The Role of the Forum Komunikasi Umat Beragama in Building Religious Harmony in Banyumas Regency

Peran Forum Komunikasi Umat Beragama Dalam Membangun Kerukunan Umat Beragama di Kabupaten Banyumas

Eka Safitri[1], Nurwijayanti[1], Shofiyullah[2]
[1] Jenderal Soedirman University, Indonesia
[2] UIN Prof. K.H. Saifuddin Zuhri

Abstract: This paper seeks to portray the life between religious communities in plural societies, namely in Banyumas Regency. The harmonious dynamics of life that are in line with the life philosophy are harmonious tentrem agawe santosa. Concerned pluralism in the community is built in the synergy between government apparatus, which in this case is strongly supported by KESBANGPOL in Banyumas Regency and as its driving force, the Banyumas Regency Religious Harmony Forum. This synergy is one of the basic foundations that can be used as a platform for activities that aim to communicate all religious people in Banyumas Regency. This type of research is qualitative research with research participation methods. The researcher collected data by interview, observation, and documentation. The results of this study state that Banyumas Regency is an area with a high diversity of religious diversity. The FKUB Communication Forum is one of the things that encourages harmony between religious people and is able to have a good sense of religious pluralism. In Banyumas Regency there are various faith-based community organizations and all of them are embraced in the Banyumas Regency FKUB. FKUB organizations are also made in every sub-district and with the emergence of organizations under the FKUB, the level of harmony in Banyumas Regency is getting better. The role and function of FKUB are increasingly clear in the community in an effort to maintain religious pluralism and counteract radicalism. The activities organized by FKUB are a way to gather people from various religions. Efforts to stir up the spirit of living harmoniously channeled through the written propaganda media, namely by using the BENER Bulletin (Beda Ning Rukun).

Abstrak: Tulisan ini berusaha memotret kehidupan antar umat beragama di masyarakat plural yaitu di Kabupaten Banyumas. Dinamika kehidupan yang harmoni yang sejalan dengan falsafah urip rukun tentrem agawe santosa. Pluralisme bergama pada masyarakat dibangun secara bersinergi antara aparatur pemerintah yang dalam hal ini sangat didukung oleh KESBANGPOL Kabupaten Banyumas dan sebagai penggeraknya yaitu FKUB (Forum Kerukunan Umat Beragama) Kabupaten Banyumas. Sinergitas ini menjadi salah satu landasan dasar yang dapat dijadikan pijakan

jalannya kegiatan yang bertujuan untuk mengkomunikasikan seluruh umat beragama di Kabupaten Banyumas. Penelitian ini merupakan penelitian lapangan. Jenis penleitian ini yaitu penelitian kualitatif dengan metode participation research. Peneliti mengumpulkan data dengan wawancara, observasi dan dokumentasi. Adapun hasil penelitian ini menyatakan bahwa wilayah Kabupaten Banyumas merupakan wilayah yang tingkat kemajemukan keberagamaannya tinggi Organisasi FKUB (Forum Komunikasi Umat Beragama) menjadi salah satu hal yang mendorong terciptakan kerukunan antar umat beragama dan mampu mempunyai rasa pluralisme beragama yang baik. Di Kabupaten Banyumas terdapat berbagai organisasi masyarakat yang berbasis agama dan kesemuanya itu dirangkul dalam FKUB Kabupaten Banyumas. Organisasi FKUB dibuat juga di setiap kecamatan dan dengan munculnya organisasi di bawah FKUB menjadikan tingkat kerukunan di Kabupaten Banyumas semakin baik. Peran dan fungsi FKUB semakin jelas di masyarakat dalam upaya menjaga pluralisme beragama dan menangkal radikalisme. Kegiatan-kegiatan yang diselanggarakan oleh FKUB menjadi jalan untuk berkumpulnya masyarakat dari berbagai agama. Upaya untuk menggelorakan semangat hidup rukun tersalurkan melalui media dakwah tertulis yaitu dengan menggunakan Buletin BENER (Beda Ning Rukun).

Introduction

Talking about pluralism closely related to the very diverse conditions of the State of Indonesia. Pluralism is what requires someone to be able to accept the other, one group must be tolerant with the other group. Indonesia, with its motto, Bhinneka Tunggal Ika, which means different, but it is still one thing that becomes a guideline in the conscience of the nation to unite, although different, both different ethnicities, cultures, languages, religions and so on. Differences in ethnicity, culture, language do not cause too much polemic in society. However, religious differences since the past until now have become a matter that is controversial in Indonesian society. Lately, it has often published in the mass media about cases in which it contains disputes between religious groups.

Long disputes took place such as the case of blasphemy carried out by a Jakarta Governor Candidate whose periods had heated up for months. The news that was so powerful in media made a bad impact so that the condition of the people became skeptical of their religion. Various kinds of actions carried out by Muslims are also evidence that hostility continues to be echoed. This is a concrete example that the Indonesian nation still has a low tolerance attitude or called intolerance. Talking about Indonesia's incisions indirectly assumes that Indonesia

has not yet risen. In the early 20th century, this nation had risen and almost half a century later could achieve its independence. The rise of Indonesia also in any country is often marked by the first starting from the awareness of the important side of education and science and technology. Second, the awakening movement is always driven by students and youth or educated youth. From these two indicators, we can draw a red thread that the resurrection will take place if awareness of increasing human resources has been born and developed. With this awareness, it will develop in the demand for rights and fair treatment.[1]

Education (including Islamic education) is a part of institutions that are defendants when riots between religion and ethnicity arise in several places in Indonesia. With this tragedy, education is allegedly lacking sufficient provision for students about how they develop a genuine tolerant attitude so that they are able to accept differences and diversity that will and or already exist in society. This anxiety related to educational institutions because educational institutions have been believed to be knowledgeable human printers, noble character, and professionals in accordance with the competencies set by their educational institutions.[2]

At present, organizations have grown well such as FPI, Laskar Jihad, ACTA, GP Ansor, and others. With the existence of these diverse groups, the new value values grow and develop. However, this can also trigger a conflict if in a group of organizations that consider the group to be the most correct. In addition, there are also differences of opinion causes disputes between religious groups that are actually still in one religion.

In Indonesia, there are organization that accommodates all religious groups, the Forum for Religious Harmony (FKUB). The FKUB also branched out into each district in Indonesia. There is a significant role for this organization in the community, namely to deal with religious conflicts and become a meeting place for various religious organizations from different religions. The FKUB also grows and develops in one of the Regencies, namely Banyumas Regency. The existence of the FKUB in the Regency has become a new breakthrough in the community in

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[1] Moh Roqib, *Membumikan Pluralisme Dan Kerukunan Umat Beragama: Guyub Trukun Bersama FKUB Banyumas* (Purwokerto: An-Najah Press, 2012).

[2] Ibid.

order to create harmony between religious communities. The Banyumas Regency has a high diversity window. This triggered the selfishness of each group. However, in reality, religious harmony is quite high with the existence of the FKUB. Through this forum, all religious issues can solved. This is a positive effort to develope in all regions of Indonesia, considering that Indonesia is a plural country in terms of embracing religion.

There are several studies related to religious harmony in Banyumas Regency including research written by Rahmini Hadi entitled The Pattern of Religious Harmony in Banyumas.[3] In his research a finding was found including First, the harmonization of religious harmony in Banyumas occurred because there was a sense of community tolerance related to differences; Second, the harmonization of religious harmony in Banyumas religious communities formed social-cultural actions that are still in one circle; Third, harmonization of religious harmony in Banyumas can be created through understanding noble values, even though there are sides that turn global.[4]

Furthermore, research conducted by Musrih Khaerudi (2012) states that the communication pattern of the Banyumas Regency FKUB leadership in increasing inter-religious harmony, until now it has been running well, is quite effective, can protect religious people, and to find out the opinions of FKUB leaders towards conditions of religious harmony in Banyumas. Where the conditions of inter-religious harmony maintained until now, even though in 2006-2007 there were few sparks of conflict but could be handled well. This research is different from previous research in terms of the focus of his research. The focus of this research related to the description of how the form of dynamics of religious life in Banyumas Regency embodied in an FKUB organization. Continuing on how efforts made in tackling conflicts that occur in the Banyumas community. This is intended as an example that can be taken by other districts to be able to create harmony within the Regency community by activating a harmony-based organization namely FKUB.

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[3] Rahmini Hadi, "Pola Kerukunan Umat Beragama Di Banyumas," *Jurnal Ibda'* 4, no. 1 (2016).
[4] Ibid.

Research Methods

This research is a normative legal research or better known as library law research. Thus, this research conducted by examining library materials (Primary) and then refined with secondary data.[5] The library materials used consist of (primary) references that cover Multiculturalism in the Digital Age. While secondary data consists of various literatures such as books, research journals, leading articles, and other scientific works that can support and relate to the context of this research. The method used is using a conceptual approach. Then the data in this study is presented and processed qualitatively with the following steps: 1) classifying the data obtained and then adjusting it according to the content raised; 2) to systematize the results of data classification; 3) analyze data that has been systematized as a basis for decision making.

Results and Discussion

Pluralism

In Islam plural is equal to an hour 'or majmu' which means more than one or an association consisting of several things/ things. In Arabic, there is the word jama'ah which shows the meaning of togetherness or for prayer (jama'ah) which means that the prayer is carried out jointly between the Imam (who leads the prayer) and ma'mum who follows the imam in prayer. In the social context, there is the word Ijtima'iyah which means social-community.[6]

Pluralism is basically the true link between diversity in the bonds of civilization (genuine engagement of diversity within the bounds of civility) which is a necessity for the safety of mankind, among others, through the monitoring and balancing mechanism it produces, not just "negative goodness" which functioned as an effort to get rid of fanaticism.[7]

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[5] Faizal Amrul Muttaqin and Wahyu Saputra, "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat," *Al-Syakhsiyyah: Journal of Law & Family Studies; Vol 1, No 2 (2019)DO - 10.21154/Syakhsiyyah.V1i2.2026* , December 27, 2019, https://jurnal.iainponorogo.ac.id/index.php/syakhsiyyah/article/view/2026.

[6] Roqib, *Membumikan Pluralisme Dan Kerukunan Umat Beragama: Guyub Trukun Bersama FKUB Banyumas*.

[7] Ibid.

Today there is a confusion in defining religious plurality and pluralism.[8] At a glance the pluralist and pluralism words are the same, which is formed from plural words which etymologically means many, plural diverse,[9] When this plural word has been formed into a word plurality and pluralism it will be a word Plurality is a diversity that exists in a society and recognizes that other things are outside the group, while pluralism is not just a fact or condition that is plural but is an attitude that recognizes and respects and respects and even develops and enriching conditions that are plural in nature.[10]

Abdurrahman Wahid saw religious pluralism in the context of the teachings of universalism and cosmopolitanism in Islam. The teaching that perfectly displays universalism is the five basic guarantees that Islam gives to citizens, both personally (individually) and as a group (impersonal).[11] This consists of: 1) Physical safety of community members from physical actions outside the legal provisions; 2) Safety of their respective religious beliefs without any compulsion to convert to religion; 3) Family and family safety; 4) Safety of property and personal property outside legal procedures; and 5) Professional safety. Basically, any religion has a tendency to carry out truth claims. This happens because religion is a belief value that must be adhered to by its adherents. The truth claims attitude will be positive if only oriented in (intrinsic orientation) in appreciation and application, not for the outside (extrinsic orientation). If so, it will cause prejudice (negative) for people others. Intrinsic religion fulfills all life with motivation and the meanings of religion are extrinsic religion enslaved to support and justify personal interests.

The attitude of truth claims if sticking out of him will cause conflict with other people who have an appreciation, knowledge, understanding, and expression that is different from him even though the person is the same as his religion. Religious followers base their lives on holy verses while the sacred and absolute versus

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[8] Amin Abdulloh, "Al-Quran Dan Plusralisme, Dalam Wacana Posmodernisme," *Profetika Jurnal Studi Islam* 1, no. 1 (1999).

[9] Ahmad Syahid Qowaid., Choirul Fuad Yusuf., *Pemikir Pendidikan Islam : Biografi Sosial Intelektual* (Jakarta: Pena Citasatria, 2007).

[10] Syamsul Ma'arif, *Pesantren Inklusif Bernasis Kearifan Lokal* (Yogyakarta: Kaukaba Dipantara, 2015).

[11] Catur Widiat Moko, "Pluralisme Agama Menurut Nurcholis Madjid (1939-2005) Dalam Konteks Keindonesiaan," *Jurnal Medina-Te* 16, no. 1 (2017).

when entering into the individual will be profane, relative and tentative. Therefore, in the same frame of religion, even though it will still lead to a plurality of religious thinking and expansion that is very diverse. Especially in different religions, tribes, nations, and cultures.[12]

In Islam the doctrine of pluralism can be understood and applied through some understanding of the basic teachings that must be held including:

a. Adhering to the principle of al-sawa 'sentence (common platform) for an association between religious people and various pluralistic community interests. The sawa 'sentence or the point of equality contextually is not only theologically that humanity must have and hold on to the point of equality, but it is also socially a secular transaction. At this node, the rules of the game are set and each individual must obey to guarantee the freedom and interest of each individual. The similarity to the need for loving God, loving God's creatures, and acknowledging the voice of conscience. For the three things above, all religions teach it then how do religious followers develop it as a common platform.

b. Ijtihad for Muslim intellectuals who have been able to do it. Ijtihad is an open door for every Muslim individual to appreciate his religious teachings related to his real-life reality. Carefully traced to fierce debates in the field of theology and religious law during the first four centuries of Islamic history, it will be clear how diverse the views adopted by Muslims at that time. Even if it considered a chaotic religious life, because there is no consensus on basic matters, it must also be understood that Muslim thinkers have succeeded in developing cosmopolitan character in their cultural and scientific views, because they are able to have a free dialogue. The Mu'tazilah statement that the "Qur'an" is a creature following correction (of them) from al-Asy'ari is a form of freedom at that time. The cosmopolitan nature was interrupted after taqdis al-afkar al-on appeared.

c. Understanding of religious texts (languages) that are healthy and able to give birth to integrative, egalitarian, inclusive, relative and plural attitudes and views by carrying out methodological reinforcement of Islamic studies such as

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[12] Moh Roqib, "Diseminasi Kerukunan Umat Beragama Model Pesantren Mahasiswa Di Purwokerto," *Jurnal Ibda'* 15, no. 2 (2017).

the development of takwil (hermeneutic), redefining self and other methods such as rethinking Faith, kufr , and redefining Islam (Hidayat, 1996). The fallacy of understanding religion often occurs because of a lack of proper understanding of the scriptural texts and methodological aspects, therefore it must be matured.

d. Deliberation (wa amruhum syura bainahum / wasyawirhum fi al-amr wa idza 'azamta fatawakkal' ala Allah) is an attitude of acknowledging and accepting the strengths and weaknesses of others which is done dialectically to find the truth. Truth can come from anywhere, including even hated people.

For this reason, religious understanding must be built inclusive and not by prioritizing claims. In part, the claims are tendentious as contained in the report of the Ministry of Religion's Lintbang Agency, which says that traditional communities (NU) are often positioned negatively as heretics, ignorant, poor, their kyainya have materialistic motivations in developing religious and da'wah traditions and traditional societies This must be different from modern society (Muhammadiyah Cs.) who is educated and upright. Generalizations like this will create negative perceptions and hostility.[13]

This is different from the results of research by Andree Feillard, Greg Fealy, Mitsuo Nakamura, Greg Barton, Martin Van Bruinessen and others which in his expression are more proportional and polite in appreciating the traditional community culture (NU) which is interpreted as cultural and not structural-formal preaching. Claiming the truth of a group by denying the truth of another group will lead to suspicion and opposition (Fellard, 1997).[14]In social life, there is a conference or precisely plurality of social communities with one another so that generalizations contain weaknesses and tend to truth claims. Therefore in Islam, there is a concept of deliberation which in its application deliberation can be developed to the implementation of joint programs between the components of society and by Muslims holding hands with other people for the progress of the nation and the world.

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[13] Yahya Aziz, "Strengthening Higher Education Islamic Religious Education Courses," *Journal of Social Humanities* 4, no. 2 (2011).

[14] Andee Fellard, *NU Vis-à-Vis Negara* (Yogyakarta: LKiS, 1999).

Implementation of five basic guarantees (*al-muhafadhat al-khams*) for each individual a). hifdh al-din, guarantees the safety of their respective religious beliefs, b). hifdh al-nafs, guarantees the life safety of citizens who require the existence of a law-based government, with fair treatment for all citizens without exception, in accordance with their respective rights, c). hifdh al-'aql, guarantees every form of creation both intellectual and cultural and artistic. Any religious thought must be respected and should not be turned off. Formalization of religious thought will suppress the right of individuals to adhere to the truth of Islam. Islam provides space for each individual to experiment with truth through esoteric experience and dialectical processes, d). hifdh al-nasl, guarantees family safety by displaying a strong moral figure. Starting from the family of faith and tolerance will grow and develop, e) hifdh al-mal, ensuring the safety of property and ownership rights. With these rights, citizens of the community individually have the opportunity and means to develop self-creativity and willingness to transform in their lives according to the patterns that they choose and do not come out of the general flow of people's lives. The basic concept applied in various educational institutions both informal, non-formal and formal education institutions. That concept will bring Islam in a peaceful face as exemplified by the Prophet Muhammad that he spread the teachings of Islam peacefully.

Religious Conflict

Disputes in several areas are often revealed in the context of prominent religious sentiments. This can be seen from the involvement of religious figures or cases related to religious symbols such as mosques, scriptures, prophets, and others. Cases like this will probably continue to occur along with the development of religious adherents interpreting the teachings of the scriptures, examples of religious figures, and socio-political conditions of the economy. The resolution of religious conflict in this context is an alternative to unraveling the complexity that has been shared among religious communities. People need harmony. Conflicts in various forms which tend to be negative are greatly avoided by the ummah. By following and feeling what is happening, the discussion about harmony is more

involved with the "heart" so that it is easier to understand and act on.[15] Doing with the heart will be easy to find the elements of similarity so that the coveted harmony is closer to be realized.

Conflict will occur. In social life, individuals must face conflicts, disputes, contradictions, and even disputes which are derived from religious understanding. Some of these conflicts are disasters, some are a blessing for the people if they are understood, realized, and managed to bring benefits. Each individual can read from various conflicts that are rolling then the negative side should not occur. From the conflicts that occur, everyone can mature and mature themselves into wise and polite people. Globally, lessons can be learned that conflicts, especially those that lead to violence, will waste time, energy, mind, and wealth while at the same time getting rid of brotherhood, harmony, and peace of life. A life built on "conflict" is a meaningless life.[16]

In his study of the relationship between religious communities in Indonesia, Faisal Ismail, stated that there were eight vulnerable problems which could cause vulnerability to relations between religious communities, namely: the establishment of synagogues, religious broadcasting, foreign aid, interfaith marriages, religious holidays, blasphemy, activities of splinter flow, and non-religious aspects. For more details, these eight problems will describe as follows: *First*, the establishment of synagogues. Establishing synagogues is the right of every religious community. However, synagogues that are established without considering the sociological situation and environmental psychological conditions of local religious people often create disharmony between religious relations which can lead to conflicts between religious groups.

Second, religious broadcasting. Religious broadcasting either verbally, through print media such as brochures, pamphlets, leaflets and so on, as well as through electronic media and other media, can cause insecurity in the field of harmony among religious believers, especially if the broadcasting efforts are aimed at people who have an identity or have embraced religion. *Third*, foreign aid. Foreign aid for various interests in the development of religion, whether in the

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[15] Nured Ahmad, *Pluralisme Agama Kerukunan Dalam Keragaman* (Jakarta: PT Gramedia, 2001).

[16] Roqib, *Membumikan Pluralisme Dan Kerukunan Umat Beragama: Guyub Trukun Bersama FKUB Banyumas*.

form of material / financial assistance or religious experts, if it does not follow the applicable regulations, can lead to disharmony in the field of harmony between religious and interreligious groups, both within the religious community and religious circles.

Fourth, interfaith marriage. Marriage is carried out by a couple of different religions or different faiths, although at first, they can be personal cause inter-family conflict, but not infrequently it can also disrupt the harmony of relations between religious communities, especially if the root of the problem has to do with the status of property produced by marriage, inheritance and so on. *Fifth,* religious holidays, ceremonies of holy days or religious holidays that do not take into account the conditions, situations, and psychological and social environment where the celebration ceremony is held can cause gaps in the field of harmony among religious believers. *Sixth,* blasphemy, an act that is harassing or tarnishing the teachings and beliefs of a religion carried out by a person or group of followers of another religion can ignite the emotional content of aggressiveness and the emergence of incandescent religious sensitivities which create vulnerability in the field of harmony among religious believers.

Seventh, the activity of splinter flow, activities carried out by a person or group of people, but far from deviating from the basic principles of the truth of a religion, can cause vulnerability, both internal relations of a religious community and relations between religious groups. This splinter stream is usually exclusive and proposes truth claims against the establishment or excessive religious beliefs that it adheres to. such traits and attitudes can cause vulnerability in the interreligious relations of a religious person or a relationship between religious people. *Eighth*, non-religious aspects. In this context it could be the level of population density, widening socio-economic disparity in political content (politicization of religion), implementation of education that does not or does not consider religious factors, values and ethics, and infiltration of hard-line national and international ideologies and politics that enter Indonesia through various religious activities.

The eight conflicts mentioned above are things that often occur in the community. A problem in society is very complex with all its dynamics. With awareness of the negative effects of conflict, one is able to position conflict as an

educational medium that is useful for the future life order. In the Qur'an, the various cases of conflict and even hostility displayed as i'tibar or lessons for the people so that the case does not repeat itself and make the ummah more mature and mature.

Map of Religion in Banyumas

According to the results of the 1935 Mukhtamar NU whose thoughts came from KH, Hasyim Asyari stated that Indonesia needed to run Islamic law but it did not need an Islamic state in Indonesia. Based on this view, it can be said that in the Banyumas region which is included in the Indonesian territory, it is indeed appropriate that a tolerant attitude among religious groups should be established in the midst of a multireligious region.

Banyumas Regency is an area that has a high diversity level. The population in the Banyumas Regency comes from different religions. The Purwokerto region is the region with the highest religious level. The portrait of a diverse region is a challenge for the government and the government elites to create a conducive society even though it has a significant difference. The description of the population in the Banyumas Region based on the religion adopted in each sub-district in Banyumas Regency can be seen in the following table:

Tabel. 2

Population by Subdistrict and Religion in Banyumas Regency, 2015

No.	Subdistrict	Islam	Christian	Catholic	Hindu	Buddha	Konghucu	Other
1	Lumbir	52 124	8	-	-	-	-	-
2	Wangon	86 059	825	279	-	43	-	12
3	Jatilawang	70 945	202	145	2	3	-	-
4	Rawalo	50 242	30	5	-	-	-	-
5	Kebasen	67 952	389	126	-	311	-	1
6	Kemranjen	74 694	167	15	-	127	-	6
7	Sumpiuh	58 847	661	246	87	681	-	32
8	Tambak	53 876	101	60	1	117	-	1
9	Somagede	40 796	37	19	183	-	-	-
10	Kalibagor	53 041	557	140	10	1	7	2
11	Banyumas	52 528	916	501	-	10	-	1
12	Patikraja	58 117	310	77	-	18	-	-

13	Purwojati	37 961	36	-	1	-	1	-
14	Ajibarang	100 590	350	177	-	16	-	-
15	Gumelar	55 566	12	5	-	1	-	-
16	Pekuncen	77 449	10	-	-	2	-	-
17	Cilongok	125 079	82	27	-	12	-	-
18	Karanglewas	63 856	112	49	3	6	-	2
19	Kedungbanteng	62 644	83	6	-	-	-	-
20	Baturraden	49 700	661	483	89	75	-	2
21	Sumbang	83 856	263	85	-	-	-	3
22	Kembaran	76 808	425	294	-	12	3	7
23	Sokaraja	84 794	1 007	777	28	43	1	7
24	Purwokerto Selatan	72 634	2 907	2 619	104	220	20	8
25	Purwokerto Barat	52 429	1 445	1 261	24	68	1	6
26	Purwokerto Timur	52 012	3 934	3 115	110	424	52	29
27	Purwokero Utara	46 351	923	782	19	15	-	8
Banyumas		1.760.950	16453	11293	661	2205	85	127

Source / Source: Office of the Ministry of Religion, Banyumas Regency

The description of religious adherents in each sub-district according to the Office of the Ministry of Religion of Banyumas Regency clearly illustrated the distribution. Although the majority are Muslim but there are followers of other religions in each sub-district. East Purwokerto has the highest distribution of religious followers.

Sutanto detailed, there are elements of society that are divided into several community organizations in Banyumas including Ahlul Bait Indonesia, Ahmadiyya Jamaat, Tablighi Jamaat, Indonesian Islamic Da'wah Institute, Al Irsyad, Indonesian Chinese Islamic Union (PITI), Indonesian Islamic Da'wah Council, NU , Muhammadiyah, Muslimat NU, Hizb ut-Tahrir Indonesia, GP Anshor, Aisyiyah, Fatayat NU, Nasyiyatul Aisyiyah, and Pemuda Muhammadiyah. Next is Jama'atul Muslimin, Catholic, Nichiren Shoshu Buddhist Dharma Indonesia Assembly, Christian Bethel, Baptist Christian, Indonesian Christian, Adventist Christian, Javanese Christian, Pentecostal Christian, Evangelical Christianity, Ngesti

Tunggal Association, Tri Luhur Trip, National Culture Society, Hinduism, Prajna Maitreya Monastery, Buddhist Dharma Indonesia, Confucianism, Sapta Darma, Majelis Budhayana Indonesia, and Tri Tunggal Bayu.

From the community organizations depicted above, it can be seen that in Banyumas District there are differences. The organization described above is an organization that based on the religion adopted by each individual and they form groups to form an organization. This organization that fosters the maturity of the community plus paying for the FKUB organization that includes all of these organizations to realize religious tolerance in the community.

Harmony Based Organizations

The existing community organizations in the Banyumas Region are covered by the Banyumas Regency FKUB (Forum for Religious Harmony). According to Bibit Waluyo in the Banyumas news during the inauguration of the FKUB Building stated that "the Banyumas Regency Religious Harmony Forum (FKUB) is an excellent forum that can encourage the realization of peace in Banyumas, Central Java, and even Indonesia.[17] The Banyumas Regency FKUB can even be used as an example for other regions in Central Java Province ".

Various religious elements are incorporated into one FKUB container. The various organizations under the FKUB are the Cross Faith Student Solidarity, the FKUB Youth Generation, the Interfaith Solidarity Forum (FORSA), the District FKUB, the Guyub Rukun Forum, the BENER Bulletin Team. These organizations as long hands of the FKUB in Banyumas Regency, which in each agenda or activity always synergize and cooperate. The Banyumas FKUB chaired by Dr. KH. Moh Roqib, M.Ag, who in September 2018 became the Chairperson of re-elected in the election of the Chairperson of the Banyumas FKUB after the previous period also served. He hopes that this FKUB will be able to become an organization that can answer all religious problems in the community. The multiplication of people who are harmonious and conducive in the midst of pluralism.

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[17] Musrih Khaerudin, *Pola Komunikasi Pimpinan Forum Kerukunan Umat Beragama (FKUB) Kab Banyumas Dalam Meningkatkan Kerukunan Antar Umat Beragama* (Jakarta: Fakultas Ilmu Dakwah Dan Ilmu Komunikasi UIN Syarif Hidayatulloh, 2012).

The organization that carries the harmony vision and mission is very good potential in the development of harmony between elements of society. Like the Young Generation (GM) FKUB which in an expression was delivered by the Chairperson of the GM FKUB that the FKUB GM was formed as a long arm of the Senior FKUB who was committed to upholding pluralism and counteracting cross-religious radicalism.[18] So this FKUB GM is an extension of the FKUB's hand in order to spread the spirit of modalization in order to counteract radicalism among young people in Banyumas Regency.

Religious Social Activities

The Banyumas FKUB and various organizations below have various work programs that are held regularly and periodically. The activities carried out in 2018 include:

a. FKUB Devotion

On Friday and Saturday, 27-28 July 2018 the Office of National Unity and Politics of Banyumas Regency Conducted Facilitation of the Religious Harmony Forum (FKUB) Camp activities in Kendalisada-Kalibagor Campsite Purwokerto, in order to increase the sense of Unity and Unity, Kesbangpol Office Banyumas Regency with the Theme "With Our Devotion To Increase The Role Of The Banyumas District Fkub In The Development Of Tolerance" The activity was opened by the Secretary of Banyumas District Ir.Wahyu Budi Saptono. Mi stated the 1945 Constitution in articles 1 and 2, the State was based on the Supreme Esa, the State guarantees the independence of each resident to embrace his own religion and to worship according to his religion and belief. This phenomenon is an undeniable reality that the Indonesian nation is a pluralistic nation that has diversity, ethnicity, race and between different groups but one as the motto "Bhineka Tunggal Ika". Kemah Bhakti is a means of good communication between religious communities and adherents of the belief line (Observer) in order to foster insight into nationalism and attitudes, mutual tolerance, communication, mutual respect, complementarity to maintain harmony. This activity invites experts, resource persons AKBP Bambang Yudhantara Salaman, SIK (Kapolres Bms),

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[18] Abdul Munip, *Strategi Dan Kiat Menerjemahkan Teks Bahasa Arab Ke Dalam Bahasa Indonesia* (Yogyakarta: Teras, 2009).

Dr.KH. Moh . Roqib (Chairperson of the Kab. FKUB FKUB), and Scout Coach Coach Sis Yusuf Supriyadi, SH (Wakapusdiklatcab), Sis Syamsul Huda. CMPdi (Pusdiklatcab Training Corps), Sis Joko Wahyanto.S.Pd.I (Pusdiklatcab Training Center) Sis HutamaYudyadi (Pusdiklatcab Counseling Corps), Sis Didit.M S.Ag (Pusdikaltcab Training Corps), Sis Sholikhah Tutyaningsih.S (Pusdikaltcab Coach Corps) (doc. Kesbangpol Banyumas).

In observations carried out by the Kemah Bhakti researcher, it was packed with an event that was fun and contained a harmony mission. The distribution of tent members is randomized from various different organizations and different religions. Outbound settings on July 28 also divide groups by games so they will be mutually exclusive blend with all camp participants from various religions. The message from the Deputy Chief of Police at that time continued the Bhakti Bhakti needed to be carried out routinely every year to become a place to communicate all elements of society from various religions in order to establish good communication. Building good communication will reduce the number of conflicts within the Banyumas Region community.

b. FKUB socialization

In the documentation on the KESBANGPOL website as follows:
KESBANGPOL; Monday (08/30/2018) carried out FKUB Socialization Facilitation activities as former as Banyumas Regency in the Deputy Regent of Banyumas, with the theme of Increasing the Role of FKUB in Order to Strengthen the NKRI. The Head of the Banyumas District Kesbangpol Office said. This outreach activity is a means of good communication between religious people and followers of the faith community to grow nationality insight, as well as mutual tolerance, communication, mutual respect, complementarity to maintain harmony. Inviting Narsum experts Drs. Setia Rahendra, M.Si from the Kesbangpol Office, Banyumas Regency, Drs.Moh.Roqib, M.Ag from IAIN, Suherman, Moderator Subardi, SH from the Kesbangpol Kab.Bms Office. This socialization activity is one of the ways to communicate the purpose and program of work to be carried out by the FKUB. This at the same time invites the public to further introduce and understand harmony as an effort to strengthen the Unitary State of the Republic of Indonesia.

c. Comparative Study

In order to improve organizational performance, Banyumas FKUB and Kesbangpol Banyumas District conducted a Comparative Study to Manado at the beginning of the Bulan in April 2018. During their visit accompanied by the Banyumas Regent PLT, in his statement stated that their visit to Manado was to gather information about religious harmony the attraction of Manado City. "We want to know the recipe, Manado can be harmonious and safe, every visitor who comes to the city of Manado can feel and see the harmony of society in the city of Manado, we have to ATM! Observe, imitate, modify the recipe for extraordinary Manado harmony. According to the results of interviews with FKUB administrators said that there were various activities carried out in Manado including visits to the Manado Istiqla Mosque, Dialogue together with the Manado FKUB and the Manado Government in the Manado Mayor Building, a visit to Manado Church, a visit to the oldest temple in Manado. This Comparative Study activity was a motivation for FKUB administrators, especially to improve harmony in the Banyumas Region.

F. Da'wah with Media Masa

The Banyumas Regency Harmony Forum has one media engaged in the writing field and preaches all matters related to harmony through the bulletin. The bulletin published by the Banyumas FKUB is the BENER Bulletin which stands for BEDA NING RUKUN. This bulletin is published every 3 months, which in March-April 2018 has been released to XLI. The contents of the bulletin are related to all FKUB activities and organizations under the FKUB. Articles that contain the content of national unity and unity. Through this bulletin, the community is able to read all activities in Banyumas Regency. Mass media is a good tool to be used to preach.

In the science of da'wah, da'wah is not only through oral speeches but can be done through works or writings that we can write one of them in a bulletin, besides being able to hone writing skills can also build an academic culture for the community. The community can contribute to formulating their writing to be included in the BENER bulletin section. The way of preaching through this writing is one of the things that have not been much sought after by preachers, however,

this existence needs to be developed and preserved. There is one advantage of this method of da'wah which is that it can reach its readers for a long time and spread more widely.

Furthermore, there are important roles of this FKUB in preaching to maintain the harmony of religious people. As was the case that happened, namely the destruction of the mosque in Buniayu Village, Tambak Banyumas District. FKUB coordinates with cross-sectors outside the FKUB namely the Banyumas Regent, Kesbangpol, Banyumas Ministry of Religion, the Police and the TNI and is committed to maintaining the conducive condition of Banyumas. Appeals to the public also continue to be carried out both in electronic media and print media.

FKUB is a place for mediation in resolving religious conflicts in the community. Some activities are actions to reject people power, dissemination of research results related to radicalism, coordination between religious leaders, seminars, public discussions, the formation of FKUB at the sub-district level. FKUB at the sub-district level made strength in the realm of the District FKUB. The fostering of the Subdistrict FKUB has become a pillar of rooted harmonization in the community. The activities mentioned above also become a form of how the role of FKUB in Banyumas Regency is very important for the creation of harmony among religious communities.

Conclusion

Based on the data and analysis above, the authors conclude that a number of things that are the result of research by the author include the Banyumas Regency region which has a high diversity of religious diversity and is encouraged by the existence of both public and private universities. The FKUB (Religious Communication Forum) organization is one of the things that encourages the creation of harmony between religious people and is able to have a good sense of religious pluralism. In Banyumas Regency there are various faith-based community organizations and all of them are embraced in the Banyumas Regency FKUB. FKUB organizations are also made in every sub-district and with the emergence of organizations under the FKUB, the level of harmony in Banyumas Regency is getting better. The role and function of FKUB is increasingly clear in

the community in an effort to maintain religious pluralism and counteract radicalism.

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