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Forum Kebersamaan Umat Beriman as Local Peace Actors in Klaten Regency

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Abstract

Indonesia's political system requires conduciveness. Because conduciveness is one of the components of development, then that needs to be maintained among them is the peace of people between religions. Historical facts show that our country is full of disputes between religious people so that peace between religious people can be said to be an aspect that cannot be ignored by the government. The government's efforts in realizing peace through various budget-based programs are good. But when juxtaposed with the role of peace actors at the grassroots, the government's efforts get a critical review. How can grassroots performance create peace that goes beyond the systematic structure of the program? This study aims to analyze the role of FKUB Kebersamaan Klaten which acts as a peacebuilder at the grassroots. The research method is qualitative with interview technique and using various literature sources. The results found first, FKUB Kebersamaan to build peace at the grassroots by integrating religion and secularity, namely the economy, culture, and education. Second, FKUB Kebersamaan is open to collaborate with various parties in their efforts to build peace. Third, the capital of peacebuilding at the grassroots is solidarity and a high sense of family. Fourth, building peace needs to be continued by maintaining, caring for, and fostering peace, as well as creating future generations who uphold the vision and mission of togetherness. Keywords: actors of peace, grassroots, FKUB Kebersamaan

Keywords: *FKUB; Local Peace; Klaten*

Introduction

Indonesia as a country with a characteristic and plural background in various aspects of people's lives has complex problems that have not been resolved. Call it among others is the issue of radicalism and intolerance which is a deviation of Indonesian religious fundamentalism to give birth to terrorism. A government revolution marking a new era replacing the previous regime is not the answer to the problems that occur. Socio-political phenomenon characterized by riots

smelling SARA that occurred in 1996-1998 triggered the rise of readikalisasi, intolerance, and terrorism. Aggressive violence and intolerance boomerang itself because it inflicts hurt and hatred, divides ethnoreligious communities, and provokes retaliatory violence and oppression. (Appleby, 2000, p. 121)

Birgit Brauchler, an anthropologist who studies conflict and peace in Indonesia, conducted a study and found that the government is making less effort to encourage reconciliation that can overcome the consequences of violent events that have occurred. After the new order, many incidents occurred such as the Bali bombings and interreligious and interethnic violence. This led to an increase in radicalization and polarization in society. Brauchler saw an urgency to seek ways of restoring social order and establishing peace. In his writings, he advises to be open to new approaches, namely through local culture, global and traditional art, and strengthen social relationships. These spaces can be used to creatively reconstruct social relationships. (Bräuchler, 2022, p. 13)

The event became the birth of the faithful togetherness Forum (FKUB Kebersamaan) Klaten regency. In September 1998 several religious and belief leaders took the initiative to hold talks. They initiated anticipatory actions and efforts to prevent riots and conflicts so as not to extend to Klaten. (Klaten, 2024) In the midst of the rampant efforts of various parties on a national scale to build peace, the existence of FKUB Kebersamaan is intended to be a forum and means of gathering and communicating about the problems of residents in Klaten.

Wahyu, who is the current head of FKUB Kebersamaan, said that Klaten residents were vulnerable to being provoked by the movements of radical and intolerant groups. (Rev. Wahyu, 2025) In 2014, there were acts of intolerance, among others, in Sragen, the destruction of Hindu prayer places, clashes between residents and FPI in Wonosobo, the dissolution of the Al-Quran interpretation Assembly in Demak, and the recitation in question by the Grobogan Sub-District. In the near future, in Klaten, there was also a case. But unlike these places, the case in Klaten is the arrest of suspected terrorists. (Nurdin, 2014) Information obtained from the website hukumonline, there are five people caught in the District Trucuk, Klaten. (ANT, 2014) Then in 2019 there was the arrest of a suspected terrorist in the village of Joton, Klaten Regency. ("Densus 88 antiterrorist arrests one suspected terrorist in Klaten," 2019) The website of Kampus Merdeka Indonesia Jaya contains news that states that the suspected terrorist is related to a network of terrorist groups

affiliated with ISIS. ("Suspected terrorists in Klaten related to Abu Hamzah's Network," 2019) In 2021 there were again arrests of three suspected terrorists in different districts in Klaten regency. To the surprise of the residents, one of those caught was known to have a seemingly good personality. (Zamani & Ika, 2021)

Although there are many indications of terrorist movements and some incidental events are intolerant, Klaten regency is an area that is rarely heard of major conflicts. One of the villages there was selected as a pilot project of the religious moderation movement through the economic sector, namely Jeblog village. ("Jeblog village became the pioneer of religious moderation village in Klaten," 2023) This fact is interesting. Does FKUB Kebersamaan as a religious community that exists among the community and is part of the community itself, have a role in this? Tsjeard Bouta S. Ayse et al.in a paper titled Faith-Based Peace-Building: Mapping and Analysis of Christian, Muslim and MultiFaith Actors, gave a statement. Although religion is often blamed for being a tool of conflict provocation, it can also help resolve conflicts and reduce tensions. Religion can play a positive role one of them through faith-based organizations. (Bouta, Kadayifci-Orellana, & Abu-Nimer, 2005, p. ix) This statement presents the possibility of FKUB Kebersamaan as an actor of local peace in caring for the togetherness of religious communities in Klaten regency. Departing from this, the author is interested to examine the uniqueness of FKUB Kebersamaan Klaten. There are several writings related to religious harmony in Klaten regency, including on the role of the Regency government to maintain religious harmony written by Rheinhart Setya Rizaddi Putra from the Faculty of Law, University of Surakarta; Social Communication in building inter-religious community harmony by Arinda Sitya Nikmaturachman, a student of IAIN Kediri. As far as the observation of the author there is no specific writing about the lunge FKUB Kebersamaan in maintaining religious harmony in Klaten. The author seeks to see from the point of view of peacebuilding at the grassroots with the existence of local movements to strive for a life of peace and harmony that is maintained. After collecting the information, the author tried to pour the theory and data in an article entitled Forum Kebersamaan Umat Beriman as Local Peace Actors in Klaten regency.

The research conducted is qualitative research and uses data sources from interviews with FKUB Kebersamaan administrators and the study of relevant and current reading sources combined with previous information as a chronological or historical review.

Discussion

First of all, it is necessary to distinguish the Forum Kerukunan Umat Beragama and Forum Kebersamaan Umat Beriman because both have the same abbreviated name, FKUB. The basic difference is that the Forum Kerukunan Umat Beragama was established based on the joint regulation of the Minister of religion and the Minister of Home Affairs in 2006 Chapter 1 Article 1 Paragraph 6 which states that the Forum Kerukunan Umat Beragama is formed by the community and facilitated by the government in order to build, maintain, and empower religious people for harmony and prosperity. Meanwhile, the Klaten regency Forum Kebersamaan Umat Beriman was formed at the initiation of local religious leaders in 1998. Furthermore, to distinguish, the Forum Kebersamaan Umat Beriman is abbreviated as FKUB Kebersamaan while Forum Kerukunan Umat Beragama uses the abbreviated name FKUB. The focus of the study is FKUB Kebersamaan Klaten regency.

Brauchler did an ethnographic analysis then formulated it in several questions. First, what kind of conflicts and structural inequalities do local communities face? Second, how to conceptualize peace, justice, and social order? Third, what is the creative meaning generated by local actors to restore peace or counter challenges to local life and social order, and who are these actors? Fourth, what local traditions, media, or global ideas do they portray? Fifth, what challenges do they face? Sixth, what role does the government play in this dynamic? Seventh, what kind of moral reimagining or transformation is taking place, and what limits are there? Eighth, what kind of social formations appear? Ninth, how are these developments related to the larger trend of peacebuilding and resistance in Indonesia and beyond? (Bräuchler, 2022, p. 13) The formulation of this question is sufficient to give direction in making strategic planning to build peace.

Sumanto Al Qurtuby, a cultural anthropologist and social scientist, found that there is a need to consider the significant contribution and role played by religion, culture, and local actors in the peace and reconciliation process. (Al Qurtuby, 2023; Nugroho, 2023) Tracing the history of the formation of FKUB Kebersamaan Klaten regency, provides an understanding that this organization consists of community leaders with different religious backgrounds. They give attention and concern for the social life of the people in which they are in it, which at that time was in a bad situation. Appleby said there were tolerant, nonviolent, dedicated militant figures, even laypeople who put themselves in danger by working in conflict zones. These people position

themselves as mediators of conflict, and they are responsible for rebuilding a conducive community situation in the midst of conflict. (Appleby, 2000, pp. 121, 122)

As a follow-up to the meeting in September 1998, religious and faith leaders conducted roadshows in houses of worship. Until finally on November 14, 1998 was born FKUB Kebersamaan Klaten regency. (Klaten, 2024) The founders are Rev. Christian Nurjadi (Christian), Rev. Indriyanto A. Sawaldi (Christian), KH. Muslim Rifai Imampuro (Islam), H. Zainal Abidin HS (Islam), father Evaristus Rusgiharta (Catholic), Alexius Mardiutomo (Catholic), Sudirman (Hindu), Martono Gito Supatmo (Buddhist), Sugeng Mulyanto (belief). (Klaten, 2024) Atalia Omer, a professor in the field of religion, conflict, and Peace Studies highlights the involvement of religious actors who militantly but nonviolently seek change and Justice. In particular there is the potential for the constructive role of religion, religious leaders, and institutions in the peace-building process. Omer posits the sociological assumption on which this approach is based that religious leaders are likely to have a certain credibility within communities and religious institutions, so as to provide a network ready to spread change of attitude just as the opposite side recruit radical violent fighters. (Omer, Appleby, & Little, 2015, p. 3)

At the beginning of the formation of FKUB Kebersamaan, there is no formal structure, no articles of Association and Bylaws, membership is synthetic (who feel happy and comfortable please join). (Klaten, 2024) The Motto "togetherness, balance, and peace" and "Bersama Perkokoh Bangsa" reflect the direction and purpose of each activity implementation. (Klaten, 2024) Management is not focused on one or two people. Liquid leadership, no one is higher than the other. (Rev. Wahyu, 2025) Alignment is the thing that is put forward, sitting the same low, standing the same high without distinguishing seniority, length of service of members, and gender. In working always based on mutual cooperation and flexibility. At the beginning of the formation, they can conduct meetings only through short messages on mobile phones. (Rev. Wahyu, 2025) FKUB Kebersamaan does not have an official structure but there is always a coordinator in every activity, alternately from all elements of religion and belief incorporated. (Klaten, 2024) Only in 2015 FKUB Kebersamaan Klaten regency officially became a formal organization patronized by Kesbangpol Klaten regency. This happened as a formality. The structure only serves for the benefit of activities as needed. Even when directed to submit a request for funds to the government, FKUB Kebersamaan Klaten regency did not do so. They continued the tradition of samirun

(gathering together) in doing activities together. Sometimes there is non-binding help from ill-wishers. For them this way is fairer without any element of personal interest and certain obligations that they must follow. (Rev. Revelation, 2025)

FKUB Kebersamaan has an office in 2023 by renting a place. Before, where they worked, it was their office. Working at the grassroots for 27 years maturing FKUB Kebersamaan Klaten regency. If at first it was often talked about dogma, however, it is past. In an interview, the head of FKUB Kebersamaan said for them it is better to pay attention to reality and think realistically. What the community struggles with/needs is what they are equal to. Communicating with people is done intensely so that there is a sense of community and respect. This is a sign of the presence of FKUB Kebersamaan in the community as has been felt by the community in Klaten. (Rev. Revelation, 2025)

In a period of eight years, the gait FKUB Kebersamaan Klaten regency contributes in prayer, social, and cultural activities. Among them: first, held a " prayer together for the unity and unity of the nation" on December 13, 1998. Located in GOR Gelar Sena, it was attended by 1,000 people (Ummah and religious and belief leaders, government elements and the general public). Second, the implementation of the workshop themed" joint efforts to realize true brotherhood " on December 5, 1999 in the Hall of the school Maria Stumpta Klaten. Implementing activities are FKUB Kebersamaan and Church of Santa Maria Stumpta Klaten. Third, the discussion themed "realizing togetherness in civil society" on June 30, 2000. Fourth, Halal Bi Halal, Christmas 2002 and New Year 2023 on January 5, 2003 coupled with the workshop "managing differences, hacking peace" was attended by almost all components of the Klaten community. Fifth, the implementation of the" call for Fraternal peaceful elections "and formed the Working Group" Fraternal peaceful elections " on March 9, 2004. Attended by 350 Representatives Muspida, legislative, candidates, religious leaders, and beliefs, as well as community leaders. In this activity, election Education was also carried out in collaboration with the Percik Salatiga Foundation and the religious gathering Forum (now called SOHBAT). Sixth, explained the results of the study "public perception of the performance of DPRD II Klaten " with Pacivis Fisip UI Jakarta in the Hall of GKJ Klaten on April 3, 2004. Seventh, together with Yayasan Percik Salatiga and Ponpes Edi Mancoro held a Network Meeting of believers Discussion Forum originating from 23 cities in Central Java and DIY with the theme" Interfaith Community Discussion on participatory,

dignified, and accountable State Public Policy " on May 17-18, 2004. This activity was attended by representatives of the Dutch SOHBET and 650 Klaten community components. And later FKUB Kebersamaan was invited by sohbet Netherlands to share its performance. (Klaten, 2024)

Eight, Klaten community gathering and prayer together in order to raise social funds for the Aceh Tsunami on January 10, 2004. Ninth, " Bela Rasa and social assistance, mutual cooperation, Exodus and prayer together" pda dated April 28, 2005 with the network of FKUB Jatinom District and The Village Community Mranggen/Randulanang and surrounding areas. This activity was carried out in order to care for the tornado disaster in the jatinom district. Tenth, held a "prayer for the revival of the nation" on October 23, 2005 in cooperation with Telkomsel. Eleventh, the continuation of prayer activities over the tornado disaster. This activity was held on October 23, 2005. Twelfth, together with the Local Government and the people of Klaten welcomed the New Year by holding "Pentas Koes Plus Mania and prayer together" on December 31, 2005. Thirdteenth, held "Performing Arts collaboration between religious communities in Klaten community reflection for Indonesia 2006 " on January 7, 2006. Etc.

The work of FKUB Kebersamaan did not stop until 2008. The continuity of the activities that have been carried out is handled by forming a Working Group (Pokja) with peace for the big day of religion and belief. This working group spread in all districts and villages of Klaten regency. (Klaten, 2024) Furthermore, FKUB Kebersamaan is involved in the declaration of a Multicultural Village or also called a peaceful village. The criteria of the village include, There are at least 2 different houses of worship, there is no discrimination in any form, there is a home industry which is a joint activity between religions, all residents have the same rights and obligations, and live their lives in the spirit of mutual respect, respect, harmony, and mutual cooperation.(Klaten, 2024) There are activities in multicultural villages/peaceful villages with cultural, educational, and economic nuances. For example, clean the village, memperti (glorify) the village and water with ceremonies and ngunduh udan. That is to be creative with the manufacture of alkaline water, utilizing rainwater to be suitable for consumption. In the field of education, coaching and understanding of plurality is carried out. As for the economy, education and home industry development are provided. Once Upon a Time Wahid Foundation joined them. (Klaten, 2024)

As a religious social organization that aims to serve the community, FKUB Kebersamaan is always involved and involves citizens in its activities. Involvement of citizens ranging from children,

adolescents, adults, to parents manifested through the implementation of local culture, especially the arts and ceremonies/rituals. While the involvement of FKUB Kebersamaan for children and adolescents by conducting Interfaith Education activities. For youth, FGDs and solidarity prayers were held related to the issues that were happening. For example, the Rohingya incident. (Klaten, 2024)

Klaten is an area of abundant water. There are many springs that arise on their own without having to be dug/drilled first. But unfortunately, people's behavior towards the abundance of water is sometimes at will. There are more than 100 land points in bor for the benefit of private and group businesses. Even investors easily come because there is no regulation that regulates. FKUB Kebersamaan voiced the importance of having the right behavior towards the natural resources of Klaten. People are invited to think about how the sustainability of water in the future. Give an appeal not to exploit the water to avoid disaster. Revelation says, the disaster that can happen is the decline of the land. The condition is going on at some poin, the springs stop issuing. If the water becomes gurgling then the houses can collapse. (Rev. Revelation, 2025)

In 2023, the president issued a regulation on religious moderation contained in Presidential Regulation Number 58 of 2023 concerning strengthening religious moderation. This regulation mandates not only the Ministry of religious affairs, but all Ministries/State institutions to strengthen religious moderation through Ministry/institution programs. ("Presidential Regulation Number 58 of 2023 on strengthening religious moderation," 2023) In the same year, the Ministry of Economic Affairs for Human Development and culture, parity Institute, FES (Friedrich Ebert Stiftung) in collaboration with FKUB Kebersamaan implemented the Presidential Regulation. Then there was religious moderation through the economic development of the community in Jeblog village. In this program, it is emphasized that religious moderation is not only up to the level of discussion, but needs to be implemented in the community with development in the economic field. (Rev. Wahyu, 2025) the choice of Jeblog village because it meets the criteria set to become the pilot project of this national program. Some of the program plans include: first, Kamulyan Tirto so that the Jeblog and surrounding communities are more grateful and take care of the water. The form is clean river and irrigation channel activities involving school children. Second, a cooperative named religious moderation business entity. Third, the provision of rice milling equipment, tractors, planting machines, harvesting machines that can later be rented by farmers.

Fourth, the provision of plant seeds. Fifth, the sale of crops to FKUB Kebersamaan with a normal price (not low), which will then be ground into rice and then sold to relatives. In this way farmers benefit at a fair price. FKUB Kebersamaan trim paths that harm farmers. In implementing the work program, always include the value of togetherness and understanding of tolerance. What is believed, if we can cooperate in the economic field, other fields can also, including maintaining harmony. (Rev. Wahyu, 2025) longterm goals, human resources are expected, in this case young people want to look at agriculture for them to develop. Obstacles faced, traditional farming makes young people who are potentially reluctant to go back and build a village. (Rev. Wahyu, 2025) furthermore Wahyu said that some programs have not been realized because they depend on the central government.

Talking about the great role of FKUB Kebersamaan does not mean that they do not face challenges in their journey to maintain harmony in Klaten. Once in Krucuk, FPI banned worship to the GKI branch that has been worshiping there for decades. FKUB Kebersamaan overcame the issue. They coordinate with the surrounding community and the Nahdatul Ulama (NU) group in Krucuk. This GKI place of worship was built together with workers from various religions so that they agreed to oppose the FPI group. NU proposed to hold a service on Sunday when the GKI congregation was worshiping. They brought sharp tools in the filial work. Seeing this FPI discouraged his intentions. From that day until today, worship continues without interruption. (Rev. Revelation, 2025)

Another challenge lies with Catholics. In Ganjuran, father's private house is used every Wednesday for prayer and gathering activities. Romo took the initiative to donate the house to be used as a church. However, there are people who do not like it and then breathe unrest and provoke the surrounding community. The government cannot solve this problem. Then FKUB Kebersamaan was present by holding a village clean event and giving thanks for the abundant harvest. As time went on, the actions of the person were finally known. Banser and NU groups then approached, Romo made an open letter voicing the right to worship and asked the relevant agencies to act. The church finally stood up. (Rev. Revelation, 2025)

In 2002 in Jatinom, a group of intolerant people refused to worship in people's homes. It turns out that the area is hereditary accustomed to co-religionists. In this case the people relented because they appreciated the local residents. They stopped worshiping there. Revelation says,

bringing about peace requires sacrifice. (Rev. Wahyu, 2025) the dangerous thing is that there is infiltration from certain parties that damage togetherness. FKUB Kebersamaan through representatives of Islam appealed to be careful of mubaliq outside the flow of hard.

Then in the same year there were two events that are quite dangerous, namely mass riots that began with a brawl in a volleyball game. Certain parties immediately invited laskar jihad from Yogyakarta. It became a religious issue. They called for Klaten to be made the second Ambon. Another incident was the theft of a Catholic duck. The thief is Muslim. When arrested, the thief was beaten. News of the beating finally broke. The jihadists have arrived. Certain elements drew the matter into the realm of SARA. They are people who have been fed intolerant understanding. Responding to these things, FKUB Kebersamaan does not enter the hot spot of conflict but maintains the situation in a place that has not been contaminated by provocations. (Rev. Revelation, 2025)

Challenges also occur in a series of Kamulyan Tirto activities. There are unscrupulous citizens who refuse if in that activity who speaks is the pastor. Responding to this, FKUB Kebersamaan confirmed with the village government and several people. It turned out that what the priest said was no indication of intolerance. Furthermore, FKUB Kebersamaan approach kinship with the individual residents. (Rev. Revelation, 2025)

Listyani, an administrator of FKUB Kebersamaan from Buddhism, told about the challenges she faced in maintaining harmony. As a religious extension, he serves Buddhists whose families are of other religions. So it often happens that the procedure is not in accordance with the provisions of Buddhist teachings. But Listyani did not mind and calmed the people so that they would understand the incomprehension of non-Buddhists. They don't want to aggravate the problem. (Listyani, 2025) There is room for error to avoid provocations that have bad consequences. The opposite with people. If the deceased's family is not of the same religion, then they will invite the clergy of the deceased family member to carry out mourning services (Listyani, 2025)

To maintain togetherness among the board, FKUB Kebersamaan held regular meetings that are non-formal. The event is called Arisan Lintas Iman (Interfaith Gathering). This is a gathering event to glue the relationship and continuity of FKUB Kebersamaan. Every member who attended ALI brought his family. For them, if the father is harmonious, then the mother and children should know so that everything is harmonious. (Rev. Revelation, 2025) There is a regeneration.

Then the young network of Interfaith (Jamu Lima) was formed. They already have a young generation that is prepared to continue FKUB Kebersamaan.

How to regenerate Jamu Lima is without dictation. They were given the freedom to express their ideas. If it is good then it will be supported. The existence of Jamu Lima for example in the event of car free day. They come with a music band whose personnel consists of various religions. In this event they also distributed pamphlets containing messages of peace to the participants of car free day. Their activity posts use Houses of worship around the activity location. Other activities carried out by Jamu Lima are garbage cleaning, river cleaning, and planting interfaith trees. Jamu Lima is under FKUB Kebersamaan but has its own management. (Rev. Revelation, 2025)

The awareness of taking on a common task is manifested in many ways as already mentioned above. Their size is not measured. (Rev. Wahyu, 2025) whenever there is a need they support each other so that everything runs smoothly. It is not easy to maintain togetherness in the long term. The development of interfaith togetherness is not only behind the table but a real action that benefits others.

Result

Qurtuby conducted a study on grassroots peace building in contemporary Indonesia. He said that social groups with religious backgrounds are one of the institutions that can strive for peace at the grassroots. (Al Qurtuby, 2022) The goal, among others, is to transform young religious leaders who were previously pioneers of violence into actors of peace by introducing them to conflict resolution skills; build a network of peace advocates among young religionists and expand religious dialogue to the grassroots. (Ali-Fauzi, 2017; Nugroho, 2023)

Meanwhile, Ayse et al found that each Peace actor contributes in varying degrees of success and in different ways. Based on religion, the beneficiaries of peace are not only co-religionists but also those of different religions and even secular communities. (Bouta et al., 2005) they further observe that faith-based peacebuilding does not necessarily occur in isolation from secular peacebuilding. The study by Ayse et al. shows that the two can be interrelated and complement each other in certain conflict settings. Both religious and secular have the potential to contribute to peacebuilding in certain situations. (Bouta et al., 2005, p. x) The performance of FKUB

Kebersamaan shows that they as religious social institutions are able to carry out the functions of secular social institutions that build peace through multi-religious, economic, and cultural. The beneficiaries of what they do consist not only of religious but also secular groups.

FKUB Kebersamaan movement that moves at the grassroots, touching the community directly. They are present to society not only through religion but also through culture and economics. Regions that are vulnerable to exposure to radical understanding are able to fight for a peaceful, prosperous life. Of course, there are factors of natural wealth as economic development capital. But without actors who strive for peace, the pilot village of religious harmony is difficult to form. Thus FKUB Kebersamaan experienced a long process for approximately twenty-seven years of presence for Klaten regency. FKUB togetherness Klaten is not a profit organization. They are an organization that has the ideal that everyone aspires to, living in peace. Beginning with a handful of people who are committed to striving for peace, they sow the seeds of peace until finally creating togetherness, balance, and peace to jointly strengthen the nation. Ayse et al also found that strength and motivation are underpinned by strong beliefs, long-term commitment, long-term presence in the field, moral and spiritual authority, and a niche for mobilizing others for peace. (Bouta et al., 2005, p. ix)

A classification of definitions focusing on all stages of conflict includes peacekeeping, attention to Human Rights, conducting mediation, development, education, and governance. The focus is on transformation processes that can be intervened by other parties on a community, regional, and national scale.(Schirch, 2008, p. 4) FKUB Kebersamaan as much as possible to avoid attempts to resolve conflicts by arbitration. Its membership is open, accepting anyone who wants to join. It is to bring and spread the spirit of togetherness among the faithful. This is inherent in their existence from the formation to the present.

In a conflict, peace actors need to see opportunities to end the conflict. There is a momentum that can be used as an entrance to knit togetherness. The long-running conflict has prompted international, civil society and local actors to look closely at every possibility that could lead to a change in the direction of peace. (Lederach & Appleby, 2010, p. 21)

John Paul Lederach, a professor of International Peace at the University of Notre Dame, said that at its core, building peace means nurturing constructive human relationships. To be relevant requires strategies that are appropriate for every level of society and across potentially polarizing

ethnic, class, religious, and racial lines. It is necessary to generate the need for peace and it is necessary to build it strategically, so that the impact of the effort can generate the expected changes. (Lederach & Appleby, 2010, p. 22)

Peace is not only built but needs to be maintained, nurtured, and nurtured. Efforts to build peace must be sustained. The founding generation of Fkub togetherness has mostly died, but they left a legacy that can be seen to this day that FKUB Kebersamaan still exists in the forefront of realizing peace. This is what the current management has done by giving birth to Jamu Lima, who has seen firsthand the gait of the predecessor and proceeded to receive the baton, guarding peace in Klaten regency. Lederach gave an understanding that to maintain peace, requires long-term and sustainable activities. This activity may be initiated and supported by outside parties for a while but should eventually become the usual practice of the community. It seems that FKUB Kebersamaan while proceeding as intended by Lederach. They have prepared the community to carry out nonviolent conflict transformation, pursue social justice, and create a culture of peace that is also passed on to future generations. (Lederach & Appleby, 2010, p. 23)

Any attempt to end the conflict and establish peace will have an effect. FKUB Kebersamaan has inspired other institutions. Some of them visit Klaten to conduct imitation studies. These institutions are: Srikandi Lintas Iman, FKUB Plat Hitam from Jakarta, etc. (Rev. Wahyu, 2025) the central government which has the authority and strategic position to realize peace nationally must be supported by local organizations as actors of peace at the grassroots. On the contrary, without support, it is very difficult for the government to realize a peaceful state.

Some notes from the results of the analysis of FKUB Kebersamaan Klaten namely: first, pay attention to the results of interviews with Mrs. Listyani, Buddhists as a religion with a small number of adherents, seems to be relenting to avoid disputes. According to the author, this attitude is good but less appropriate when applied continuously. The reason is, if non-Buddhists do not feel the need to know and even ignore the values and teachings and rituals of Buddhism, then in fact this is a reflection of inequality. Furthermore, it can lead to a deterioration in the values of tolerance and mutual respect. This is true for all religions. Justice is not always equal but there are crucial principles that need to be maintained and valued together. Second, there is a positive government intervention by establishing Jeblog village as a pilot village and providing assistance funds that will be managed to improve the economy of the residents. Do not lower the

quality of the values that have been built in FKUB Kebersamaan. It is necessary to ensure non-dependence on the government. The spirit of togetherness embodied in the philosophy of sintenremen, samirun, and the motto of togetherness, balance, and peace to jointly strengthen the nation must always be lived. Third, FKUB Kebersamaan needs to be more pro-active in increasing awareness of Natural Resources in Klaten regency. This is part of guarding peace in the sectors of religion, culture, education, economy, and so on.

"Fighting for peace " is a polemical clause. On the one hand, peace is often achieved by creating conflict. Claims of truth, justification, legitimacy become familiar things, done to satisfy certain individuals and groups. He who is strong has peace. Meanwhile, the defeated party feels that it is experiencing an injustice, that peace has been taken away from it, then puts itself in the position of the wounded who in time can take a position of resistance so that the conflict returns. A cycle of conflict that is exhausting and draining. Great hopes are anchored in the actors of peace. FKUB's efforts to build peace together at the grassroots deserve appreciation even if it needs to be used as an example. Indeed, the context of life in various locations / regions is not always the same. Each has its character. However, the values that have been built by FKUB Kebersamaan have a universal nature, which can be accepted and applied in building peace at the grassroots.

Conclusion

This study demonstrates that grassroots peacebuilding in Indonesia relies on the active involvement of religious social actors who function not only as guardians of harmony but also as agents of social transformation. Qurtuby and Ali-Fauzi highlight the capacity of religious groups to transform individuals previously involved in violence into peacebuilders through conflict-resolution training and interfaith networks, while Bouta et al. show that faith-based and secular peace initiatives can complement each other, benefiting not only co-religionists but also diverse and even nonreligious communities. In this context, FKUB Kebersamaan in Klaten serves as a concrete example of a religious social institution capable of promoting peace across religious, cultural, and economic dimensions, reflecting Lederach's principles of nurturing constructive human relationships, applying multilevel strategies, and ensuring long-term sustainability. Their decades-long presence, sustained regeneration, and grassroots engagement illustrate how peace must be continually built and maintained. Although their success has inspired other organizations,

the analysis notes the need to prevent unequal interreligious dynamics, preserve independence from government support, and increase awareness of local natural resources as part of sustaining peace. Overall, the study underscores that "fighting for peace" requires more than ending conflict—it demands sustained, equitable, and community-rooted efforts, and FKUB Kebersamaan exemplifies how universal values of togetherness, balance, and peace can be cultivated and applied in diverse local contexts.

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