

## **THE ROLE OF FKUB IN "SAPA PELAJAR" ACTIVITIES TO IMPROVE RELIGIOUS MODERATION IN PEKALONGAN**

**Nur Afina Laelatun Ni'mah<sup>1</sup> Fadhly Muhammad Faza<sup>1</sup> Khairun Nisa<sup>1</sup>**

<sup>1</sup>Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan

Email: nurafinalaelatunnimah@mhs.uingusdur.ac.id<sup>1</sup>, fadhlimuhamadfaza@gmail.com<sup>1</sup>,  
khairunnisa03.kn@gmail.com<sup>1</sup>

### **Abstract**

Indonesia is a country that has high diversity. Many differences ranging from ethnicity, race, religion, and so forth. That diversity can backfire if it is not accompanied by moderation. Religious moderation is a form of moderation towards the diversity of religions in Indonesia. Therefore, it is necessary to instill an attitude of moderation from an early age in students in the hope that students will have a moderate attitude so that divisions due to differences can be minimized. This study aims to explain the role of the Forum for Religious Harmony (FKUB) in increasing the attitude of religious moderation in the city of Pekalongan. This study uses a qualitative approach. The research subjects were the head of the FKUB in Pekalongan, members of the FKUB, and religious leaders in Pekalongan. Data collection used interviews and was taken from journals, books and articles related to the Forum for Religious Harmony (FKUB) in increasing the attitude of religious moderation in Pekalongan. Based on the literature research method that has been carried out by researchers, this study found that the Forum for Religious Harmony (FKUB) played a role in increasing the attitude of religious moderation among students in Pekalongan. This can be seen from the various activities or work programs carried out by FKUB such as the Sapa Pelajar activity at several schools in Pekalongan.

Keywords: FKUB, Moderation, Tolerance, Student.

### **Abstrak**

Indonesia termasuk negara yang memiliki keanekaragaman tinggi. Banyak perbedaan mulai dari suku, ras, agama, dan lain sebagainya. Keragaman itu dapat menjadi bumerang apabila tidak diiringi dengan sikap moderat. Moderasi beragama salah satu bentuk sikap moderasi terhadap keragaman agama yang ada di Indonesia. Karena itu perlu penanaman sikap moderasi sejak dini kepada para pelajar dengan harapan para pelajar memiliki sikap moderat sehingga perpecahan akibat perbedaan dapat diminimalisir. Penelitian ini bertujuan untuk menjelaskan peran Forum Kerukunan Umat Beragama (FKUB) dalam meningkatkan sikap moderasi beragama di Kota Pekalongan. Penelitian ini menggunakan pendekatan kualitatif. Subjek penelitian yaitu ketua FKUB Kota Pekalongan, anggota FKUB, dan tokoh agama di Kota Pekalongan. Pengumpulan data menggunakan wawancara dan diambil dari jurnal, buku, dan artikel yang berkaitan dengan Forum Kerukunan Umat Beragama (FKUB) dalam meningkatkan sikap moderasi beragama di Kota Pekalongan. Berdasarkan metode penelitian pustaka yang telah dilakukan oleh peneliti maka penelitian ini menemukan bahwa Forum Kerukunan Umat Beragama (FKUB) berperan dalam peningkatan sikap moderasi beragama di kalangan pelajar Kota Pekalongan. Hal tersebut dapat dilihat dari berbagai kegiatan atau program kerja yang dilakukan oleh FKUB seperti kegiatan Sapa Pelajar di beberapa sekolah di Kota Pekalongan.

Kata Kunci: FKUB, Moderasi, Toleransi, Pelajar.

## **Introduction**

Indonesia is known as a country that strongly upholds tolerance between religious communities. Our beloved country has six admitted religions and Islam is the majority. Tolerance in Islam is an open attitude and admits the diversity in language, skin color, nation, custom, ethnic, as well as religion (Mifta Hurrodiah & Muhammad Yasir, 2021). All these differences are sunatullah that have become God's determination that we cannot avoid and change. Responding to religious tolerance does not mean that we are free to follow one religion and will be converted to another religion the next day by following the worship or rituals of that religion. As explained in the Qur'an surah Yunus verse 41:

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ<sup>١١</sup>

Which means: And if they deny you, [O Muhammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

Abduh Wahid (2018) states that, religious tolerance can be defined as our attitude in recognizing the existence of religions other than the religion we profess with all systems and procedures of worship and giving freedom to carry out their respective beliefs.

In the introduction to the research on the role of FKUB in the "Sapa Pelajar" activity to improve religious moderation in Pekalongan, the researchers might discuss the background of the importance of religious moderation and the role of FKUB as an institution responsible for promoting inter-religious harmony and tolerance. The Forum of Religious Harmony (FKUB) is an institution that aims to promote interfaith harmony and tolerance in society. FKUB is usually made up of diverse religious leaders and community leaders, who work together to build harmonious relationships among people of different faiths.

In the case study mentioned, Dr. Ahmad Rifai examines the role of FKUB in improving religious tolerance in Pekalongan. Although there is no specific information about the content of the journal, here are some points that are generally related to the role of FKUB in improving religious tolerance: mediation and interfaith dialog. FKUB plays a role in facilitating mediation and dialog between religious leaders, community leaders, and people of different religions. Through this dialog, it seeks to create understanding, mutual respect, and overcome differences that may arise. Shaping understanding and disseminating information: it can assist in providing true and accurate information about the religions present in society. This helps in eliminating negative stereotypes and prejudices that often arise from a lack of understanding about the beliefs and practices of other religions.

Addressing religious conflicts: FKUB plays an important role in overcoming religious-based conflicts. With the existence of FKUB, conflicts that may arise can be resolved peacefully through dialogue, mediation and reconciliation approaches. Organizing joint activities: FKUB can organize inter-religious joint activities such as social, religious, or other community activities. Through these activities, it can build closer relationships between religious communities, strengthen tolerance, and promote harmonious religious life.

In the case study of Pekalongan, Dr. Ahmad Rifai has analyzed the efforts and contributions made by the local FKUB in strengthening religious tolerance. Through an effective collaboration between religious leaders and community leaders, FKUB is expected to create an inclusive environment, where diversity is respected and valued. The role of FKUB in

improving religious tolerance in society is not only limited to Pekalongan, but can also be applied to other contexts throughout Indonesia or even in other countries. FKUB as a forum that represents the diversity of religions and beliefs can serve as a model and inspiration for other regions in building inter-religious harmony.

### **Research Method**

This research used qualitative method. The subjects of this research are NU figures as well as the chairman of the Pekalongan FKUB, Romo Suratman, and other FKUB members. The data was collected through interviews and data derived from literature related to the topic of discussion such as journals, books, and articles related to the Religious Harmony Forum (FKUB).

### **Result and Discussion**

The Forum for Religious Harmony (FKUB) in Pekalongan has been chaired by K.H. Ahamad Marzuki (an NU figure in Pekalongan) from 2007 until now. The activities carried out by FKUB are quite flexible. This is because it does not have a mandatory work program that must be carried out. Usually, FKUB meetings are dominated by discussions about religion and the planning of activities to be carried out. Once, it conducted a national socialization activity, in which FKUB agreed that Indonesia must remain a unitary country.

One of the activities carried out by FKUB in order to instill and foster an attitude of tolerance is "Sapa Pelajar" where in this activity it visits schools in various areas of Pekalongan.

On Saturday, April 17, 2023, FKUB visited Islamic High School in Pekalongan. They conducted discussions and questions and answers. Many children enthusiastically participated in the discussion. One of the questions asked by the children was "what is the law of saying happy holidays to people of different religions".

Before visiting these schools, FKUB had visited Bernadus High School and after the visit, FKUB visited Pius Junior High School, during this visit there were interesting questions such as "Is it okay if the president of Indonesia is not Muslim". Apart from these schools, FKUB also plans to conduct visits to several schools such as Syafi'i Akrom Islamic Boarding School, Syafi'i Akrom Vocational School, MA Hifal and Pekalongan State High School.

The purpose of these visits is to introduce religious tolerance as early as possible. In addition, FKUB activities can be introduced to the younger generation. Ragil said that now is the time to form a branding and introduce FKUB to students. This is carried out so that later on there will be regeneration that occurs. In addition, the FKUB song was also introduced in this activity.



**Picture 1. Interview with Mr. Marzuki  
(12<sup>th</sup> April 2023)**



**Picture 2. Interview with Romo Suratman  
(15<sup>th</sup> April 2023)**

## **Discussion**

Religious moderation is the middle way that a person takes in understanding and practicing religious teachings that are not extreme or do not lean to the right or left. Religious moderation is the perspective, attitude, and behavior of a person or group that always takes a middle position or can be said to be not extreme in practicing every religious teaching adopted. Within the scope of the state, religious moderation is a reinforcement of the Pancasila ideology in the form of implementing the teachings of each religion in a pluralistic or diverse life.

The characteristics of religious moderation are: being open, thinking rationally or logically, being humble, being able to provide benefits. Everyone has the right to think openly, which means someone who can accept other people's opinions. Rational thinking is thinking logically or making sense. Humble or in Arabic *tawadhu'* is an attitude of realizing the limitations of one's abilities and one's inability to do something. Indicators of religious moderation can be seen from one's attitude and behavior, namely: *tawasuth* (middle), *tasamuh* (tolerant), *tawazun* (balanced), *I'tidal* (consistent, firm, and fair). In addition to these indicators, there are other indicators that can show religious moderation behavior, namely *shura* (deliberation), *musawah* (egalitarian), *tathawwurwar ibtikar* (dynamic and innovative), *tahadhdhur* (civilized), *khairiyah / afdhaliyah* (the best choice by taking the good that exists in the two extremes), *ats-tsawabit wal mutaghayyirat* (something is fixed and something changes), *at-ta'aqquli wal ta'abbudi* (some are rational and not rigid and some accept what is), *al-muhafadzah 'alal qasimish shaalih wal akhdza bil soil ashlah* (maintaining or improving old values that are still relevant and taking or seeking new values that are more relevant (Sulaiman, 2022).

Inter-religious harmony is a condition where all religious groups can live together in harmony and peace without reducing the rights of each religion in carrying out worship and developing religious freedom (Ibnu Rusydi and Siti Zolehah, 2018). The Religious Harmony Forum was established based on the Joint Regulation of the Ministry of Home Affairs No. 9 of 2006 and No. 8 and 9 of 2006 concerning the implementation of the duties of the Regional Head/Deputy Regional Head in maintaining religious harmony, the Religious Harmony Forum, and the establishment of houses of worship. Religious harmony is based on tolerance, mutual respect, respect for the teachings of each religion, and of course love for the nation and the Unitary State of Republic of Indonesia. The purpose of establishing FKBU is to facilitate every community in an area to embrace the religion they believe in or adhere to (Marlen Novita Makalew, 2021).

FKUB aims to communicate with religious leaders and community leaders, and to be a medium to accommodate and channel the aspirations of religious organizations in the community. In carrying out its duties FKUB has inhibiting and supporting factors. Supporting factors for FKUB are the culture of Indonesian society which is mutually helping, respecting the diversity of cultures, ethnicities, beliefs, and groups. The inhibiting factors are the emergence of radical groups or organizations, a narrow understanding of religion, the negative impact of globalization, and groups that understand religion but are not accompanied by a comprehensive-integral understanding (Ferdinand, 2018).

Religious diversity in Pekalongan can be said to be quite numerous and diverse, not only religious differences but the diversity of Islamic mazhabs that exist in Pekalongan is also widely varied. Pekalongan can be said to be divided into several regions with their own majorities.

Even so, the tolerance that exists in the Pekalongan community is quite good. One of the forms of tolerance that can be directly seen in Pekalongan City is the layout of places of worship located in the Kaliloji area, Pekalongan City. It can be seen directly that in spite of different religions, this difference is not a problem but a gift that can become a cultural

destination. It is not only mosques and Protestant churches that are facing each other. In Pekalongan, there are also Catholic churches and temples located close to each other. The community also appreciates and respects religious moderation, this can be seen when the mosque is full of people who will perform Friday prayers and lacks parking space, the church does not mind and even invites Muslim friends to park in the churchyard. Vice versa, on Sundays when Christian friends are worshipping, the Muslim community around the church does not interfere with their worship.

This tolerance of religious diversity is more strongly felt in the month of Ramadan where non-Muslim friends in Pekalongan are very respectful of Muslim friends who are fasting. Not infrequently the church also distributes free food or takjil so that people around the church can have iftar with the food. The researchers themselves felt the friendliness of the church pastor when they were conducting interviews related to religious moderation in Pekalongan. The priest at that time wanted to get us some water to drink, but when he remembered that it was still Ramadan, he humbly apologized and took the water back.

The role of FKUB in Pekalongan can be said to be quite crucial. It is an organization that is truly based on Pancasila and discusses religious harmony without politics or personal interests. It agrees that "diversity is beautiful" because from this diversity we can see the meaning of peace and the noble values of the Indonesian nation.

Even so, it is unfortunate that there are still many people who do not understand and know about this forum. Many people do not know that in Pekalongan there is a religious forum that upholds harmony and tolerance. Therefore, FKUB hopes that this "Sapa Pelajar" activity can be a way to introduce that in Pekalongan there is also a FKUB and be able to make the religious diversity that exists in Indonesia, especially Pekalongan City, become an advantage that must be maintained.

Therefore, one of the activities carried out by FKUB Pekalongan is "Sapa Pelajar" where in this activity, it visits schools to introduce FKUB to the younger generation and discuss religious moderation.

## Conclusion

FKUB Pekalongan is an organization that discusses about tolerance and religious moderation. One of the activities conducted by FKUB is 'Go To School' or 'Sapa Pelajar'. This activity aims to introduce this forum thus it will be closer to the students so that the regeneration occurs. Moreover, it is necessary to introduce and foster tolerance in students so that they are able to understand the meaning of religious moderation in Pekalongan.

## References

- Ferdian, Ferdi. "FUNGSI FORUM KERUKUNAN UMAT BERAGAMA (FKUB) DALAM SISTEM SOSIAL PENCIPTAAN KERUKUNAN UMAT BERAGAMA DI KABUPATEN PASAMAN BARAT." *Islam Realitas: Journal of Islamic & Social Studies* 4, no. 2 (2018).
- Hermawati, Rina, Caroline Paskarina, and Nunung Runiawati. "Toleransi Antar Umat Beragama Di Kota Bandung." *Umbara* 1, no. 2 (2017).
- Makalew, Marlen Novita, Sarah Sambiran, and Welly Waworundeng. "Koordinasi Antara Pemerintah Dan Forum Kerukunan Umat Beragama (FKUB) Dalam Menciptakan Kerukunan Umat Beragama Di Kota Manado." *Jurnal Governance* 1, no. 1 (2021).
- Nisa, Khairun, and Annas Rolli Muchlisin. "AMBIVALENSI JIHAD DAN TERORISME: TINJAUAN ANALISIS SEMANTIK-KONTEKSTUAL AYAT-AYAT JIHAD." *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 17, no. 1 (2018).
- Rusydi, Ibnu, and Siti Zolehah. "Makna Kerukunan Antar Umat Beragama Dalam Konteks Keislaman Dan Keindonesian." *Journal for Islamic Studies* 1, no. 1 (2018).

- Suharsimi, Arikunto. "Prosedur Penelitian Suatu Pendekatan Praktik." *Jakarta: Rineka Cipta*, 2006.
- W, Sulaiman. "Konsep Moderasi Beragama Dalam Pandangan Pendidikan Hamka." *EDUKATIF: JURNAL ILMU PENDIDIKAN* 4, no. 2 (2022).
- Wahid, Abduh. "FUNDAMENTALISME DAN RADIKALISME ISLAM ( Telaah Kritis Tentang Eksistensinya Masa Kini)." *Sulesana: Jurnal Wawasan Keislaman* 12, no. 1 (2018).
- Yasir, Mifta Hurrodiah & Muhammad. "Konsep Persaudaraan Dalam Islam Dan Kristen." *Media Komunikasi Umat Beragama* 13, no. 2 (2021).
- Zaki, M., and Saiman Saiman. "Kajian Tentang Perumusan Hipotesis Statistik Dalam Pengujian Hipotesis Penelitian." *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 4, no. 2 (2021).