



Strengthening the Unity the Republic of Indonesia by Utilizing the Forum of Religious Records

Misnati; Sunarso

Universitas Negeri Yogyakarta, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v7i8.1973>

Abstract

The unitary state of the republic of Indonesia often experiences conflicts in the name of religion and even takes the streets to voice what the state decides to carry out by its citizens. It is felt that what the state has decided deviates from religious regulations, so that religious groups have staged demonstrations to express the aspirations of these religious beliefs. The unitary state of the republic of Indonesia can be shaken when it finds such a case, even if we read in the Middle East countries where wars can occur. If this cannot be strengthened, then Indonesia is also a country with great potential in this direction. The author wants to strengthen the position of the unitary republic of Indonesia with state facilities in the form of a container that has a very important role, namely the forum for inter-religious harmony. The interfaith community harmony forum must be at the forefront in maintaining the potential for conflicts that threaten the solidity of the unitary state of the Republic of Indonesia, not a vessel that is just a formality. This journal uses a qualitative method by using literature review from books and journals, of course, contains proven research results that show that the forum for religious harmony takes part in building regional development participation to strengthen the unitary state of the Republic of Indonesia. The results show that 4 research evidence has shown that community harmony forums have an important role in building regional participation, namely by solving problems faced by the community from various kinds of problems which are then discussed in the religious context.

Keywords: *Forum of Religious Records; Unitary State of the Republic of Indonesia*

Introduction

The interfaith community container of harmony is a container created by the government with the main task and functions within the state. As in the Indonesian dictionary, harmony, which is life based on helping by strengthening the bond of brotherhood with one another, is explained from the third editions of the ministry of education and culture in 1990 and emphasized by the large Indonesian dictionary harmony (noun) which has the meaning of legal requirements. Harmony in religion, for example in Islam, one cannot leave the pillars of faith and the pillars of Islam based on the beliefs of each religion. Harmony means good things, peace that does not conflict with the principle of each other's religions by uniting one's heart so that harmony can be created by strengthening one another and avoiding conflicts that cause

division. Harmony also means an attitude of mutual respect for differences by having principles, views, opinions that have a stand and also explained by the Indonesian encyclopedia council about harmony when viewed from a social and political aspect for human right human.

From several related explanations of harmony, the authors conclude that harmony is a freedom to believe in a belief by acknowledging the truth of many differences as a human right. In this case, harmony is colored with harmony, tranquility without causing conflict with one another without suspicion and respect for each other. Lately there have been so many conflicts between religious communities that the author is interested in discussing them using government facilities, namely the forum for religious harmony. This needs to be studied so that it can minimize conflicts in strengthening the unitary state of the Republic of Indonesia, of course by not being hostile to each other. As explained by Alperovich, V. (2015: 840) in a study entitled "Ideas of Personality About Enemy Influenced by Attitudes to Other People and Ethnic Identity", the more intensive the complexities of hostility, domination, aggression, suspicion, egoism, the higher the level. the perceived virility of the enemy and the lower the evaluation of the appearance of the enemy. The enemy is an unpleasant person, "The enemy is a traitor," The enemy is the enemy". " The enemy is the aggressor". " In order to reduce the level of hostility, psychological counseling is fostered in the cultivation of tolerance which contains the result of acceptance the are highly manifested by others and friendliness is intertwined with seeing the enemy mostly as manipulatr, lower levels of acceptance of others and friendliness to them are intertwined with viewing the enemy primarily as a foreign communication partner in both the cognitive and value fields. The social and psychological characteristics of personality ideas about the enemy differ depending on the modality of the personality's positive attitude towards taking advantage of the community harmony forum in strengthening the unitary state of the republic of Indonesian is very appropriate as a container for uniting many differences.

Research Objective, Methodology and Design

Researchers try to do research using qualitative methods sourced from books, journals and web sites as references to strengthen the theory. In this paper, we will present the results of research which contain evidence that the community harmony forum has an important role in strengthening the unitary state of the republic of Indonesia. Researchers conducted many analyzes with the results of the researcher's reasoning, of course, more focus on utilizing commmunity harmony containers as participation in regional development. As the community harmony container in various regions is less functional but only formality exists but does not have the powe to solve problems faced by the community, so researchers are interested in utilizing the community harmony forum to strengthen the unitary republic of Indonesia.

Discussion of Research Results

As explained above, the interfaith interreligious peace forum is a forum created by the government with main tasks and functions within the state. As in the Indonesian dictionary, pillar, which is a life based on helping by strengthening the bonds of brotherhood with one another, is explained from the third edition of the Ministry of Education and Culture in 1990 and emphasized by the large Indonesian dictionary pillar (noun) which has the meaning of legal requirements. harmony in religion, for example in Islam, it is not allowed to leave the pillars of faith and the pillars of Islam based on the beliefs of each religion. Harmony means good things, peace that does not conflict with the principles of each other's religions by uniting one's heart so that harmony is created by strengthening one another and avoiding conflicts that cause division. Harmony also means an attitude of manual respect for differences by having principles, views, opinions that have a stand and also explained by the Indonesian encyclopedia council about harmony when viewed from a social an political aspect is an attitude of freedom in matters of belief

by accepting differences and mutual respect for human rights human. From several related explanations of harmony, the authors conclude that harmony is a freedom to believe in a belief by acknowledging the truth of many differences as a human right. In this case, harmony is colored with harmony, peace without causing conflict with one another without suspicion and respect for each other. The trilogy of harmony has been officially explained by the government regarding the concept of harmonious life between religious communities, namely:

1. Internal harmony in which each religion must understand the schools or what is meant by understanding that schools that exist in a people.
2. Harmony between Muslim, Hindus, Buddhists, Kong Hu Chu, Catholics and Christians
3. Harmony between the people and the governments in this point it explains how this point can collaborate with the government so as to create harmony, balance harmony between followers of religion and the state.

From the three points, it is very clear that harmony must be maintained together so that it can create a sense of mutual help, mutual respect, tolerance and not being hostile to each other and can protect one another. Inter-religious harmony is a condition in which all groups live together without violating human rights by carrying out their obligations without disturbing other religions and not interfering with the affairs of religious personalities because this can create potential conflicts, of course destroying religious values.

1. Interreligious Harmony

Interreligious Harmony is an attitude of tolerance among each other by having a generous attitude and having the attitude of acknowledging the existence of the truth between their respective religions and accepting differences. This can be maintained in all regions, so the potential for conflict will not arise so that automatically strengthening the unitary republic of Indonesia is maintained. In article 1 number (1) the regulations of the minister of religion and minister of religion and minister of religion in no.9 and 8 of 2006 concerning the guidelines for implementing the duties of the regional head/ regional representative in maintaining interfaith harmony by empowering inter-religious harmony containers and the establishment of places of worship which are also described in Pancasila and the 1945 constitution of the republic of Indonesia that inter religious harmony must be based on tolerance, mutual understanding, respect for equality in the practice of religious teaching and cooperation in social, national and state life in the unitary republic of Indonesia. We can see together that there are many guidelines that have been tried to apply, but friction between people often occurs not only about broadcasting religion but also about the construction of place of worship. If the container for inter-religious harmony is just a formality in the community without applying the essence of its main duties and functions in the midst of society, the potential for conflict will continue to emerge everywhere so that it becomes a necessity for inter-religious harmony container to develop religious value which in this case must create value. Value of goodness, truth and goodness in order to achieve the safety and welfare of the people.

Not only that, the container for inter-religious harmony must develop harmonious values where interaction between people must be harmonious, in tune and in tune, tolerant, mutual respect, mutual love and affection which are summarized in a sense of belonging based on brotherhood and of course need to develop dynamism. In realizing a society that continues to progress for the future, for example creating a creative atmosphere by developing insights in an effort to advance the sector for common progress and have the meaning of creativity and productivity. Inter-religious harmony container often carry out dialogue between people so that methods are needed.

1. Not forcing someone to embrace his religion
2. Carry out worship according to religion
3. There is an attitude of tolerance among religious communities
4. Obey religious rules and be in harmony with the state

Of course, it must be guided by the rules of the game of inter-religious harmony as explained above, namely mutual respect, giving freedom of religion by accepting other people as they are and not judging other people with respective religious perceptions, of course, continuing to have good prejudices. As the inter-religious good prejudices. As the inter-religious harmony container is present in the midst of society with aim of increasing the faith and devotion of each religious adherent, namely by encouraging the community to continue to level up to their religious teaching and continue to practice religious values. The forum for inter-religious harmony in strengthening the unitary state of the republic of Indonesia must be able to create solid stability that arises from tensions due to different understandings regarding religious belief. If this has been realized, the container for interfaith harmony will also have the aim of carrying out development in all fields, all of this can be realized if supported by the community. If the people continue to fight, have mutual suspicion and suspicion, this development will not be realized, of course it will weaken the unitary state of the republic of Indonesia. The importance of the role of religious harmony in the success of the development of all fields as stated in the GBHN (state policy outline). Meanwhile, to realize all of them, it is necessary to maintain and strengthen the ties of brotherhood by having a good direction of national and state life, otherwise it will cause potential conflicts so that it can create social turmoil that can disrupt the integrity of the nation and state, therefore the harmony of the people must continue to be developed in order to strengthen the state. The unity of the republic of Indonesia.

The religious harmony container must be able to create inter-religious harmony by strengthening the basics of internal and interreligious harmony as well as the people and the government of course by building social harmony and national unity in the form of efforts to encourage so as to be able to implement in creating harmony supported by a conducive atmosphere of religious life in order to deepen religious teaching that support the development of harmony in internal life and religious communities. By transforming the human values of all plural beliefs which are then used as a form of shared belief in all fields, both in politics, of course it can be reflected in an exemplary attitude, placing love and love to each other by eliminating mutual suspicion and arousing awareness of the community about a difference that exist. Reality cannot be described. This also explains the difference which is a reality so that in this case it is necessary to make a mosaic that can beautify the phenomena of the life of various religious.

2. Potential for interreligious conflict in realizing religious harmony

Of course, it is not always easy, of course. to have a lot of twists and turns to arrive, for example, religious broadcasting can trigger potential conflicts without realizing it or not, religious broadcasting collides with society. Not only that, but interfaith marriages also trigger potential conflicts because they do not have understanding each other. The most prevalent this year is that there have been many blasphemy where religious are always being harassed, even to the point where the doctrine of ideas that do not agree with society automatically inter-religious harmony cannot be realized. Even worse, the difference in interpreting the language in the book can lead to potential conflict not only between religious but also between religious that can lead to religious divisions, even family values can be divided so that religious harmony no longer exists, this is due to the lack of awareness of each community so that more easily sentimental in the name of religion.

Continue to maintain religious harmony as we currently see forums for inter-religious harmony continue to carry out interfaith and state dialogues. The goal is to strengthen the unity of the republic of

Indonesia. If this is considered trivial, the state can be divided, as we have seen how other countries are full of wars and Indonesia itself is again able to suppress conflicts in the name of religion. The inter-religious harmony container must understand that nationalism is not something that then exists but is still going through processes, of course, from here the role of the youth at that time has pledged nationalism to Indonesia. With the foundation of the 1945 Constitution and Pancasila, youth have an important role in realizing interfaith harmony, of course, the container for inter-religious harmony must involve the role of youth in realizing everything. The role of youth cannot be separated from Indonesian nationalism. The five religions that have been agreed upon in Indonesia are expected to be able to unite and inspire the nation, of course the forum for interfaith harmony is expert in understanding their respective scriptures so that if at any time the community needs peace, individuals from the interfaith harmony container can sort which are holy texts that have high potential value in reconciling the people. Indonesia has a motto of *Bhineka Tunggal Ika* of various types but one. Various religions do not make a problem if people have self-awareness that religious differences are a reality that must be accepted as religion is a necessity for the existence of human life according to Nur Syarifah (2013: 13).

Indonesia is a country that is diverse in pluralism, therefore it does not use the religious teachings of each religion to be applied to a diverse pluralistic country but chooses Pancasila as the foundation for implementing noble values with the principle of *Bhinika Tunggal Ika*, even though all religions never teach radical ideas, but all religion calls for coexistence in both Catholicism, Islam, Christianity, Buddhism and Kong hu chu. The potential for conflict in the name of religion cannot be avoided in a country with a plural variety of especially religions that concern one's beliefs and principles, which have become diverse needs, responses and motivational structures and can be seen between the needs and views of groups in people's lives.

3. History of conflict in the name of religion

It is very important to review state conflicts in the name of religion as material for reflection to strengthen the unitary republic of Indonesia.

1). Pakistan conflict

The history of Pakistan is not foreign to us to hear where Pakistan is part of India which then experienced colonialism by the British and was able to defeat Britain until its independence by forming a sovereign state. Pakistan did not then emerge but as a result of the conflict between the two groups, namely the Hindu-Buddhist population against the Muslim population so that it became Pakistan. According to the book by Hj. Aisyah A (2014: 72) Pakistan at that time was the second largest population in the world, led by Ali Jinnah so that it could demand separation from India and form an independent Islamic state. Precisely on 15 August 1947 Pakistan gained its independence through the struggle against India and the Hindu group itself for quite a long time. Editorial board (1997) The figure at that time voiced that Muslims should form their own group, namely Sayyid Ahmad Khan with his communalism and knew that India's power was at the point of minority Islam, Hinduism as the majority while Britain had political and scientific power.

2). Palestine and Israel conflict

All parts of the world know from historical records that Palestine was originally part of the Daulah Islamiyah under Turkey 'Utsmani until in 1917 the British then controlled this area and the Jews annexed part of this area so that the majority of Muslims were not independent of their existence. Muslim-Palestinians continue to fight Jewish-Israelis. Israeli-Jews received support from the United States, Britain and France, while Palestine was fighting on its own so that Palestine was in a slump.

3). Religious Conflict in Aceh

Aceh is a province in Indonesia that applies Islamic law. Aceh is given privileges in the form of freedom to apply Islamic rules by not leaving Indonesia. Conflicts between Muslims and Christians have occurred in the Aceh region so that many victims have also fallen.

4). Poso conflict 1998-2000

In 2000 the Poso region also had conflicts that the government could not prevent. Starting from politics turned to religion. History reveals that in 1990 the Poso region had a predominantly Muslim population and until the arrival of foreigners appeared, Christianity became dominant.

5). Tanjung Badai conflict

This conflict is only about the sound of the call to prayer which is too loud and disturbs people, one of which is a non-Muslim, causing fights such as cars being burned just about protesting that the call to prayer is too loud.

6). Sampang conflict

Sampang conflict occurred in 2004 caused by two groups of Shia and Ahlusunnah wal congregations fighting so that houses were burned and even victims died and others were injured so they had to be rushed to hospital.

7) Conflict in Papua

The Papuan conflict occurred due to Papuan religious groups demanding that the minarets of the mosque be lowered because the buildings around were not taller than the mosque with concern that the view was no longer beautiful. From the history of conflict in the name of religion, inter-religious harmony container must be able to study the problems that occur, of course, have strategies and tactics that are not just dialogues but there are other movements to engage in society. The researcher recommends the movements that must be carried out by the container for inter-religious harmony.

a) The Reform Movement

The reform movement needs to be carried out by a container for religious harmony in fixing the imbalances of various imperfect matters. Although in this case it does not change from the existing one, it is still being done. For example, a movement to invite regional figures in the context of religious harmony activities, of course, involves the community in it.

b) Utopia Movement

This movement the container for interregional harmony needs to make changes by creating an ideal environment. For example, continuing to involve the community in providing good understanding in the form of seminars. Freedom without disturbing the surroundings.

c) Expressive movement

This movement the container for inter-religious harmony needs to create awareness of its citizens without inviting the public to change their attitude, but the change itself is carried out by parties of religious harmony as role models in that society

The important role of inter-religious harmony for society is of course the Indonesian nation, namely as a pillar to strengthen and strengthen the unitary state of the Republic of Indonesia. Maintaining

and caring for interfaith harmony is a very real obligation for the Indonesian people. As explained above, this problem is often exposed in the media in the name of religion so that inter-religious harmony container need strategies and tactics in striving for interfaith harmony, of course carrying out movements as he has mentioned above. From the above case, there is a problem that is only the issue of the construction of places of worship, while the law has been regulated regarding this matter by the Minister of Religion and the Minister of Home Affairs no.9 and 8 of 2006 by PBM so that there is a statement of article 14 (2) letters A and B For the establishment of worship, at least 90 people must be supported, while the Aceh Pergub contains a statement No. 25 of 2007, users of places of worship must be 150 people. There are still many residents who violate these regulations so that the potential for conflicts to emerge, causing mutual distrust. President Joko Widodo also sent the Coordinating Minister for Political, Legal and Security Affairs Luhut B to solve the problems that occurred in Aceh. The writer needs to emphasize that religion is not *Sine Qua Non* from the formation of social cohesion but the values formed by the community itself so that the stronger and thicker the values created by the community, the stronger the sense of Community.

This theory is also reinforced by Fukuyama in Lurence E. Harrison and Samuel Huntington that norms can be realized from human interaction either through power or the results of spontaneous and decentralized interactions. Meanwhile, the norm created by the community either through spontaneous or decentralized power are all born from the holy books of religion. Norm can also be generated from collective agreements so that residents cannot violate what has been. There are so many cases in the name of religion that we can use as lessons so that we can make new movements in strengthening the unitary republic of Indonesia. If you still remember the history of the Tanjung Balai Sumatra case, it was not just happening recently but in 1998 something similar had happened because of that the forum for inter-religious harmony was necessary and obliged to anticipate how to prevent the people from being divided. May 30, 2010 and June 29, 2010, the adherents of Islam and Buddhism experienced conflicts that created barriers with the language of "United Islamic Movement" with the demand that the government remove the Buddha statue on the grounds that the statue did not reflect the Islamic environment so the government needed to remove the statue. so as not to disturb the harmony of the citizens. Once again, this problem can continue to be suppressed, but many times a similar conflict has reappeared, as mentioned above, the call to prayer sounds too loud in the ears of the residents so that it disturbs the comfort of the residents.

But if it is analyzed by the researcher the case does not occur only because of religious issues but because of the quantity of each region so that the population is more courageous and some even feel sentimental about the minority of their respective religion which are adopted from here the container for inter-religious harmony needs to find out. Of course, in this case there are some people who become stove so that others become sentimental and emotional and even become fierce battles if they cannot be suppressed. Reflecting on the history of the Sampang conflict in strengthening the unitary republic of Indonesia. The Sampang conflict took place on August 26, 2012, at the start of the attack by the Shiites, resulting in two victims who died and others were injured. This problem is not something trivial that is kept on repeating itself, but it is necessary to follow up carried out in embracing the citizens of course by inviting the community to gather together continuously with the aim of monitoring the environment and implementing harmony. The problem of religious conflict is in addition to the question of saying that Shia is a deviant Islam and those words invite the Shia to make a movement of course by invading the citizens. The inter-religious harmony forum needs to issue texts that come from holy books in order to reduce public anger, of course, in these ways citizens cannot make excuses for carrying out raids because the forum for inter-religious harmony has provided understanding so that whoever violates must be worn penalty. If the movement to provide understanding cannot be done with a container for inter-religious harmony, it is necessary to explain that in Indonesia it has been agreed that there are five religions that have been recognized in Indonesia, namely Islam, Konghucu, Buddhism, Christianity and Catholicism, if there are still disturbances of religious sects This does not need to be a problem because there are no

explanatory rules in terms of sanctions in the form of Islamic, Buddhist, Confucian, Christian, and Catholic sects. It only needs to strengthen the faith of Indonesian citizens that as long as they are still in the five religions, it is not a misleading part but remains the same in worshipping one god. Differences of opinion are natural, so there is no need to accuse each other, this is heretical, this is straight, this is crooked and it is flat. Our task as good citizens is of course to fill Indonesia's independence properly by not triggering conflicts, just a matter of different understanding.

Whether we realize it or not, Indonesia is independent because at that time all religions were united without seeing any differences from one another. The inter-religious harmony forum needs to remind and implement the absence of group interests except competing with each other to fill independence properly. If this can be done by all citizens, the unitary republic of Indonesia is very strong. Citizens need to be implanted with something that is no longer unified, no need to be forced to unite, of course by not disturbing, mocking, humiliating one another so that inter-religious harmony is maintained and continues to strengthen the unitary republic of Indonesia. Mutual trust in one another is the key to the harmony of an environment, this needs continuous coordination with the government and citizens. Stay in touch with each other and exchanging ideas in any case does not lead to conflict with each other and this can certainly create inter-religious harmony because it is face to face and creates an absence of mutual suspicion with other groups. However, there is something more important in implementing inter-religious harmony, namely by applying the values of tolerance.

Tolerance over diversity which in nature leads to democratic values and is suitable to be applied by countries that have a plurality or a diverse population. Tolerance is a society's attitude when a threat occurs at any time. Tolerance is a principle that has two negative and positive sides that are endeavored to be able to color human life in terms of values, religious identity, ethnicity, and intrinsic culture. Tolerance can be seen from the habit of mutual respect by manifesting the heterogeneity of human life in various realms of ethnicity, religion, opinion and culture. Tolerance is able to generate a belief to tolerate differences or other things. This theory was also emphasized by Sahih regarding the tolerance brought by educators and their students to be able to participate in realizing a harmonious educational structure. Various types of social conflict that occur are often caused by distraction, the differences are covered by misunderstandings and a lack of awareness of tolerance (Yasi, Warty, & Sunardi, 2018: 213). In this case, tolerance will be explained into three points in the context of meeting people's lives such as.

1). Tolerance as endurance

To interpret tolerance in people's lives requires the application of respectful relationships in every public argument

2). Tolerance as civility

There is an encouragement for someone to provide an understanding of quality customs and norms in any condition whether in terms of religion, culture, various social levels, intellect and open space to convey aspirations.

3). Tolerance as acceptance

Strive to create empathy when someone is able to interpret in the management of his own personal life so as to put private arguments into a shared acquisition.

Based on the explanation above, the essence of community life should prioritize social relations in interaction that reflects the value of tolerance, mutual respect, unity without providing a barrier for diversity. This can be constructed in the school environment, workplace, circle of friends and organizations. Tolerance is implemented through educational policies in the context of the realization of religious values, democracy and inter-religious harmony. Daniel Nilsson & Niclas (2016: 174) looked at how tolerance in the United States affects attitudes of race, religion, politics and sexuality. Indonesia must not be too tolerant. Tolerance is a hallmark of Western culture. However, it varies outside and within countries, as well as from time to time, and regardless of whether one values it for its own sake or for its

beneficial consequences, for example due to excessive tolerance resulting in an increased desire to let atheists, homosexuals and communists speak, keep books. in the library and teaching students many things then from excessive tolerance there are many arbitrary actions that trigger conflict between people. If the conflict has occurred, then the community fails to strengthen the Republic of Indonesia, it will weaken the country. In being tolerant, of course there are many positives and negatives, but the key to all of this is religion as self-control of each individual.

The results of research where the forum for religious harmony has been proven to play a role in participating in regional development with the aim of strengthening the unitary state of the Republic of Indonesia.

1. The results of research by Hermawati, Caroline, & Nunung (2016: 105) with the title of inter-religious tolerance in the city of Bandung resulted in the index data of inter-religious tolerance in the city of Bandung of 3.82 included in the "high" category, which indicates that interaction social between religious believers in the city of Bandung has been going well and is within the limits of reasonable social distance. The conflict there was triggered by permits for the construction of houses of worship under the authority of the government, so it is important to fix this in order to increase the achievement of the tolerance index in the city of Bandung.
2. The research results of Nursyarifah (2013: 121) with the title of research on inter-religious harmony (study of relationships between religions: Islam, Catholicism, Protestant Christianity, and Buddhism in RW 02 Miliran Village, Muja-muju Village, Umbulharjo District, Yogyakarta) This proves that the role of the forum for religious harmony has participated in developing the region, which is certainly nothing but to strengthen the unitary state of the Republic of Indonesia. Religion plays an important role because it teaches the basics of mutual love and respect between religious communities. Thus the norms that apply in Javanese society such as ethics, the principles of harmony and respect can be upheld.
3. The results of Made Hedi Martana's research (2016:55) entitled conflict analysis and policing solutions in inter-religious conflicts in Tanjung Balai Sumatra in 2016. The container for religious harmony has played an important role in bulding regional development participation to strengthen the unitary state of the republic Indonesia . The data obtained, namely that related to acts of violance agitation also colored the conflict, which became a symbol of disappointmen and hatred towards rival groups as a result of whice it ttriggered material and non-material losses which then worsened social life there so that the national police had to go out in the field to deal with such conflict.
4. Hoirullah's research (2017:9) entitled the role Yogyakarta belivers Brotherhood container in addressing religious issues in the special region of Yogyakarta yield data that the fraternal community container actually has a role in addressing problems directly the method of handling that is carried out by the faith brotherhood is by conducting medias. Of course, with effort to realize that harmony is the responsibility of every religion, carry out dialogue betweet religious communities, and conduct deliberations between religious leader.

There is a lot of evidence that the forum for religious harmony has helped the government in strengthening the unitary republic of Indonesia, namely taking part in building participation in regional development. So that continuing to take advantage of the ummah reconciliation forum is very important in resolving people's problems.

Conclusion

The forum for religious harmony or abbreviated as FKUB is very important in strengthening the unitary republic of Indonesia. harmony is a freedom to believe in a belief by acknowledging the truth of

many differences as a human right. In this case, harmony is colored with harmony, tranquility without causing conflict with one another without suspicion and respect for each other. There are many cases that can be used as lessons in strengthening the unitary state of the republic of Indonesia, for example the conflicts of Pakistan, Israel-Israel and Palestine, Poso, Papua, Sampang and of course there are many cases in the name of religion. The important role of the Forum for religious harmony in carrying out movements in order to strengthen the unitary state of the Republic of Indonesia is an obligation that must be applied. If the conflict is not handled immediately, it will continue to retaliate against each other so that it will continue to spill blood as explained in the research which has been translated by Liang, L., Chen, J., & Siqueira, K. (2020: 1181) that revenge is something that is done to make someone suffer because they have made you suffer or it could be called the defeat of someone or the team that beat you in the previous match. The religious harmony forum does not only discuss the issue of war in the name of religion but there are many problems that must be handled such as sexual harassment of minors, the forum for religious harmony needs to correct this problem in the context of religion, that is why the role of the forum for religious harmony can strengthen the unitary republic. Indonesia. McLeigh, J. D., & Taylor, D. (2019: 1) as cases of sexual abuse against minors and handled by religious harmony forums have occurred in. Over the decades, details of the scope and size of the Catholic church covering up sexual harassment have been exposed in the media. The Southern Baptist Convention in the United States has faced allegations of sexual abuse on the part of church leaders and volunteers, as have rabbis in the Jewish Ultra-Orthodox community, reports of sexual harassment in Islamic schools in Pakistan and in Buddhist monasteries in the jungle.

The religious harmony forum is one of the platforms created by the government which has an important role in strengthening the state because religion itself can discipline society as a whole. The more people believe in the beliefs they embrace, the more peaceful and prosperous their country will be because they have devotion to their god, such as the results of research by Khon, N., & Kim, A. (2016: 263) when measuring the level of faith, discipline, empathy so that the more intelligent humans are found hence the more avoiding conflicts between people so that they do not threaten the Republic of Indonesia. Of the kinds of movements, FKUB must be able to play a role in strengthening the unitary state of the Republic of Indonesia, of course, often involving the community in activities with socialization, seminars and even studies to change thoughts that trigger potential conflicts between religions. There have been many research results that prove that taking advantage of the forum for community harmony in solving community problems is very important so that FKUB is also responsible for participating in regional development in order to strengthen the unitary state of the republic of Indonesia.

Suggestions

The writing of this scientific paper, of course, still has many shortcomings and is far from perfect, therefore the author hopes that there are criticisms and suggestions that can be conveyed to the author. Hopefully this article can be useful for readers, of course, for the Forum for interfaith harmony in strengthening the unitary state of the Republic of Indonesia with a forum that is deliberately presented for the community, of course for the prosperity of the nation and state. Thank you and hope that this little work will continue to contribute in utilizing the forums outside to strengthen the unitary republic of Indonesia.

References

Aisyah A. (2014). *Nasionalisme dan pembentukan negara islam pakistan. Jurnal Politik Profetik*, 4(2), 72. DOI: <https://doi.org/10.24252/profetik.v2i2a2>

- Alperovich, V. (2015). Ideas of personality about enemy influenced by attitudes to other people and ethnic identity. *Procedia-Social and Behavioral Sciences*, 214, 839–844. DOI: 10.1016/j.sbspro.2015.11.735
- Hartana, I. M. R. (2016). Analisis konflik dan solusi pemolisian dalam konflik antar agama di tanjung balai sumatra utara tahun 2016. *Jurnal Ilmu Kepolisian*, 008, 55-63.
- Hermawati, R., Caroline, P., & Nunung, R. (2016). Toleransi antar umat beragama di kota bandung. *Umbara Indonesia Journal Of Anthropology*, 1(2)-105-124. DOI: 10.24198/umbara.v1i2.10341
- Khon, N., & Kim, A. (2016). From religious fanatic to maturity in faith: cross-confessional tolerance as a way to understand emotional components of others. *Procedia - Social and Behavioral Sciences*, 236, 260–264. DOI: 10.1016/j.sbspro.2016.12.025
- Liang, L., Chen, J., & Siqueira, K. (2020). Revenge or continued attack and defense in defender–attacker conflicts. *European Journal of Operational*, 287(3), 1180-1190. DOI:10.1016/j.ejor.2020.05.026
- McLeigh, J. D., & Taylor, D. (2019). The role of religious institutions in preventing, eradicating, and mitigating violence against children. *Elsevier*, 1-8. DOI: 10.1016/j.chiabu.2019.104313
- Nilson, T & Niclas, B. (2016). Tolerance in the United States: Does economic freedom transform racial, religious, political and sexual attitudes?. *European Journal of Political Economy*, 1-19. DOI.org/10.1016/j.ejpoleco.2016.06.001
- Nur Syarifah. (2013). Kerukunan antar umat beragama (studi hubungan antar umat beragama: islam, katolik, kristen protestan, dan buddha di rw 02 kampung miliran, kelurahan muja-muju, kecamatan umbulharjo, yogyakarta). *Religi: Jurnal Studi Agama-agam*. 9(1), 121-139. DOI: <https://doi.org/10.14421/rejusta.2013.0901-07>
- Yasi, S. M., Wanto, & Sunardi. (2018). Tolerance Representation in the historical textbooks. *International Journal of Multicultural and Multireligious Understanding*, 5(6), 213-222. <http://dx.doi.org/10.18415/ijmmu.v5i6.939>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).