central Java can be explained as follows. First, the FKUB role includes absorbing and collecting the aspirations of the civic-religious organization and common religion followers and concerning the issue of inter-religious relations, conflicts and potential conflicts of religion, tolerance, discrimination against minorities and so on. This role has been played by FKUB both in the time of peace and conflict. For example, when there is a plan to build a place of worship of particular religion, the boardof FKUB are involved in intensive hearing, absorbing and collecting various informations related to this issue.

Second, the role as adviser in establishing the places of worship. However, the recommendations issued by FKUB could not be a guarantee that the establishment of worship's place will be run well. Eventhough, the legal-formal verification of the requirement to build places of worship had been fulfilled but the circumstances and local conditions will affect the process. The conflict of worship place's establishment which occasionally happens is becoming a main concern of FKUB activists. Recommendations of FKUB sometimes not necessarily be the ticket to build a new worship's place. It is caused by the existing of dynamics in local communities' intensive reject the building of worship's place.

For the record, the two roles above are FKUB task mandated by the Joint Ministerial Decree No. 8 and 9 of Study 9. Beside the formal assignment of FKUB above, there are still three actual roles of FKUB although these roles are not become a chore of FKUB formally. Because of the demands of conscience, then this role has been the focus and priority of FKUB in Central Java.

Third, FKUB role as a promoter of tolerance, harmony, interfaith cooperation, respect for others who havedifferent religions in the society. This promotional role called by Gus Dur as an important role of FKUB (www.uscirf.gov). In the formal activities designed by the institutional of FKUB or non-formal activities performed individually by FKUB board, wholly directed to promote the importance of harmony both internally and among religions.

Fourth, FKUB also serve as educators in fostering peace both internally and inter-religious. Many activities are designed and implemented by FKUB (some of them are workshops on maturity religious, interfaith youth camps) with the main objective to educate the board in order to encourage them to distribute the knowledgeto the congregation and the community at large. Living together with the people with different race and religion is not only a choice but also a necessity.

Fifth, the role of mediator-reconciler of religious conflicts. In carrying out the daily tasks, the board of FKUB often confronted with the arious problems and religious conflicts. There are a lot of problems complained by the societies such as the establishment of new worship's place, the schools that breaks the mandate by teaching religion subject to the students who hold other faith, cemetery matter , even the problem of religion's sect. Responding this condition, the board of FKUB must have the capacity to carry out the process of conflict resolution-mediation in a firm method. To reach this

purpose, FKUB held a capacity building workshop for the board FKUB of Regency/City to recognize the potency of religious conflicts and religious conflicts including in conducting the conflict management. Then, the Supplementary activities will be implemented in 2015.

CONCLUSION

In carrying out its duties and roles, the activists of FKUB sometimes reveal an alarming side. Not all activists of FKUB have finished with their 'faith'. Sometimes there are some activists of FKUB who are intolerant, reactive and even has become the motor of the anti-establishment of places of worship. This fact contradicts with the basic idea of FKUB activists which as the religious leaders, they should represent religion. Because of their position as religious leaders, they should have a higher level of intelligence and maturity in terms of religious matter thenother common religious community.

In realizing and maintaining religious harmony, the FKUB activists often face some pressures from four sides. First, the pressure of their religion which requires him to believe and practice their religious doctrines. "Religion is essentially a competition for other religions" is a doctrine that can be found in every religion. Second, the pressure of the councils which is represented by them, becoming an activists of FKUB is not an easy thing. The recruitment of a religious leader or the board of FKUB is depended on the spiritualism of their religious assemblies. Because of this assignment, the activists of FKUB have a moral burden to protect the interests of their religious assemblies. Third, the pressure from the leaders and people of other faiths who demanded that FKUB must fulfilland carry out their duties properly. For example, in a case of establishment a worship place, FKUB activists have become the object of sharp criticism from religious communities whose interests are hampered. Fourth, the pressure from the government that expects FKUB major role in maintaining religious harmony. For the government, religious problems should be resolved in FKUB. In fact, with all the limitations FKUB both the authority and operational, not all cases of religious communities can be resolved in this forum.

Therefore, in the future FKUB tasks and functions should be strengthened in order to be able to realize the high expectations of the public. FKUB should be ready to be empowered and empower themselves to take care and to maintain the religious harmony. This nation hope after over half a century of Indonesian independence, we do not want to behave and act immaturely in terms of religion. Religious communities should grow just like a teenager who grow becomingan adult. We really hope that we can become an adult (mature in religiousity) and refused any pretention in performing the religious value. FKUB should indeed act as a conductor that lead the flourishing religious harmony in Indonesia.

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