

## The Strategy of Religious Harmony Forum (FKUB) for Realizing A Religious Moderation in Sorong City

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### Abstract

*This article aims to find out the strategy of the FKUB strategy in realizing religious moderation in Sorong City. The type of research used is qualitative research with a phenomenological approach. Data collection methods are interviews, observation and documentation. The research instruments used were initial observations in the form of field notes, interview texts and initial documentation. The researcher analyze the data by enriching information, looking for relationships, comparing, finding data. The findings show that the da'wah communication strategy by the Religious Harmony Forum (FKUB) in Sorong which prioritizes moderate values can be reflected in the efforts of religious priests to convey messages that encourage attitudes of tolerance. Religious priests through FKUB can actively convey messages that underline the importance of tolerance and unity between religious communities. Emphasizes that shared values, such as compassion, peace, and justice, cross religious boundaries and become a common foundation for all of society. FKUB can also respond to sensitive issues wisely and openly, emphasizing the importance of dialogue and mutual understanding in overcoming differences of opinion. Apart from sermons or lectures, FKUB can include the values of tolerance in religious education programs. Provide literature or resources that support a better understanding of tolerance and harmony. Thus, the portrait of FKUB's da'wah communication in Sorong reflects real efforts to direct society towards a moderate attitude, promote tolerance, and build harmony between religious believers in the context of the diversity that exists in the region.*

**Keywords:** Strategy, Fkub, Religious Moderation

### INTRODUCTION

Sorong City has six official religions recognized by the government, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and the last one is Confucianism. These six religions certainly have their own ways of carrying out the commandments in their religion. The plurality of religions in Indonesia is a reality that cannot be denied, this is also what ultimately gave rise to the formation of cultural diversity in Indonesia.<sup>7</sup>

Diversity in religion has the capacity to create conflict in people's everyday lives. Social conflicts based on religion, race, ethnicity, and social groupings within society can result from these disparities. Divergent religious and cultural beliefs, as well as the presence of majority and minority religious members, can give rise to social conflicts. Interfaith conflicts can be brought on by a variety of factors, including a lack of knowledge and awareness of religion, extreme (negative) fanaticism, improper methods of delivering religious teachings, problematic targets for preaching, and unfair treatment of other people's faiths.

The results of a survey released by the Center for Research, Development, Community Guidance, Religion and Religious Services of the Indonesian Ministry of Religion regarding the index of religious harmony in Indonesia in the last three years, 2015, 2016 and 2017, experienced downward fluctuations, but not significantly. There needs to be an evaluation and re-analysis of why these small fluctuations can occur. Data from the 2015 religious

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<sup>7</sup>Zulfikar Ahmad, et al, Religion & Culture Local ( Revitalization of Customs & Culture on Earth Simultaneous Steps Limbai Seayun ), ( Jakarta: Echo Persada , 2009) Cet. 1, p. 3.

harmony index survey shows a high level of harmony above the national average, 75.36. In 2016 there was an increase of 0.11, namely 75.47 (Didah, 2016). In 2017 it was included in the good category with a score of 72.27 (Didah, 2017). In 2017, the index decreased by 3.2, which was measured by indicators of tolerance, equality and cooperation. In 2017, West Papua was ranked first in the inter-religious harmony index category in Indonesia. In the Papua region, especially the Sorong region, there is also a high plurality in religion, because universally the city of Sorong has a large variety of ethnicities and religions. So the opportunity for disharmony between religions is wider open. Even though this plurality gives rise to conflict, in fact the condition of Papua, especially Sorong, still creates harmonization between adherents of one religion and another. It seems that there is a role played by Nahdlatul Ulama religious figures in Sorong, but it is not yet known for certain what role Nahdlatul Ulama figures play in efforts to maintain inter-religious harmony. This makes this research important to carry out, considering the role of Religious figures are seen as the most influential in creating understanding of religion in society. It can even be said that the direction and form of religious understanding in a society depends on the understanding of its religious figures.

According to Ismail Suardi Wekke's research, Sorong is a multireligious community's city. Between religious communities, there is a great deal of harmony and tolerance. Communities made up of adherents of different religions coexist side by side and collaborate. Nonetheless, given the quick advancement of communication technology and societal shifts, there is still a great deal of room for challenges in interreligious cooperation.<sup>8</sup>

According to results Ismail Suardi's research Wekke , adherents of religions other than operate their traditions Trust me , they are trying too totally maintain harmony between followers of other religions. Condition harmonious connection between adherents of this religion No born in a way spontaneous , however they try life side by side being built with a long process for going to life harmonious as life in One harmonious family .<sup>9</sup>

Researcher observes that a peaceful process between religion believers is fostered by an environment of favorable relations, which also gives rise to an intriguing communication model for study. The people of Sorong City, West Papua, who practice religions like Islam, Christianity, Catholicism, Hinduism, and Buddhism, are a true example of a civilization that can coexist peacefully and harmoniously. A long-term, well-maintained picture of religious life that can serve as a template for other communities whose citizens practice different religions. The phenomenon of communication between religious believers in Sorong City can be analyzed from the perspective of Face-Negotiation Theory and identity management theory. Face negotiation theory provides a basis for predicting how humans will complete visual work (face) in different cultures. Face (rupa) refers to a person's self-image before others that involves respect, honor, status, connection, loyalty, and other similar values. Face in other people's self-image in social situations.

One of the organizations that is the focal point in maintaining harmony between religious communities in Sorong is the Forum of Religious Harmony (FKUB). This organization accommodates all religions in the Sorong area. So if there is a conflict between the religious communities, the FKUB takes an important role in communicating in calming the situation. So that its role in providing harmony in an inter-religious context continues to be realized.

Apart from its function as a forum for communication between religious communities, it also acts as a mediator or reflection of moderation in the plurality of religious communities. Each religion carries out worship activities without disturbing each other. For example, during church time, the mosque does not turn up the loudspeakers on Saturday and Sunday mornings. Likewise, churches and monasteries do not interfere with prayer activities during prayer times. This shows that there is mutual respect in carrying out the worship of each religion.

However, there is another da'wah communication that is very related, known as multicultural da'wah. From this point on, multicultural da'wah genuinely diverges from the traditional understanding of cultural da'wah, which is the Islamic theological acknowledgement of the legitimacy of local culture and wisdom as long as it

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<sup>8</sup>Ismail Suardi Wekke , " Harmony social in diversity and religiosity public West Papuan Muslim minority ." *Kalam* 10.2 (2016): p. 295-

<sup>9</sup>Ismail Suardi Wekke , "Islam in West Papua: traditions and diversity ." *ULUL ALBAB Journal of Islamic Studies* 14.2 (2013): p. 117

does not clash with monotheistic principles. Simply said, multicultural preaching covers more cultural ground and with a greater degree of passion.

The cultural da'wah paradigm only focuses on the issue of how Islamic issues can be conveyed through compromise with certain cultures, so multicultural da'wah considers how the Islamic message is conveyed in a pluralistic society, without involving elements of "moral monism" which can damage the plurality of cultures and beliefs itself. The multiculturalism approach tries to see many things as unique in their own right and should not be forced to be united, but still work harmoniously in diversity. In essence, the multiculturalism approach in da'wah seeks to achieve two things, namely common ground in diversity, and tolerance in differences. Da'wah with a multiculturalism approach is a da'wah thought that is concerned with conveying Islamic messages in the context of a plural society by means of dialogue to find common ground or agreement on things that may be agreed upon, and various places for things that cannot be agreed upon. Based on the above, researchers are interested in studying further the concept of da'wah carried out by FKUB in maintaining harmonious religious moderation in the multicultural society in Sorong. So it can be a new finding in this dissertation in the concept of moderated da'wah. Because it does not rule out the possibility that there will be conflicts of interest between religious communities which will give rise to disputes both between religions and within Islamic religions.

## **THEORETICAL REVIEW**

### **FORUM OF RELIGIOUS HARMONY**

Forum of Religious Harmony (FKUB) has an important role in maintaining and promoting harmony between various religious communities in Indonesia. FKUB exists to facilitate dialogue, cooperation and mutual understanding between people of different religions, with the aim of creating an environment of peace, harmony and tolerance. The following is a narrative about the role of FKUB.

An important part of preserving religious unity in Indonesia is played by the FKUB forum. FKUB functions as a vital conduit between diverse communities with disparate ideals since it is a forum that was created with the intention of reducing religiously motivated conflict and fostering greater understanding amongst religious groups.

One of FKUB's main roles is to support and strengthen tolerance between religious communities. By encouraging dialogue and positive interactions between religious figures, FKUB seeks to build bridges between different faiths. Through meetings and discussions, FKUB creates a space where diverse views and perspectives can be heard and understood. FKUB also has responsibility for resolving conflicts related to religion. In its mediation role, FKUB facilitates meetings between disputing parties so that they can reach a peaceful agreement that respects each other's beliefs and values. In this way, FKUB helps prevent conflict escalation that can damage social harmony.

Aside from that, FKUB promotes religious concord and tolerance through outreach and education. The goal of FKUB's educational initiatives, seminars, and public events is to raise public awareness of the value of peaceful coexistence in the face of religious difference. Additionally, FKUB plays a part in advising relevant authorities and the government on matters pertaining to policies that affect religious harmony. Through offering perspectives derived from various religious experiences, FKUB aids in the development of laws that promote social cohesion.

It's also critical to remember that FKUB is a pioneer in advancing respect for one another and human values in addition to being a formal platform. FKUB participates in humanitarian, social service, and charitable endeavors in partnership with religious and social organizations. By performing these functions, FKUB significantly contributes to the unity that exists among Indonesia's religious communities. FKUB serves as a bridge not just between different religious groups but also as a representation of Indonesian society's distinctive variety and unity in difference.

### **UNDERSTANDING RELIGIOUS MODERATION**

The word "moderate" comes from the word "moderation", which means taking the middle path, not leaning to the right or left. One of the characteristics of Islam is this view. Many literatures define the concept of

moderate Islam, one of which is as-Salabi, who argues that moderate (wasathiyah) has many meanings, namely being between two ends, chosen (khiyar), fair, best, special, and something that is between good and bad... Kamali, in line with as-Salabi, defines wasathiyah with tawassut (middle), 'itidal (perpendicular), tawazun (balanced), and iqtishad (not excessive).<sup>10</sup>

A Muslim who does not like violence and does not have extreme tendencies towards the party being defended, then does not ignore spiritualism and only pays attention to materialism, abandons the spiritual and physical, and cares about individuals and society, that means wasathiyah or moderation.<sup>11</sup>

The term wasathiyah actually has a very broad meaning. The Qur'an itself states that the word or something similar is mentioned repeatedly. Among the things that define justice, justice is a basic characteristic that every human being needs, especially when it comes to testimony, where testimony cannot be accepted if there are no fair witnesses. Justice of a witness and justice of the law are the great hopes of society. Fairness is when two parties in a conflict move away from one party's preferences. Give both parties the rights in a balanced and unbiased way.<sup>12</sup>

Wasathiyah does not refer to a vague, indifferent attitude toward anything, like a passive-neutral attitude.

Furthermore, moderation is not referred to as wasath, which is Arabic for "middle," denoting a decision that breeds bias. The teachings of Wasathiyah discourage modest people from pursuing virtues like religion, knowledge, and prosperity. Furthermore, moderation does not equate to weakness.<sup>13</sup>

Wasathiyah also means straight, which means thinking and acting in a straight way, being on the straight path and far from wrong intentions. Therefore, the Islamic religion commands all its followers to continue praying so that they will be shown the right path and protected from the wrong path that Allah is angry with. Wasathiyah then means the best or goodness. So, wasathiyah Islam is the best. This phrase is often used by Arabs to praise someone who has the best bloodline in their community. to show that someone is not very religious or reduces religious teachings<sup>14</sup>

Religious moderation is the process of strengthening the truth and beliefs of the religion one adheres to while providing space for other people or other religions to embrace their respective religions. People with religious moderation will also have the freedom to solidify their beliefs and practice the commandments of their religion, as well as provide opportunities for other people or other religions to carry out worship according to their beliefs. Connecting and interacting in social habits shows respect and acceptance of people of other religions.<sup>15</sup> Religious moderation is also defined as a balanced attitude in applying religious commands, both to people who embrace Islam and to each other. An attitude of moderation not only exists, but can also be built by building knowledge well and applying that knowledge in a way that is in accordance with religious demands.<sup>16</sup>

Religious moderation is the best value for Indonesia's progress. To manage the diversity of the Indonesian nation, moderate, fair and balanced principles are considered important. To build a nation and state, every community has the same rights and obligations.<sup>17</sup>

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<sup>10</sup>Ihsan, Irwan Abdullah, Interpretation of Historical Values of Sunan Kudus: Religious Moderation in Indonesian Islamic Boarding Schools, Atlantis Press, Advances in Social Science, *Education and Humanities Research*, volumes 529, 849.

<sup>11</sup>Maimun, Kosim, *Indonesian Islamic Moderation* (Yogyakarta: LKiS, 2019), p. 20.

<sup>12</sup>Maimun, *Islamic Moderation*, p. 22-23.

<sup>13</sup>Quraish Shihab, *Wasathiyah Islamic Insights on Religious Moderation* (South Tangerang: Lentera Hati, 2020), p. xi.

<sup>14</sup>Maimun, *Indonesian Islamic Moderation*, p. 23

<sup>15</sup>Ministry of Religion of the Republic of Indonesia, Steps for Islamic Education for Religious Moderation (Jakarta: Directorate of Islamic Religious Higher Education, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia in collaboration with the Indonesian Muslim Crisis Center (IMCC), 2019), p. 10.

<sup>16</sup>Muhammad Qasim, *Building Religious Moderation in the Community Through Scientific Integration* (Gowa: Alauddin University Press, 2020), p. 40.

<sup>17</sup>Ministry of Religion of the Republic of Indonesia, *Religious Moderation* (Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019), p. 24.

Religion has long been aware of this. The Islamic people are referred to be the "ummatan wasathan" in the hopes of projecting an image of themselves as a chosen people who are impartial and mediating. Islam makes extensive use of the notion of moderation. As stated in the Koran Surah Al-Baqarah verse 143.

يَنْبَغُ مَنْ لِنَعْلَمَ إِلَّا عَلَيْهَا كُنْتَ أَلْتَى الْقِبْلَةَ جَعَلْنَا وَمَا شَهِيدًا عَلَيْكُمْ الرَّسُولُ وَيَكُونُ النَّاسَ عَلَى شُهَدَاءَ لِنَكُونُوا وَسَطًا أُمَّةً جَعَلْنَاكُمْ وَكَذَلِكَ  
رَحِيمٌ لِرَّغُوفٍ بِالنَّاسِ اللَّهُ إِنَّ إِيْمَانَكُمْ لِيُضِيغُ اللَّهُ كَانَ وَمَا اللَّهُ هَدَى الَّذِينَ عَلَى إِلَّا لَكَبِيرَةٌ كَانَتْ وَإِنْ عَقَبِيَّةً عَلَى يَنْقَلِبُ مِمَّنَ الرَّسُولِ

#### TRANSLATION

And so We have made you "believers" an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those "rightly" guided by Allah. And Allah would never discount your "previous acts of" faith. Surely Allah is Ever Gracious and Most Merciful to humanity.

According to this verse, the nature of wasathiyah related to a Muslim citizen must be included in the context of community relations with other citizens. Therefore, if wasath understands the issue of moderation, he asks Muslims to be witnesses and be witnessed to be an example for others. They also see the Prophet Muhammad SAW as an example to follow and as a witness to all his actions.<sup>18</sup>

To be religiously moderate, groups of individuals must be open, accepting, and cooperative. Therefore, everyone who adheres to another religion, tribe, ethnicity, culture or religion must understand each other and learn to manage and overcome differences in religious opinion. One basic principle of religious moderation is to always maintain a balance between two things, such as balance between revelation and reason, the physical and the religious.<sup>19</sup>

It is simpler for someone to acquire these two ideals of justice and balance if they possess the three primary qualities of wisdom, sincerity, and courage. To put it another way, reasonable viewpoints are always in the center. This approach can be readily accepted by someone who is enough knowledgeable about religion to be smart, who is always impartial in his ideas, and who does not seek to win by arbitrarily interpreting the truths of others.<sup>20</sup>

Apart from that, it can be said that a moderate attitude in religion must fulfill three conditions, namely having extensive knowledge, the ability to control feelings so as not to exceed limits, and always being careful. To simplify it, it's just three words: careful, knowledgeable, and virtuous.<sup>21</sup> In Islam, the concept of the character of religious moderation includes tawazzun (balance), i'tidal (straight and firm), tasammuh (tolerance), musawwah (egalitarian), shura (discussion), islah (reform), aulawiyah (prioritizing priorities), and tathawwur wa ibtikar (dynamic and innovative).<sup>22</sup>

In addition, there are religious moderation principles that are related to the wasathiyah concept of Islam, such as:<sup>23</sup>

Tawassuth ,

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<sup>18</sup>Ministry, *Religious Moderation*, h. 27.

<sup>19</sup>Ministry, *Religious Moderation* , p. 19.

<sup>20</sup>Ministry, *Religious Moderation*, h. 20.

<sup>21</sup>Ministry, *Religious Moderation* , p. 20-21.

<sup>22</sup>Ihsan, Irwan Abdullah, Interpretation of Historical Values of Sunan Kudus: Religious Moderation in Indonesian Islamic Boarding Schools, Atlantis Press, Advances in Social Science, *Education and Humanities Research*, volumes 529, 849.

<sup>23</sup>Ministry of Religion of the Republic of Indonesia, *Implementation of Religious Moderation in Islamic Education* (Jakarta: Working Group for the Implementation of Religious Moderation of the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia in collaboration with the National Sovereign Institution, 2019), p. 10-16.

An attitude that lies in the midst of two attitudes is called tawassuth, or choosing the middle route. In other words, not too far in either a liberal or fundamentalist approach. Because of this Tawassuth idea, Islam is widely recognized worldwide. The intermediate point that Allah SWT constantly places is known in Islam as the character of tawassuth. These ideals, which are fundamental to Islam, ought to be implemented in every aspect of life, allowing Islamic doctrine and religious manifestations to serve as impartial arbiters of what constitutes proper and improper human conduct.

It is crucial to ensure that tawassuth does not propagate religious beliefs in an overly strict or severe manner while putting it into practice. Second, because Muslims have different perspectives about their religion, it is harder to dismiss them. Thirdly, it facilitates coexisting peacefully with Muslims and adherents of other faiths. Tawazun

Tawazun (continuous) is a balanced understanding and practice of religion, which covers all aspects of life, both in this world and the afterlife, by affirming principles that distinguish between differences and deviations. Tawazun also means giving rights without reducing them.

Tahazun is the ability to balance one's life. Therefore, it is very important in a person's life as a Muslim, as a human being, and as a member of society. Muslims can achieve true inner well-being, namely mental peace and external calm, as well as a sense of calm in their life activities, through the practice of tawazun.

I'tidal (straight and firm)

I'tidal (straight and firm) in linguistics means putting something in its place, exercising one's rights proportionally, and fulfilling one's obligations. I'tidal is a component of applying justice and ethics to all Muslims. Allah has stated that the justice enjoined by Islam must be implemented in a fair manner. By showing acts of ihsan, it shows balance and balance in all aspects of life. Justice means that the rights and obligations of all are equal. Obligations must not limit human rights. Because justice affects the lives of many people, religious values become irrelevant if there is no enforcement of justice.

Tasamuh (tolerance)

Tasamuh (tolerance) is a word that refers to tolerance. The word tasamuh comes from the words samah and samahah in the Arabic dictionary, which mean generosity, forgiveness, ease and peace. Tasamuh comes from the word "tasamuh", which means "to accept lightly" or "to tolerate" differences.

Tasamuh is an attitude demonstrated by his willingness to accept different opinions and perspectives even if he does not agree with them. The issue of freedom or independence from human rights and the order of social life is related to tasamuh or tolerance, which allows tolerance for differences in individual opinions and beliefs. People who are tasamuh always respect, allow and allow attitudes, opinions, views, beliefs, customs, behavior and so on that are contrary to their attitudes. Tasamuh means listening to and respecting other people's opinions. Ta'ashub means small soul, tight heart, and narrow chest, while tasamuh means big soul, broad mind, and broad chest.

Musawah (egalitarian): Indian says "equality".

It entails respecting people as God's created beings. Every human person has the same dignity, regardless of gender, race, or nationality.

Shura (Musawarah)—the word "Shura"

Shura (musawarah)—the word "Shura" means to mention, declare, propose, and take something. Deliberation, or shura, is mutually mentioning and negotiating, or asking for, and exchanging opinions about an issue. In Islam, deliberation is very important. Apart from that, deliberation is actually carried out to build a democratic society because it is ordered by Allah. Deliberation, on the other hand, is a way to reward individuals and popular leaders for their participation in public issues and interests.

## **METHOD**

The type of research used in this research is phenomenology. Qualitative research is a research procedure that produces descriptive data, in the form of written or verbal data from people and behavior that can be observed as research objects. The research that the researchers studied used descriptive analytical research. Namely, the data obtained such as observation results, interview results, photography results, document analysis, field notes, compiled by researchers at the research location, are not expressed in the form of numbers. Researchers immediately carry out data analysis by enriching information, looking for relationships, comparing, finding patterns on the basis of original data (not transformed into numbers). In this case, researchers are still trying to provide a detailed picture of the role of FKUB in religious moderation in Sorong.

Data collection methods are interviews, observation and documentation. The research instruments used were initial observations in the form of field notes, interview texts and initial documentation to strengthen the data.

## **FINDINGS AND DISCUSSION**

In every da'wah message delivered, the Religious Harmony Forum (FKUB) in Sorong consistently emphasizes the values of tolerance and inclusiveness as the main foundation in understanding religion. Through careful communication, FKUB builds a narrative that invites religious communities to embrace differences as a source of wealth and to form harmonious relationships amidst a diverse society.

According to Sutejo, FKUB is working hard to strengthen the understanding that tolerance is the key to achieving healthy and dynamic diversity. In each message, FKUB invites religious communities to treat differences in beliefs as an opportunity for mutual enrichment, not as a trigger for conflict. In this case, FKUB communication is not only informative, but also guiding, guiding religious communities towards an open and accepting attitude.<sup>24</sup>

FKUB's da'wah communications highlight the importance of building harmonious relationships amidst religious diversity. This message creates a stage for building bridges between religious communities, motivating them to understand and respect each other, so that a sense of brotherhood and mutual support can grow. This communication does not only focus on theoretical understanding, but also encourages practical implementation of the values of tolerance in everyday life.

Sutejo further explained that the da'wah communication carried out by the Religious Harmony Forum (FKUB) in Sorong places the importance of building harmonious relationships amidst religious diversity as the main focus. These messages create a stage for forming bridges between religious communities, providing motivation for them to understand and respect each other, so that a sense of brotherhood can grow and mutual support becomes part of everyday life.<sup>25</sup>

YM. Bhikkhu Senajyo added that in every da'wah message, FKUB does not only rely on theoretical understanding, but also encourages the practical implementation of the values of tolerance in everyday life. This communication functions as a concrete guide for society to implement the values of tolerance in their daily interactions. FKUB invites religious communities to not only be aware of differences in beliefs, but also actively contribute to creating an environment that supports and respects diversity.<sup>26</sup>

Rafiul Amri conveyed the same thing that the messages conveyed by FKUB highlighted that to achieve harmony between religious communities, understanding and implementing the values of tolerance must become an integral part of everyday life. In this context, da'wah communication plays a key role in forming awareness that tolerance is not just a theoretical concept, but an attitude and behavior that can be practiced by every individual.<sup>27</sup>

According to Imam Anshori, this communication encourages people to broaden their knowledge and accept differences, which transforms society both personally and collectively. This heightened consciousness encourages religious communities to collaborate in order to establish a welcoming and tranquil environment,

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<sup>24</sup>Sutejo (60 years old) Chairman of FKUB Kab. Shove.

<sup>25</sup>Sutejo (60 years old) Chairman of FKUB Kab. Shove.

<sup>26</sup>Venerable Bhikkhu Senajyo (36 Years) Spiritualist, "Interview."

<sup>27</sup>Rafiul Amri (49 Years), "Interview."

laying a solid foundation for the development of a cohesive society. Through motivational and useful teachings, FKUB steers Sorong in the direction of interreligious cooperation.<sup>28</sup>

Thus, FKUB through its preaching messages plays a very important role in forming a culture of tolerance and inclusiveness in Sorong. This communication creates a strong foundation for building a diverse but united society, illustrating how religious diversity can be a positive force in achieving harmony and peace at the local level.

Meanwhile, Upacarika Messijan Erwin Gotama explained that the Religious Harmony Forum (FKUB) in Sorong has a central role in emphasizing the values of religious moderation through its preaching communications. In every message delivered, FKUB firmly emphasizes the importance of understanding and implementing religious teachings in a balanced and moderate manner. This communication not only conveys theoretical understanding, but also invites religious communities to implement the values of moderation in their daily actions.<sup>29</sup>

According to Sutejo, FKUB's preaching message not only creates an understanding of religious moderation as a basic principle, but also provides a deep understanding of the dangers of extremism. FKUB makes religious communities aware of the negative consequences of radical views, illustrating how extremism can threaten diversity and harmony in society.<sup>30</sup>

FKUB's da'wah message is not only preventive in stimulating awareness of the dangers of extremism, but also proactive in inviting religious communities to reject radical views. This communication aims to create a critical attitude towards radical ideology, encouraging people to choose the path of moderation as the basis for a balanced religious life.

Thomson explained that emphasizing moderation in FKUB's preaching plays a key role in shaping a religious narrative that supports stability and diversity. These messages provide a stage for developing a critical understanding of religious teachings, imbibing the values of moderation, and ultimately, forming individuals and communities that are able to reject extreme views and maintain harmony between religious believers.<sup>31</sup>

FKUB in Sorong plays an important role in promoting interfaith dialogue and meetings through careful and inclusive da'wah communication. FKUB considers communication as an effective means of opening up space for dialogue between religious believers, creating an open platform where they can communicate with each other, share views and listen to each other.

Sutejo explained that the Religious Harmony Forum (FKUB) in Sorong plays a central role in promoting interfaith dialogue and meetings through careful and inclusive da'wah communication. FKUB considers communication to be a very effective means of opening up space for dialogue between religious believers, creating an open platform where they can communicate with each other, share views, and listen to each other with full understanding.<sup>32</sup>

He continued that in its vision and mission, FKUB consistently emphasizes the importance of building communication bridges between religious communities. Da'wah communication is the main tool to achieve this goal, by providing a platform that allows religious representatives to interact with each other positively. Communication carried out by FKUB is not only informative, but also invites active participation from various religious communities.

In every da'wah message, FKUB not only emphasizes the need for interfaith dialogue, but also encourages participation in regular meetings. Thoughtful and inclusive communication plays an important role in opening the door to open dialogue and building trust among religious representatives. These messages are a source of inspiration for communities to engage in interfaith dialogue and meetings, creating an environment of support and mutual respect.

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<sup>28</sup> Imam Anshori (52 Years), "Interview."

<sup>29</sup> Upacarika Messijan Erwin Gotama (40 Years) Father Pandita, "Interview."

<sup>30</sup> Sutejo (60 years old) Chairman of FKUB Kab. Shove, "Interview."

<sup>31</sup> Thomson FEELias (41 Years) Pastor, "Interview."

<sup>32</sup> Sutejo (60 years old) Chairman of FKUB Kab. Shove, "Interview."



Erwi Gotama explained that in an effort to strengthen interfaith dialogue, FKUB often organizes activities such as workshops, seminars and regular meetings. Communication carried out through da'wah not only conveys information, but also creates a space where religious representatives can share experiences, find joint solutions, and plan constructive steps to maintain harmony in Sorong.

By using this communication approach, FKUB was able to foster an environment that encourages positive gatherings and interfaith discussion. The connection between different religious communities is made possible by FKUB's deliberate and inclusive da'wah communication, which lays the groundwork for unity and a deeper understanding of Sorong.

FKUB uses da'wah communication to encourage active engagement from a variety of religious communities in addition to creating a physical place for interaction through the organization of diverse programs like workshops, dialogues, and monthly meetings. The missionary messages of FKUB uphold the notion that religious differences should not be seen as a barrier but rather as a source of cultural richness. They celebrate variety and promote greater understanding via candid conversation.

I Gede Adnyana explained that through dialogue FKUB builds strong communication bridges between religious communities, promotes mutual understanding, and creates an environment that supports harmony. The da'wah messages conveyed by FKUB point to the importance of communicating openly and listening with full understanding, thereby fostering mutual respect between various beliefs.

FKUB's da'wah communications are not only inviting, but also encourage constructive interfaith interactions. By creating a dialogue forum, FKUB reflects a willingness to understand, appreciate and explore the richness contained in religious diversity. This initiative shows that through da'wah communication, FKUB is trying to create an inclusive and harmonious society in Sorong, where various levels of society can live side by side peacefully.

The Religious Harmony Forum (FKUB) in Sorong plays a crucial role in conveying religious enlightenment through in-depth and informative da'wah communication. FKUB uses da'wah as a means to detail religious concepts, provide in-depth understanding to religious communities, and help eliminate uncertainty and misunderstandings that may exist among them.

Sutejo said that we, the Religious Harmony Forum (FKUB) in Sorong, play a crucial role in conveying religious enlightenment through in-depth and informative da'wah communication. FKUB considers da'wah to be an effective tool for detailing religious concepts, providing in-depth understanding to religious communities, and helping to eliminate uncertainties and misunderstandings that may exist among them.

Thomson explained that in delivering every da'wah message, FKUB not only conveys general religious teachings, but also digs deeper to provide a comprehensive understanding of religious values, principles and practices. This in-depth communication aims to provide enlightenment and overcome uncertainty that may be experienced by religious communities.

FKUB consistently emphasizes the importance of religious enlightenment as a means of providing clarification and answering questions that may arise among religious communities. The da'wah messages delivered by FKUB do not only focus on theological aspects, but also provide detailed explanations of religious teachings in the hope of providing a better understanding to the people.

By conveying religious enlightenment, FKUB creates a space where religious people can gain deeper insight into their own beliefs and the beliefs of others. This not only helps eliminate uncertainty, but also leads to the formation of a more comprehensive understanding of religious diversity in society.

Through this communication strategy, FKUB makes a significant contribution in paving the way for enlightenment and deeper understanding of religion, creating an environment where religious communities can live together with mutual respect and deeper understanding.

YM. Bhikkhu Senajyo also emphasized that in every da'wah message delivered, FKUB does not only focus on the theological aspects, but also provides comprehensive explanations of religious teachings. This presentation

aims to provide enlightenment that is able to overcome the uncertainty and doubt that religious people may experience, so that they can understand their religious beliefs better.

FKUB's da'wah communication is not only informative, but also educational. By conveying religious enlightenment, FKUB creates a platform to build solid understanding, overcome misunderstandings that may arise, and mobilize joint efforts to strengthen religious awareness in society.

Thus, through in-depth preaching, FKUB makes a significant contribution in creating a society that has a better understanding of religious diversity. This enlightenment helps build a strong foundation for inter-religious harmony, creating an environment where religious communities can live together with deep understanding, respect differences, and celebrate the rich diversity of religions in Sorong.

Sutejo explained that FKUB in Sorong utilized modern communication strategies by using social media and technology as effective channels for spreading da'wah messages. Through these platforms, FKUB can reach a larger audience, including the younger generation who are very active in the digital world.

Thomson explained that FKUB is aware of the important role of social media and technology in connecting with modern society. By actively participating on platforms such as Facebook, Instagram, Twitter and other platforms, FKUB can convey da'wah messages instantly and directly to a wide audience. People, especially the younger generation, who tend to be connected digitally can easily access information and religious moderation messages conveyed by FKUB.

He continued, FKUB's use of social media and technology is not only to convey messages, but also to create two-way interactions with the community. Through comment features, direct messages, or online discussion forums, FKUB can stimulate involvement and participation from the community, creating space for questions and answers, discussion, and exchange of ideas.<sup>33</sup>

The use of social media and technology by the Religious Harmony Forum (FKUB) is not only to convey messages, but also to create dynamic two-way interactions with the community. FKUB utilizes features such as comments, direct messages, and online discussion forums as a means to stimulate involvement and active participation from the community.

Through the comments feature, FKUB opens a direct communication channel with its audience. The public can provide feedback, questions, or share their experiences directly under every post or content shared by FKUB. This creates space for interactive dialogue, where the public can directly communicate with FKUB representatives and get real-time responses.

Direct messaging becomes a more personal means of communication between FKUB and the community. This allows for a more intimate exchange of messages, where people can ask questions in more detail or share personal experiences more safely and privately. This creates a closer relationship between FKUB and community individuals.

By utilizing social media and technology, FKUB proves its adaptability to current developments. This step not only expands the reach of the da'wah message, but also creates an opportunity to build stronger connections with the community, including the younger generation, in an effort to increase awareness of religious moderation in Sorong.

Thomson added that the Religious Harmony Forum (FKUB) in Sorong uses da'wah as a means to present positive examples in religious practice. In each da'wah message, FKUB not only conveys religious concepts theoretically, but also provides concrete illustrations through inspirational stories. Through these stories, FKUB proves that religious communities can live side by side peacefully and with mutual respect, creating positive examples that society can look up to.<sup>34</sup>

The da'wah messages conveyed by FKUB often depict real life stories where religious people from various beliefs live together in harmony. FKUB uses these examples to provide evidence that inter-religious harmony is not just an idealistic idea, but is a reality that can be achieved through religious practices that are full of love and mutual respect.

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<sup>33</sup> Thomson FEElia (41 Years) Pastor.

<sup>34</sup> Thomson FEElia (41 Years) Pastor.

Upacarika Messijan said that by presenting positive examples, FKUB also inspired the community to emulate behavior that supports religious harmony. These stories not only show how important it is to understand and respect differences in beliefs, but also build awareness that the positive contributions of each religion can contribute to progress and peace in society.<sup>35</sup>

Through this approach, FKUB creates a positive narrative about inter-religious harmony, changes stereotypes and creates better understanding. Da'wah messages that provide positive examples are an effective tool in stimulating changes in attitudes and behavior, helping to build a more inclusive and tolerant society in Sorong. In each da'wah message, FKUB not only provides direction regarding religious teachings, but also provides concrete views and attitudes towards actual issues that affect society.

FKUB's da'wah communications reflect active involvement in discussing and addressing sensitive issues related to religion. These messages provide a clear view of FKUB's position on issues such as religious pluralism, radicalism, intolerance, or other social issues that require deep religious understanding and moderation.

Apart from providing views, FKUB also uses da'wah to provide constructive solutions and direction in dealing with contemporary issues. This communication not only conveys information, but also functions as a guide that helps religious communities understand how best to respond and engage in resolving these issues peacefully and constructively.

Rafiul Amri conveys views and responses to contemporary issues, FKUB creates an atmosphere where people can feel that their religious leaders are involved in an ever-changing world. This responsive da'wah communication also helps direct society to form an open, inclusive attitude and promote inter-religious harmony in the midst of changing times.<sup>36</sup>

The Religious Harmony Forum (FKUB) in Sorong conducted a da'wah, which Imam Anshori clarified may be seen as a useful instrument for community empowerment. FKUB's da'wah, which emphasizes on information and understanding that supports religious moderation, not only communicates the virtues of moderation but also gives the community the tools it needs to actively participate to preserving peace and averting possible violence.<sup>37</sup>

By increasing awareness, FKUB's da'wah opens up opportunities for people to understand religious differences in more depth. The information conveyed through da'wah provides an understanding of the principles of religious moderation, eliminates stereotypes, and encourages an open attitude towards diversity. In this way, people become better able to read the context of diversity in their environment.

Petrus Sukemi emphasized that FKUB's da'wah is not only informative but also educative. By providing in-depth information, the community is empowered to take an active role in maintaining harmony. A better understanding of the values of religious moderation allows society to detect potential conflicts early, contribute to inter-religious dialogue, and build strong ties with surrounding communities.<sup>38</sup>

Community empowerment through da'wah also involves providing resources that enable communities to take concrete steps in promoting harmony. Workshops, workshops or training organized by FKUB can provide practical tools and skills for the community to implement the values of moderation in everyday life.

In this way, FKUB da'wah is not only a means of conveying messages, but also a catalyst for positive change in society. Empowerment through increasing awareness and understanding of religious moderation allows society to become active agents of change, creating a harmonious environment and avoiding potential religious-based conflicts.

## **CONCLUSION**

The portrait of da'wah communication by the Religious Harmony Forum (FKUB) in Sorong which prioritizes moderate values can be reflected in the efforts of religious priests to convey messages that encourage attitudes of tolerance. Religious priests through FKUB can actively convey messages that underline the importance of tolerance and unity between religious communities. Emphasizes that shared

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<sup>35</sup> Upacarika Messijan Erwin Gotama (40 Years) Father Pandita, "Interview."

<sup>36</sup> Rafiul Amri (49 Years), "Interview."

<sup>37</sup> Imam Anshori (52 Years), "Interview."

<sup>38</sup> Petrus Sukemi (60 Years) Catholic Priest, "Interview."

values, such as compassion, peace, and justice, cross religious boundaries and become a common foundation for all of society. FKUB's da'wah communication can choose an approach that is moderate, not extreme, and acceptable to various groups in society. Avoid rhetoric that can trigger tension or conflict between religious communities. Imams involved in FKUB can provide a better understanding of differences in religious beliefs, culture and traditions, and invite the public to respect this diversity. FKUB can organize interfaith da'wah activities involving imams from various beliefs to convey a message of tolerance together. FKUB can also respond to sensitive issues wisely and openly, emphasizing the importance of dialogue and mutual understanding in overcoming differences of opinion. Apart from sermons or lectures, FKUB can include the values of tolerance in religious education programs. Provide literature or resources that support a better understanding of tolerance and harmony. Thus, the portrait of FKUB's da'wah communication in Sorong reflects real efforts to direct society towards a moderate attitude, promote tolerance, and build harmony between religious believers in the context of the diversity that exists in the region.

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