



The History of FKUB in The Development of Character Education for Religious Communities in Sidoarjo

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Abstract

This study aims to explore the establishment, development, and roles of the Forum Kerukunan Umat Beragama (FKUB) or Religious Harmony Forum in promoting interfaith harmony and character education. The research focuses on understanding the historical background of FKUB's formation, its contributions to character education, and its ongoing initiatives. Utilizing a historical method with a case study approach, the study collects data through interviews, archival analysis, observations, and documentation. The findings reveal that the FKUB in Sidoarjo Regency serves as a platform for religious and community leaders to foster relationships and address issues related to interfaith cooperation. The government established FKUB to maintain inter-religious harmony and ensure a harmonious society, in accordance with PBM No. 9 and 8 of 2006. In Character Education Development, it is also important to instil positive values such as integrity, cooperation and responsibility. FKUB also has a significant role in shaping positive and healthy community views, responding to misleading issues, accommodating the aspirations of religious organisations and providing advice regarding the construction of houses of worship. The data shows that the percentage increase in the number of mosques in Sidoarjo from 2021 to 2022 is around 4.47%.

Keywords: History, Character Education, FKUB

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi pendirian, perkembangan, dan peran Forum Kerukunan Umat Beragama (FKUB) dalam mempromosikan kerukunan antarumat beragama dan pendidikan karakter. Penelitian ini fokus untuk memahami latar belakang sejarah pembentukan FKUB, kontribusinya terhadap pendidikan karakter, dan inisiatif-inisiatif yang sedang berjalan. Menggunakan metode sejarah dengan pendekatan studi kasus, penelitian ini mengumpulkan data melalui wawancara, analisis arsip, observasi, dan dokumentasi. Hasil temuan mengungkapkan bahwa FKUB di Kabupaten Sidoarjo berfungsi sebagai platform bagi pemimpin agama dan masyarakat untuk membina hubungan serta menangani masalah terkait kerjasama antarumat beragama. Pemerintah mendirikan FKUB untuk menjaga kerukunan antaragama dan memastikan masyarakat yang harmonis, sesuai dengan PBM No. 9 dan 8 Tahun 2006. Dalam Pengembangan Pendidikan Karakter, juga penting untuk menanamkan nilai-nilai positif seperti integritas, kerja sama, dan tanggung jawab. FKUB juga memiliki peran penting dalam membentuk pandangan masyarakat yang positif dan sehat, menanggapi isu-isu yang menyesatkan, mengakomodasi aspirasi organisasi keagamaan, dan memberikan masukan terkait pembangunan rumah ibadah. Data menunjukkan bahwa persentase kenaikan jumlah masjid di Sidoarjo dari 2021 hingga 2022 sekitar 4,47%.

Kata Kunci: Sejarah, Pendidikan Karakter dan FKUB

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Introduction

Indonesia has a very diverse ethnic community. The same applies to religion, faith, language, customs, regional culture, and worldview. When broken down further, Indonesians vary in character, disposition, hobbies, talents, educational level, ideals, perspectives, organizational loyalties, age and occupation. Each social category has its own culture that differs from the cultural tendencies of other social categories. The diversity of the Indonesian nation shows high cultural and structural diversity. For example, diversity in terms of religion, where Indonesia has a variety of religions including Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism. This situation brings both positive and negative impacts. The advantage of this diversity is its potential to enhance maturity in living harmoniously, even among individuals with different religious beliefs. According to data from the Central Bureau of Statistics (BPS) in the 2022 Religious Harmony Index (IKUB), Indonesia recorded a harmony score of 72.39, indicating a relatively high level of harmony within its diverse society.

However, the negative aspect of this condition is its potential to become a source of disharmony or conflict. Data from the Setara Institute shows that in 2022 there were 333 cases of violations of religious freedom or beliefs in Indonesia, illustrating the potential for conflict arising from religious differences. The author places more emphasis on the discussion of religious diversity, as religion is a fundamental aspect of a person's life and can easily trigger emotional reactions, as seen in various incidents related to interfaith tensions.

Religion is not the only cause of conflict; social and economic factors also play a role in some conflicts. This paper focuses on conflicts that arise due to religious diversity in Indonesia. For example, conflicts involving groups with different religions or conflicts that use religious symbols. Several incidents that have occurred in Cikeusik and elsewhere—attacks by FPI groups against members of the Ahmadiyah congregation—have caused great harm. With three Ahmadiyah followers in Cikeusik, there were twelve defendants sentenced to prison terms ranging from three to six months, although there were three fatalities in the incident.

Cases of violence and conflict between religious communities still raise concerns and are issues that must be taken seriously. Violent conflict and discrimination, such as the attack in Sampang that resulted in injuries, can be addressed by referring to the applicable law, specifically Article 353 of the Criminal Code states: (1) pre-meditated maltreatment is punishable with imprisonment of up to four years. (2) If the offence causes serious injury,

the perpetrator may be sentenced to imprisonment for up to seven years. (3) If the offence results in death, the perpetrator is liable to imprisonment of up to nine years. By detailing these provisions, there appears to be no basis to justify granting leniency to perpetrators of assaults that have caused casualties and even death (Abdul Kirom 2015).

Today's education should focus on the education system and student character building. Based on the National Education System Law No. 20/2003, national education aims to develop the ability and form the character and civilization of a dignified nation in order to improve the intelligence of the nation's life. National education aims to develop students' abilities to become a person of faith with noble character, healthy, knowledgeable, creative, independent, and become a democratic and responsible citizen. There are rules or norms in society that require everyone to respect each other with the aim of creating a harmonious daily life. It is desirable for people to have the ability to apply mutual respect in society, even though they have different religious backgrounds, regional origins and ethnicities (Fitriany dan Wibowo 2020).

Moreover, Ki Hajar Dewantara stated that education, in general, is an effort to develop the character, mind, and body of children holistically. The concept of Taman Siswa allows these three aspects to be inseparable, thus encouraging the completion of children's lives in harmony with their environment. This concept of education is similar to Islamic education, which not only covers the normative aspects of Islamic teachings but also its implementation in various fields such as materials, institutions, culture, values, and its influence on society, in accordance with the Islamic perspective on human potential as divine creatures. Humans are beings and individuals who are given the opportunity by Allah to develop their potential. (Cahyo dan Kistoro 2021).

Abdurrahman Wahid (Gus Dur) stated that being a true Indonesian involves a constant search for social change and remaining respectful of the past. We must find new paths without destroying the old, and do this gradually. Indonesian values are seen in social solidarity, openness to different cultures, strong religious values, inclusiveness and tolerance. We must adapt to social change while respecting the strength of traditional societies to maintain their integrity. The search for character can only be achieved through education that grows in society, blends with culture, and becomes the foundation of morality.

This education is based on Islamic principles and norms and seeks cultural change in society (Nur Fidah 2015) Gus Dur proposed the concept of tolerant and peaceful Islamic humanism. This humanism emphasises pluralism in thought and action, resulting in an attitude of tolerance for dialogue between religions (Topan 2023).

Thomas Lickona explains in his paper that character education is a deliberate effort to help individuals understand, appreciate, and implement fundamental ethical values. He also elaborates that character education is a deliberate effort to develop goodness, which is the objective good qualities of humanity, positively beneficial for a person and society as a whole. Lickona wants to introduce a proper understanding of character in the context of character value education from the values reflected in behaviour. According to him, good character involves understanding good values, the desire to apply these values, and the habit of acting based on these values, both in thoughts, feelings, and attitudes (Idris 2019).

National character building must be realized in national action to strengthen spiritual, moral, and ethical values in nation building in order to maintain identity and togetherness within the framework of the Republic of Indonesia. This process must be planned, comprehensive, and sustainable, involving socialization, acculturation, and internalization through various institutions in accordance with the circumstances and needs of the community and an interdisciplinary approach without promoting the teaching of doctrine (Setiawan 2013). Today, we see a lack of empathy in social life, such as an increase in crimes committed by the younger generation who tend to be violent. They are able to understand and care about specific things, but are unable to show empathy for the victims of their violence. One of the moral responsibilities of educators is to foster broader empathy, including loving the good. When people love the good, they tend to do good deeds willingly, not out of obligation. This ability is not just limited to scientists, but can be possessed by anyone, including children. Social services in schools and communities can help develop this positive attitude (Sukatin et al. 2022). Environmental protection and management require an integrated system through national policies. Public participation in environmental issues can ease the government's burden, such as in policy improvement, planning, and decision-making. The role of the community also supports the government in planning and overseeing environmental management (Absori et al. 2021).

To support scientific research, references from previous studies on the topic are required. Therefore, researchers identified several academic papers related to the research carried out as references to the research discussion. This was conveyed by Deni Michalja and M.Muliana in the title "The Role of FKUB in Resolving Religious Conflicts in West Java" in 2019. The similarity between this research and previous research is that both contain a discussion of the role of the Religious Harmony Forum (FKUB). However, the difference lies in the focus of this research which highlights the role of FKUB and the Sidoarjo community in overcoming intolerance. The conclusion of the journal is that Indonesian citizens are

obliged to adhere to a religion or belief, one of which is based on God Almighty. The freedom to embrace a religion means the freedom to choose one of the religions and forms of worship according to that religion. There is no freedom not to choose a religious belief. Therefore, religion is an important foundation in the process of State development (Miharja dan Mulyana 2019).

Another writing by Aldana Kristanti and Agus Satmoko Adi in a journal entitled "The Role of the Religious Harmony Forum (FKUB) in Maintaining Harmony among Diverse People in Sidoarjo Regency" published in 2019. Although it has similarities in discussion with previous research, there are differences that lie in the focus of this journal which highlights the role of FKUB, while previous research focuses more on the history of FKUB formation in the context of character education development. The conclusion of this journal confirms the existence of a discussion forum established by the community and supported by the government, with FKUB Sidoarjo established based on the Joint Ministerial Regulation Number 9 and Number 8 of 2006 (Kristanti 2019). Therefore, as a differentiator from the writing in the previous journal, my research uses the title "History of FKUB in Character Education Development" which includes the history of the formation of FKUB Sidoarjo, the influence of FKUB on Character Education of Sidoarjo Community and the role of FKUB, one of which provides advice on the construction of houses of worship. The process of providing such advice must ensure that all applicable requirements and mechanisms are complied with.

The teachings of the Prophet Muhammad SAW encourage humans to develop scientific and deep understanding in order to strengthen faith, which is applied in everyday life. The door of ijihad is opened to address issues that arise as times change. When done carefully, ijihad can produce varying opinions (ikhtilaf), which is not prohibited in Islam. What is prohibited is stubbornness (jumud) and division (tafarruq). Ikhtilaf does not always lead to division. In fact, during the time of the companions of the prophet, there was disagreement in matters of fiqh, but they remained united because they adhered to the teachings of the prophet. As stated in the word of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O believers, obey Allah and His Messenger, and the rulers among you. If you have a dispute about anything, then return to Allah and His Messenger (the sunnah), if you truly believe in Allah and the Last Day. This is better and more favourable in its consequences for you".

For a person to possess a high level of tolerance, it is important for them to be able to listen to and appreciate the differences that exist around them. Social, cultural and religious tolerance means not discriminating against certain ethnic, tribal or religious groups. For example, in religious tolerance, the majority of society gives religious minorities space to worship without interference. Tolerance involves appreciating differences without harming other groups, especially those that are different. Tolerance should arise naturally, without external pressure. In a religious context, tolerance relates to personal religious beliefs and belief in God (Agustina 2023). Respect for diverse cultures and beliefs is emblematic of the diversity of society manifested through the judicious resolution of social conflicts, maintaining a peaceful atmosphere in the city and community as the main focus (Widodo 2020).

Conflicts can arise from factors internal and external to religious groups. Religious believers need to be wise in voicing their beliefs. According to Cooley, there are two impulses in interfaith relations: external impulses that can be good (promotion of peace and justice) or bad, and internal impulses that consider their religion the most correct, but still teach harmonious relationships and mutual respect. Christian scripture teaches good relations with all people, including those of other religions (Rotua 2014).

The Vedas contain various teaching concepts that explain harmony and the value of tolerance between religious communities, including:

a. *Vasudhaiva Kutumbhakan*

The Maha Upanisad states that *Vasudhaiva Kutumbhakam* means the whole world is one, originating from one essence, namely *Sang Hyang Widhi*. Hinduism considers non-Hindu religious people as brothers or family.

b. *Tat Twan Asi*

Tat Twam Asi is a Hindu teaching that emphasises morality and human values in accordance with the principles of *Pancasila* as a guideline for the Indonesian nation. *Tat Twan Asi* means "you are me and I am you", which has the meaning of "joy and sorrow, *paras axis*, *salunglung sabayantaka*, mutual care and nurturing".

c. *Tri Hita Karana*

Yadnya mencerminkan hubungan antar Tuhan, manusia, serta alam semesta, dengan *Tri Hita Karana* sebagai dasar mencapai kebahagiaan dengan memelihara hubungan yang baik dengan sesama, alam, serta *Ida Hyang Widhi*.

In May 2006, PBM No. 9 and No. 8 of 2006 were issued to guide regional heads in maintaining religious harmony and strengthening FKUBs and the construction of places of

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worship. These regulations replaced SKB No. 01 of 1969, which was in effect from October 2005 to March 2006. In August 2006, a congress of religious leaders throughout Indonesia was held in Jakarta, led by the Ministry of Religious Affairs and attended by various religious organisations (Huda 2021). The government continues to be committed to maintaining harmony. Alamsyah Ratu Perwiranegara as Minister of Religious Affairs, officially established the concept of inter-religious harmony with three main aspects: internal harmony, inter-religious cooperation, and religious participation. These aspects are known as the trilogy of harmony. The Indonesian Minister of Religious Affairs, Alamsyah Ratu Perwiranegara, established the Interfaith Consultative Forum (WMAUB) as a forum for communication and consultation between religious leaders to discuss mutual accountability, religious cooperation, and collaboration with the government (Firdaus 2014).

Research Method

This research uses the Historical Method, which involves a historical approach in accordance with historical research techniques. The Historical Method includes steps to critically examine and analyze records and relics of the past. This research aims to provide an explanation and description of FKUB's history in the context of character education development. Data for this research was obtained through direct interviews with the staff of the Forum Kerukunan Umat Beragama (FKUB) in Sidoarjo. This research is divided into 4 stages, namely:

1. Heuristics

A method of finding sources of information through library studies, field observations, and interviews (Alian 2005).

2. Internal Criticism

Assessing the accuracy of information in documents to determine historical truth. Inaccurate information can reveal motives to hide the truth. It is important for researchers to compare the contents of the same book.

3. Interpretation

Giving meaning to the facts collected is important when the data is unclear. Historical events can be reinterpreted by other individuals, depending on their point of view.

4. Historiography

Organising history chronologically is important to avoid clutter. In the field of history, the chronological aspect is prominent, whereas in the social sciences, the focus is more on structure than time sequence.

Results and Discussions

The History of FKUB

Religious conflicts and intolerance often stem from non-religious factors like politics, social issues, and economic conditions, which can amplify existing tensions and make religion a scapegoat. While religion is frequently seen as the primary source of conflict, issues like Takfirism—where certain groups label others as "non-believers"—show how rigid interpretations can foster division. This intolerance is worsened when religion is politicized or used to justify violence. Efforts from both the government and society are essential to promote religious tolerance. Educational programs, interfaith dialogues, and communication forums can help bridge gaps and reduce conflicts. The Indonesian government took action in 1969 to address tensions between Muslims and Christians through interfaith dialogues, and in 2017, a conference proposed an interfaith advisory body, though a charter prohibiting the propagation of other religions was rejected. These events highlight the complexity of balancing religious freedom and national unity.

The Indonesian government has a great responsibility in regulating religious life, in accordance with Article 29 paragraph 2 of the 1945 Constitution which guarantees freedom of religion and worship for every individual. This is important because of the historical relationship between religion and government, the need for regulations that ensure harmony and national security (Noor et al. 2021). The government established FKUBs to maintain inter-religious harmony and ensure a harmonious society, in accordance with PBM No. 9 and 8 of 2006. The forum aims to maintain religious harmony, empower FKUBs, and regulate the establishment of houses of worship, in response to community aspirations to promote religious harmony and welfare.

To support the statement with relevant data, a survey or case study could be conducted by organizations like the Setara Institute, which monitors religious tolerance in Indonesia. Their 2018 study found that regions with active FKUB participation saw improvements in inter-religious relations and a decrease in religious conflicts. These areas experienced a reduction in intolerance and an increase in dialogue after FKUB's educational programs on religious moderation. This evidence supports FKUB's effectiveness in promoting tolerance and reducing societal conflicts. Including such data would enhance the evaluation of FKUB's role in fostering harmony.

FKUB was established and inaugurated on 21 March 2006 through the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 and 8 of 2006. This regulation provides direction to the Regional Head/Deputy Regional

Head regarding the supervision of religious harmony and the construction of houses of worship. The Religious Harmony Forum (FKUB) in Sidoarjo was established in response to the regulation. FKUB, as a religious institution concerned with the development of religious harmony, supports the government's steps in strengthening religious moderation among Indonesians (Riskha 2023).

Implementation of Multicultural Islamic Religious Education is a carefully planned and executed step. This planning aims as a guide to carry out concrete activities that are oriented towards achieving certain goals. The implementation of Multicultural Islamic Religious Education will be adapted to local customs and culture. FKUB, as the Government's partner to promote interfaith harmony, continues to work with religious leaders in the community, including Islamic religious leaders. FKUB is committed to working with Islamic religious leaders to plan activities that make inter-religious harmony stronger with a spirit of tolerance. To realize religious social harmonization in the community, various factors are needed that can influence the creation of social harmonization. According to Hamzah Tualeka, these driving factors include:

1. Build and strengthen harmony within religions and between religions, and establish good relations between religious communities and the government.
2. Building tolerance and national unity by supporting all people to live in harmony within a theological framework that supports tolerance.
3. Creating an atmosphere of religious life conducive to deepening religious understanding and experience, which supports the development of harmony both within religious communities and between religious communities.
4. To explore spiritual values relevant to humanity that lead to divine values, as a preventive measure against deviation from social and religious values.
5. Continue to prioritise compassion in religious practice by removing suspicion towards people of other religions, so as to create a harmonious environment among people without the influence of special factors such as religion.
6. Realise that diversity is an inseparable part of social life, and should be seen as an element that enriches the diversity of religious life.
7. Having an attitude of acceptance towards individuals according to their conditions. Each member of a religious community is expected to have the ability to accept a person without exception, both in their shortcomings and strengths, without judging based on their own religious views.

In addition to the factors that encourage the creation of religious social harmony, there are also factors that hinder it. Some of the factors inhibiting religious social harmony include:

1. Today's challenges

From the motto *Bhinneka Tunggal Ika*, we can understand that the unity of Indonesia is formed from the diversity. Although different, we remain united. However, ironically, this motto sometimes raises racial (ethnic, religious, racial, inter-group) conflicts, because there are still many people who do not fully understand social and religious harmony, as well as the lack of deliberative practices in accordance with the democratic principles of Pancasila.

2. Establishment of Houses of Worship

Establishing a house of worship without considering local social and cultural conditions can cause conflict.

3. Interfaith marriage

Interfaith marriage has the potential to cause disharmonious relationships, especially between family members of both spouses related to marital problems, inheritance, and property. The most important thing is that the harmony in the family may not last long.

4. Blasphemy

The desecration of religious teachings is often carried out by individuals or groups with various motivations, from racial issues to power competition.

5. Scramble For Power

Religions often compete for followers or people of their own, both internally within religious communities and among different religious communities, to expand their influence. Not only in terms of gaining followers, but often also in an attempt to gain political power, religious issues are often used as a tool to achieve these goals.

Character Education

Coaching is a series of efficient and effective efforts to achieve optimal results. It involves methods, refinements, and planned efforts to enhance individuals' abilities and develop their potential, both in the context of formal and nonformal education. The initial step is the identification of individual needs and potentials, which form the basis of continuous planning, implementation and evaluation to ensure the effectiveness of coaching. Coaching includes academic guidance, skills training, and character development

in formal education, as well as job training and self-development programs in non-formal education. The goal is the same: to help individuals reach their maximum potential.

It is also important to instill positive values in character education such as integrity, cooperation, and responsibility. These values not only help individuals in their personal development, but also prepare them to contribute positively in society. Through good coaching, individuals can learn to recognize and manage their strengths and weaknesses, as well as develop the ability to adapt to various challenges and changes. Overall, coaching is a holistic and sustainable process, which requires determination and contribution from all parties concerned. With the right approach, coaching can bring positive and significant changes in the lives of individuals, as well as make a meaningful contribution to the community and society at large (Agus 2023)

Human character is shaped by good and bad values, which are made up of positive energy (religious ethical values) and negative energy (immoral values). Religious ethical values, such as honesty and compassion, play an important role in cleansing and purifying human values. Character formation is a complex and ongoing process that involves reflection and self-development. The positive energy of various religious ethical values provides a strong moral foundation and belief in God is often a source of inspiration and guidance in facing life's challenges and making right and fair decisions. FKUB plays an important role in maintaining diversity and maintaining harmony in Indonesia. For this reason, it is important for FKUB to continue to promote the values of religious moderation that strengthen harmony and tolerance in the community.

Negative energies such as greed, hatred, and injustice, can hinder the development of good character. Tyrannical power or the negative influence of the surrounding environment can reinforce these bad values, thus obscuring the individual's view of right and wrong. Therefore, it is important for individuals to have self-awareness and resilience in the face of temptation and negative pressure from outside. Ethical and moral values are not just abstract concepts, they also need to be embodied in real, everyday actions. For example, an act of honesty not only means not lying, but also being transparent and honest in all aspects of life.

Character formation occurs through the influence of family, school, and society. Families provide the foundation of basic values, while teachers in schools guide the understanding and application of ethical and moral values. Society provides a broad context for applying these values in everyday life. This process involves real interactions and experiences; challenges, difficulties, and failures are important for individual growth.

Through these experiences, individuals test and reinforce their values as well as develop deeper wisdom and integrity. Human character is the result of a mix of positive and negative values that they accept. Thus, they not only become better people but also cooperate well for society and the world as a whole. This positive energy includes:

1. Spiritual strength, in the form of faith, Islam, ihsan, and piety, which guides and strengthens humans in achieving greatness and glory.
2. Positive potential, including a healthy mind, a clean heart, and a calm soul, which is valuable capital in human resources.
3. Ethical attitudes and behaviors arise from the spiritual strength and personality of individuals, forming cultural norms regarding ethical values such as constancy, earnestness, sacrifice, and good deeds.

Positive energy from this individual point of view will produce people of character who are faithful, honest, and do righteous deeds. Manifesting personal qualities in life and work will result in noble morals because they have integrity, dedication, skills and professionalism. This is certainly very good and useful. Overall, the positive energy emanating from individuals plays an important role in shaping character, improving the quality of life, as well as realizing a better society. By focusing on developing qualities such as faith, honesty, righteous deeds, integrity, dedication, skills, and professionalism, individuals can attain noble morals and make meaningful contributions to the world (Sajadi 2019).

The role of FKUB

First, FKUB in Sidoarjo regency held regular meetings with religious leaders and community leaders as part of efforts to strengthen inter-religious relations and build close cooperation in dealing with various social and religious issues. In addition, FKUB is also committed to continuing activities that have not been achieved and organizing joint discussions by collecting interfaith figures in one forum. In this context, the role of religious leaders is very important because they can help in building public opinion or positive public opinion. With the guidance and direction of community leaders, misleading and widespread problems can be taken more effectively, so that people can avoid unwanted polarization and conflict (Kristanti 2019).

Second, FKUB in Sidoarjo regency plays an important role in accommodating all aspirations of religious community organizations and various layers of society in Sidoarjo. They aim to address complaints and problems experienced in the surrounding environment, both related to infrastructure, social, economic, and environmental problems. In this way,

FKUB serves as an effective intermediary between the government and the community in addressing important issues that affect the welfare and harmony in Sidoarjo regency. This reflects the active and proactive role of FKUB in fighting for the interests and welfare of the local community.

Third, FKUB members in Sidoarjo regency actively held various social activities, including providing compensation to people with diseases, doing social services, holding healthy walks, and organizing joint visits during the celebration of religious holidays in Sidoarjo. Despite this, it should be noted that the social activity is not scheduled to be carried out monthly. This shows flexibility in the schedule of FKUB social activities, which can be arranged according to the needs and conditions, and still ensure the effectiveness and positive impact of each activity carried out.

Fourth, FKUB in Sidoarjo regency has a very important role in providing advice related to the construction of houses of worship. This advisory process should ensure that all applicable requirements and mechanisms are scrupulously adhered to. According to Andin, who serves as a staff of FKUB in Sidoarjo, it is important to note that there is no difference in the fulfillment of requirements and mechanisms between Islam, Christianity, Confucianism, Hinduism, Buddhism, and Catholicism. This shows the commitment of FKUB to ensure that every religious community has equal access in the process of building houses of worship and that religious freedom is fully respected in Sidoarjo regency. Data shows that the increase in the percentage of the number of mosques in Sidoarjo from 2021 to 2022 is around 4.47% (Riska 2023).

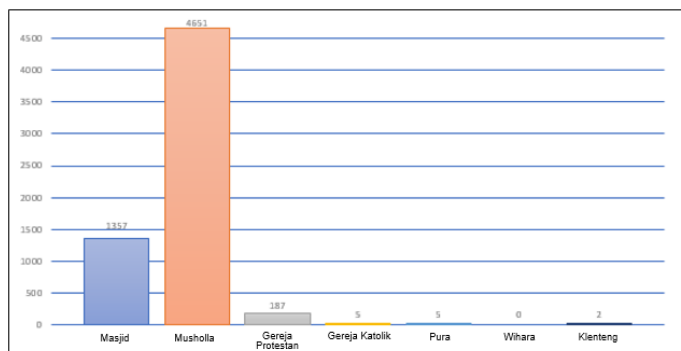


Figure 1. Number of Places of Worship in Sidoarjo Regency

Sources: FKUB Data

Fifth, the Board of FKUB and the local alumni of mediation together with the Pusad Paramadina team who attended online have reached an agreement to form a new work unit under the auspices of Fkub Sidoarjo regency. This new work Unit was named the mediation

Division of Fkub Sidoarjo regency. The mediation division is tasked with assisting the Sidoarjo regency FKUB in maintaining religious harmony in the region through direct assignments from the Sidoarjo regency FKUB. This step shows the commitment of the parties involved to increase mediation efforts in dealing with potential conflicts between religious communities in Sidoarjo regency. It is hoped that the presence of the mediation Division will make a positive contribution in strengthening cooperation between religious communities and creating a more harmonious and peaceful environment in the region (Jannah 2023).

Sixth, Fkub Sidoarjo and Nahdlatul Ulama University Sidoarjo provided assistance to 52 Islamic boarding schools, including hand sanitizers, masks, and vitamin supplements. This assistance is obtained from donations from FKUB and other parties who support Fkub Peduli activities. During the pandemic, FKUB and Unusida have raised donations for handling Covid-19.

Seventh, at the 1st anniversary of Nahdlatul Ulama (NU) which was held at the Sidoarjo Sports Hall (GOR), the Religious Harmony Forum (FKUB) distributed assistance from donors. The assistance was in the form of food and drinks provided at two posts not far from GOR. At each post, commemorative participants can enjoy food and drinks that have been prepared to ensure they stay fit and in the spirit of following the series of events. This assistance is the result of donations from various donors who care about the comfort and welfare of NU 1st century anniversary participants. The posts are also equipped with comfortable rest areas, so that participants can rest for a while before continuing their activities at Gor Sidoarjo. The existence of this post is very helpful in keeping the atmosphere conducive and orderly during the event.

Conclusion

The conclusion of this research highlights the significant role of FKUB in promoting interfaith harmony, particularly in Sidoarjo. Established in 1969 as a government response to interfaith tensions in Jakarta, FKUB plays a crucial role in maintaining harmony and fostering religious tolerance. Based on the Joint Ministerial Decree (PBM) No. 9 and 8 of 2006, FKUB Sidoarjo prioritizes the development of character education and tolerance, while introducing the values of religious moderation. Through regular meetings with religious leaders and community figures, FKUB Sidoarjo strives to strengthen interfaith relations, address social and religious issues, and provide assistance related to the construction of

places of worship and other social activities. In doing so, FKUB plays a key role in creating a more inclusive and harmonious society.

The importance of FKUB's role reflects the relevance of fostering interfaith relations that not only focus on religious aspects but also on social values that strengthen integrity, cooperation, and responsibility within the community. As a collective effort between the government and society, FKUB exemplifies how collaboration among various social elements can create a more tolerant, inclusive, and just environment.

Suggestions

The history of FKUB Sidoarjo shows its important role in developing religious character education. Since its inception as a forum for Interreligious Dialogue to its active involvement in strengthening interreligious harmony and tolerance in Sidoarjo, FKUB has played a major role in promoting deep moral and ethical values. This includes organizing various activities such as interfaith dialogue, building houses of worship and social programs aimed at improving mutual understanding and cooperation among religious communities.

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