



# Fostering Harmony Between Religious People: Study on FKUB Bandar Lampung

Joni Putra<sup>1</sup>(✉), Ade Imelda Frimayanti<sup>2</sup>, Rima Yuni Saputri<sup>3</sup>,  
and Aryan Danil Mirza. BR<sup>4</sup>

<sup>1</sup> Department of Management, Universitas Lampung, Bandar Lampung, Lampung, Indonesia  
joni.putra@feb.unila.ac.id

<sup>2</sup> Department of Master in Language and Cultural Education Lampung, Universitas Lampung,  
Bandar Lampung, Lampung, Indonesia  
ade.imelda@fkip.unila.ac.id

<sup>3</sup> Department of Public Relation, Universitas Lampung, Bandar Lampung, Lampung, Indonesia  
Rima.yuni@fisip.unila.ac.id

<sup>4</sup> Departement of Accounting, Universitas Lampung, Bandar Lampung, Lampung, Indonesia  
adnbr29@gmail.com

**Abstract.** The development of multi-channel communication is getting new opportunities for business people. Communication that shifts from traditional to digital causes companies to anticipate conditions by creating various channels that can remain integrated with each other. In the rapidly changing digital era, the marketing approach is not only focused on one interaction, but also focuses on virtual and physical relations among company and customers. Companies are required to focus on changing technology infrastructure and practices in economic transformation through an omnichannel strategy. Customers can interact with the company through extensive communication channels as they wish, without having to repeat information when switching channels. Research from omnichannel management is gaining traction, with reports indicating that integrating omnichannel systems results in 250% greater buy frequency, 13% higher order value, 90% more customer retention, and 13.5% better engagement rates contrast with single-channel systems (Collins, 2019). This research seeks to assess the quality of integration in omnichannel, to identify perceived quality in determining cross-buying intentions and also the perceived value of customers towards the company. This study employs a quantitative methodology which is a method involving parameter estimation, hypothesis testing, establishing confidence intervals, and the relationship between two or more properties (variables) for parameters that have a certain known normal distribution. Then analyzed using the method, factor analysis, and hypothesis testing using PLS. Customers of Tokopedia represent the study's primary unit of analysis. The number of samples is 120 respondents. The findings of this study show that hypothesis H1 does not support the channel service configuration variable and does not have a significant effect on omnichannel integration quality (INQ). Hypothesis H2 supports the hypothesis that content consistency has a significant effect on omnichannel integration quality (INQ) and H3 supports the hypothesis that process consistency has a significant effect on omnichannel integration. Quality (INQ) and H4 assurance quality have a significant effect on omnichannel integration quality (INQ). H5 is also supported by omnichannel integration quality which has a substantial impact on the cross buying intention. H6

is supported by the hypothesis that cross buying intention gives significant impact for perceived value then H7 is supported by omnichannel integration quality that reveals considerable impact perceived value.

**Keywords:** Diversity · inter-religious harmony · FKUB · religious communities

## 1 Introduction

Lampung society is a type of multicultural society. This can be seen from the geographical location of the province of Lampung which is also the gateway between the islands of Java and Sumatra, so the diversity is not only in terms of culture, race, ethnicity, but also in terms of religion. The people of Lampung have cultural diversity that needs to be preserved and maintained, namely the richness of the values of the cultural treasures of the Lampung people in accordance with the times. One of them is viewed objectively with the religious values adopted. In this case the combination of religious and cultural values where the people of Lampung as a religious society are able to maintain their cultural values, so that the social order of their religious life can be realized in accordance with the times and social changes that characterize social dynamics in general.

At the factual level, [1] explains that the very real diversity in an area has many implications for things that are counter-productive. For example, a diversity that is not managed sincerely and well can result in conflicts and conflicts between religious communities. Of course, this is motivated by various reasons, it could be due to education, economics, religious sentiments, religious fanaticism and so on.

The discourse on the relationship between religious communities is still an important issue faced by mankind [2], this is due to the existence of claims of truth and salvation from each religion. This is what then triggers the occurrence of conflicts between religious communities which result in the collapse of the order in social life. Thus, religious sentiment needs special attention and should not be underestimated as well as being an important variable that can trigger social unrest. This sociological point of view when faced with a theological-religious point of view seems anachronistic. This means that after all, all religions in this world are essentially in the same universal mission, namely teaching peace, being tolerant in seeing the differences that exist, loving fellow human beings and not vice versa.

To lead a harmonious life, it takes a society that is tolerant, has a mature attitude, is open-minded, and is able to accept differences, especially in terms of religion. This is important so that people can respect each other, such as matters of worship and so on. It should be realized collectively that the harmonious atmosphere of life in Indonesia is not something that is taken for granted, but something that must be continuously and jointly pursued by all Indonesian people. This means that the creation of harmony is not only the government's obligation but also the duty and responsibility of every individual and existing community group.

For this reason, inter-religious dialogue is needed in order to find similarities and address differences that are used as the basis for creating a harmonious life in people's lives. In this case, the forum for cooperation was later confirmed based on the Joint Decree of the Minister of Religion and the Minister of Home Affairs Number 9 and Number 8 of

2006 concerning Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony, and Establishing Houses of Worship. Worship is very important to be realized in the regions in the form of a Religious Harmony Forum.

The Religious Harmony Forum (FKUB) is a social organization based on the glorification of religious values. FKUB has a very strategic role and function in developing their respective regions in the midst of the ongoing multidimensional crisis. It is realized that the multidimensional crisis has brought a multidimensional impact as well. Economic, political and moral crises have implications for social tension, social stress, loosening of social cohesion, and even social frustration, as well as on the issue of moral decadence. This phenomenon psychologically and sociologically affects attitudes and social behavior among religious people. Therefore, the role of religious leaders who are expected to provide spiritual intelligence becomes very important.

The tasks of the Regency/City FKUB include, namely, conducting dialogue with religious leaders and community leaders, accommodating the aspirations of religious organizations and the aspirations of the community, channeling the aspirations of religious organizations and the community in the form of recommendations as material for regents/mayors' policies, socializing legislation and policies in the field of religion related to religious harmony and community empowerment, and provide written recommendations on applications for the establishment of houses of worship [3]. Of course, this is the initial step in the steps for the management of this organization, which of course in its implementation may create creations or innovations so that the goals and targets of what have been outlined in these provisions can be produced optimally. This can also be used as one of FKUB's efforts in the context of taking part in creating religious harmony.

Seeing the problems and awareness of the diversity of the Lampung people, this is also the main attraction of FKUB Bandar Lampung City to make efforts to address issues related to religious harmony. FKUB Bandar Lampung has been established for a long time and has changed its management. FKUB Bandar Lampung City was first established in 2006 or during the reign of Mayor Suharto and until now the existence of FKUB still exists and has carried out many activities, especially in the context of fostering religious harmony in the city of Bandar Lampung. The establishment of a sense of tolerance and harmony between religious communities in the midst of community life is of course a resilience for the community in carrying out responsibilities as the holder of the mandate of the caliph *fi al ardh*. Taking into account what is described above, the researcher feels the need to examine in depth and detail the efforts of the Bandar Lampung City FKUB in fostering inter-religious harmony.

## 2 Literature Review

The Religious Harmony Forum was born due to tensions and conflicts between religious communities, especially between Muslims and Christians in various regions. The existence of this conflict if mediation is not held will result in disintegration which is very dangerous for the unity and integrity of the Indonesian nation [4]. Therefore, on November 30, 1967 the government held an Inter-religious Conference by presenting religious

figures such as Islam, Christianity, Catholicism, Hinduism and Buddhism [5]. On that occasion, the government proposed the establishment of an Interfaith Consultative Body. The meeting was the first meeting between all religious leaders in Indonesia to discuss inter-religious relations in Indonesia. According to Afif Muhammad, this idea aims to end, or at least minimize the tensions that plague religious communities by forming a Contact Body to create a “modus vivendi” between religious communities [6].

The government during the Soeharto era held regular meetings and consultations with religious leaders. The efforts of the Minister of Religion K.H. M. Dachlan who formed the Interfaith Contact Agency, followed by the next Minister of Religion; HA. Mukti Ali, and H. Alamsjah Ratu Perwiranegara. In the Alamsjah era, a Contact Body could be formed under the name of the Inter-religious Deliberation Forum (WMAUB) based on the Decree of the Minister of Religion No. 35 of 1980 [7]. This forum is a forum for consultation and communication between religious leaders to discuss shared responsibilities and cooperation between religious communities and discuss cooperation with the government. However, because of its top-down nature, this container is considered less effective.

In the era of President Soesilo Bambang Yudhoyono’s administration, through Presidential Regulation no. 7 of 2005 concerning the National Medium-Term Development Plan 2004–2009 stipulates that increasing internal and inter-religious harmony is one of the policy directions for the development of religious life with a focus on efforts; first, empowering the community, religious groups, and religious leaders to overcome the problems of Religious Harmony (KUB); and second, providing guidelines in managing religious harmony.

Until 2006, a Joint Ministerial Regulation (PBM) was issued between the Minister of Religion and the Minister of Home Affairs Number 9 and 8, namely on March 21, 2006. The PBM contains Guidelines for the Implementation of Regional Heads, in Maintaining Religious Harmony, Religious Empowerment Forums, and Establishment of Houses of Worship [8].

The Religious Harmony Forum is a forum formed by the community and facilitated by the Government in order to build, maintain and empower religious communities for harmony and prosperity [3]. The establishment of FKUB aims to maintain and develop religious harmony in the life of society, nation and state. In an effort to realize religious harmony, FKUB seeks to develop the value of tolerance in society; The role of FKUB includes three things, namely the role of religious leaders, as members and as administrators of FKUB [9].

From this explanation, it can be understood that FKUB is part of society and religion, formed by interfaith communities and facilitated by the government based on mutual agreement based on common orientation and function in building harmony and tolerance between religious communities in the community in order to participate and take part. in the process of nation building based on Pancasila. According to Aslati, PBM has made a historical record for the life of religious people in Indonesia with the formation of FKUB and FKUB Advisory Councils in all provinces. If the provincial-level FKUBs have been formed in 33 provinces, this is not the case with district/city-level FKUBs. As of October 2009, there were 241 district FKUBs, and 65 city FKUBs spread throughout

Indonesia [10]. In 2012 the management of FKUB was formed in 285 regencies/cities and all provinces except in West Sulawesi and West Papua [8].

## 2.1 Bandar Lampung City Religious Harmony Forum (FKUB)

The existence or history of the establishment of FKUB in the city of Bandar Lampung is since the existence of the PBM in 2006. Thus, that after the signing of the PBM numbers 9 and 8 of 2006, then in the city of Bandar Lampung also the management of the FKUB was formed. In line with this opinion, Purna Irawan as chairman of the Bandar Lampung FKUB for the 2022/2027 period stated that the Bandar Lampung City FKUB was established along with the issuance of PBM No. 9 and 8 of 2006, then at the same time on June 16, 2006 the Governor issued a letter regarding the formation of the FKUB simultaneously. With the Regency/City. At that time, the former Chancellor of IAIN Raden Intan Lampung, Drs. H.M. Ghozie Badrie was elected as chairman of FKUB Bandar Lampung (Interview with Purna Irawan, 16 June 2022). If you look at the leadership of the mayor of Bandar Lampung, it means that since the leadership of the mayor of Suharto until this research was carried out, FKUB Bandar Lampung City still exists and has a fairly good gait, despite experiencing ups and downs. However, in general, the existence of FKUB has contributed significantly to the development of religious harmony in the city of Bandar Lampung.

## 2.2 Religious Harmony

Etymologically, harmony means peace, and one heart [11]. The term “religious harmony” is defined as a state of inter-religious relations based on an attitude of tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and practice in the life of society, nation and state. So it can be interpreted that religious harmony is living in a state of peace, tranquility, mutual tolerance, no quarrels and divisions between one religion and another, willing to accept differences and beliefs between one group and another.

The legal basis for the existence of religious harmony is as stated in the formulation of Pancasila and the preamble of the 1945 Constitution. Article 29 of the 1945 Constitution states that (1) the State is based on the One Godhead and (2) the State guarantees the independence of each population to embrace their respective religions and to worship according to their religion and beliefs. Meanwhile, the government’s policy related to religious harmony is the joint regulation of the Minister of Religion and the Minister of Home Affairs number 8 and 9 of 2006.

Religious harmony as described in PBM No. 9 and 8 of 2006 Chapter I Article I is a condition of relations between religious communities based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious teachings and cooperation in the life of society, nation and state. Within the unitary state of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. To realize this religious harmony, a religious harmony forum or FKUB was established. FKUB is a forum formed by the community and facilitated by the government in order to build, maintain, and empower religious communities for harmony.

Religious harmony is one of the benchmarks for the potential for integration contained in the life of various religions. The religious harmony that is aspired to in the future is not merely harmony, but dynamic, authentic, and positive harmony, as well as harmony through a theological communication approach that is mutually understanding. Aspects of harmony are values that can be found in the teachings of every religion as well as in social activities. Harmony is a universal value that must always be realized.

### **2.3 Indicators of Religious Harmony**

In fact, inter-religious harmony in Indonesia at this time has experienced rapid development. The indication is the establishment of the Forum for Religious Harmony (FKUB) whose members are representatives from the Indonesian Ulema Council (MUI), the Indonesian Churches Association (PGI), the Archdiocese, the Indonesian Buddhist Trust (Walubi), the Parishada Hindu Dharma Indonesia (PHDI) and the Indonesian Confucian High Council (MATAKIN) which has been formed in each province and district/city.

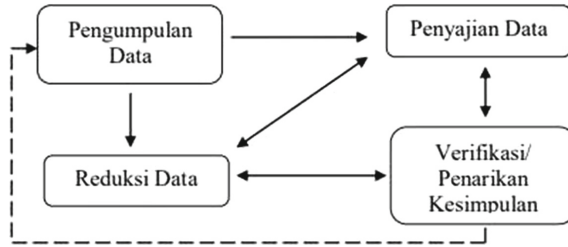
The maintenance of religious harmony is absolutely necessary which is pursued and carried out jointly by religious communities and the government in the field of service, regulation, and empowerment of religious communities and in fact these are the seeds for planting national character because character does not just arise but comes through a process, the process is by services and arrangements implemented by the government for religious adherents, then the rights of each religion will be respected and inter-religious traffic will not clash and they will be tolerant, respectful and respectful and feel equal because they are equally served and regulated without discrimination further by empowerment religious people either by the government or leaders of existing religious assemblies and FKUB, with this religious people will have the awareness that among the forms of carrying out religious teachings are love of peace, love of development, individual harmony, family, community, intra-religious and inter-religious. Religion, and this situation will be integrated into the identity of the nation's multi-ethnic and cultural children so that it becomes character building and this is an indicator of character that must be developed for the nation's children.

In the end, the indicator of religious harmony is the state of relations between religious communities based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious teachings and cooperation in the life of society, nation and state within the territory of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

## **3 Research Methods**

### **3.1 Types of Research**

This type of research is field research (field research). In this case, the researcher conducted in-depth interviews with the informants, which were descriptive in nature with qualitative analysis, namely exploring various problems carefully and in detail by connecting various existing data. The data sources of this study consisted of two, namely primary and secondary. Primary data sources are taken from the results of in-depth interviews with the current management (chairman and members) of FKUB Bandar Lampung



**Fig. 1.** Interactive Data Analysis Model (interactive model) Miles dan Huberman

City. While secondary data sources are a collection of research results, either in the form of books, journals and so on, or data that are not directly related to the original source but are still related to the theme of the research being conducted.

### 3.2 Data Collection Technique

The data collection technique was carried out through in-depth interviews with the management of FKUB Bandar Lampung City. In addition, data collection is carried out by observing the activities of FKUB and also by viewing and critically analyzing documentation in the form of archives of FKUB activities, especially those related to the main issues and themes of research.

### 3.3 Data Analysis Technique

After the researchers conducted data collection, the next stage the authors carried out data analysis. The method of data analysis in this study is descriptive analysis, which is an attempt to collect and compose data, then it is also attempted to analyze and interpret or interpret these data using words [12]. The author uses data analysis in the field with the Miles and Huberman model, namely data collection is carried out repeatedly until complete so that the data obtained is considered credible [13]. The steps in data analysis are: First, reduce data to select accurate data for research purposes. Second, presenting data in which the data is displayed so that it can be organized and arranged in a relationship pattern so that it is easier to understand. Third, verification and making conclusions. After all the data has been collected, a temporary conclusion is drawn and if the data is completely complete, a final conclusion is drawn. More clearly the technical data analysis can be seen in Fig. 1.

## 4 Results and Discussion

### 4.1 Conditions of Religious Harmony in the City of Bandar Lampung

Judging from the aspect of belief or religious adherents, Islam is the majority religion adopted by the people of the city of Bandar Lampung, which is 93.4%, besides that there are also adherents of other religions, namely Christianity which amounts to about 3.4%,

Catholic 1, 6%, Hindu 0.3%, Buddhist 1.3%, and Confucianism 0.0%, and adherents of the Faith 0.0% [14].

Based on the information above, it can be seen that Islam is the religion that is majority adopted by the people of Bandar Lampung City. The life of religious tolerance here is quite conducive, meaning that each religious community can respect and respect each other's existence. According to Kasimun, the condition of religious harmony among the people of Bandar Lampung is quite good and conducive (Interview with Kasimun, 16 June 2022).

The same thing was also stated by the Head of FKUB Bandar Lampung, Purna Irawan, that according to him the state of religious harmony in Bandar Lampung City, especially religious tolerance in terms of tolerance, is going very well. For example, when carrying out any religious holidays, there is never any turmoil or disturbance to each other, even religious people respect each other and indeed some visit and some just wish them a happy commemoration of religious holidays (Interview with Purna Irawan and Kasimun, 16 June 2022).

Furthermore, Kasimun revealed that the index of religious harmony in Bandar Bandar Lampung City cannot be explained in detail because there is no standardized assessment from the Bandar Lampung City Government. However, if viewed from the history of the last few periods, in general the harmony and tolerance of the religious community of Bandar Lampung City has been going quite well even though during the election season there are still individuals who clash with issues of harmony and tolerance for political purposes (Interview with Kasimun, 16 June 2022).

From the results of the interview above, it can be understood that at least religious people in Bandar Lampung City have an understanding that tolerance is only limited to respecting and respecting other religious people in carrying out their beliefs according to their religion, and not reaching relativism, namely generalizing all religions. or syncretism, namely mixing all religious teachings.

So far, the living conditions of religious people in Bandar Lampung are quite conducive and there are no conflicts involving religious people. As for the case of the establishment of a house of worship, in this case, a place of worship for Christians, but it was quickly handled by government officials and also the FKUB. Meanwhile, there are relatively no problems between Muslims and Buddhists and Hindus (Interview with M. Afif Anshori, 17 June 2022). Likewise, what was expressed by Agustinus Warso, that in general, religious harmony in Bandar Lampung City is good, harmonious and tolerant (Interview with Agustinus Warso, 17 June 2022).

Besides what was said by the FKUB management and based on the observations of researchers who have been domiciled in Bandar Lampung City, it is known that in Bandar Lampung there has never been a conflict in the name of religion. As for what sometimes comes to the surface as the researchers stated in the previous section, it is the issue of the construction of houses of worship. This is due to a lack of understanding of the Joint Regulations of the Minister of Religion and the Minister of Home Affairs No. 9 and 8 of 2006 especially on clauses related to the establishment of houses of worship.



## 4.2 The Role of Bandar Lampung City FKUB in Fostering Harmony Between Religious People

Bandar Lampung is a city with a fairly dense population and is a fairly complex city in terms of ethnicity, religion, culture and others. The potential that arises from this complexity is very dynamic, both leading to integration and disintegration. Therefore, institutions or organizations that are concerned with interfaith communities such as FKUB need a strategy in disseminating the values of equality, equality, and equality in order to realize a harmonious and tolerant community life.

Based on the results of interviews with several FKUB administrators in Bandar Lampung City, there are several strategies used in order to foster inter-religious harmony in Bandar Lampung City. This is as the result of an interview with the head of FKUB Bandar Lampung City, Purna Irawan, who stated that several strategies used by FKUB Bandar Lampung City were; by conducting coaching among religious leaders, community leaders, religious instructors and including community representatives from interfaith. Providing material assistance (to interfaith communities who are underprivileged), holding Interfaith Youth Camp development (junior high school age), and instilling the values of religious harmony in students and interfaith students throughout Bandar Lampung City (Interview with Purna Irawan, June 16, 2022).

From some of the results of these interviews, it can be understood that the strategy used by FKUB Bandar Lampung in addition to referring to the tasks of FKUB listed and outlined in PBM Numbers 9 and 8 of 2006 is conducting dialogue with religious leaders and community leaders, accommodating the aspirations of religious organizations and aspirations of the community, channeling the aspirations of religious organizations and the community in the form of recommendations as material for regent/mayor policies, conducting socialization of legislation and policies in the religious field related to religious harmony and community empowerment, and providing written recommendations on applications for the establishment of houses of worship.

In addition, the FKUB management strategy is more focused on choosing targets, namely the younger generation (students, youth and students), such as the Interfaith Youth Camp activities, road shows inculcating the values of harmony between youth and students, out bound youths of interfaith, and others.. This choice is based on the reason that the younger generation (students, students and students) are candidates for the stick of leadership in the future, therefore they must be equipped with many things, in addition to science and religious knowledge, but also must be equipped with historical facts that Indonesia is a plural country. The younger generation should be able to understand each other about the existence or existence of adherents of other religions with their own uniqueness and peculiarities. This paradigm certainly does not make a person's faith weak, because they are required to remain consistent (*istiqomah*) in carrying out the teachings of their respective religions.

This strategy is important because, in some areas there are conflicts between ethnic groups (and religions) that originate from the actions of youth who do not have an understanding of the reality of diversity. An example is what happened in Bali Nuraga Kalianda Village, South Lampung in 2012. According to Afif Anshari, we don't want any conflict in Bandar Lampung City to be triggered by youth problems like what happened in Kalianda. Therefore, youth are the targets and targets of the FKUB management by

equipping youth with the values of harmony, so that from an early age, youth have a sense of tolerance and (inclusive) appreciation for the diversity of ethnicity, culture, language, skin color and religion. (Interview with Kasimun, 16 June 2022).

The strategy carried out by FKUB Bandar Lampung City which makes youth as targets in providing an understanding of diversity is agreed by other administrators because by providing the inculcation of the value of harmony, the meaning of harmony and aspects of national and state life which are very necessary in maintaining the sustainability of the nation and state. Indonesia. In addition, efforts are made to develop solidarity and the spirit of sharing for others, so that it is hoped that a sense of caring and empathy can develop as a form of religious people.

In addition, FKUB Bandar Lampung City also conducted Road Show activities to various religious universities in Bandar Lampung, such as the Raden Intan Lampung State Islamic University (UIN) Campus. The Lampung Hindu High School (STAH) Campus, the Jinarakhita Buddhist High School (STIAB) Campus Bandar Lampung, Teluk Betung Bethel Church, and St John the Apostle Church on Jalan Tupai Kedaton Bandar Lampung. The theme of this Road Show activity is "Instilling the Values of Religious Harmony in Students and Students throughout the City of Bandar Lampung". This activity was carried out several times, and is still the work program of FKUB Bandar Lampung.

Thus, it can be seen that FKUB Bandar Lampung has committed to carry out activities in accordance with the main tasks and functions as outlined, besides giving birth to innovative activities that touch especially the younger generation as future leaders.

### **4.3 Support and Obstacles Experienced by FKUB Bandar Lampung City in the Context of Fostering Religious Harmony**

#### ***1) Supporting Factors***

According to Purna Irawan as Chair of the Bandar Lampung City FKUB, there are several factors that support the implementation of the Bandar Lampung City FKUB strategy in an effort to foster inter-religious harmony, including solidarity between FKUB administrators themselves. Another supporting factor is the number of young people/young generation of the nation that is quite a lot so that it becomes an opportunity and at the same time a challenge in inculcating the values of harmony and tolerance, support from religious institutions which manifest in sending or sending young people in these activities, support from government agencies both civilian and military and security institutions (Interview with Purna Irawan, 16 June 2022). Likewise with Kasimun's opinion, according to him that the supporting factors are the cohesiveness of the members of the Bandar Lampung City FKUB, support from the government, and the community (Interview with Kasimun, 16 June 2022).

Based on the results of the researcher's analysis of the explanation given by the Chair and secretary of FKUB Bandar Lampung about the factors supporting the FKUB strategy in an effort to foster inter-religious harmony, the researcher can state that in carrying out the work program that has been agreed upon in the board meeting forum, there are several supporting factors, including: another, the solidity of the management. In practice, this solidity has been firmly established, as evidenced at the time of implementation, because

each work unit is carried out by means of a job distribution, for example, each separately handles banners, activity proposals, invitation letters (both to the government and the government). Related agencies, resource persons, and participants), consumption, place of activity and others.

Another supporting factor is financial support from the Bandar Lampung City Government, the Bandar Lampung City Ministry of Religion as well as donors from philanthropists. This is based on the argument of the FKUB management that in several events, FKUB activities such as interfaith camps, out bound, and others cannot be separated from financial support from the government. In addition, FKUB activities are also supported by generous donors, for example interfaith social service activities that provide funds to buy basic necessities and distribute them to interfaith communities who experience shortages.

## ***2) Obstacle Factor***

As for the inhibiting factors for implementing the FKUB strategy in an effort to foster inter-religious harmony in Bandar Lampung City, namely; During the implementation of activities, there are often conflicts between FKUB activities and the activities of the management as well as other activities, so that sometimes the attendance of participants in activities is not optimal. There is a conflict between the internal interests of FKUB and the regional bureaucracy (not yet maximized or lack of synergy). During the implementation of the construction of houses of worship, many received rejection from the local community, triggering community clashes. The problem of residential houses being used as places of worship, so that it gets rejection from the community. And the low level of community participation (especially among teenagers/youth) to participate in activities (interview with Kasimun, 16 June 2022).

Based on interviews with the management of FKUB Bandar Lampung, it is known that the obstacles or inhibiting factors of FKUB in carrying out its work program can be grouped into two, namely internal factors and external factors. The internal constraints are that sometimes in the implementation of activities, there is often a conflict of time suitability, in addition to the issue of human resources, especially those who are able to submit the 2006 SKB of the Minister of Religion and the Minister of Home Affairs, this is important because there is no new SKB yet, therefore the SKB 2006 was the guideline for fostering tolerance and harmony between religious communities in Indonesia. So that understanding of the contents and messages of the SKB should reach all Indonesian people in various parts of the region.

While the inhibiting factors originating from external include the conflict of interest between the FKUB and the Regional Government, this happens because of the different points of view in viewing an activity. Even so, so far these differences can still be communicated well so that activities can be carried out. In addition, there are still many people who do not understand the contents of the Decree of the Minister of Religion and the Minister of Home Affairs in 2006, especially the issue of the construction of houses of worship, so that it becomes an obstacle in fostering a sense of tolerance between religious communities in Bandar Lampung City.

The various strategies described above should ideally be accompanied by an evaluation of activities from year to year, in order to identify weak points. This is based on the results of interviews with several FKUB administrators in Bandar Lampung City, where

the activities that have been carried out seem monotonous because they have the same method as the activities in the previous year, even though the level of potential for cases related to inter-religious harmony is getting stronger.

## 5 Conclusion

Based on the analysis of the research results, it can be concluded that the strategy adopted by FKUB Bandar Lampung City in fostering inter-religious harmony is carried out in many ways, both formally and informally, such as conducting dialogues with various religious leaders, community leaders, community elements, youth, youth. And students. Supporting factors in implementing the strategy are the solidity of the management, as well as financial support from the Bandar Lampung City Government, the Bandar Lampung City Ministry of Religion and donations from donors.

While the inhibiting factors can be divided into two, namely internal factors and external factors. This internal factor is that sometimes in the implementation of activities, there are often clashes of time, in addition to HR issues, especially those who have the capability to deliver PBM No. 9 and 8 of 2006, which serve as guidelines for fostering tolerance and harmony among religious communities in Indonesia.

External inhibiting factors include the conflict of interest between FKUB and the Regional Government, this happens because of different points of view in viewing an activity. In addition, the public's understanding of the contents of the Decree of the Minister of Religion and the Minister of Home Affairs in 2006 is still weak, especially the issue of the construction of houses of worship, so that it becomes an obstacle in cultivating the value of tolerance between religious communities in Bandar Lampung City.

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