Communication Management of the Religious Harmony Forum of DKI Jakarta in Overcoming Intolerance and Radicalism

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ABSTRACT

In two national surveys on tolerance, equality, and cooperation among religious communities conducted by the Ministry of Religious Affairs at 2019 and 2021, the DKI Jakarta harmony index was below the national average. This study aims to capture the activities and communication management patterns of the Religious Harmony Forum of DKI Jakarta, especially in overcoming intolerance and radicalism. Both intolerance and radicalism are often cited as triggers for the emergence of religious disharmony in DKI Jakarta. The results of this study show that, first, the communication management of the DKI Jakarta FKUB is not well-organized as a modern organization that always follows the developments based on communication and information technology. Second, the problem of the forum lies in the weakness of social regulations and government actions in implementing recommendations. Third, the role of this forum must be wider, and more innovative to support the country at a macro level to prevent intolerance and radicalism.

Keywords : communication management, FKUB DKI Jakarta, tolerance, radicalism

ABSTRAK

Survei nasional tentang toleransi, kesetaraan, dan kerja sama umat beragama yang dilakukan Kementerian Agama pada tahun 2019 dan 2021, indeks harmoni DKI Jakarta berada di bawah rata-rata nasional. Penelitian ini bertujuan memotret aktivitas dan pola manajemen komunikasi Forum Komunikasi Umat Beragama (FKUB) DKI Jakarta khususnya dalam mengatasi intoleransi dan radikalisme. Dua hal ini kerap disebut sebagai pemicu munculnya ketidakharmonisan umat beragama di DKI Jakarta. Hasil penelitian menunjukkan bahwa, pertama, manajemen komunikasi FKUB DKI Jakarta belum tertata secara rapi sebagai sebuah organisasi modern yang senantiasa mengikuti perkembangan zaman berbasis teknologi komunikasi dan informasi. Kedua, masalah forum tersebut terletak pada lemahnya regulasi sosial dan tindakan pemerintah dalam menjalankan rekomendasi. Ketiga, peran forum ini harus lebih melebar dan inovatif untuk mendorong negara secara makro dalam mencegah intoleransi dan radikalisme.

Kata kunci : manajemen komunikasi, FKUB DKI Jakarta, toleransi, radikalisme

INTRODUCTION

Two surveys conducted by the Ministry of Religion on tolerance, equality and cooperation between religious communities in 2019 and 2021, showed that DKI Jakarta was below the national average of 73.87 percent. In 2019, DKI Jakarta was at the level of 71.7 percent. Meanwhile, in 2021, the DKI Jakarta harmony index rose to 72.2 (In 2020 the survey was not held due to the covid-19 pandemic). This index shows that DKI Jakarta is below the national average value of 73.87 percent. Adlin Sila, (n.d.) mentioned that the survey was conducted by the Center for Research and Development of Religious Community Guidance and Religious Services at the Ministry of Religion.

DKI Jakarta Governor Anies Baswedan submitted a follow-up report on the Jakarta Index of Kerukunan Umat Beragama (KUB) or Religious Harmony to the Forum Kerukunan Umat Beragama (FKUB) or Religious Harmony Forum in Jakarta.

"Because they (FKUB) have been managing the activity," said Anies. "FKUB will conduct a study on the report issued by the Ministry of Religion. People don't make assumptions about the report."

According to Anies, in FKUB there are many competent community leaders to follow up on the report. Those leaders will be asked to see the results of it. So there will not be speculations (Hutabarat, 2019).

The pro-contra case of religious blasphemy by Governor Ahok (Basuki Tjahaja Purnama) in 2016 was one of the trigger points of the vulnerability of inter-religious relations in DKI Jakarta (Farid, 2019). After the Ahok case, the 212 Movement emerged (referring to the 2nd December 2016 demonstration) (Farid, 2018). the disbandment of Hizbut Tahrir Indonesia (HTI) at July 19th 2017, and the disbandment of the Front Pembela Islam (FPI) or Islamic Defenders Front at December 30th, 2020 (Khakim & Press, 2002). HTI and FPI were accused of being behind the anti-Ahok demonstrations (Harahap, 2022). Those phenomena were seen as a momentum that undermine the inter-religious relations in DKI Jakarta (Sauki, 2020).

DKI Jakarta is the capital city of this country. DKI Jakarta is the foremost mirror of a macro-religious portrait of harmony in Indonesia. DKI Jakarta has always been at the forefront of the portrait of Indonesia from the international scene. Indonesia's good and bad can be seen from the situation in its capital city.

DKI Jakarta is a plural and multi-faceted city (religion, ethnicity, and race). (DKI Jakarta Public Relations, 2022) Tolerance, equality, and cooperation (especially religious people) are absolute things. The presence of these aspects ensures that Jakarta is a city for everyone regardless of religious background, ethnicity, race, language, or social status. Jakarta must belong to all people,

whether natives or immigrants.

In fact, many studies of intra and inter-religious concord and harmony have been conducted outside Indonesia. For example, the study of interfaith dialogue in Switzerland and Albania (Schmid, 2020); Dialogue for Hindu and Muslim Harmony in Nepal (National & Pillars, n.d.); Strengthening Inter-religious Harmony in Perak, Malaysia (Ikhwan Izzat Zulkefli et al., 2018). In Indonesai, studies on inter-religious harmony were conducted by Sari et al., (2019) and Hernawan (2010).

Specifically, research related to the role of FKUB in religious harmony in various regions in Indonesia has been conducted by Rauf et al. (2018) in Maluku province. The results of their study on FKUB Maluku and efforts to deradicalize religious understanding in Ambon found that radicalism experienced an expansion of meaning. Therefore, a comprehensive movement that involves all lines is needed to suppress and anticipate the spread of this radical understanding in the midst of society, especially in Ambon.

Meanwhile, the FKUB research in West Java was conducted by Miharja and Mulyana (2019) with the title FKUB's Role in Resolving Religious Conflicts in West Java. This research study focuses on intolerance which is higher than in previous years, mostly violence in the name of religion, especially against the Ahmadiyya community. The result of the research is a description of the facts, characteristics and relationships between the investigated phenomena related to the role of FKUB in resolving religious conflicts in West Java.

The work of FKUB in North Sulawesi was researched by Muhammad Idris (2013). The results of his research are the major role of FKUB North Sulawesi as a facilitator, mediator and communicator from the government in implementing dialogue, collecting aspirations, channeling aspirations, socializing legislation and community empowerment. However, this role is hampered by the fact that the structure of the FKUB is not a policy maker in the regions. Instead, the regents and governors took the decisions.

Meanwhile, Manshuruddin (2017) researched FKUB in North Sumatra. This research found several interesting things. First, the ideal of harmony built by the North Sumatra FKUB is based on a pattern of non-religious pluralism, which means that the truth claims of each religion cannot be equated because they have different theological foundations. Second, in its implementation, FKUB North Sumatra conducts theological dialogue, social interaction, advocacy and regulation as well as interactive dialogue.

The last study was FKUB in Riau conducted by Khotimah (2019). The theme discussed in the study was about the pattern and role of FKUB in creating religious harmony. The findings are not much different from some of the FKUBs discussed above. For example, regarding the limited authority of

FKUB, minimal budget, and dialogue strategies between religious communities in their respective regions.

This study is different with previous studies mentioned above. The differences lie in (1) communication management, (2) FKUB study areas and (3) issues of intolerance and radicalism. Until now there has been no research on the communication management of FKUB DKI Jakarta, especially those related to intolerance and radicalism. Thus, this study finds its momentum and significance that the study on the communication management of FKUB DKI Jakarta has its own novelty. In addition, a study on the communication management of the DKI Jakarta FKUB will be very meaningful considering that DKI Jakarta is the capital city which is the center and barometer of various issues in this country. The communication management of the DKI Jakarta FKUB is very strategic in realizing religious harmony, especially in DKI Jakarta, including those related to intolerance and radicalism.

Dictionary of oxfordlearnersdictionaries.com, n.d. defines intolerance by the quality or state of intolerance. While radical means the quality or state of being radical and the doctrine or principle is radical. From the merriam-webster.com dictionary, n.d. intolerance means (disagreeing with) or not being willing to accept ideas or ways of behaving that are different from one's own. Intolerance occurs towards someone/something, other people and their culture. Meanwhile, radicalism is the belief in radical ideas and principles, especially on political and social issues. Meanwhile dictionary.cambridge.org/,n.d. mentioned intolerance by refusing to accept ideas, beliefs, or behaviors that are different from your own. Meanwhile, radicalism is the belief that there must be major or extreme social or political changes.

One of the roots of the emergence of intolerance and radicalism is the problem of managing intra and inter-religious communication. In the New Order era, there was already a government policy on issues of intolerance and radicalism with a policy on Tri Religious Harmony. The three harmonies include intra-religious harmony, inter-religious harmony, and harmony with the government. Now, problems and policies regarding intra and inter-religious harmony are studied and resolved through an institution called FKUB.

Therefore, the presence of communication in creating intra and inter-religious harmony is vital. This is where the communication management of intra and inter-religious harmony is needed. Communication management is not only related to communication in intra and inter-religious harmony, but is also concerned at a more macro level. Namely, intersect with the reciprocal process of delivering messages and exchanging meanings to provide information, persuade, or give orders, based on the same meaning according to their respective social contexts.

The beginning of FKUB was based only on the Joint Regulations of the Two Ministers Number 9 and 8 of 2006. (Ministry of Religion, n.d.-a) Of course the legal basis of FKUB is not strong if it is only based on joint ministerial regulations. In the future, the position of FKUB needs to be improved through the issuance of presidential regulations or government regulations. In fact, if necessary, it will be up to the Law on Religious Harmony. Religion or religion for the Indonesian people seems to be something that is given in accordance with the first principle of Pancasila, Belief in One God. Indonesia is not a religious country, nor is it a secular country that ignores religion. But religion for this nation, since its first birth, August 17, 1945, has been the main element in forming the identity of this nation. This is stated in addition to Pancasila as well as in the 1945 Constitution (Tanamal & Siagian, 2020).

Based on the Regulation of the Minister of Religion Number 42 of 2016 Article 877 and Article 878 the Center for Religious Harmony is a supporting element in the implementation of the tasks of the Ministry of Religion which is under and responsible to the Minister of Religious Affairs through the Secretary General. The Center for Religious Harmony is led by a Head. The Center for Religious Harmony has the task of carrying out the formulation and implementation of policies, standardization and technical guidance and evaluation in the field of religious harmony in accordance with the provisions of laws and regulations. (Ministry of Religion, n.d.-b)

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It is in this context that FKUB does not have a grand design regarding the management of religious harmony communication. In the context of maintaining intra- and inter-religious harmony, communication management is very much needed. (Rojiati, 2019). Communication management is the process of using all communication resources in an integrated manner through the process of planning, organizing, implementing, and controlling all aspects of communication to achieve goals systematically. According to Baxter (2004) steps of communication management include: 1) Planning (planning). Planning to build an effective and efficient FKUB communication system. 2) Organizing. Organizing all FKUB communication resources so that it becomes a system that

is ready to be implemented. 3) Implementation (actuating). Implement the planned communication system using FKUB communication resources. 4) Controlling (controlling). Controlling the system and all elements of FKUB communication.

Communication management is an individual and human activity in managing the communication process through the preparation of a framework of meaning and its relationship with other people in various spheres of communication by optimizing existing communication resources and technology. In the next stage, the process of using human resources and technology uses management principles in the form of planning, organizing, implementing and controlling (Kaye, 1994).

Communication management at the government level has three things to do. First, identify issues in a focused manner related to policies or programs. Second, compiling a communication plan refers to issues that have been packaged according to the desired characteristics. Third, executing communication planning (Indarto, 2012).

In the context of FKUB, the communication management needed is to improve its roles, functions and responsibilities according to the 2006 Joint Ministerial Regulation (PBM). FKUB was formed to assist the government but works in separate lines. PBM 2006 states that regional heads can ask for help or delegate some of their duties to leaders at lower regional levels and related vertical agencies (Paramadina, 2020).

Article 9 of PBM 2006 states that there are at least four main tasks of FKUB in maintaining harmony, namely: (1) conducting dialogue with religious leaders and community leaders; (2) accommodate the aspirations of religious organizations and the aspirations of the community; (3) channeling these aspirations in the form of recommendations as material for regional head policies, and; (4) conduct socialization (Paramadina, 2020a).

From the background stated above, this research focuses on how to map the communication management of FKUB DKI Jakarta? What are the problems related to the communication management of FKUB DKI Jakarta? How is the role of FKUB DKI Jakarta in projecting inter-religious relations to overcome intolerance and radicalism?

This research used a qualitative approach with a single holistic design case study research method. Qualitative research is the antithesis or resistance of the classic research model, quantitative. The qualitative research approach rooted from the basic assumption that humans are free, independent, and creative beings who can create their own reality. They can determine themselves. The meaning as the essence of qualitative emerges from this freedom and creativity.

There are five distinctive characters in qualitative research. Namely, the

study focuses on the meaning of life that is below the surface or is not visible, as a representation (representing) the views or perspectives of the community, with a contextual background, providing opportunities for the emergence of new concepts that can explain human behavior, and trying to use various sources to explain human behavior to obtain truth or belief (Yin, 2011).

This approach is used to seek and find meaning or understanding of phenomena in a specific contextual setting. Hence qualitative research is to gain an understanding of reality through inductive thinking processes (specific to general reasoning models) (Basrowi and Sukidin, 2002). It contradicts the quantitative approach that uses deductive logic (a model of reasoning from general to specific).

A case study is a research that focuses on one object. This object is called a case. It is seen as a unit that is limited to a certain space and time. Case study research fully and comprehensively reveals a case that occurred. The key to case study research is the question of why (why) and how (how) the occurrence of a case under study (Yin, 2019).

This type of case study consists of a single holistic case, which is a holistic single case which has only one unit of analysis. The unit of analysis according to Arikunto (2010) is a certain unit that is calculated as a research subject. The unit of analysis is something related to the focus or component under study. For this research, the object or case is the communication management of the DKI Jakarta Religious Harmony Forum (FKUB) in overcoming the problems of intolerance and radicalism.

Data collection techniques used are observation and interviews. Observations were made by observing the activities of the DKI Jakarta FKUB during the research. Also, continue to monitor the website and all social media owned by FKUB DKI Jakarta, such as Facebook, Instagram, and Twitter. Meanwhile, interviews were conducted with several secretariat staff of the DKI Jakarta FKUB, Deputy Secretary of the DKI Jakarta FKUB Manuel E. Raintung, Setara Institute researcher Akmal Halili, researchers from the Paramadina Center for Religion and Democracy (Pusad), Ihsan Ali Fauzi, and researchers from the Center for Religion and Democracy (Pusad). Paramadina, Siswo Mulyartono.

RESULTS AND DISCUSSION

Mapping of Communication Management FKUB DKI Jakarta

Inter-religious relations between people and intra-religious people cannot run as they are. It must be regulated because it is related to social life. This is where the role of the state determines the level and scale of religious harmony. In a society with a very high level of community plurality like DKI Jakarta, the presence of an institution that regulates this is very important. This is to ensure that all

religious adherents feel safe and peaceful in carrying out their respective religions.

Deputy Secretary of DKI Jakarta FKUB Manuel E. Raintung explained that FKUB consists of religious assemblies. There are six in DKI Jakarta, namely, the Indonesian Ulema Council, the Indonesian Church Fellowship, the Indonesian Bishops' Conference, the Jakarta Hindu Dharma Parisada, the Jakarta Buddhist Representative, and the Confucian Religion Council. This is regulated by governor regulations. The number of members is 21 people. Representation of the religious assemblies. FKUB is a representation of religious assemblies. At the provincial level, recruitment is through religious assemblies. For the city area level, there are North, Central, West, East, and South Jakarta. There are only 17 people. The supervisor of the DKI Jakarta FKUB is not the governor but the deputy governor. There is also the Head of the Regional Office, the Ministry of Religion, the Head of Kesbang, and the Head of the Dikmental Bureau.

The presence of DKI Jakarta FKUB is different from other provinces. Because the autonomy of DKI Jakarta is in the province, so that in that area they can only provide proposals or recommendations. Those who determine and who issue full recommendations for the provincial government are from the provincial FKUB. Outside of Jakarta, it's like Banten or West Java. For Bogor or Bogor Regency, for example, it can be issued directly, (Mukri Aji, 2018) Because FKUBs in provinces and districts outside DKI have their own automation rights.

FKUB DKI Jakarta has a work system and governance that is divided by fields. There are areas of development recommendations that build places of worship, dialogue, and aspirations. So each is divided for the approach according to the program from FKUB. That FKUB accommodates the aspirations of the community regarding religious harmony. All of this is realized in a program that is conducted through religious assemblies. There are also special ones, such as recommendations for places of worship. Actually, this is not our main task, but we often take care of the licensing of places of worship, although we also have the task of accommodating aspirations and dialogue.

All information on FKUB DKI Jakarta is on the website at the address fkub.org. There are also social media such as Facebook and Instagram FKUB to convey things related to the commemoration of religious holidays, or also national holidays. Its nature is not only communicating but wanting to introduce or socialize about religious harmony.
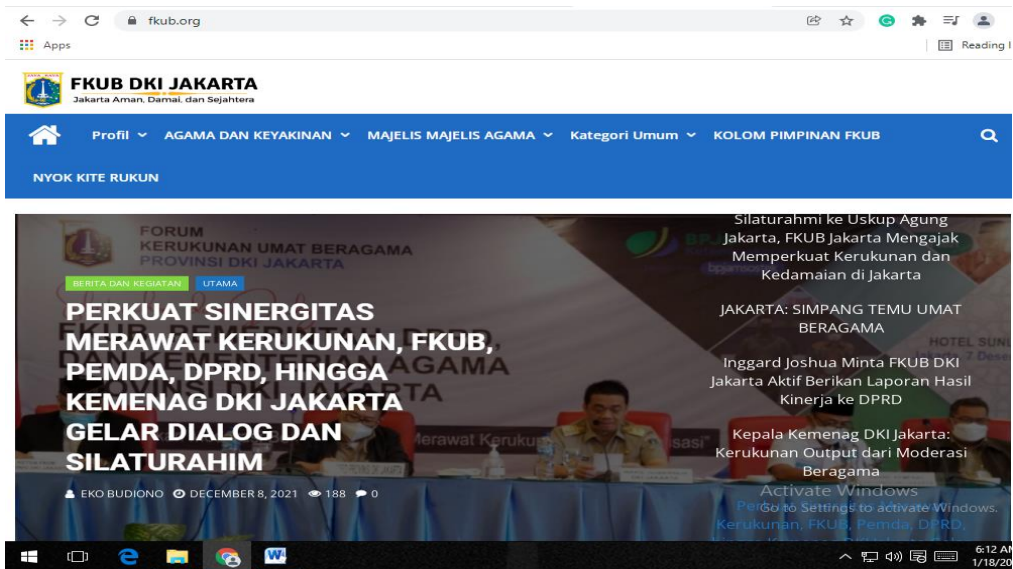
Image 1
FKUB DKI Jakarta Official Website (2021)

From the picture above, we know the simple appearance of a FKUB website. There is no rubric or site plan to overcome intolerance and radicalism

in the long term. There are ceremonial and ritual events as an institution. Like other official websites, there are only profiles, memberships, and leadership columns. There is no discourse or strategic plan for the next five, 10 or 20 years to tackle intolerance and radicalism. What appears is news of the inauguration of activities, speeches of religious leaders, and so on. All as well as rigid and limited to official events.

Because it's normal if the number of visitors is also very minimal. Since the website was created in 2007, only 43,037 people have visited the official website of FKUB DKI Jakarta. Even though the population of DKI Jakarta is more than 12 million people. Meanwhile, only six people visited every day when this article was written. There is no interactive column that is always online for citizen complaints about religious harmony. Only three people were on the FKUB website when this article was written.

The digital communication management of FKUB DKI Jakarta which is applied through the official website (and social media) does not reflect a professional, modern and futuristic institution. The official website was created to avoid public justification of being out of date not as a communication management tool in the digital age.
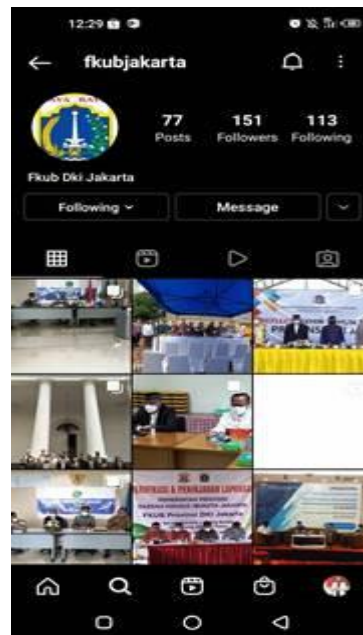

Image 2
FKUB DKI Jakarta Facebook and Instagram appearance (2021)

Not much different from the official website, the two social media (Facebook and Instagram) owned by FKUB DKI Jakarta cannot be separated from the impression that they simply exist; original have. Social media is only a means of unidirectional (linear) communication. It is enough to include a profile and upload official and ceremonial event statuses. FKUB DKI Jakarta's Instagram followers are only 151 people. Very small. The same with the number of followers on Facebook. The number is only 1,031 people. In fact, if we return to the function of social media, it is an online interaction tool that can be used by residents of DKI Jakarta at any time to communicate with FKUB management.

In this context, the DKI Jakarta FKUB should use social media as an effective and efficient communication verification tool to avoid hoaxes. That communicating and disseminating information requires ethics (Parhan et al., 2021).

From the two digital communication managements (via the official website and social media), it is very clear that the communication management of FKUB DKI Jakarta is monotonous, unidirectional, and formalistic. The management and staff of FKUB are not active in using social media. Also, do not take advantage of advances in communication and information technology to develop tolerance and overcome radicalism in a massive, structured and systematic way.

On the other hand, FKUB DKI Jakarta does not have the opportunity to use it except for the mass media (external) who have worked together on a daily basis. So far, the DKI Jakarta FKUB has been active at the DKI Provincial Government Office for Mental and Spiritual Education Graha in Tanah Abang. Assisted by one special admin from four FKUB staff. There is a two-person administration section including the social media manager.

Ideally, FKUB DKI Jakarta has various tools and contemporary media (social media and mass media that are online, interactive, and participatory) such as live broadcast channels and Vlogs like other institutions do. So it is not fixated on conventional internal media in disseminating information. Thus, information on intra- and inter-religious harmony touches and spreads to all adherents of other religions. It's not just about one religion. (Lestari & Sasmita, 2020); (Huda & Filla, 2019); (Nusa, 2019); (Panuju & Kontiarta, 2019); (Tawaang & Mudjiyanto, 2021).

Organizationally, FKUB DKI Jakarta according to a Joint Ministerial Regulation assists the government in maintaining religious harmony. This means that FKUB helps assist regional heads. So it is FKUB that takes on the role of dialogue, accommodating aspirations and specifically helping recommend places of worship. There are already mechanisms and systems for this. In the decision

in FKUB not through voting, everything is discussed. So the FKUB system is a deliberation system where the decision making is always shared. At the provincial level there are quite intense meetings twice a week (Tuesday and Thursday).

In this forum, FKUB has the opportunity to communicate and receive information. The mechanism and system of FKUB is still quite traditional because the conditions across religions are different. For example, the habits of the Indonesian Ulema Council with the Fellowship of the Church or with the Archdiocese are different. Moreover, those from Islam, the Ulema Council have many organizations. That's why there are 14 members of Islam from 21 members. Sometimes the nominations of different mass organizations can also clash, because the systems are different too. So you can't build a system mechanism yourself.

For controlling and evaluating all planned programs, FKUB has a certain mechanism. That is, regular meetings or meetings every Tuesday and Thursday. There is also a working meeting of the FKUB leadership and together with the region which is held per semester as evaluation material. Annual meeting and every three months there is a provincial FKUB working meeting. What happened in FKUB was simpler compared to other institutions. For budget control, FKUB uses a body designated by the provincial government for its audit.

FKUB operates through government channels. So they socialize themselves through religious institutions. This religious institution already has work units that also regulate the issue of harmony. So FKUB's partnership with religious institutions or religious organizations is actually not that difficult. It remains only to communicate and each institution already has a work unit that does run a joint partnership program with FKUB.

In addition, in the institutional work unit to continue and socialize FKUB activities. For example the construction of places of worship. The public just found out that FKUB has a role but the government regulations have not yet been socialized. It is also one of the obstacles that the construction of places of worship must obtain a special permit. For example, from a religious harmony forum that broke the foundation where according to the ministerial regulation there were 90 users, there were 60 supporters of this, sometimes not much is known by the public.

FKUB DKI Jakarta Communication Management Problems

Meanwhile, according to Setara Institute researcher Akmal Halili, there are several ways to see the performance of FKUB which is generally mandated to create harmony between religious communities in the local area. But technically

there are a number of things that are the technical tasks of FKUB, one of which is recommendations for handling conflicts between religious communities. Specifically, FKUB DKI Jakarta can be read from two perspectives. First, concretely inter-religious harmony or inter-religious tolerance. The term harmony has often been understood as a socio-political, or legal-formal instrument to enforce the will of majoritarianism. Second, in terms of legal authority through a Joint Ministerial Regulation (PBM) or a Joint Decree (SKB). Whereas PBM and SKB are two different things number 8 and 9 of 2002 (Minister of Religion and Minister of Home Affairs).

Especially for FKUB DKI Jakarta, what often stands out is that the budget is fixed. Because in other areas it is not like that. This adequate budget is needed to strengthen the role in the inter-religious harmony sector. As for the portrait of tolerance in DKI Jakarta, it must refer to the tolerant city index which is currently categorized as bad. DKI Jakarta is included in the top 10 with the lowest tolerance index. This is seen from the four main variables. Namely, first, government regulations. Second, social regulation. The three government actions and the four regulations are religious. Of these four variables, DKI Jakarta is not doing well in two variables. The first is the social regulation variable and the second is the government action variable.

So far, religious harmony is only covered by government regulations. Whereas according to studies (Abdullah & Wijaya, 2017) and (Nazmudin, 2018); (Fenton, 2016) must be regulated by a separate law so that it has higher legal force and more definite legal consequences. Even in Assyaukanie's study, (2018) must be ordered from the most basic Pancasila and the 1945 Constitution.

In the aspect of social regulation, there are so many incidents of intolerance that cannot be resolved. Therefore, to ensure the realization of social regulations that take sides, which are competitive between religious communities, one of the big spaces for intolerance to occur in DKI is Islamic conservativism. This has become an acute disease in DKI Jakarta which experienced a peak of consolidation in the incident of Governor Ahok (Basuki Tjahaja Purnama). The issue of Islamic conservativism is associated with the Islamic Defenders Front (FPI). In DKI Jakarta, it will continue to side with the majority and at the expense of the minority in the context of a grand narrative. (Sauki, 2020)

The government's action in religious harmony is the most important issue in this decree. The government's actions sometimes have the potential to cause friction, even though FKUB should speak first or at least be the first meeting room between religious groups to be able to map out and anticipate problems. But it is not visible in DKI Jakarta because of the large influence of the conservativism group. (Wahid, 2014)

In fact, it is not only DKI Jakarta that has happened so much with SKB in Indonesia where the proportional membership policy does require integrity that is more in line with diversity (Rusydi & Zolehah, 2018). Because otherwise proportional integrity as a percentage of the number of citizens must be represented by a certain percentage of the members of the SKB, it will definitely be very different because later there will be citizens whose religion is only 0.00 percent and will not have channels. Reading the religious harmony of DKI Jakarta cannot be separated from the national political configuration. Jakarta is the capital city of the country. The high level of violations in Jakarta was also influenced by the escalation of national politics.

Membership in FKUB proportionally can actually be interpreted to accommodate all religious groups. This means that at least there must be representatives, not for reasons of percentage, so they do not have representatives in FKUB. That's what is called institutionally FKUB is problematic in the interpretation of proportions which often do not provide space for minorities outside the percentage. Also, the decision-making mechanism includes, for example, the provision of documentation and the establishment of places of worship.

On the other hand, the interpretation of the principle of deliberation is not clear. So often deliberation is only a tool of legitimacy for a large number of groups. Small groups are not accommodated in the FKUB forum because basically the deliberation in question is the face of narrative mastery in FKUB by faith groups. So, the problem of deliberation.

Another problem is the 90:60 provision in providing accommodation for houses of worship. Lastly is the issue of membership. The issue of the capacity of people who must go through a competency test, because inter-religious harmony is inter-religious harmony in the Pancasila state which has a single diversity. Members should not only be members because they represent a percentage of the number of religious people but also have the capacity to display tolerance.

In communication management, one of the bad things about FKUB is the tendency for FKUB members to come from certain religions who are the most responsible for solving problems in religion. In DKI Jakarta, the issue of the religion of Islam is left to members who represent Islam. Likewise, if there are problems in other religions, they are resolved by the internal religion. So the solution is sectarian, not based on diversity. Should there be problems with Islamic groups, other groups (Christians, Hindus, and Buddhists) should participate and contribute to ensuring that all work within the framework of Bhinneka Tunggal Ika. The solution itself will lead to a very monolithic perspective (Zaini, 2018). This is where the Islamic vision of ukhwah

wathoniyah (brotherhood among the nation's children) is needed (Gusnanda & Nuraini, 2020) which has the vision of rahmatan lil 'alamin (Halimah, 2018).

A researcher at the Paramadina Center for Religion and Democracy (Pusad), Siswo Mulyartono, explained the main tasks and functions of the DKI Jakarta FKUB which are different from other regions. FKUB DKI Jakarta has the task of recommending about places of worship which other provinces do not have that authority. This is similar to FKUB at the district/city level in other regions. This departs from the three provincial models in Indonesia. Namely, the governor is elected to oversee the mayor or regional head at the district/city level who are also elected. There are provinces whose leaders or governors are chosen to be the superiors of the unelected city administration heads (DKI Jakarta). There are provinces whose governors are not elected but are in charge of the elected mayors and regents (the Special Region of Yogyakarta).

In DKI Jakarta, because the authority to make or issue permits lies with the governor, the FKUB function automatically equals or equals with the governor so that it can issue recommendations. The implication is that apart from being in the center of the nation's capital city, FKUB DKI Jakarta also has a large budget. The positioning is already special. It's just a matter of leadership.

DKI Jakarta FKUB and Projection of Inter-religious Relations

It must be admitted that religious relations in DKI Jakarta are going quite well, although here and there there are explosions or events that tarnish it. In a broader context, the relationship between religious communities in this country will run more harmoniously. Therefore, the government revised the Joint Decree (SKB) of the Minister of Home Affairs and the Minister of Religion No. 1/Ber/MDN-MAG/1969, which regulates the issue of broadcasting order and the practice of religion. The revision was for several reasons. Among other things, first, the 1969 SKB was deemed inappropriate because it still referred to the old laws, particularly those related to regional government, which had been revised a lot. Second, conflicts often occur because there is no communication between religious groups at the grassroots, so there needs to be an institution that can facilitate dialogue and negotiations. Third, the old rules do not guarantee legal certainty and clear provisions so that conflicts often occur. (Paramadina, 2020b).

Second, formed by the community and facilitated by the provincial and district/city governments, FKUB has the task of conducting dialogue with religious leaders and the community, accommodating and channeling the aspirations of religious organizations and the community, as well as socializing legislation and policies in the religious field related to harmony. (Articles 8-12).

The three 2006 PBMs relate to the construction of houses of worship (Articles 13-16). The old regulation on the mechanism for granting permits for

houses of worship stated that "if deemed necessary, the regional head or the appointed official may seek opinions from religious organizations and local clerics/spiritualists" (Article 4, SKB 1969). PBM 2006 also has the same spirit as Article 4, namely considering the opinions of religious figures. However, PBM does not use the word "can" but "must" obtain a written recommendation from religious people who are the administrators and members of FKUB. Especially at the district/city level, FKUB has the additional task of providing written recommendations on applications for the establishment of houses of worship. (Paramadina, 2020b)

The presence, role, and function of FKUB cannot be separated from criticism. Likewise FKUB DKI Jakarta. The criticisms included the determination of internal FKUB members, the selection of FKUB members by the local government, and the administration of FKUB membership, for example regarding their capacities and capabilities and professionalism. (Azhara, 2019).

In fact, FKUB has a lot of potential to play a greater role in religious harmony in DKI Jakarta. Especially the social capital of FKUB which is more trusted by the people in conflict compared to state officials who tend to be repressive. FKUB is more dialogical and is seen as neutral and objective. (Azhara, 2019).

However, in the future, FKUB DKI Jakarta will have to face many challenges. Among other things, first, complete the socialization media (availability of print media, broadcast media, online media, social media and so on). Second, the involvement of FKUB members in certain political activities. Third, improving the quality of members and the professionalism of FKUB members. Fourth, government intervention in the internal conditions of FKUB. Fifth, the involvement of FKUB members in acts of intolerance.

The potential of FKUB Jakarta, among others, first, must be more innovative in resolving religious conflicts. Second, the DKI Jakarta FKUB must be wider and its role widen. Not limited to licensing the establishment of places of worship. Third, reforming the organization to prevent triggers of religious harmony from internal FKUB DKI Jakarta (Azhara, 2019).

Meanwhile, based on the findings of the International NGO Forum on Indonesian Development (INFID) in the Study on Tolerance and Radicalism in Indonesia, 2016, (Takwin, 2016) tolerance and radicalism related to religion can be concluded as follows:

First, differences in beliefs affect tolerance/intolerance and contain economic interests (including political interests, which aim to obtain economic resources). Differences in belief or ethnicity alone have no significant effect on tolerance/intolerance.

Second, cultural values and social practices act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance. Third, radicalism is the result of the influence of intolerance. The more intolerant a person is, the more likely they are to become radicalized.

Fourth, the symptoms of tolerance/intolerance and radicalism have more than one cause (multicausal). Like social phenomena in general, there is no single cause of tolerance/intolerance. Fifth, if cultural values and social practices that are in line with tolerance are strong, then intolerance and radicalism can also be inhibited, and vice versa.

Sixth, to be able to encourage the Indonesian people to become a tolerant society, the presence of the state needs to be sought to prevent the occurrence of intolerance and radicalism. On the other hand, if the state supports or allows intolerant tendencies and practices to run, then the possibility of intolerant actions is very large. This also applies to the symptoms of radicalism.

Research conducted by Sholikin (2018) found that religious radicalism (and terrorism) is manifested in the prohibition of religious worship activities, the spread of hatred, religion-based violence or the destruction of places of worship.

Based on data from Supriadi et al., (2020); (Bernegara et al., n.d.) (Effendi, 2020) while citing the research results of the Wahid Foundation (2014) of 230 organizations that were established since the Old Order era, 147 were identified as intolerant organizations, while 49 organizations were identified as having a tendency towards radicalism, and 34 the remaining organizations were identified as groups from terrorist networks. This network of radical groups has a fairly strong support base in Indonesia and at least three of the 49 radical groups openly seek international funding. Symptoms of radicalism and terrorism are caused by many factors that work together to support this attitude.

Nuh (2009) defines radicalism as a person's belief that is so high in an understanding or value, which makes him shut himself off from the possibility of truth from other ideas. This behavior is also accompanied by the view that those who have different views with their opinions are wrong, so they deserve to be ignored, eliminated or punished. Radicalism means doctrine or adherents of radicalism or extreme understanding.

Radicalism can also be understood as an attitude of extreme intolerance. An intolerant attitude accompanied by a tendency to use violence which has been aimed at people or groups who have different understandings, then that attitude is called a radical attitude (Hidayat & Sugiarto, 2020).

There are four causes of intolerance, radicalism and extremism (Zuly Qodir, 2016). First, the issue of religious understanding. Because of the belief in

the sacred text that teaches about terrorism from the word jihad. Second, radicalism-terrorism is also associated with an understanding of the political, economic and legal injustices that run in a country. A political regime and certain parties are considered to be unfair to a group of people.

Third, radicalism-terrorism is also bad in terms of law enforcement, giving rise to what is often referred to as legal injustice. Law enforcement that does not run optimally, thus growing irritation in legal cases that exist in a country. Legal injustice is considered as one of the dominant factors in a country, including Indonesia (Fahmi et al., 2021), so that law enforcement officers are often the target of violence by radicalists-terrorists. Fourth, the issue of education which emphasizes the teaching aspects of violence from religion, including education which emphasizes the aspects of indoctrination, does not provide room for discussion about a problem.

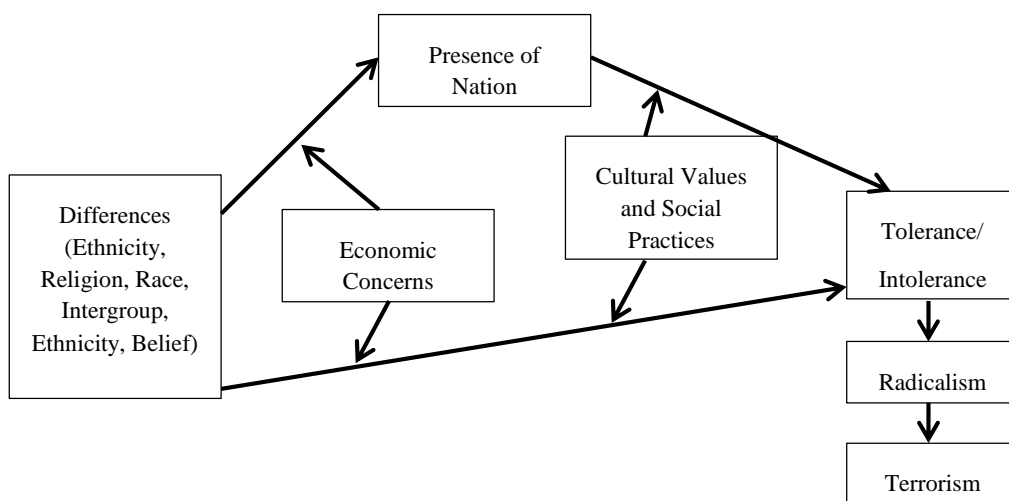The change from intolerance to radicalism and ending in extremism can be seen in the image below.

Image 3
Portrait of Radicalism Attitude Towards Terrorist Behavior in Indonesia
Lamongan Regency, East Java (Sholikin, 2018)

CONCLUSION

Based on the background, research results, and discussion above, several conclusions can be drawn. First, the communication management of FKUB DKI Jakarta has not been organized neatly as a modern, professional, and futuristic organization with all the complete hardware, software, and brainware

that always keeps up with the times based on communication and information technology. Communication management activities and patterns, both manual and digital still formalistic-incidental. Second, the problem of FKUB DKI Jakarta lies in the weakness of social regulations and government actions in implementing recommendations. Third, the role of FKUB DKI Jakarta must be wider and more innovative so as to encourage the state at a macro level to prevent intolerance and radicalism.

There are still many aspects of FKUB DKI Jakarta's communication management that must be improved, reconstructed, and improved, both in terms of managerial, organizational, and leadership aspects. Improving communication management is a non-negotiable necessity if you want FKUB DKI Jakarta to play a more significant and articulate role in preventing intolerance and radicalism, both triggered by internal religious factors and causes triggered by external factors of religion.

Theoretically, this research contributes to the development of theories of communication management, communication strategy, and the sociology of communication. There is also a study on the relationship between religion and democracy, especially on the study of the equality of rights and obligations of all religious people before the state constitution.

Meanwhile, practically, this research contributes to the practice of tolerance, cooperation, and religious participation, especially in DKI Jakarta in general throughout the country. It also encourages the establishment of a central FKUB as an umbrella for all regional FKUBs in Indonesia.

Studies on FKUB management in the future can be expanded with the need for the presence of a Central FKUB. Until now, the central FKUB has not yet been established. This is something strange, because at the provincial and district/municipality levels, FKUB has been around for a long time. Research on other FKUBs can take the topic of cooperation between provisional and/or district/municipal FKUBs. There are still many FKUB items and issues that can be explored to become the object/focus of research related to religious harmony in Indonesia.

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