



THE HARMONY OF RELIGIOUS DIVERSITY IN BANYUMAS

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Abstract

This research focuses on community interaction that creates an attitude of tolerance so that it has implications for the realization of religious harmony in Banyumas. The specific objective of this research is to discover the heterogeneous interaction patterns of the Banyumas community and to reveal the involvement of organizations and communities that intersect with issues of tolerance in creating a conducive religious atmosphere in Banyumas. This type of research is library research with a qualitative research approach and the nature of this research is descriptive-analytic. As for data collection techniques, the researcher used interviews, observation, and documentation. The results of the study show that: 1) the interaction patterns of the Banyumas people who are diverse in terms of religion are quite harmonious because they are supported by the character of the Banyumas people who are egalitarian and inclusive. Local wisdom and values are also still held tightly by the people of Banyumas, so it has implications for the harmony of diversity in Banyumas, even though there are still frictional religious relations and there are ideological tendencies; 2) the involvement of religious institutions or communities in realizing religious harmony, FKUB Banyumas, in this case, has a significant contribution. Besides, it is endeavored by each religious element from Islam, Christianity, Catholicism, Confucianism, Hinduism, Buddhism through their respective religious communities. In the context of an interfaith community, FORSA Banyumas consistently disseminates messages of harmony, especially to students and the younger generation.

Keywords: Diversity, Harmony, Religious, Communities in Banyumas

Introduction

Pancasila, as the basis of the state, contains substantial religious principles and asserts itself as a country that adheres to religious views (Alfariz, 2021), so that every citizen is required to have one religious belief which is the standard according to their respective beliefs, whether they choose to follow Islam, Christianity, Catholicism, Buddhism, Hinduism or Confucianism (Setiyani, 2018). This is where religion is the most fundamental right. Religion is a private area and cannot be intervened by anyone, including state intervention. Religion relates to the private-oriented area, while politics (state) operates in the public-oriented area (Suhaidi, 2014).

Religious differences are a fact of life in the nation and state, which are required to be built and developed in harmony (Suhaidi, 2014). According to the constitution, adherents of one religion and adherents of another religion are the same and equal, so they cannot claim the most correct one (read: truth claims), because their position is the same as citizens who are united by the principle of "unity in diversity", at the same time bound by a dynamic principle of harmony (Alam, 2017). Harmony and tolerance in turn become the basic foundation for the development of a civilized society, because religious differences are not



longer used as something exclusive, but rather as a means of knowing and understanding each other to strengthen identity as a democratic and civilized nation. (Ajidin, 2020). Tolerance and harmony have always been the basic foundation of every nation, especially the Indonesian nation, which has made religiosity a part of the constitution (Yudiana et al., 2017).

Living a tolerant and harmonious life in a society of different understandings and religions will substantially impact harmonious and dynamic social interactions (Erningtyas & Widiyanto, 2021). On the other hand, intolerance and exclusivism will give rise to prolonged conflicts, because tolerance and harmony are only understood through a biased lens, giving rise to new conflicts between religious communities (Ngainun Naim, 2013). All religions certainly teach peace and tranquility which can strengthen the ideals of being a civil society (Sugiarti, 2021). Civil Society is a society of various groups, races, ethnicity, religion, or whatever. Everyone can live in one society, by understanding each other's differences (Asrida, Marta, 2021).

One area with a well-maintained level of a harmonious life is Banyumas. With heterogeneity in the religious sector, making Banyumas a plural area. Seeing a conducive social climate amid this plurality makes Banyumas a representative area in showing religious harmony. The collective awareness that is intertwined is the main key to the formation of a safe and peaceful life. The sense of belonging to Banyumas that is fostered by each religious adherent can prevent interfaith conflicts. This means that tolerance or awareness of the concept of "others" is well-conditioned.

Banyumas Regency, which has six religions that are officially recognized by the government, namely Christianity, Catholicism, Islam, Hinduism, Buddhism, and Confucianism, the people are starting to accept and understand adherents of belief in God Almighty (*Penghayat Kepercayaan*), as a religious entity, although in its understanding, the government still places them as a cultural entity. This condition is strengthened by the existence of the Religious Harmony Forum “Forum Kerukunan Umat Beragama” (FKUB) in Banyumas Regency which provides space for representatives of adherents to become part of the FKUB. This space opens up opportunities for dialogue and open discussion with other religious communities and society at large so that adherents can be properly accepted by the people of Banyumas. In society, the *Penghayat* community does not exclude itself, they are members of associations that communicate with each other and have the intensity of meetings. It is admitted that they are in the minority because not every member of the association wants to show their identity as adherents. This is what causes most of the general public not to know the *Penghayat* community.

The portrait of the diversity of the people of Banyumas can be seen from one of the FKUB management, which is diverse and represents each religion, including adherents. In addition, there is a kind of FKUB autonomous body, namely *Generasi Muda* (GM) of FKUB, and *Solidaritas Mahasiswa Lintas Iman* (SMLI). Looking at the structure that is owned in this FKUB, men. Therefore, one of the references is that the religious portrait in Banyumas is very accommodating in openness for communities that are considered minorities.

Banyumas, from a macro perspective, can be seen that there are people who are considered the majority and people who are considered a minority. However, this assumption will melt



with the cultural approach of the Banyumas people who are rooted in an egalitarian attitude, *cablaka* or *blakasuta* (Budiono, 2008).

Based on the conditions and description above, it is necessary to research strategies for realizing community religious harmony in Banyumas Regency as an effort to prevent conflicts from arising in a pluralistic society. The integrity of the state is a collective responsibility. So, anyone who feels they have a sense of nationalism must show concern, including creating a harmonious life. If a society is already in this condition, then the integrity of the Unitary State of the Republic of Indonesia does not need to be worried. Of course, it will be a shared duty or obligation, even though each society is different, especially religion.

In this case, the authors focus on the study of patterns of social interaction in the multi-religious community in Banyumas and strategic efforts to achieve religious harmonization in Banyumas both by each religious element and interfaith organizations in Banyumas such as FKUB and Forsa Banyumas (*Forum Persaudaraan Lintas Iman*). Of course, the role of religious leaders and the community is very helpful in maintaining the stability and dynamics of harmonious religious life, because creating and maintaining religious harmony is a shared responsibility.

Theoretical Framework

Diversity and National Challenges

Indonesia is a religious and pluralistic country. Pluralism is a collection of various social elements that unite in the same environment. These elements may be different so there is a difference. These differences are not meant to be used as capital for conflict, but to be understood that inequality in various lines is a divine product to be realized and grateful for. The difference is a way of understanding oneself over other factions as social capital to build social life (Rosyid, 2013).

Even though it is not a "Religious State" but a "Nation State", the people are attached to religious life, and religious freedom is guaranteed by the constitution. Maintaining a balance between religious rights and national commitments is a challenge for every citizen (Affandi, 2012).

Therefore, in pluralism, positive social interaction is needed, namely the creation of social harmony, where humans put forward a balanced nature, the relation of receiving information from various sources, tolerance of differences, especially differences in matters of religion and fairness, namely being firm when the authorities enforce the law. In this case, social empathy is awareness of social identity in increasing the capacity for empathy which can be done by increasing self-awareness and reducing the tendency to make truth claims. (Samiyono, 2017).

This pluralism will have positive implications when managed properly, but this plurality can also have negative implications if it is not managed properly. On the one hand, pluralism is the nation's wealth and potential, but on the other hand, it also faces challenges (Akhmadi, 2019). The national challenges include (Wicaksono, 2019): 1) the development of perspectives, attitudes, and religious practices that are excessive (extreme), which ignore human dignity; 2) the development of subjective truth claims and coercion of religious interpretations as well as the influence of economic and political interests have the potential



to trigger conflict; 3) the development of a religious spirit that is not in harmony with the love of the nation within the framework of the Unitary State of the Republic of Indonesia.

Harmony of Religious Diversity

Harmony can be interpreted as "to be in harmony with the universe" (Echols, 1996). Harmony in the context essentially refers to harmony, warmth, unity, and deep harmony with all souls, both physical and psychological aspects. (Roqib, 2007). Harmony is also a social order that can be interpreted as a social system, pattern of relationships, and habits that run smoothly for the achievement of community goals. (Ishomuddin, 2015).

According to Franz Magnis Suseno (1996) views that harmony is a situation and condition in harmony, without disputes, peaceful and there is interrelatedness, such as helping each other, understanding each other, and respecting each other. The state of harmony in society is the goal of the concept of harmony. In this case what is meant by a state of harmony is when all people are in a state of peace with one another, accepting each other, cooperating, and in a calm condition. The concept is expected to be realized in social interaction, especially in people's lives (Haryanto, 2014)

This situation is urgently needed in social life to enable the creation of values, both material and spiritual, which are equally needed by society to achieve benefits and achieve a dignified degree of life. As for the awareness to maintain brotherhood and create true harmony, this is the ideal and even the main teaching of every religion (Sabarudin, 2019).

Any religion as a belief system must be firmly adhered to by its adherents. Therefore, every religion tends to claim the truth. Related to the consequences of the relationship with the religions that are adhered to by humans as said by Azyumardi Azra (Ghazali, 2016) above, the consequences of the tendency of truth claims owned by each religion must be managed properly so that positive implications. As the opinion put forward by Gordon W. Allport that the attitude of truth claims will have positive implications if the appreciation and application are oriented inward (intrinsic orientation), not directed outside himself (extrinsic orientation). If the tendency for these truths claims to be actualized outwardly, it has the potential to cause tension and negative prejudice for adherents of other religions (Crapps, 1993). Even within one religion, there is the potential for differences in understanding, knowledge, and even varied religious expressions. This is because religious people adhere to guidelines or holy texts that are absolute and sacred, while those verses when read and understood by someone tend to be tentative, profane, and relative (Roqib, 2012).

So that peace and harmony must be strived to always be intertwined and created so that it has implications for the benefit of living together with humanity and being able to carry out life activities effectively and efficiently. If life is chaotic and not harmonious, then what is there will cause misery and suffering.

Method

This research is qualitative. The choice of this qualitative research is based on the reason that law in this study is seen as a manifestation of the symbolic meanings of social actors as seen in the actions and interactions of citizens, and what this research aims to obtain and examine is to uncover and obtain deep meanings and details of the object of research and



informants (Sugiyono, 2014). Data collection techniques used in this research were interviews, documentation, and observation. To select a representative sample (informant) the researcher used a sampling technique, employing purposive sampling. Purposive Sampling is a non-random sampling strategy, namely all members or research objects do not have the same opportunity to be selected as a sample (Cresswell, 2010). The focus of this research is to examine efforts to create harmony in the diversity of communities in Banyumas Regency, whether those carried out by each religious element or interfaith organizations such as FKUB Banyumas and Forsa Banyumas.

Findings and Discussion

Portrait of Diversity in Banyumas

Historically, Banyumas was a former residence of four districts namely Banyumas Regency, Cilacap Regency, Purbalingga Regency, and Banjarnegara Regency. Based on historical records, Banyumas became a major Javanese power when the Madjapahit and Padjadjaran Kingdoms were in power. Ethnographically the Banyumas people have an egalitarian character, *cablaka*, or *blakasuta*. Using the Javanese Kawi language with a *kenthel*, *luged*, *mbleketake*, is fun for those of their origin (Budiono, 2008).

Banyumas is a transition between Sunda and Yogyakarta, so some experts say Banyumas is a Javanese subculture that holds noble values, complete with various kinds of philosophies. Variants of these noble values are scattered in routines, and they form a unique Javanese cultural entity (Hadi, 2016). So, the characteristics of the Banyumas people with various noble values and traditions that are carried on have been integrated into themselves and their behavior toward their environment. To form cultural harmonization of awareness to maintain harmony and peaceful life, where harmony is a noble value that must be maintained. Therefore, cultural harmony can be said as a representation of behavior in daily life (Affandi, 2012).

Meanwhile, the people of Banyumas, in terms of the religion they adhere to, are also quite diverse, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and Belief in God Almighty (Penghayat Kepercayaan terhadap Tuhan Yang Maha Esa). The "Penghayat" community is also quite diverse. Not many people know that in Banyumas there are still many adherents of this belief. Based on data from the Banyumas National Unity and Politics Agency, the adherents of this belief include *Perjalanan Tri Luhur*, *Tri Tunggal Bayu*, *Persatuan Sapta Dharma*, *Paguyuban Sumarah*, *Paguyuban Ngesti Tunggal (Pangestu)*, *Himpunan Kebatinan Rukun Warga*, *Seserepan Kepribaden Intisari '45*, *Susilo Budhi Darma (Subud)*, *Ngudi Tomo*, *Paguyuban Kebudayaan Jawi*, *Paguyuban Banteng Nasionalis Indonesia (PBNI)*, *Kawruh Hak*, *Wayah Kaki dan Aliran Kebatinan Perjalanan*. So far, adherents of the belief in God Almighty "Penghayat" have been nurtured by the cultural head of the "Bakesbangpol Banyumas". Apart from that, the various kinds of beliefs are also compiled in the "Majelis Luhur Kepercayaan Indonesia" (MLKI). Therefore, it can be said that Banyumas have diversity both in terms of culture (customs and traditions), religion, and belief in God Almighty "Penghayat".

Strategy for Creating Inter-Religious Harmony in Banyumas

To create conditions for harmony in social life, a strategy of steps is needed. However, during this pluralistic life, it must be treated properly, to minimize and prevent conflicts



that are often motivated by differences, selfishness, and claiming what is believed to be the most correct by denying the existence of truth beyond one's beliefs. (truth claim), by pointing fingers at each other and blaming each other. In the end, this creates a new problem, namely the offense of religious adherents because they think their religion is an artificial and meaningless toy. Every individual should respect other religions but still adhere to the religion he adheres to (Ambarsari et al., 2018).

Ahmad Tohari as an Islamic figure and cultural figure, stated that to build conditions for harmony in social life, including in the religious field, capital is needed. This capital is a deep awareness of the objectivity of human relativity. Because he was created, humans are relative or relative, and only God the Creator has the right to absoluteness or absoluteness. According to Ahmad Tohari, without this awareness, it will be very difficult to realize the condition of a harmonious community and that capital must be owned by every individual (Tohari, 2019).

The same thing was stated by Ir. Ketut Perwata, an elite figure in Hinduism, who said that when we meet the truth of another person or group, that truth becomes relative. The truth that we believe in cannot be forced on others. Truth should be conveyed with kindness to obtain harmony. Harmony will be created when all the differences can be harmonized in a shared awareness to create harmony among human beings, Hindu teachings oblige its followers to always prioritize and be guided by the principles of *satyam*, *swam*, *sundaram*. *Satyam* means "truth", *siwam* means "virtue", and *sundaram* means "harmony". (Ir. Ketut Perwata I, 2019).

Broadly speaking, Banyumas religious leaders and congregations in their respective places of worship carry out activities or programs to create a harmonious climate between religious communities. In addition, it is also carried out through religious organizations and the FKUB Banyumas along with elements under it, namely: "Generasi Muda FKUB" "Solidaritas Mahasiswa Lintas Iman" (SMLI), and "Forum Persaudaraan Lintas Iman" (Forsa). All of them work together for a safe and peaceful Banyumas.

In this case, of course, every religion has its own teachings related to peace. Every religion must teach love and compassion (Muhtarom, 2020). Peace is a basic human need where it makes people feel safe and calm. In peace, people can develop their abilities without worrying about other people's disturbances (M. Prakoso Aji, 2019)

The Efforts of Religious Elements to Realize Inter-Religious Harmony in Banyumas

Based on data mining conducted by researchers, religious elements in Banyumas, be it Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, together with the organizational institutions that shelter them, have programs whose efforts are to create social harmony.

According to Rev. Yunus Rahmadi, leader of the Purwokerto Utusan Pentecostal Church (GUP), the church also has activities aimed at creating harmony. GUP often involves village residents in togetherness events, for example at the commemoration of the Republic of Indonesia's anniversary with a series of gymnastic events, health walks, bazaars, competitions, and others. Apart from that, as the leader of the church, he regularly stays in touch with villagers through RT meetings, social gatherings, and other things, including involving himself in the Banyumas FKUB. During the Christmas event, the Muslim



brothers from BANSER also helped secure the church location to oversee the worship service. Through the Inter-Church Deliberation Agency (BAMAG) it is also synergized for joint activities, for example during the month of Ramadan when Muslims observe fasting, while blood stocks at PMI Banyumas are running low, through BAMAG then blood donors are mobilized to be held in churches, where these activities are also based Banyumas FKUB recommendation. These mutually synergized activities become a separate force in the realization of religious harmony (Rahmadi, 2019).

Christian figure, Pdt. Daniel Agus A Haryanto, head of the Javanese Christian Church (GKJ) Purwokerto, stated that harmony is formed when we provide space for other people who are different from us. He likened a bottle of mineral water that has not been drunk, it must have left a space, not filled. So, in life, we also have to give space to other people so that life runs harmoniously. Based on the explanation of Pdt. Daniel also had the idea and realized making a Christmas tree using a collection of stick brooms during the 2016 Christmas celebration. According to him, the making of the Christmas tree from a broomstick came from his concern over the heating up of the SARA issue, therefore GKJ created a special way to cement diversity. Rev. Daniel Agus Haryanto said Christmas was the right moment to knit threads of peace. This demonstration of feeling is conveyed by making a Christmas tree from broomsticks. According to him, the broomstick has a philosophy that is needed in the life of religious people. A broom is a tool for cleaning dirt in the form of dust, garbage, and so on, as well as a symbol for sweeping away all kinds of dirt in the form of hatred, hatred, and SARA sentiments. Broom sticks in a tied state means mutually reinforcing one another to achieve the same goal. After Christmas, the broomsticks were then distributed to residents of the surrounding neighborhood as a form of joint commitment to cleaning up the dirt from each other's environment to protect the Unitary State of the Republic of Indonesia. In addition, the church's efforts to build harmony between religious communities are also carried out with a dialogical approach. Therefore, there is a delegation for interfaith activities, even regularly every two years Rev. Daniel A Haryanto invited his students and GKJ catechism students to visit the An Najah Student Islamic Boarding School in Purwokerto to stay in touch with the students and have a dialogue about harmony (Haryanto, 2019).

Js. Budi Rohadi, a Confucian religious figure in "Makin" revealed that learning to know others who are different is a real form when we can become part of the creators of tolerance without pretense. When there is an encounter, there is a smile, there is a frown, there is confusion, and so on. This expression will create a religious event, where we will learn to light the fire that makes peace. When you continue to practice it with a happy heart, it will become a reflex moment that will emerge from your habit of respecting one another, respecting each other, not judging one side, and of course, there is a feeling of happiness, peace that we cannot express how good it is when that feeling is present. These things are not created through the same thing, such as the harmony of the Yin and Yang symbols. Through the Chinese New Year celebration, it is also used as a momentum for the Hok Tek Bio Purwokerto Temple to build harmony with the surrounding environment by opening its doors as wide as possible for the public to see how the series of Chinese New Year events are carried out, including stage performances. Through the Hok Tek Virtue Canteen, Bio Purwokerto routinely provides food for breaking the fast for the public as well as joint iftar events involving various interfaith communities during the month of Ramadan. It is this habit of various things that strengthen the bond of brotherhood between the members of the Klenteng management and the local residents (Rohadi, 2019).



For Muslims, the seeding of religious tolerance is carried out through lectures, involvement in community activities, dissemination to congregations regarding how to build a harmonious life in a pluralistic society, and delegation with FKUB, IPNU organizations, IPPNU, BANSER, Muslimat, Fatayat or interfaith organizations. Even though there are various types of Islamic religious sects, and their level of inclusivity also varies, in this case, harmony in religious life must be fought for. If opening dialogue with people or communities other than Islam is more likely to be carried out by people who have an inclusive Islamic understanding such as Nahdlatul Ulama and Muhammadiyah. The number of Islamic boarding schools in Banyumas is also a strength in terms of maintaining Islamic and national values. According to M Zidni Nafi' (Nafi', 2018), Through Islamic boarding schools, Islamic scholars teach and model the community about the importance of mutual cooperation, a simple way of life and solidarity among people which are the characteristics of the Indonesian nation. Long before that, the pesantren became the base most feared by the colonialists, because the kiai and santri at that time became part of the wall of defense to fight against, both cultural resistance and rebellion.

According to the Hindu figure, Made Sedana Yoga, Hindus must not let go of their attachments, both individually and in groups as citizens of the Unitary Republic of Indonesia, because Hinduism teaches the moral obligation to serve the state which is called "Dharma Negara" and the moral obligation to practice their religion is called "Dharma Agama" ". Therefore, Hindus must submit to and obey the constitution and strive to cultivate the values of Pancasila as the way of life of the Indonesian people in real everyday life so that Hindus can walk in harmony and balance with other people because they have the same basic views in the life of society, nation, and state. In addition, inter-religious relations are also regulated through Parisada Hindu Dharma Indonesia (PHDI) (Yoga, 2019). The Chairperson of PHDI, Banyumas Regency, revealed that the tolerance between religious communities in his hamlet was so strong. Even though they have different beliefs, both Muslims and Hindus in Klinting Somagede Banyumas Village always get along without significant conflict. Local wisdom becomes a binder for them to continue to foster a spirit of togetherness. The culture of "gotong royong" is part of local wisdom that is still being preserved by all levels of society, regardless of religious background. According to Minoto, during the Nyepi celebration, the Muslim community in his hamlet helped make *ogoh-ogoh*, which is the wish of Hindus. The spirit of gotong royong that has become entrenched like most Javanese people, especially in rural areas, has made them successful in getting rid of sectoral egos, especially religious sentiments. Minoto also revealed that PHDI routinely holds *ogoh-ogoh* parades involving members of other religions or interfaith communities. They are also allowed to display typical arts from their religious traditions, for example from Confucianism which displays Barongshai attractions. This is a force to encourage the creation of inter-religious tolerance.

Meanwhile, according to Father Parjono, Catholics carry out programs both internally and externally to encourage the creation of a harmonious life between religious communities. First, the internal program is to strengthen the Catholic faith through knowledge, celebration, Christian life, and prayer. Second, external programs, namely encouraging Catholics to be involved in community life at the RT/RW level, use the trust given by the community or institutions responsibly, visit various Muslim communities during Eid Al-Fitr, establish relationships, and cooperate with religious and community leaders, as well as the government, involved in the Banyumas and Gusdurian FKUB as well as the ecumenical activities of the Christian churches. Correctly understanding the essence of a life of faith, appreciating and respecting the teachings of other religions, and establishing



relationships with fellow human beings, are essential factors in creating harmony between religious communities (Parjono, 2019).

Buddhists themselves, Pandhita Maryono (Maryono, 2019) who is also Chair of the "Majelis Buddhayana Indonesia" (MBI) of Banyumas Regency revealed that Buddhists must maintain internal and inter-religious harmony, not only among MBIs but Buddhists in Indonesia. This is in accordance with MBI's own mission, which is to practice and share the essence of Buddhist teachings contextually through self-transformation and social transformation by adhering to non-sectarian values, inclusivism, pluralism, universalism, and belief in the *Dharmakaya* (*Sanghyang Adi Buddha*/Divinity of the Highest). To encourage a harmonious life, according to him, there must be a willingness to help each other, and to share virtues with fellow believers of other religions. For example, during the Ulambana ceremony, apart from praying to the ancestors, Buddhists also provide staples such as rice and others to then distribute to the less fortunate people around the monastery. According to Mrs. Yeni, the administrator of the Dippa Purwokerto Temple revealed that basically by seeing other people being kind to each other, we will also feel happy (Yeni, 2019).

FKUB's Strategy to Realize Harmony in Banyumas

The strategic role of the Banyumas Religious Harmony Forum (FKUB) in maintaining harmony amid a multi-religious society in Banyumas is quite progressive. This was marked by the establishment of the Banyumas FKUB in 1997 far from the emergence of a Joint Ministerial Regulation, which was motivated by concerns about SARA conflicts in the country. The forum consistently handles various potential SARA-based conflicts that arise amid the Banyumas community.

The conflicts (Asyabuddin, 2013) that have been handled by FKUB Banyumas include: 1) attempted burning of the church in Kebondalem; 2) potential terrorism in Banyumas; 3) utilization of shop house for Vihara; 4) relocation of the burial place (Eka Paralaya) for ethnic Chinese; 5) construction of the Diakonos Higher Seminary of Theology (STT) campus; 6) conflict over the management of al-Fattah Mosque; 7) Banyumas RSI dispute conflict; 7) rejection of the construction of a fence at a Christian elementary school in Purwokerto; 8) conflict over rejection of corpses of covid-19 patients; 9) conflict over the corpse by the family of one of the PITI figures in Banyumas, etc.

FKUB Banyumas has taken several strategic steps in sowing harmony in diversity, anticipating and resolving conflicts, including: *First*, dialogue with religious leaders and community leaders. Dialogue is intended to better understand individuals, groups or institutions with various traditions and cultures surrounding them. According to the Head of FKUB Banyumas, Prof. Dr. K.H Moh. Roqib., M.Ag. The meaning conveyed using language symbols and other symbols makes it very possible that there are very diverse differences. Understanding it requires dialogue for clarification (*tabayun*). In this case, the Banyumas FKUB has conducted many dialogues with interfaith leaders, mass organizations, and the community. FKUB even brought in international figures to dialogue on the diversity of outsiders' perspectives. Among them are anthropologists and religious studies from the University of North Florida USA, Prof. Ronald Lukens-Bull, Dr. Rick Love from America, Mrs. Judith Mirjam Edelmann from Australia, Prof. Dr. Mark R Woodward, and Dr. Jacklin from Germany. In addition, FKUB Banyumas has held a dialogue in every year of its work program, namely for the past year it has held a dialogue



with interfaith leaders in Banyumas with an expert in anthropology and religious studies from the University of North Florida USA, Prof. Ronald Lukens-Bull, a dialogue about religious moderation, dialogue related to the rejection of people power issues ahead of the election and also dialogue with interfaith leaders and traditional leaders from Banjarpanepen Village, Sumpiuh District, where the dialogue is one of the FKUB coaching at the village level, ect.

Second, accommodate the aspirations of religious organizations and the aspirations of the community and distribute them in the form of recommendations as a basis for regents/mayors. *Third*, dissemination of laws and regulations, and policies in the field of religion related to religious harmony and community empowerment. *Fourth*, provide written recommendations on applications for the construction of houses of worship.

According to the explanation from the Head of the Banyumas FKUB, the conflict that easily ignited in the community was regarding the establishment and management of houses of worship. Houses of worship are sometimes interpreted as a form of development of a religion which in turn will shape, influence, and control the surrounding community. Houses of worship that are established amid communities that share the same religion will not cause conflict unless their religion has different beliefs and different expressions that can trigger conflict and conflict.

FKUB Banyumas is quite responsive to factual problems or issues related to inter-religious relations in Banyumas. If symptoms of conflict are felt, FKUB will immediately coordinate with related parties. A proactive government plays a very important role in maintaining harmony between religions (Asyabuddin, 2013). In this case, FKUB became a mediator explaining the problem from religious aspects and approaches. Meanwhile, the position of the government, which is the "father" of all citizens, must "show" its justice and humanity side. Without justice and humanity, conflicts will easily be triggered and enlarged (Kaharuddin, 2019).

FKUB Banyumas also organizes the FKUB Goes to School program. This is part of FKUB's dissemination so that the message of harmony is conveyed to students in high school/equivalent, as we know that teachers teach lessons that contain very little tolerance in addition to very minimal class hours, so that students also receive only knowledge, not to the practice in the field accompanied by a collective awareness that maintaining good relations between religious communities is something that does not need to be bargained anymore (Toguan Rambe, 2022). This has become a consequence of being a human being who lives in a society with various kinds of differences. Because a difference is impossible to deny its existence. He has manifested and undoubtedly as *sunnmatullah*.

To target sowing harmony at the sub-district level, the Banyumas FKUB through the National Unity and Politics Agency (Bakesbangpol) formed the sub-district-level FKUB. The sub-district FKUBs formed were Sumpiuh, Sokaraja, Ajibarang, Banjarpanepen, Cilongok, Wangon, and Jatilawang Districts. As for the previous year, it had been formed in the Districts of North Purwokerto, Purwokerto, South, East Purwokerto and West Purwokerto. FKUB at the sub-district level was formed, as a forum for religious harmony as well as government partners to create religious harmony in the regional environment of each sub-district.



Meanwhile, at the village level, the Banyumas FKUB held village coaching and proclaimed the village a Harmony Awareness Village at the Banyumas Regency level. The village that has the qualifications to become a Harmony Awareness Village is Banjarpanepen Village, Sumpiuh District. This program is a flagship program from the Ministry of Religion of the Republic of Indonesia, which aims to preserve and as an effort to develop religious harmony down to the village level so that the message of harmony is well maintained. The Chairperson of the Banyumas FKUB explained that the decision was made based on the results of a meeting of the FKUB management which was then consulted with the Banyumas Regent. He explained that Banjarpanepen was designated as a Harmony Conscious Village because it is inhabited by various religions, both Islam, Hinduism, Buddhism, Christianity and adherents of belief and has its own uniqueness and is supported by the beauty of nature and cultural customs that are still upheld by the local community. (Huda, Asyik, 2022).

In addition to taking strategic steps in dealing with various conflicts and efforts to create harmony, FKUB Banyumas also conducts regeneration for the youth generation of FKUB and at the student level, namely "Interfaith Student Solidarity" (SMLI). This community in this case is an extension of the Banyumas FKUB in the context of handling conflict and within the framework of the de-radicalization program of religion among youth, where currently many young people are easily exposed to religious radicalism.

The role of FORSA Banyumas in spreading the Value of Peace to the Young Generation

FORSA stands for "Interfaith Brotherhood Forum", which was formed in May 2017. FORSA was formed as a follow-up to the live interacting activities of young religionists throughout Banyumas held by the Dialog Center of UIN Sunan Kalijaga Yogyakarta. FORSA in this case is an independent forum outside the management of the Banyumas FKUB, but synergizes with each other.

FORSA Banyumas was formed to spread peace viruses and FORSA became a force to support the government and society so that in Banyumas there is a kind of strong harmony magnet. Musmuallim as Head of Forsa Banyumas said the activities carried out followed religious moments, as well as incidental activities that departed from issues that arose related to religion and diversity both locally and nationally.

The role of FORSA Banyumas in the context of "*Meneguhkan Kebhinekaan-Menjaga NKRI*" as stated in its motto, includes: 1) conduct dissemination of harmony either directly in the field or through the media; 2) organize a *Sekolah Minggon Keragaman* (SMK). SMK is a forum for learning with young people regardless of ethnicity, religion, race, and inter-group (SARA); 3) FORSA on the Road is a routine activity for FORSA in the month of Ramadan. FORSA Ramadhan momentum to convey a message of harmony and establish brotherhood; 4) Pluralism Camp. This activity is a learning alternative for students/younger generations to understand pluralism and build solidarity, cooperation and peace with friends who have different beliefs, to foster an attitude of diversity that is inclusive and moderate. You should indicate your discussions clearly as an expansion of your findings supported by your theories in the literature review showing a kind of justification or rejection of the previous studies.

Conclusion



Examining the harmony of diversity in Banyumas, it appears that there is friction in religious relations and there is also an ideological tendency. The condition of diversity in Banyumas is an area that is quite diverse, both in terms of religion and cultural locality. The people of Banyumas are seen from the religion they adhere to including seven faiths namely Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and Belief in God Almighty “*Penghayat*”. This religious diversity is supported by the character of the Banyumas people who are egalitarian and inclusive as well as local wisdom values that are still firmly held by the people of Banyumas, which has implications for the harmony of diversity in Banyumas.

FKUB Banyumas has an urgent role in its efforts to minimize the potential for SARA-based conflict and the harmony of the Banyumas community, including: conducting dialogue with religious leaders and community leaders as well as other supporting programs, accommodating, the aspirations of religious organizations and community aspirations, disseminating of laws and regulations and policies in the field of religion related to religious harmony and community empowerment, and providing written recommendations on applications for the construction of places of worship.

The realization of religious harmony in Banyumas is also supported and pursued by each religious element from Islam, Christianity, Catholicism, Confucianism, Hinduism, Buddhism through their respective religious institutions or organizations. In addition, interfaith organizations such as FORSA Banyumas also take part in disseminating the message of harmony, especially to students and the younger generation.

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