

Communication of the Religious Harmony Forum (FKUB) in developing religious moderation in Salatiga City

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Abstract

Religious moderation is part of the 2020-2024 National Medium-Term Development Plan (RPJMN). Religious moderation is a form of government effort to counteract violent extremism. This program must be supported by all elements in Indonesia, such as society, government, and interfaith organizations such as the Forum for Religious Harmony (FKUB). The city of Salatiga is a portrait of diversity because of its diversity of cultures and religions. Communication is vital in the organization's center, uniting and integrating all elements to achieve organizational goals. This study aims to determine the communication the Forum for Religious Harmony (FKUB) uses in developing religious moderation in Salatiga City. This study uses a qualitative method with an interpretive approach and data collection techniques using interviews, observation, and documentation. The results of the study show that there are five communications carried out by the Forum for Religious Harmony (FKUB) in developing religious moderation in Salatiga City, namely (1) social services, (2) counseling/socialization, (3) mock studies/work visits, (4) intensive involvement in the activities of other agencies and (5) building religious tourism sites. The obstacles faced by FKUB in developing religious moderation in Salatiga City are (1) the lack of Human Resources (HR) and (2) the lack of budgetary funds provided by the government. This study contributes to developing an interfaith organizational communication model for creating religious harmony in society.

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Abstrak

Moderasi beragama merupakan Rencana Pembangunan Jangka Menengah Nasional (RPJMN) tahun 2020-2024. Moderasi beragama adalah bentuk usaha pemerintah dalam menangkal adanya ekstremisme-kekerasan. Program ini harus didukung oleh seluruh elemen yang ada di Indonesia seperti masyarakat, pemerintah dan organisasi-organisasi lintas agama seperti Forum Kerukunan Umat Beragama (FKUB). Kota Salatiga adalah salah satu kota yang menjadi potret kemajemukan karena keanekaragaman budaya dan agama yang ada didalamnya. Komunikasi memegang peranan penting dalam pusat organisasi untuk menyatukan dan mengintegrasikan semua elemen untuk mencapai tujuan organisasi. Penelitian ini bertujuan untuk mengetahui komunikasi yang digunakan Forum Kerukunan Umat Beragama (FKUB) dalam mengembangkan moderasi beragama di Kota Salatiga. Penelitian ini menggunakan metode kualitatif dengan pendekatan interpretif. Adapun teknik pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Hasil penelitian bahwa ada lima komunikasi yang dilakukan Forum Kerukunan Umat Beragama (FKUB) dalam mengembangkan moderasi beragama di Kota Salatiga yaitu (1) bakti sosial, (2) penyuluhan/sosialisasi, (3) studi tiru/kunjungan kerja, (4) pelibatan intensif dalam kegiatan instansi lain dan (5) membangun tempat wisata religi. Hambatan yang dihadapi FKUB dalam mengembangkan moderasi beragama di Kota Salatiga adalah (1) minimnya Sumber Daya Manusia (SDM) dan (2) kurangnya anggaran dana yang diberikan oleh pemerintah. Studi ini berkontribusi bagi pengembangan model komunikasi organisasi lintas agama dalam menciptakan harmoni beragama dalam masyarakat.

Kata kunci

Komunikasi; FKUB; moderasi beragama

INTRODUCTION

Religious diversity must be bridged by communication. Communication is vital in giving birth to a moderate attitude toward religion. The Quran describes human diversity well, including differences in hereditary background, ethnicity, customs, culture, language, traits, character, thoughts, beliefs/religions, economics, and physical characteristics such as skin color and hair. In the beginning, humans were one family and from one lineage. This is contained in al-Hujurat verse 13 which reads.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىٰكُمْ ۖ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."

According to *at-Tafsîr al-Munîr fi al-'Aqîdah wa al-Syarî'ah wa al-Manhaj*, in Surah al-Hujurat verse 13, Allah states that all humans are born from one origin and soul, namely Adam and Eve. All humans are the same because they are born from one lineage, one mother and father, so it is not appropriate to be proud of one's family, and one should not insult or criticize. God created humans into nations (one prominent people consisting of several tribes) so that they could know each other. At the same time, the most noble person is a devout person. This verse is used as an argument by Maliki followers not to require *kafâ'ah* in marriage except on religious grounds (AM, 2015, p. 5).

This verse signals that humans are indeed one family, even though there are several tribes and nations, including Indonesia's diversity. Indonesia is a diverse country, ranging in language, culture, and religion. Indonesia is a country with a religious and pluralistic society. Even though it is not a spiritual state, the club is attached to religious life and freedom of religion as written in the 1945 Constitution article 29, paragraph 2, namely, "The state guarantees the freedom of each resident to embrace their religion and to worship according to their religion and beliefs" (Rizky & Syam, 2021, p. 17).

In Indonesia, six religions are followed: Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. However, some Indonesian people's religious beliefs and convictions are also expressed in hundreds of ancestral religions and believers. The number of groups of believers or local religions in Indonesia can reach hundreds or even thousands (Kementerian Agama RI, 2019: 3).

With religious pluralism, friction between religions also often occurs. The government, especially the Ministry of Religion, created a "Religious Moderation" program to reduce conflict between religions. Religious moderation must be understood as a balanced religious attitude between practicing one's religion (exclusive) and respecting the spiritual practices of other people with different beliefs (inclusive). This balance or middle way in religious practice will undoubtedly prevent us from extreme, fanatical, and revolutionary attitudes toward religion (Sutrisno, 2019, p. 330).

Religious moderation is the key to creating tolerance and harmony in society. Religious moderation is included in the 2020-2024 National Medium-Term Development Plan (RPJMN). Religious moderation is the government's effort to answer the problems

of national and state life currently faced with violent extremism (Ismail et al., 2021: IX). This program must be supported by all elements in Indonesia, such as society, government, and interfaith organizations such as the Religious Harmony Forum (FKUB).

FKUB (Muis, 2020: 7) is a forum formed by the government through a joint regulation of the Minister of Religion of the Republic of Indonesia, Number 9, and the Minister of Home Affairs, number 8. FKUB is tasked with facilitating dialogue between religious leaders and community leaders, accommodating community aspirations, and channeling ambitions through recommendations as policy material for the governor or regent. FKUB has been established at the Regency/City level, one of which is in Salatiga City.

The city of Salatiga is a portrait of diversity because of its cultural and religious diversity. Based on data from the Population and Civil Registration Service, the population of Salatiga city in 2021 is 196,440 people, consisting of 99,058 women and 97,382 men. Based on data from the Population and Civil Registration Service, there are also seven religions in Salatiga City: Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and Almighty God (Badan Pusat Statistik Salatiga, 2020).

There is something unique about Salatiga City; even though it is a diverse city, it managed to become the first-ranked Tolerant City in 2020, held by the SETARA Institute. Based on the SETARA Institute report (2022: 10), three cities are consistently ranked 1st, namely the city of Manado, the city of Singkawang, and the city of Salatiga. The highlight of advancing tolerance in these three cities is the management of harmony, which is carried out jointly with the apparatus and harmony and nationality forums. SETARA Institute for Democracy Peace summarizes the 10 Highest Cities for 2015-2021. The recapitulation report is as follows:

IKT 2015			IKT 2017			IKT 2018			IKT 2020			IKT 2021		
No	Kota	Skor	No	Kota	Skor	No	Kota	Skor	No	Kota	Skor	No	Kota	Skor
1	Tual	5,21	1	Manado	5,90	1	Singkawang	6,51	1	Salatiga	6,72	1	Singkawang	6,48
2	Manado	4,68	2	Pematang siantar	5,90	2	Salatiga	6,48	2	Singkawang	6,45	2	Manado	6,40
3	Singkawang	4,58	3	Salatiga	5,90	3	Pematang siantar	6,28	3	Manado	6,20	3	Salatiga	6,37
4	Salatiga	4,26	4	Singkawang	5,90	4	Manado	6,03	4	Tomohon	6,18	4	Kupang	6,34
5	Pematang Siantar	4,26	5	Tual	5,90	5	Ambon	5,96	5	Kupang	6,04	5	Tomohon	6,18
6	Sibolga	4,16	6	Binjai	5,90	6	Bekasi	5,89	6	Surabaya	6,03	6	Magelang	6,12
7	Ambon	4,05	7	Kotabagun	5,80	7	Kupang	5,86	7	Ambon	5,73	7	Ambon	5,90
8	Sorong	4,05	8	Palu	5,80	8	Tomohon	5,83	8	Kediri	5,58	8	Bekasi	5,83
9	Pontianak	4,05	9	Tebing tinggi	5,80	9	Binjai	5,83	9	Sukabumi	5,55	9	Surakarta	5,78

Figure 1. Recapitulation of the 10 highest cities 2015-2021

The religious moderation program is a challenge for FKUB Salatiga City. One way to realize a religious moderation program is good communication. Communication helps humans to function in an orderly and productive manner. Without communication, the evolution of religion, government, art, clothing, and much more would not have been possible. This makes communication the leading cause of the development of human society. Communication allows us to understand and gain knowledge and understanding of information.

In simple terms, communication is the process of conveying information or messages by a communicator to the communicant for a specific purpose. According to Carl. I. Hovland, communication is a process that allows a person (communicator) to convey stimuli (usually verbal symbols) to change the behavior of other people (Kadir et al. 2021: 519). According to Lasswell (Riinawati, 2019, p. 28), communication is the process of conveying messages by the communicator to the communicant through media, which causes specific effects. Effective communication is a condition for forming good cooperation to achieve goals. FKUB communication is a benchmark for the success of the religious moderation program in Salatiga City. This research uses classical organizational structural theory, which is the basis for classical structural theory regarding social organizations.

Social organization theory referred to patterns of social interaction (frequency and duration of contact between people; tendencies to initiate contact; direction of influence between people; degree of cooperation; feelings of attraction, respect, and hostility; and differences in status) and observed regularities and behaviors. People's social life is caused by their social situation as individuals (Pace & Faules, 2002: 41). Within the scope of the organization/company, communication is essential in managing functions. Communication plays a vital role in the center of an organization, uniting and integrating all elements to achieve organizational goals. Organizational Communication is creating and exchanging meaning in an interdependent network to face an uncertain and changing environment that involves messages and people and is influenced by external and internal factors (Hendaryani, 2020, p. 129).

Berlo (Pace & Faules, 2002: 42-43) suggests that communication is related to social organization in 3 ways. First, social systems are produced through communication. Uniformity of behavior and pressure to conform to norms are made through communication between group members. Second, when a social system has developed, it determines the communication of its members. Social systems influence how, to, and from whom system members interact. Third, knowledge about a social strategy can help

us make accurate predictions about people without knowing much more than their roles in the system.

This research related to FKUB communication was written by Erwin Rismanto in 2020 and titled "Communication of the Bantul Religious Harmony Forum (FKUB) in Community Empowerment Based on Religious Harmony." This thesis revealed that FKUB Bantul's communication forms were interpersonal, public, and mass communication. The strategic steps taken are empowerment based on pluralism and multiculturalism, strengthening social capital in community empowerment and prioritizing activities, and local culture as a community encounter. The obstacle faced is the lack of FKUB Bantul personnel with various HR competency needs for empowerment activities in the community. The Bantul district is a vast area where the natural conditions are diverse and technological progress is not very evenly distributed, so it is pretty challenging to coordinate carrying out the duties and functions of the FKUB. Government policies in making decisions are not quick enough to overcome existing problems. Erwin's research was conducted in Bantul and examined the Religious Harmony Forum (FKUB) in Bantul City (Rismanto, 2020).

Furthermore, in 2019, Titin Nuryani conducted research titled "The Role of the Religious Harmony Forum (FKUB) in Maintaining Religious Tolerance in Salatiga City in 2018". In this research, it was revealed that Salatiga's success as one of the most tolerant cities in Indonesia from 2015 to 2018 was due to the habits of the people of Salatiga City, which have long been conducive to carrying out various interfaith activities and are supported by the existence of FKUB. The obstacles encountered include vigilance against prohibited organizations that cause intolerance. This research also examines FKUB Salatiga City (Nuryani, 2019).

No research from these two studies has focused on religious moderation in Salatiga City. Research on FKUB communication in developing religious moderation is very lacking. So, to see the difference with previous research, the researcher described the communication carried out by FKUB, especially FKUB Salatiga City. Moreover, Salatiga City is still consistently in the top 3 of the most tolerant cities in Indonesia. This aims to make readers aware of FKUB's communication in developing religious moderation in Salatiga City so that they can contribute to and maintain religious moderation in Salatiga City.

METHODS

Research methods are essential in studying research because the success or failure of research is primarily determined by the researcher's accuracy in choosing research methods. In this research, the author chose a qualitative research methodology.

According to Saryono (Harahap, 2020), qualitative research is used to investigate, discover, describe, and explain the qualities or features of social influence that cannot be explained, measured, or described using a quantitative approach.

The author chose qualitative because he wanted to provide an in-depth understanding by explaining the communication carried out by the Religious Harmony Forum (FKUB) to develop religious moderation in Salatiga City. The author also wants to deepen and expand knowledge related to communication carried out by the Religious Harmony Forum (FKUB) to develop religious moderation in Salatiga City so that it can contribute to developing religious moderation programs.

In this qualitative research, the researcher used an interpretive approach. An interpretive approach (Muslim, 2016, p. 78) is an approach that departs from efforts to seek explanations about social or cultural events based on the perspectives and experiences of the people being studied. The interpretive approach is adopted from a practical orientation. The method used in this research is the case study method. Case study research pays attention to all essential aspects of a studied case, which reveal details about a situation or object. This research will try to find information related to communication from FKUB. The object of this research is FKUB Salatiga City. The research wants to know the communication carried out by FKUB to develop religious moderation in Salatiga City.

In this research, the author obtained information from 2 data sources: primary and secondary. Primary data is data obtained by researchers directly (firsthand), namely the results of interviews. Secondary data is data taken from other sources by researchers, namely literature studies, research results, papers, journals, and other books related to the above problems as supporting reference material in this research.

Researchers use several data collection techniques to obtain data related to the research problem: interviews, observation, and documentation. The target objects for interviews in this research were the Chair of the Salatiga FKUB, FKUB members as representatives of religions in Salatiga, the Ministry of Religion of Salatiga City, the Salatiga City government and the people of Salatiga City. The next activity is data analysis after the required data is collected using the specified data collection techniques or instruments. This research used the Milles and Huberman model analysis: data reduction, presentation, and conclusion.

According to Lincoln and Guna (Harahap, 2020), several standards or criteria guarantee the validity of qualitative data: the degree of trustworthiness, transferability, dependability, and confirmability. The research will be conducted by conducting triangulation to meet the credibility criteria. According to Ismail (2019), there are three

types of triangulations, namely: source triangulation (collecting data from various sources using the same method (theoretical triangulation, namely several perspectives or theories in interpreting a set of data), and method triangulation (using several data collection methods in a study). The triangulation used in this research is source triangulation, which compares and checks the validity of data from observations and interviews.

To fulfill the transferability criteria, this will be done by presenting research results reports as well as possible so that they can be read and provide information entirely, systematically, and reliably. Fulfilling the dependency criteria will be done by processing the entire research process. Meanwhile, to fulfill the criteria for confirmation (confirmability), the research results will be processed using a process so that the truth of the data obtained can be traced.

RESULTS AND DISCUSSION

Religious moderation (Jamaluddin, 2022: 1) is a perspective, attitude, and behavior by taking a middle path that is fair, balanced, and not extreme in religious practice, choosing moderation by rejecting extremism and liberalism in religion. Religious moderation is the key to balance, for the maintenance of civilization and creating peace, mutual respect, acceptance of differences, and living together in peace and harmony.

According to Quraish Shihab (2019; 5), religious moderation refers to the verse Al-Baqarah verse 143:

"In the same way, We have made you (Muslims) a medieval people so that you may be witnesses to human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses to your (deeds). We do not determine the Qibla (Baitulmaqdis) to which you (formerly) turned, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those whom Allah has guided. Allah will not waste your faith. Indeed, Allah is truly Most Gracious, Most Merciful to humans."

Achieving religious moderation requires cooperation from all parties, including the Religious Harmony Forum (FKUB). FKUB is the government's strategic step in building, guiding, and maintaining harmony between religious communities. FKUB is spread throughout Indonesia, including in Salatiga City

Based on the SETARA Institute report (2022: 10), three cities are consistently ranked 1st, namely the city of Manado, the city of Singkawang, and the city of Salatiga.

This is, of course, seen in the excellent communication between religious communities. Mr. Father Wiku Satia confirmed this:

"Religious moderation in Salatiga City is good. Full of tolerance, the community supports. There is no competition between religions, so there is peace. Salatiga is called the most tolerant city in Indonesia and is always in the top 3" (Personal interview, November 30, 2022).

From the statement above, we know that the city of Salatiga has a society that is tolerant of each other so that it can become a tolerant city in Indonesia. The above statement was also confirmed by the Chair of the Salatiga City FKUB, who explained that.

"For the City of Salatiga, there are no problems (zero conflict) because the religious leaders are focused on their respective people to create a tolerant, harmonious, peaceful, and prosperous Salatiga City. Salatiga has been arranged. We live next to each other and have different religions. In the religious field, we have our own beliefs, but in society, we are together" (Personal interview, November 26, 2022).

The two statements above show that religious moderation in Salatiga City is good. Society can now live side by side with differences. With community conditions like that, religious moderation in Salatiga City is good, making it easier for FKUB to develop religious moderation in Salatiga City. FKUB Salatiga plays an essential role in developing religious moderation in Salatiga City. Mr Kristri Priyantara Wibawa explained that:

"FKUB plays a vital role. FKUB communicates with each other. If there is a social problem related to religion, it can be communicated earlier. "So that FKUB can become an early warning system so that negative things do not arise in society" (Personal interview, 15 December 2022).

FKUB plays a role in preventing harmful things from appearing in society. FKUB must be able to prevent conflicts between religious communities. This role is assessed from the communication activities carried out by the Salatiga City FKUB. Every FKUB, of course, has a work program to develop religious moderation in its area, as does FKUB Salatiga. The communication activities carried out by FKUB were expressed by Mr. Imam Sutomo as follows:

"The FKUB program includes social service, counseling/seminars/socialization, work visits, and intensive involvement in other agency activities. This program is not carried out routinely because we adjust it to existing funds. However, at least in one year, it is carried out at least four times in each sub-district. "FKUB is often a resource for activities carried out by other agencies, such as seminars/workshops held by the Ministry of Religion" (Personal interview, 05 December 2022).

A statement from Father Wiku Satia added to the above statement:

"Recently, FKUB created a place of worship, namely religious tourism. The plan is to build a place of worship for six religions in one place, and there will be a field in the middle. We also hold work events/visits, democracy promotion, and social service. Anjangsana is a reflection of FKUB to find out the shortcomings that exist in FKUB in protecting the people of Salatiga City. In 2023, we have planned that Bhinneka Tunggal Ikha will appear so that every religion will display its art, works, and creations. "We are also always a resource in religious activities, such as joint prayers, seminars, and socialization" (Personal interview, November 30, 2022).

In implementing communication, of course, there are obstacles. Not always the desired communication can run effectively and impact the communicant. Several obstacles make the message conveyed by the communicator unable to be received by the communicant. These communication obstacles also act as obstacles in implementing programs or activities carried out by FKUB. Mr Hariyono explained that:

"Several people have different opinions from FKUB members and the public. However, we must still be wise in looking at the existing conditions. The differences here are a challenge for FKUB. FKUB must be sensitive to environmental conditions" (Personal interview, November 25, 2022).

Mr. Hariyono's opinion was added to by Mr. Imam Sutomo, who explained that:

"FKUB itself is hampered by budget/funds. Because realizing this program requires funds, Salatiga City has a small budget compared to other cities. Apart from that, we are also hampered by HR (Human Resources). FKUB only has approximately 20 members from different backgrounds and activities" (Personal interview, 05 December 2022).

The communication barrier experienced by FKUB Salatiga City in developing religious moderation in Salatiga City is the lack of Human Resources (HR). The total

number of FKUB members is approximately 20 people, and they have different backgrounds. At some times, there have also been differences of opinion between members. Apart from that, another obstacle is the decreasing funding/budget from the government. This budget is an inhibiting factor in realizing the program designed by FKUB.

From the statements above, it can be concluded that FKUB's communication activities in developing religious moderation in Salatiga City include five programs: social service, counseling/seminars/socialization related to religious moderation, work visits, intensive involvement in other agency activities, and building religious tourist attractions.

Social service

Social service is a routine activity carried out by FKUB Salatiga City. This social service certainly requires a lot of human resources because it involves many people. Salatiga City FKUB is inviting religious figures to take part as committee members. Mr. Muttaqin was one of the committee members in social service activities carried out by FKUB:

"Once, FKUB carried out community service in Salatiga City, which was carried out by the entire community. In that case, I was trusted as a committee member. "Apart from that, FKUB has also carried out outreach in the sub-districts, outreach to teachers" (Personal interview, December 13, 2022).

Social service activities are held for all religions; everyone gets good service regardless of religion. The Chairman of the Ministry of Religion explained that "this is a form of real implementation of religious moderation. Not just concept maps or dialogue."

Social service is the implementation of one of the pillars of moderation, namely the pillar of justice (Ali, 2020), which is very important. Fair in the sense of "equal," namely equality in rights. A person who walks straight and his stance always uses the same measure, not double measure. Equality makes someone who is fair and does not take sides with someone in a dispute. Fairness is giving the owner their rights through the closest path. This does not require someone to give their rights to another party without delay. Fairness also means moderation, "neither reducing nor exaggerating."

From the explanation above, it can be concluded that social service is a tangible manifestation of the FKUB Salatiga program in implementing religious moderation in the City of Salatiga.

Counseling/seminars/outreach regarding religious moderation

FKUB in implementing PBM at the Regency/City Level can be seen from the duties of FKUB regulated in PBM Article 9 paragraphs 1 and 2, namely conducting dialogue with religious leaders and community figures, 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 policy material for the Regent/Mayor, disseminating legal regulations and policies in the religious sector related to religious harmony and community empowerment, providing written recommendations on requests for the establishment of places of worship.

The socialization activities carried out by the Salatiga City FKUB are a concrete manifestation of carrying out the duties stated in this law. This activity is a form of conveying the call for religious moderation to the people of Salatiga City. One of the people who are often invited are religious leaders. Religious figures become a medium of communication to convey information to their followers. This is by Mr. Sarwono's statement, who explained that:

"Once, as a religious figure, I was always given invitations to participate in several activities, such as outreach, seminars, and discussions on building places of worship. "FKUB has also promoted religious moderation in the sub-district." (Personal Interview, December 19, 2022).

Work visit

A work visit is an activity outside the area to learn how FKUB carries out its duties. Apart from studying, we also receive visits from other FKUB who want to study with FKUB Salatiga City. Mr Indra explained that:

".....Next, there is accepting and conducting comparative studies. Comparative studies are also called work visits. So, we carry out and receive work visits from other FKUBs. The goal is to be able to evaluate activities so that future activities can be even better..." (Personal Interview, December 19, 2022).

This working visit is also a form of FKUB Salatiga City's hope that Indonesia and the world can be religiously tolerant and moderate. This was conveyed directly by Mr. KH. Noor Rofiq:

".....In this socialization, we limit the Salatiga area, and when guests study to imitate us, we match them. We have just conveyed it from Lamindo, Surabaya, Bangka Belitung, and Makassar because we hope for tolerance and moderation, not only in the city of Salatiga but in other cities, too. We have a wonderful socialization. FKUB also accepts copy studies from foreign cities such as Tegal, Manado, and Makassar. There, we also convey calm tolerance and moderation. FKUB is very open in conveying messages because we hope that Salatiga City will be tolerant and moderate, and the entire region will create peace..." (Personal Interview, December 19, 2022).

Intensive involvement in other agency activities

In implementing this program, FKUB collaborates with the government in Salatiga City. FKUB collaborates greatly with the Ministry of Religion of Salatiga City in religious moderation. The explanation from Mrs. Khusnul Khotimah is as follows:

"Of course, there is; we even collaborate. The Ministry of Religion also has a program involving part of the FKUB. As for the program that has been carried out, namely building the capacity of religious communities, FKUB is one of the resource persons. Interfaith joint prayer involving religious leaders. In order to welcome the year of tolerance in 2022, we are collaborating with FKUB, such as tolerance walks, cleaning places of worship, and dialogues on religious harmony. FKUB is always a resource. For more details on the types of activities that have been held, you can see the account [instagram@kemenagsalatiga](#). "We routinely share information regarding activities carried out by the Ministry of Religion, including collaboration with FKUB" (Personal interview, 06 December 2022).

Building religious tourist attractions

Salatiga City FKUB took the initiative to build a religious tourist attraction. The principle of this religious tourism area is to collect various religious objects in Indonesia in one place where the community as a whole can see and understand every religious element. In this way, religious tolerance can be better understood without barriers. All religious cultural products, such as tambourines, choirs, *kecak*, and so on, can be displayed in this area as religious and cultural tourism attractions to support the religious activities of various religions. Apart from that, spaces such as libraries, discussions, and meeting rooms were developed to accommodate the study of religion and discussion. Mr Kristri explained that:

"... FKUB is currently building a Taman Wisata Religi (Religious tourism park.). This TWR could become an icon of Salatiga City as a tolerant city. You could say it is a form of implementation of Salatiga City as a Tolerant City..." (Personal Interview, December 06, 2022).

The groundbreaking ceremony as the beginning of the construction of a religious tourist park in Salatiga was held on Monday, November 15, 2023 as seen in figure 2. The event was led directly by the mayor of Salatiga, H. Yulianto, SE.M.M, and attended by Danrem 073/Makutarama, Dandim 0714 /Salatiga, Chief of Salatiga Police, chairman of FKUB Salatiga KH. Drs. Noor Rofiq and Forkopimda Salatiga. In addition, the 3D design of the religious tourism park is also constructed, as seen in figure 3.



Figure 2. The construction of a religious tourist park in Salatiga



Figure 3. 3D design of the religious tourism park

This is an implementation of one of the characteristics of religious moderation, namely *tathawwur wa ibtikar*. *Tathawwur wa Ibtikar* is a dynamic and innovative character who means being mobile and reforming, always opening himself to active participation in reforms by current developments for the progress and benefit of the people. Moderation opens up opportunities for us as a great nation to continue to move dynamically according to our respective capacities and be innovative in carrying out new reforms and breakthroughs. Do not just stay silent and close ourselves off from the perils of the times of being complacent with what we already have (Hasan M., 2021: 121).

Communication of the religious harmony forum in developing religious moderation in Salatiga City

From presenting the data and then analyzing it, it was found that the communication carried out by the Religious Harmony Forum organization in developing religious moderation in Salatiga City was vertical internal communication and external communication from the organization to the public.

Vertical communication (Fadhli, 2021, p. 13), namely communication from top to bottom (downward communication) and upward communication (upward communication), is the communication from leaders to subordinates and from subordinates to leaders in a reciprocal manner. In vertical communication, leaders

provide instructions, pointers, information, and explanations to their subordinates. Subordinates provide suggestions and complaints to the leader. The vertical internal communication of the Religious Harmony Forum occurs through meetings and outreach activities within the Salatiga City FKUB in launching work programs related to religious moderation.

Communication from organizations and the public is generally informative so that the public feels involved. Organizational communication with the public can take various forms, such as newspaper or magazine articles, speeches, brochures, posters, press conferences, etc (Sari & Fitriawan, 2020, p. 7034). The organization communicates to the Religious Harmony Forum audience through social service activities, work visits, and socialization outreach. This activity is useful for providing information and encouraging people to continue implementing religious moderation.

CONCLUSION

Based on the research and data analysis presented, it can be concluded that there are five communications carried out by the Religious Harmony Forum (FKUB) in developing religious moderation in Salatiga City, namely social service, counseling/socialization, mock studies/work visits, intensive involvement in activities. Other agencies and build religious tourist attractions. FKUB communication, in this case, is an activity/program carried out by FKUB to develop religious moderation in Salatiga City. FKUB Salatiga collaborates with the Ministry of Religion and the Salatiga City Government in communicating religious moderation. FKUB Salatiga is often a resource person in several activities related to religious moderation.

In implementing this communication, of course, FKUB has several obstacles. The obstacles faced by FKUB in developing religious moderation in Salatiga City are the lack of Human Resources (HR) and funds/budget provided by the government—humans and as the primary key in a communication activity. The lack of human resources and budget from the government makes the FKUB program less than optimal.

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