

Social Cohesion in Society: A Study on Inter-Religious Harmony

Budiyono Budiyono, Wawan Kokotiasa, Yuni Harmawati and Yoga Ardian Feriandi

Universitas PGRI Madiun, Madiun, Indonesia

{Budiyono, wawankokotiasa, yuniharmawati, yogaardianferiandi}@unipma.ac.id

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Abstract: Inter-religious conflicts are commonly happened in Indonesia. Nowadays, the conflicts are frequently caused by mindless attitude towards other beliefs or ethnic among society. Consequently, mindful attitude should be promoted in order to avoid inter-religious conflicts. Here, the role of public figure particularly the religious leaders are significantly crucial because they become the community role model. This article aimed to analyze the societal cohesion among the religionists in Madiun. In this article, the writer used qualitative approach with case study method. The data collection comprised the following techniques: observation, interview, and documentation. The data have been collected then was analyzed by using source and triangulation techniques. The significant role of the Religious Harmony Forum in Madiun, to maintain cohesion and national unity, encompasses three interrelated components: First, the legal basis for religious harmony maintenance; secondly, related to government policy includes the implementation problems; and third, related to societies' support and participation. The three components have mutual support in order to maintain religious harmony and in turn, become the crucial elements to manifest national unity and harmony. In order to strengthen national integrity, suppress the occurrence of Ethnicity, Religion, and pluralism, there are several activities may be performed: coaching, seminar/workshop, education and technical training among The Inter-Religion Harmony Forum Association, and socialization of harassment rule which are related to the tolerance and solidarity among religionist people enhancement.

1 INTRODUCTION

Ten years of this, we often see impressions and readings about conflict and violence in Indonesia (Gershman, 2002; Hefner 2002; Hicks, 2014; De Juan et al., 2015). This condition happens because of low level of understanding of multiculturalism that is no acceptance and recognition of diversity. Rawls (1972) states that, a just society is not only the greatest happiness for the greatest number, as we know in the principle of democracy. But, a society is the existence of the recognition and acceptance of differences and diversity. Indonesian is multicultural in which consists of various ethnic groups, religions, races, classes of people, and cultures to form state mosaic based on the motto of Bhineka Tunggal Ika is taken from old Javanese translated as "Unity in Diversity" (Ricklefs, 1992). Thus, with a diversity of Indonesia, one of which is reflected through the religious diversity, we must avoid ourselves for being intolerant of other religions. Bhineka Tunggal Ika as the basis for managing diversity and becomes the national strength to manifest welfare and

prosperity among the society (Batabya, 2003). The Bhineka Tunggal Ika, which was found by The Founding Fathers has values of freedom, tolerance, and equality and should be implemented concretely by all the Indonesian people.

Lombard (1996) suggested that Indonesia is in the path of International culture intersection. Hence, the people comprise various ethnic groups and cultures which are caused by the international culture influences since centuries ago. Indonesian culture consists of cultural layers which have unique identity and integrate with the local culture. These cultural influences have formed rich various cultural mosaic as well as biodiversity possessed by Indonesian country.

Nonetheless, this diversity is frequently scattered by the appearance of violence related to religion and intolerance towards the minority, such as violence done to the Ahmadiyah (The Ahmadiyah is one of a community of Islam, founded by Mirza Ghulam Ahmad in 1889 in the Qadian Punjab State India). The problem of rejection the mosque construction in Bogor, and the current riot that lead to the burning of

monastery in Medan, North Sumatera. The daily publication of *Republika.co.id* on July 17, 2015 noted that there was a mosque burning action in Papua. The incident occurred because the church congregations objected if the mosque used loudspeaker. Furthermore, *tribunews.com* on July 30, 2016 noted that there were burning actions towards five houses of worship, one monastery and four temples in Tanjung Balai. Moreover, *copasiana.com* on December 6, 2016 reported that there was forced dissolution of Christian worship activities 'Kebaktian Kebangunan rohani Natal' (Kebaktian Kebangunan Rohani Natal) was the activities of the Christians in the church to be a good Christian performed by Islamic mass organization of Pembela Ahlu Sunnah and Dewan Dakwah Islamiah Indonesia. These violence actions may threaten the Unitary state of Indonesia if these kind of problems are not immediately solved. Since Indonesia is a heterogeneous nation, such occurrences may cause a scattered nation.

According to Rokhmad (2016) FKUB (Forum Kerukunan Umat Beragama), The Inter-Religion Harmony Forum has also played a role as a promoter and educator of the importance of religious harmony and acted as reconciler-mediator in resolving religious conflict. FKUB (Forum Kerukunan Umat Beragama) is a means of inter-religious harmony. FKUB is a forum of the harmony between religions. FKUB created by community and facilitated by the government to improve religious harmony.

This article aimed to reveal the cohesion among local community of Madiun in terms of inter-religious interaction under the FKUB (Forum Kerukunan Umat Beragama/The Inter-Religion Harmony Forum) in order to develop tolerance attitude towards religionists of Islam, Christian, Hindu, Buddha, and the Believers in Madiun so it can realize peaceful and harmonious societal cohesion. This local wisdom in Madiun in the term of diversity management is hopefully becomes the model of multicultural society development in Indonesia.

2 MULTICULTURALISM

Multiculturalism is concerned with culture. Multiculturalism stems from the word 'multi' which means plural and 'culture'. Culture is the customs and beliefs, art, way of life and social organization of a particular country or group. Multiculturalism gives the sign of recognition of cultural diversity reality includes ethnic groups, races, religions, and cultures. Geertz (1973) states that culture is the way or symbol to worn by all members in a group

community to understand who they are and then gives the meaning of their life. This diversity can be seen by the numbers of islands which consists of 13,667 islands. Furthermore, it consists of 358 ethnic groups and 200 sub-ethnics. Moreover, Indonesia recognizes several beliefs. Based on BPS on 2010, Indonesia has 87.18% Moslems, 6.96% Protestants, 2.9% Catholics, 1.69% Hindus, 0.72 Buddhists, 0.05% Kong Hu Cu, 0.13% other beliefs, and 0.28% unanswered or unquestioned.

Parekh (1997) suggested five multiculturalism models:

- Solutionist multiculturalism, defined as cultural groups society which live their life autonomously in the minimum interaction of each other;
- Accommodative multiculturalism is a society which has dominant culture and makes particular adjustment and accommodation to the minority culture. This society formulates and applies the law and sensitive provisions as well as gives freedom for the minority to maintain and develop their culture. On the other hand, the minority societies are opposing the dominant culture. This multiculturalism style is commonly occurred in several countries in Europe;
- Autonomic multiculturalism is defined as a plural society in which its major cultural groups are trying to realize equality to the dominant cultures and they want autonomous life in an acceptable collective political framework. The main concern of these groups is their survival and opposition to the dominant culture and make effort to equalize their rights to the major culture;
- Critical/interactive multiculturalism refers to a plural society in which its cultural groups are not required to focus on their autonomous cultural life, but tend to form collective creation reflects their unique perspectives;
- Cosmopolitan multiculturalism, defined as plural society trying to eliminate cultural boundaries to create a society in which each individual is not tied to particular culture, and vice versa, has freedom to engage in inter-cultural experiments as well as develop their own cultural life.

Based on Parekh (2001), multiculturalism has three major components. They are culture, cultural plurality, and particular way to respond to this plurality. The three national multicultural policies to face the reality cultural plurality includes: First, a model that promotes nationalism. Nationalism becomes new feature that is built together regardless the various ethnic groups, beliefs, and languages. This nationality works as an adhesive integration; Second, an ethnic-nationality model, based on the strong ethnic collective awareness is a blood and kinship relation with the founding fathers.

The occurrence of conflicts on behalf of the identity groups because of the presence of phobia against difference. The multiculturalism concept upholds diversity and even maintains this diversity to exist and develop dynamically. More than just maintain and take the advantages of the diversity, the multicultural perspective regards human nature as a universal thing. Humans are equal. For the multicultural society, diversity becomes the opportunity to manifest the essence of social men, by the means of dialogue and communication. Multiculturalism concerns heavily on creative dialectic.

The characteristic of multicultural society is open-minded (Wieviorka, 1998; Williams and Laura 2011:). They live in the motto of peaceful co-existence, live side by side in peace. Each cultural and social entity still possess its identity, and not melting then disappearing, but not also feel more superior than others. Moreover, from the multiculturalism perspective, the individual or group of ethnic and culture live in societal cohesion without losing any of their identity. It is necessary to keep societal relationship among them by using good communication, dialogue, and creative tolerant.

Bhinneka Tunggal Ika is the ideal expression of the diversity of Indonesia which must be declared in the unity, harmony, and peaceful life in heterogeneous communities including religion and belief. It is taken from old Javanese translated as "Unity in Diversity". Thus, with a diversity of Indonesia, one of which is reflected through the religious diversity, we must avoid ourselves for being intolerant of other religions (Ricklefs, 1992).

Two views are evolving in response to multiculturalism, that is positive and negative views. For those who think positive, they tend to see as the reality of multiculturalism, an inevitability that it's impossible to avoid. As for the negative concerns, they tend to see multiculturalism as an ideology.

Thus, diversity is a thing that would and there is no one who can afford to uniform. Various problems arose among them due to its diversity of cultural

groups (communities) in the community, which has value and cultural practice of the different.

Based on Mochtar and Colin (2000), one troublesome thing is precisely Indonesian society's incapability to maintain multiculturalism that has been created by the founding fathers as *Bhinneka Tunggal Ika* (Unity in Diversity). Mochtar and Colin (2000) said that democratic political association in multicultural society requires an effort to integrate the right to participate with tolerant and equality. The three values, freedom, equality, and tolerant will create democratic civility. These three values are formulated in the concept of *Bhinneka Tunggal Ika* Unity in Diversity.

According to Baidhawy (2007) multicultural education, therefore, is one of the most effective instruments in achieving the goal of creating a multicultural society. The future of Indonesia depends on education for mutual understanding and cultural diversity.

The diversity trust evokes our consciousness to dialogue, participate, and actively engaged in creating diversity as social capital for building developed Indonesia. These social models such as togetherness, mutual respect, tolerant, participation, and deliberation become healer no more to tie the nation. The social capital is in danger – conflicts – mass commotion – elements of SARA, can strengthen social capital. SARA (Suku, Agama dan Ras), is an acronym of Ethnicity, Religion, and Race.

3 TOLERANCE

Tolerance among the religionist becomes an important aspect in order to maintain harmony. The concept of tolerance is adopted from Gus Dur thought: The definition of tolerance based on Gus Dur (2001) thought in his essays is seemed to be supported by the motto that was popular among the *pesantren* (*islamic boarding scholl*) 'the diversity among the people is a gift' (*ikhtilaf al-ummat rahmat*). The difference should not cause disunity (*iftiraq*) and hostility (*'adawah*). It is a form of attachment emerging in the middle of diversity. This principal of Islam then synergizes with the national principle *Bhinneka Tunggal Ika* (Unity in Diversity). Therefore, the Islam possessed by Gus Dur regardless differences of religion, beliefs, ethnicity, race, and social position.

The pluralist attitude of Gus Dur was rooted from deep comprehension of inclusive text of Qur'an. Allah says "There shall be no compulsion in religion" (QS Al Baqarah (2): 256). "To you is your religion, and to me is my religion" (QS Al

Kafirun (109): 6). “Had your Lord will, all the people would have been one congregation (or believers). But they will always dispute (the truth)”. (QS Al Hud (11): 119). These verses of tolerant were frequently quoted by Gus Dur in his essays and speeches.

Gus Dur (2001) states, Al-Qur’an clearly explains that religion is a private territory which cannot be intervened or enforced. These verses also affirm plurality as a necessity. God is not willing to make man in one faith because always has different opinions. For Gus Dur, pluralism is a consciousness to recognize diversity among Moslems and human beings, Moslems and not Moslems. This principle should be implanted in the national generation’s mind in order to support peaceful life among the religionist. By referring to this principle, Gus Dur wrote, “If apostasy punishment is applied in Indonesia, there will be more than 20 million people were killed because of religious shift from Islam to Christian since 1965.” Since then, Gus Dur supported the renewal of Fiqih Islam to meet the changing time, Indonesian context, and human rights.

The peace aspired by Gus Dur was based on the multiculturalism spirits in Al Qur’an. Allah says, “Hai people, we created you from the same male and female, and rendered you distinct peoples and tribes, that you may recognize one another. The best among you in the side of God is the most righteous. God is Omniscient, Cognizant.” (QS Al Hujurat (49): 13). The writer cannot account how many times Gus Dur repeated this verse in his speech. Gus Dur seemed very comprehend this verse and felt more convinced that diversity is not for disputed, but for being recognized each other in the cultural and civilization dialogue. This verse was thought to be the basis of *Bhinneka Tunggal Ika*.

Feeling unsatisfied with religious knowledge obtained in pesantren, Gus Dur continued his study in Al Azhar University in Kairo and University of Bagdad that allowed him to be introduced with Islamic renewal which developed in the Middle East. Al Azhar was the oldest Islamic university in the world that put forward moderatism (*wasatiyyah*) and tolerant (*tasamuh*). This vision of Al Azhar is the same as vision of *tawasut*, *tawazun*, and *I’tidal* that has been embraced by NU in order to realize Islamic moderatism in Indonesia. Moderatism and tolerant appeared in the statement of Al Azhar reformist Muhammad Abduh, “If a person says a word contains bad things from a hundred sides and good thing from one side, direct the word to the good things and do not deflect the word to the bad thing.”

Gus Dur walked in the same line with Abduh to reject accusing someone to be disbelief. This was

proven by his criticisms against Islamic hardliners that frequently deflect other Islamic groups. In *Syi’ir Tanpo Waton*, Gus Dur stated, “Akeh kanga pal Qur’an hadise Seneng ngafirke marang liyane Kafire dewe ndak digatekke yen isih kotor ati akale.” It means that “There are a lot of people who can memorize Al Qur’an and Hadits but they adore to accuse others to be disbelief. Precisely, they ignored the true disbelief. This is because their heart and mind are still dirty.” Through this lyric Gus Dur wanted to remind others that Al Qur’an and Hadits do not guarantee someone to be tolerant. Instead, the recitation of Al Qur’an and Hadits may cause someone to be exclusive and intolerant when not accompanied by adequate and contextual understanding. Therefore, Gus Dur suggested that to be a tolerant Moslem, someone should “ngaji sak pranatane”, read holy Qur’an and its meanings. That is studying Islam methodologically as well as comprehensively. Besides, someone will not easily worse suspect others who have different opinion, and this is the step for being tolerant Moslem.

In the search of tolerant Islam, Gus Dur admitted that he ever followed the extremist’s way of thinking, assumed that Islam is an alternate of Western thinking. This happened in 1950s when he joined *Ikhwanul Muslimin* (one of community of Islam in Indonesia) movement in Jombang. However, when he realized *Ikhwanul Muslimin*’s affair with radical ideology, and after explored Arab nationalism in Egypt in 1960s and Arab Socialism in Bagdad, Gus Dur then realized that Islam is a way of life (*syari’ah*) in which we learn each other, and mutual benefit in spite of non-religious ideology, as well as various views of other religions.

4 SOCIETAL COHESION

Cohesion is very important in the organization and industry to maintain the performance of the team work and employees to achieve objectives organization that have been set previously. Cohesion role in a country is also very important to avoid violence. According to (Walgito, 2007) argues for the cohesion of the group is how to do the members of the group like each other and love each other one with the other. Same as Walgito, (2007); Jeannotte, (1997) Moody and White (2003) Dahrendorf et al., (1995) has parallels in defining social cohesion, namely as a process development of shared values in a society that allows each individual is able to realize them in community the same. Stanley (2003) defines more details about social cohesion as the willingness of community members to cooperate each other in order to survive and prosper.

Willingness to work means they are free to choose to form partnerships and have a reason to make it happen, because the other parties wished to work together and shared the results of their efforts in a fair manner.

Shaw (Walgito, 2007) suggests that level of cohesion will show cohesiveness in the group. To find out the level of cohesion the group, then we generally use the method sosiometry. Forsyth (2010) said that cohesiveness is not merely a simple construction, it is a multi-component process which has various approaches include social cohesion, task cohesion, perceived cohesion, and emotional cohesion.

There are several factors that can be used to view cohesion. According to Forsyth there are four factors that affect the cohesion, that is the social force, group unity, attraction, and teamwork. Steers (1991) suggested factors –factors that affect cohesion that is as follows:

- Uniformity of Groups. The more uniform groups in the background and the characteristics of its members have in common, then the higher the cohesion;
- The maturity of the Group. The groups tend to be more cohesive as time traveled. The interaction of continuously throughout the time period helps members build a closeness in terms of shared experience;
- Size of the Group. Small groups make it easier to build of cohesion, this It is possible because the less a way – flesh patterns of interactions between members;
- The frequency of Interaction. The Group has a great opportunity to interact tend to be more cohesive than the group that rarely hold regular meetings;
- Clarity of Purpose Group. The group is reluctant to clearly know what is sought they finish will become more cohesive as they negotiated joint mission – the same and there is no conflict in their missions;
- Competition and Threats from the outside. When the group feel any threat from outside, they tend to unite more closely;
- The success of the. The success of the group in the previous task often improve cohesion and the feeling of "we did it together.

Forsyth (2010) explained each of them. Social cohesion is an approach suggested by Lewin and Festinger, that adopted social psychological approach to explain group cohesiveness, stressed on interaction influence (individually or group) in a group. Task cohesion approach, explained the power of group focus on task, and the level of cooperation

is displayed by the group members where they coordinate in the business and the existence of collective efficacy in the group. Perceived cohesion approach states the extent to which the member feels within the group (individual level) and the whole process in the group (group level). Whereas emotion cohesion states the affective affinity with in the group, spirit, and the positive affective level.

According to Walgito, 2007 Cohesion is each other mutually pleased with each other members in the group. Therefore, the conclusion is the level of cohesion will be able to influence the mutual relationship or interaction of the members in the group concerned on the exposure above that cohesion working group is a feeling of mutual love and the presence of interaction in groups as well as inflicting emotional positive.

5 RESEARCH METHODOLOGY

This study used qualitative approach with case study method. The data collection was performed through observation, interview, and documentation. The data has been collected then was analyzed by using source and technical triangulation. This research used qualitative approach. Here are two reasons researchers use a qualitative approach. First, the problem studied in this research is Societal Cohesion in Madiun Society: A Study On Inter-Religious Harmony in Madiun, this proves that this research requires field data that is contextual and the researcher make a comprehensive picture by analyzing the words and the views of informant in detail. Second, researchers used a number of primary data obtained from the research subjects consisting of several informants. In this case research conducted by researchers cannot be separated from natural, without influence from outside. This is in accordance with the opinion of Moleong's (2006) states that qualitative research is a research procedure that produces qualitative data in the form of written and oral words of the behavior of the observed. The same opinion is said by Creswell (2008) as follows:

Qualitative research is an inquiry process of understanding based on distinct methodological tradition of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analysis words, report detailed views on informants, and conducts the study in a natural setting.

6 RESULTS AND DISCUSSION

6.1 Cohesiveness of Religionist in Madiun

Madiun is a Regency in East Java province, Indonesia. It covers an area of 1,037.58 km², and had a population of 662,278 at the 2010 Census. Madiun is an interesting city from the religious harmony perspective, there almost no conflict related to religion aspect occurred. Whereas, Madiun is geographically surrounded by Islamic educational based cities at national level, even, international. For example, in the South, Madiun is bordering with Ponorogo which has international level Islamic boarding school such as Gontor and Mayak. In the West area, there lies Magetan which has national level Islamic boarding school called Temboro, and in the North is Ngawi which has Gontor Putri. Moreover, Madiun itself has 19 Islamic boarding schools at the national level. Based on this evidence, Madiun is identical with Islamic values and culture, but this condition does not necessarily make this city become unfriendly to the other beliefs. Consequently, Madiun becomes cohesive city, which can be shown from the religious harmony it possesses.

Rooted from its history, Madiun is well known as the G30SPKI bloody event, the historical event showed how cruel the rebellion is. G30SPKI is the uprising that resulted in the loss of life in Indonesia. There are so many people became victims of the G30SPKI rebellion at the time, which still remains and influences Madiun society's life up to now. Based on the interview with a number of people who became witnesses of the event, they felt traumatized and feared if the latent reappear. Therefore, the society of Madiun committed to instill the values of Pancasila to the young generation, who are believed to unite diversity within the society in Madiun. One instance effort in religious aspect is the formation of religious people harmony forums which putting Pancasila as the foundation in order to realize the religious cohesion in Madiun. These forums are hopefully become the horseback to maintain cohesiveness among the religionist.

6.2 Strategic Role of Religious Harmony Forum in Maintaining Cohesiveness

The value of religious harmony in Madiun is actively promoted by the Madiun Local government and supported by the religious leaders. But that it is not enough because in these cases there are

characteristics that show the rise of religion and the continuous terrorist threats of some radical Islamic groups. Karagiannis and Clark (2016); Charlen (2008); Fealy (2004); Wilner and Dubouloz (2010), it becomes increasingly difficult for religionist to balance their identity and loyalty national and religious.

One of Madiun people's efforts is making cohesiveness of strengthening the values of Pancasila (Indonesia's Ideology) through the Inter-Religious Harmony Forum (FKUB). Pancasila has the content of values that can unify the various differences that exist such as tribe, religion, race (Munabari, 2017; Amir, 2013; Siswoyo, 2013; Hosen, 2005). The establishment of the forum cannot be separated from the common rules of Ministry of Religion and Internal Affairs Number 9 and 8, 2006 explains about Forum Kerukunan Umat Beragama (FKUB) and the Mayor Decree of Madiun Number: 450-401.203/287/2016 explains about the establishment of Forum Kerukunan Umat Beragama Kota Madiun period of 2016-2021. FKUB was established by the community and facilitated by the government in order to develop, maintain, and empower religious cohesiveness as well as prosperity (Utami, 2016).

The membership structure of FKUB (The Inter-Religion Harmony Forum) Madiun comprises several beliefs such as Islam, Protestant, Hindu, Catholic, and Buddha. FKUB (The Inter-Religion Harmony Forum) functions as a forum which may accommodate various elements of society with different religious background to respect and learn each other in order to manifest cohesiveness. Besides, the FKUB (The Inter-Religion Harmony Forum) membership is functioned to form a social system in which the communities from various religious backgrounds are integrated (cross-cutting affiliation). The existence of cross-cutting affiliation can defuse potential conflict caused by dual loyalty (cross-cutting loyalties) both from the religion they belief and the forum they enter (Nasikun, 2007). Therefore, the cross-cutting affiliations is followed by cross-cutting loyalties (Brewer, 1999; Kang, 1976).

Creating cross-cutting affiliations and cross-cutting loyalties society is very urgent, in which it can be seen from J.S. Furnivall's (1967) point of view which stated that plural society just like in Indonesia can be defined as a society that embrace some value systems and become part of these systems. This matter allows the members of society have less sense of cultural homogeneity even do not have adequate orientation to understand each other. Therefore, in order to create religious cohesiveness in Madiun, Madiun's FKUB continues its effort by

promoting cross-cutting loyalties within each program or activity it launch. For example, training and workshop/seminar to increase inter religious people's solidarity, which was held in Graha Purabaya hall Kabupaten Madiun, on Wednesday (24/5/2017). In the event initiated by KESBANGPOLIMNAS (bureau of National Unity, Politics and Public Protection in Indonesia), all the religion teachers (Moslem, Protestant, Hindu, Catholic, and Buddha), FPK (Nationality Assembly Forum) boards of Kabupaten Madiun, Dakwah Bela Bangsa boards of Kabupaten Madiun, Ministry of Religious Affairs, the Head of KUA (Religious Affairs office Indonesia) and PKBN (Institute of Nationalism in Indonesia). Hence, the individual who were fanatical with their belief will become more tolerant by the frequent interaction in the same activity (FKUB) so that emerge social system that unifies the differences and create dual loyalty between the forum and their belief in which believed to defuse potential conflict in Madiun.

Furthermore, Madiun's FKUB has inter-religious camping program that would had been held in 2016. This program would give the individual various facilities on the event. Unfortunately, this event was undone because of lack of funds. The local government, in this case the Vice Mayor of Madiun supported that this program will be held in the following year.

Recently, Madiun's FKUB actively performed socialization of laws and regulations related to religious cohesiveness. The following are the examples of the matters:

- Letter of Minister of Religion and home Affairs No 9 and No 8 2006 explains about Forum Kerukunan Umat Beragama (FKUB);
- The letter of East Java Governor, at 22 August 2006, No. 451/3746/032/2006, explains about the instruction of follow-up steps of PB2M No 9 and No 8 2006;
- Letter of Minister of Home Affairs Decree to Gubernur and Mayor at 31 October 2006, Number: 450/2576 SJ, about FKUB, DP.FKUB Formation, (and the Pergub issuance);
- Governor Decree of East Java No.1 2007, at 11 January 2007) explains about FKUB and DP.FKUB province and city in East Java. (contains 10 chapters – 10 sections, as a follow up of section 12 PB2M No.9 and 8 2006);
- Gubernur Decree No.188/57/KPTS/013/2007, at 9 February 2007 explains about Forum Kerukunan Umat Beragama (FKUB) east java province;

- Gubernur Decree No.188/57/KPTS/013/2007, at 9 February 2007 explains about Dewan penasehat Kerukunan Umat Beragama (DP-FKUB) Provinsi Jawa Timur.

Beside promoting the society's understanding about religious cohesiveness, the forum also concerns to improve the cadre's quality. One example effort is by attending workshop of FKUB boards across East Java.

By this reason, it can be said that FKUB plays important role as the pioneer of the moderate religious cohesion, in which the members of the forum have mindful of thinking and not showing up their individual belief. Even, their diversities are understood as a mean to enlarge thinking in viewing a problem. Hence, the balance is emerged, and the negative thinking can be avoided.

6.3 The Society Support System and Participation

Another support towards implanting the values of cohesiveness among the Madiun society came from their supports and participations. These supports can be seen by the implementation of discussion or workshop with various topics particularly related to nationalism, such as workshop which was held in Gereja Materday on March 6, 2017. This event discussed about the important rule of Pancasila to unite and maintain diversity among the plural society. Although it was held by the Paroki of Gereja Materday of Madiun, the event also invited public figures from other beliefs to be the interviewees, so that the materials have large point of view. Moreover, Pancasila served as the central point of the various religious points of view.

The existence of religious cohesion in Madiun cannot be separated from the role of Islamic mass organizations which have large basis in Madiun such as Nahdatul Ulama (NU), in which they held inter-religious recitation attended by various societies from different religious background. This confirmed that NU is a moderate and nationalist Islamic mass organization, and they have committed to maintain NKRI unity. The religious tolerance in Madiun society is more clearly visible from the activities of the various non-Islamic groups in Madiun to distribute the 'ta'jil' (food for breaking the fast) in Ramadhan.

7 CONCLUSIONS

In order to establish social order in Madiun which has cohesiveness and national unity, FKUB (Forum Kerukunan Umat Beragama) plays strategic role in three different elements of environment. Firstly, the element related to the basis of laws in maintaining inter-religious harmony. Secondly the element related to government policy and a number of problems in the implementation, and third, the society's support and participation. These three elements support one another to maintain religious cohesiveness which in turn, become the crucial elements to realize religious harmony and national unity. In order to strengthen national integrity and suppress the potential conflict caused by different perspective related to SARA, there are some activities should be performed: training, workshop/seminar, education and technical training among the FKUB cadres and the socialization of regulation rule associated with inter-religious tolerant and improvement of inter-religious solidarity.

The implications for future research will be better if examined deeper about the role of many evolving religious organizations in Madiun. Because basically FKUB itself is formed from various members of religious organizations and social organizations in Madiun.

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