



**NAVIGATING DIVERSITY:
FKUB's Contribution to Religious Harmony
in the Digital Age**

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Abstract: In an increasingly digitalized social environment, maintaining interreligious harmony has become a critical challenge for multicultural societies such as Indonesia. This study examines the strategic role of the Religious Harmony Forum (Forum Kerukunan Umat Beragama/FKUB) in fostering social cohesion amid religious, ethnic, and cultural diversity within the framework of the Unitary State of the Republic of Indonesia. Using a qualitative research design with a phenomenological approach, this study integrates document analysis, academic literature, and empirical data collected through questionnaires distributed to 50 respondents involved in or knowledgeable about FKUB activities. The findings indicate that FKUB plays a significant role as a mediator of interreligious conflict, a facilitator of dialogue, and a promoter of tolerance, particularly through digital platforms such as webinars, social media campaigns, and educational content. However, its effectiveness remains constrained by limited institutional resources, uneven local legitimacy, and challenges in reaching digitally under-literate communities. Therefore, the study highlights the need for adaptive digital communication strategies and stronger collaboration among FKUB, government institutions, civil society, and religious communities to sustain interreligious harmony in the context of ongoing social and technological transformation.

Keywords: Religious harmony, interfaith dialogue, digital literacy, social integration, Religious Harmony Forum (FKUB)

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Introduction

DIGITAL TRANSFORMATION has revolutionized the pattern of social interaction, including in the realm of religious diversity. Advances in information technology not only accelerate the dissemination of

knowledge, but also present new challenges in maintaining multireligious harmony. Indonesia is a pluralistic country,¹ both in terms of social, cultural, economic, political, and religious.² The reality of Indonesian people's lives is influenced by the existence of religious diversity.³ So that it becomes a country with a variety of religions as an inevitable part. The plurality of the Indonesian nation can also be seen from the diversity of ethnicities and races so that the Indonesian nation is known as a friendly and tolerant nation,⁴ especially in terms of religious life.⁵ This shows that Indonesian society has a paradigm about pluralism as a positive thing (pluralism).⁶ This understanding supports tolerance in social

¹ Rika Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*, 7, no. 2 (2022); Community Empowerment, *Religious Harmony Forum (FKUB): Developing Religious Harmony Awareness Village in Pesawaran District*, 8, no. 7 (2023): 1104–13; Kiki Mayasaroh and Nurhasanah Bakhtiar, *Strategi Dalam Membangun Kerukunan Antarumat Beragama Di Indonesia*, 3, no. 1 (2020): 77–88.

² Mudjahirin Thohir, *Mendialogkan Kehidupan Keagamaan*, 13, no. 3 (2018): 460–70; Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*.

³ Nur Ali et al., *Interreligious Literacy Learning as a Counter- Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia* *Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia*, 2021, <https://doi.org/10.1080/09596410.2021.1996978>; Mudjahirin Thohir, *Religious Tolerance According to the Forum for Religious Harmony (FKUB)*, Central Java, 2019, 43–46, <https://doi.org/10.4108/eai.13-8-2019.2290181>; Ahmad Faisal et al., “Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia,” *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2150450>.

⁴ Teungku Dirundeng Meulaboh, *Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*, 5, no. 2 (2020): 113–34.

⁵ Christian Studies and Palangka Raya, *The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya*, 2020, <https://doi.org/10.4108/eai.11-12-2019.2302093>; Abu Rokhmad, *The Role of Inter-Religious Harmony Forum in Maintaining the Harmony of Religious Life in Plural Society*, no. January 2016 (2018), <https://doi.org/10.3923/sscience.2016.5052.5059>; Abu Rokhmad, *The Role of Inter-Religious Harmony Forum in Maintaining the Harmony of Religious Life in Plural Society*, no. May (2018), <https://doi.org/10.3923/sscience.2016.5052.5059>.

⁶ Khotimah, *Religious Harminy and Government in Indonesia*, 23, no. 1 (2015): 68–69; Sukron Kamil, *Religious Harmony in Islamic Concept and Its Historic*

and political life,⁷ and always shows acceptance of the existence of cultural diversity in the life of the community.⁸

Adequate digital literacy is a crucial factor in preventing disinformation, reducing potential conflicts, and building an inclusive and constructive dialogue space. In this context, the strategic role of various social actors, including the Forum for Religious Harmony (FKUB), is increasingly significant in designing technology-based strategies to strengthen religious moderation and social cohesion amid the complexity of the digital era. In the reform era in Indonesia, there has been a significant change in people's religious behavior.⁹ Political openness and increasing religious freedom have allowed the emergence of various religious schools and practices that were previously limited.¹⁰ There has also been an increase in participation in religious activities, but at the same time there have been tensions

Practices : Freedom of Religion and Pluralism as the Basis, 5, no. 1 (2022): 51–80; Studies and Raya, *The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya*.

⁷ Robert W. Hefner, *Islam and Covenantal Pluralism in Indonesia: A Critical Juncture Analysis*, 2020, <https://doi.org/10.1080/15570274.2020.1753946>; Hedvig Beritz and Victoria Enkvist, ed., *Freedom of Religion: AN Ambiguous Right in the COntemporary European Legal Order* (London and New York, 2020); Sitti Arifah, *The Harmony Of Religious People Perspective Of Christian Group : Intra And Inter-Religious Relations In Ambon*, 2021, <https://doi.org/10.4108/eai.2-11-2020.2305076>; Ali et al., *Interreligious Literacy Learning as a Counter- Radicalization Method : A New Trend among Institutions of Islamic Higher Education in Indonesia* *Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia*.

⁸ Universitas Negeri Yogyakarta, *International Journal of Multicultural and Multireligious Understanding Strengthening the Unity the Republic of Indonesia by Utilizing the Forum of Religious Records*, 2020, 614–24; Meulaboh, *Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*.

⁹ Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (2023), <https://doi.org/10.1080/2331186X.2023.2172930>; Kamil, *Religious Harmony in Islamic Concept and Its Historic Practices : Freedom of Religion and Pluralism as the Basis*.

¹⁰ Kamil, *Religious Harmony in Islamic Concept and Its Historic Practices : Freedom of Religion and Pluralism as the Basis*; Enkvist, *Freedom of Religion: AN Ambiguous Right in the COntemporary European Legal Order*.

between religions in various cases that have colored the religious life of the Indonesian people.¹¹ more diverse in their religious practices and more active in voicing the right to freedom of religion.¹²

Facts related to the emergence of religious behavior of some Indonesian people who show intolerance.¹³ Sociologically, this is the influence of the democratic process substantively which has implications for the emergence of excessive expression of freedom.¹⁴ In such conditions, a number of religious groups tend

¹¹ Eka Safitri, *The Role of the Forum Komunikasi Umat Beragama in Building Religious Harmony in Banyumas Regency Peran Forum Komunikasi Umat Beragama Dalam Membangun Kerukunan Umat Beragama Di Kabupaten Banyumas*, 2022; Nimrod Frebdes Taopan, Petrus Ly, and Leonard Lobo, *Peran Forum Kerukunan Umat Beragama Dalam Meningkatkan Kualitas Sikap Hidup Toleransi Antar Umat Beragama Di Kota Kupang*, 13, no. 1 (2020): 44–49; Empowerment, *Religious Harmony Forum (FKUB): Developing Religious Harmony Awareness Village in Pesawaran District*.

¹² Andrew Orton, "Interfaith Dialogue : Seven Key Questions for Theory , Policy and Practice," *Religion, State & Society* 44, no. 4 (2016): 349–65, <https://doi.org/10.1080/09637494.2016.1242886>; Whan Nurdiana et al., *Fulfillment of Student Religious Education Services as a Strategy in Installation of Religious Moderation Values from Early Religion in Jayapura , Papua , Indonesia*, 03, no. 07 (2023): 1361–66; Noor Achmad, *Inter-Religious Harmony : From History to Indonesia Today*, no. C (2015): 94–100; Arafah, *The Harmony Of Religious People Perspective Of Christian Group : Intra And Inter-Religious Relations In Ambon*; Khotimah, *Religious Harmony and Government in Indonesia*.

¹³ Azka Aulia and Dinie Anggraeni, *Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan*, 1, no. 6 (2021): 173–78; Muis Saifuddin and Anshari Pikahulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*, 9, no. 93 (2023): 74–87, <https://doi.org/10.37196/kenosis.v9i1.655>. See also Erawadi Erawadi and Fadlan Masykura Setiadi, "Exploring Religious Harmony Through Dalihan Na Tolu: Local Wisdom in Peacebuilding in Indonesia," *Jurnal Ilmiah Peuradeun* 12, no. 3 (September 2024): 3, <https://doi.org/10.26811/peuradeun.v12i3.1398>; I. Wayan Sumertha, Busro Busro, and M. Yusuf Wibisono, "Sacred Spaces, Shared Souls: Interfaith Harmony at Taman Kemaliq Lingsar, Lombok, Indonesia," *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 2025): 127–54, <https://doi.org/10.26811/peuradeun.v13i1.1584>.

¹⁴ Wiwin Siti et al., *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya Nationality , Locality , and Religiosity : Works and Thoughts of Maria Theresia Geme of the Forum for Religious Harmony of East Nusa Tenggara*, 7249 (2022); Enkvist, *Freedom of Religion: AN Ambiguous Right in the COntemporary European Legal Order*; Achmad, *Inter-Religious Harmony : From History to Indonesia Today*.

to express freedom that is too passionate or excessive, including in terms of radical or deviant religious understandings from the mainstream.¹⁵ This passionate expression occurs against certain groups that are considered to be desecrating or insulting religion,¹⁶ so that in some cases the protests manifest in the form of conflict or violence.¹⁷

Relevant related research has been carried out by several researchers before, including research conducted by Kiki Mayasarah and Noorhasanah.¹⁸ entitled "Strategies in Building Interreligious Harmony in Indonesia: This study explains that there are 6 strategies that can be carried out in building interreligious harmony, namely internalizing tolerance, maintaining kinship (ukhuwah), mutual respect and appreciation, mutual trust and avoiding prejudice, clarifying and confirming the information obtained and acting fairly. In addition, similar research was conducted by Kristanti & Adi¹⁹ entitled "The Role of the Religious Harmony Forum (FKUB) in Maintaining Interreligious Harmony in Sidoarjo Regency: This research focuses on this research using a qualitative method with a descriptive type of research. In this study, the researcher used observation, interview, and documentation techniques as data collection techniques. The results of this study found that the role of FKUB in maintaining religious harmony in Sidoarjo Regency is by maintaining religion as social capital and by building harmony in a tolerant society." Meanwhile, the results of the latest research

¹⁵ Enkvist, *Freedom of Religion: AN Ambiguous Right in the COntemporary European Legal Order*; Hefner, *Islam and Covenantal Pluralism in Indonesia: A Critical Juncture Analysis*.

¹⁶ Abdul Saman Nasution, *Strategi Membangun Nilia-Nilai Toleransi Antarumat Beragama Di Indonesia*, 2, no. 1 (2022): 123–36; Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*.

¹⁷ Orton, "Interfaith Dialogue : Seven Key Questions for Theory , Policy and Practice"; Studies and Raya, *The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya*.

¹⁸ Mayasaroh and Nurhasanah Bakhtiar, *Strategi Dalam Membangun Kerukunan Antarumat Beragama Di Indonesia*.

¹⁹ Aldana Kristanti and Agus Satmoko Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*, 07 (2019): 768–82.

conducted by Entitled "The Role of the Forum for Religious Harmony (FKUB) in Maintaining Religious Tolerance and Moderation in Ambon City: This research was conducted in Maluku Province, and the results indicate that the concept of religious moderation is crucial for fostering harmony among religious communities. This is achieved through the utilization of digital and print media, as well as by facilitating dialogues that involve various stakeholders, including the community, government, religious leaders, teachers, and religious extension workers in Ambon City.²⁰

Based on in-depth analysis, the three related studies above have a very significant difference with the topic of study in this article "Measuring the Role of the Religious Harmony Forum (FKUB) in Creating Religious Harmony in Indonesia." This study uses a qualitative method by using a more specific but holistic phenomenological analysis approach and does not involve participants or surveys, then draws conclusions based on statistical analysis.

One of the concrete proofs that the government has done is to collaborate with the community by forming institutions of inter-religious harmony.²¹ The institution is called the Forum for Religious Harmony (FKUB) as an institution formed by the community and facilitated by the Government through the Ministry of Religion starting from the central, provincial, and district/city levels in the context of efforts to build, maintain, and

²⁰ On the comparative view of religious harmony, see, for example, Momy Hunowu et al., "Religious Pluralism in Muslim Majority Countries: Comparing Gorontalo, Indonesia and Negeri Sembilan, Malaysia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 1 (July 2025): 222–47, <https://doi.org/10.30821/miqot.v49i1.1350>. For a local study, see Muhammad Rafii et al., "Structural Approach and Participation of Local Actors in Maintaining Interfaith Harmony in Kuala Tungkal, West Tanjung Jabung Regency," *TAJDID: Jurnal Ilmu Ushuluddin* 23, no. 1 (June 2024): 333–57, <https://doi.org/10.30631/tjd.v23i1.508>.

²¹ Muhammad Anang Firdaus, *Eksistensi FKUB Dalam Memelihara Kerukunan Umat Beragama Di*, 29, no. 1 (2014): 63–84; Meulaboh, *Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*.

manage diversity, harmony and peace for all religious believers in Indonesia.²²

This study examines the strategic role of the Religious Harmony Forum (Forum Kerukunan Umat Beragama/FKUB) in fostering interreligious harmony within the context of digital literacy in Indonesia. Digital literacy is understood not merely as technical competence in using digital media, but as the capacity to critically access, evaluate, and disseminate information in a manner that supports social cohesion and religious moderation. In the post-reform era, the expansion of democratic space and freedom of religious expression has contributed to more diverse religious behaviors, while simultaneously increasing the circulation of intolerant narratives, misinformation, and identity-based polarization through digital platforms. In this context, FKUB functions not only as a mediator of interreligious conflict but also as an agent of social transformation that strategically utilizes digital communication to promote values of tolerance, moderation, and mutual respect. Through a multidisciplinary approach combining socio-religious, communication, and governance perspectives, this study contributes to strengthening FKUB's institutional role within Indonesia's socio-political ecosystem. The findings are expected to inform policy formulation and practical initiatives that support the achievement of the Sustainable Development Goals (SDGs), particularly those related to peace, justice, and strong institutions, while enhancing social harmony in the digital era.

Research Methods

This study applied a qualitative research method.²³ The research methodology in this study was designed to systematically

²² Yofiendi Indah Indainanto, *Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs*, 104, no. 4 (2023): 1–13; Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan; Empowerment, Religious Harmony Forum (FKUB): Developing Religious Harmony Awareness Village in Pesawaran District*.

²³ John W. Creswell, "John W. Creswell-Research Design_ Qualitative, Quantitative, and Mixed Method Approaches-SAGE Publications (2013).Pdf," preprint, 2013, 273; Matthew Krehl Edward Thomas and Robin Bellingham, *Post-*

analyze FKUB's role in conflict de-escalation, interfaith dialogue facilitation, and the promotion of tolerance and religious harmony.²⁴ Moreover, qualitative methods enable researchers to explore the contextual dynamics and intricacies of FKUB's role within the religious community.²⁵ Additionally, qualitative methods enable researchers to capture religious practices, community dynamics, and firsthand experiences of key stakeholders, including FKUB members,²⁶ religious leaders, and local communities.²⁷ Empirical data were obtained through a questionnaire-based survey administered to respondents involved in or knowledgeable about FKUB, complemented by interviews and field observations to capture contextual insights and validate the survey results. This mixed qualitative data collection strategy ensures methodological coherence between narrative analysis and the presentation of tables and charts in the results section. The

Qualitative Research and Innovative Methodologies: Social Theory and Methodology in Education Research Series, vol. 21, ed. Mark Murphy, no. 1 (2020); R C Bogdan and S K Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods* (2007).

²⁴ Prayoga Bestari, Encep Syarief Nurdin, and Sri Wahyuni Tanshzil, *Optimization of The Role of FKUB And Kesbangpol Role (Nation and Political Unity) in Handling The Radical Movement of Terrorism in Tasikmalaya District*, 5, no. 1 (2020): 40–45; Nurdiana et al., *Fulfillment of Student Religious Education Services as a Strategy in Installation of Religious Moderation Values from Early Religion in Jayapura , Papua , Indonesia*.

²⁵ Studies and Raya, *The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya*; Ahmad Faqih, *The Role of Forum Kerukunan Umat Beragama (FKUB) for Religious Harmony and the Right of Freedom of Religion or Belief (FORB)*, 11, no. 1 (2021): 65–82.

²⁶ Bestari, Nurdin, and Tanshzil, *Optimization of The Role of FKUB And Kesbangpol Role (Nation and Political Unity) in Handling The Radical Movement of Terrorism in Tasikmalaya District*; Orton, "Interfaith Dialogue: Seven Key Questions for Theory , Policy and Practice"; Ali et al., *Interreligious Literacy Learning as a Counter- Radicalization Method : A New Trend among Institutions of Islamic Higher Education in Indonesia* *Interreligious Literacy Learning as a Counter- Radicalization Method : A New Trend among Institutions of Islamic Higher Education in Indonesia*.

²⁷ Abdul Saman Nasution, *Membangun Nilai-Nilai Toleransi Antar Umat Beragama Di Indonesia*, 2, no. 1 (2022): 123–36; Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*; Saifuddin and Pikahulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*.

role of FKUB in fostering and enhancing interreligious harmony in Indonesia is crucial. Its findings provide valuable insights for formulating policy recommendations and best practices to strengthen religious harmony.²⁸

In order to explore the necessary information according to the focus of the study in this study, the author adopts a phenomenological approach.²⁹ The reason for using this approach is to allow researchers to explore and study in depth the phenomena and dynamics that arise in real social life as well as human interaction in the context of interreligious life.³⁰ Furthermore, the data analysis procedure in this article follows the general procedures carried out in the qualitative research paradigm,³¹ including the interpretation and description of the identified themes.³² The researcher explains the meaning and significance of each theme and relates it to relevant theories and concepts to provide a deep understanding of the phenomenon being studied, and concludes by drawing inferences from each aspect or focus of the study.³³

²⁸ Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*; Meulaboh, Tokoh Lintas Agama Merawat Kerukunan Umat (*Belajar Multikultural Dari Kota Malang*) *Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*; Taopan, Ly, and Lobo, *Peran Forum Kerukunan Umat Beragama Dalam Meningkatkan Kualitas Sikap Hidup Toleransi Antar Umat Beragama Di Kota Kupang*.

²⁹ M Ikhwan, *Shari' Ah in the Public Sphere : The Discourse and Practices of Islamic Law and Inter-Religious Tolerance and Harmony*, 2020; Muhammad Aji Nugroho, "Embedding Multicultural Values in Islamic Education: A Portrayal of Contemporary Indonesian Textbooks," *Edukasia Islamika* 4, no. 2 (2019): 226, <https://doi.org/10.28918/jei.v4i2.2298>.

³⁰ Teena Clerke and Nick Hopwood, *Doing Ethnography in Teams: A Case Study of Asymmetries in Collaborative Research* (2014); Monika Bednarek et al., *Qualitative Research in Dangerous Places: Becoming an "Ethnographer" of Violence and Personal Safety, in Media*, vol. 48, no. 1 (2014).

³¹ Silverman, "David Silverman, Amir Marvasti - Doing Qualitative Research_ A Comprehensive Guide-Sage Publications (2008).Pdf," preprint, 2005.

³² Chaedar Alwasilah, *Pokoknya Kualitatif: Dasar-Dasar Merancang Dan Melakukan Penelitian Kualitatif* (Bandung: Pustaka Jaya, 2002).

³³ Jack R. Fraenkel and Norman E. Wallen., *How to Design and Evaluate Research in Education* (New York: McGraw-Hill, 2009).

To strengthen this research, researchers conducted interviews, observations, and documentation. The interview is planned to be conducted with a random sampling model of 50 respondents from various circles (male/female) who are involved/understand FKUB. Data collection was carried out through informants involved in FKUB and was carried out in the January-March 2024 period. One of the main questions in this study is how FKUB's efforts in creating digital literacy-based harmonization. Second, the model used in building harmonization as a form of religious moderation. The data analysis stage, includes data collection, data presentation, data reduction, and data verification. In this case, the researcher also seeks to examine the involvement of women in FKUB in building harmonization.

Results and Discussion

Indonesian society is a pluralistic society³⁴ consisting of various religions, namely adherents of Islam, Catholicism, Christianity, Hinduism, Buddhism, Confucianism, Hu Chu.³⁵ Religious differences and diversity require the maintenance and growth of mutual respect for one religion and another.³⁶ Consistent efforts by the parties will avoid conflicts between religious communities.³⁷ Meanwhile, conflicts and conflicts between religious communities can damage the basic values of religion itself.³⁸ Religion plays a crucial role in shaping

³⁴ Masyarakat Majemuk, *Jurnal Moral Kemasyarakatan*, 5, no. 1 (2020): 1–9.

³⁵ Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan; Empowerment, Religious Harmony Forum (FKUB): Developing Religious Harmony Awareness Village in Pesawaran District*; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*; Nasution, *Strategi Membangun Nilia-Nilai Toleransi Antarumat Beragama Di Indonesia*.

³⁶ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*; Mayasaroh and Nurhasanah Bakhtiar, *Strategi Dalam Membangun Kerukunan Antarumat Beragama Di Indonesia*; Firdaus, *Eksistensi FKUB Dalam Memelihara Kerukunan Umat Beragama Di*.

³⁷ Saifuddin and Pikhulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*.

³⁸ Amri Marzali, *Agama Dan Kebudayaan*, no. 1958 (2012): 57–75; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan*

fundamental values that underpin social life, such as peace, harmony, mutual respect, and solidarity between individuals. As an institution that bridges cross-religious interactions, the Forum for Religious Harmony (FKUB) has a strategic role in maintaining social stability by managing diversity in an inclusive manner. Through mediation efforts, interreligious dialogue, and policy advocacy, FKUB contributes to strengthening social integration and building a tolerant and cohesive social order within the framework of diversity.³⁹

The plurality possessed by the Indonesian nation, in addition to being a potential strength, also holds the potential for conflicts that can threaten the life of the nation and state at any time.⁴⁰ Therefore, the Indonesian nation must be good at managing the diversity of the nation that is plural in terms of religion, ethnicity, culture, and others so that Indonesia remains harmonious, harmonious,⁴¹ and intact as a Unitary State of the Republic of Indonesia (NKRI).⁴²

Indonesia asserts itself as a country based on the principle of diversity, where social harmony and cooperation between groups are the main foundations in achieving common prosperity.⁴³ Therefore, in terms of religious harmony, the role of FKUB is highly expected as a liaison between religious communities based

Antarumat Beragama Di Kabupaten Sidoarjo; Aulia and Anggraeni, Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan.

³⁹ Studies and Raya, *The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya*; Enkvist, *Freedom of Religion: AN Ambiguous Right in the COntemporary European Legal Order.*

⁴⁰ Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo.*

⁴¹ Safitri, *The Role of the Forum Komunikasi Umat Beragama in Building Religious Harmony in Banyumas Regency Peran Forum Komunikasi Umat Beragama Dalam Membangun Kerukunan Umat Beragama Di Kabupaten Banyumas*; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo.*

⁴² Mayasaroh and Nurhasanah Bakhtiar, *Strategi Dalam Membangun Kerukunan Antarumat Beragama Di Indonesia.*

⁴³ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo.*

on tolerance, mutual understanding, and mutual respect in the practice of religious teachings and cooperation in community life,⁴⁴ The sustainability of inter-religious harmony is a crucial element in efforts to protect human rights and become the main foundation for national integration, social resilience, and development Sustainable. Harmony not only functions as a prerequisite for social stability, but also becomes an essential instrument in creating social cohesion that is adaptive to the dynamics of religious pluralism in Indonesia.

To build harmony and a sense of solidarity between religious believers in Indonesia, several appropriate steps have been taken:⁴⁵ (1) Interreligious dialogue: hold interreligious dialogue forums regularly to strengthen understanding and tolerance between religious communities; (2) Inclusive religious education: encourage religious education that includes an understanding of various religious beliefs and cultures to promote respect for differences; (3) Interfaith cooperation programs: support interfaith cooperation programs in the humanitarian, social, and educational fields to strengthen inter-community relations; (4) Establishment of interfaith communities: encouraging the formation of interfaith communities that focus on cooperation and friendship between religious believers; (5) Diversity campaign: conducting a public campaign to raise awareness about the importance of respecting and appreciating religious differences;⁴⁶ and (6) Involvement of religious leaders: involving religious leaders in efforts to build harmony and solidarity, as well as promoting messages of peace and tolerance.⁴⁷ Through these steps, strong harmony and

⁴⁴ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*; Ani Susilawati and Akhadiyah Sholihah, *Potret Peristiwa Tindak Tutur Dalam Kegiatan Forum Kerukunan Umat Beragama (FKUB) Lampung Timur*, 20, no. 02 (2018).

⁴⁵ Sukandi, *Perkembangan Regulasi Rumah Ibadat Dalam Konteks Negara Bangsa (NKRI) Perspektif Maqashid Maqashid Al-Syari'ah*, 14, no. 2 (2020): 241–78; Nasution, *Strategi Membangun Nilia-Nilai Toleransi Antarumat Beragama Di Indonesia*.

⁴⁶ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*.

⁴⁷ Meulaboh, *Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*; Taopan, Ly, and Lobo, *Peran Forum Kerukunan Umat*

solidarity between religious believers in Indonesia can be built, creating an inclusive and harmonious society.⁴⁸ The following is a description of some of these steps:

Minimizing Conflicts and Increasing Interfaith Dialogue

Conflicts between religious communities are generally not purely caused by religious factors, but also by political, economic or other factors that are then associated with religion.⁴⁹ Meanwhile, those related to religious issues, in addition to the emergence of radical and intolerant religious attitudes in a small number of religious groups, are also triggered by problems about the establishment of houses of worship and religious broadcasting and accusations of blasphemy.⁵⁰ The issue of the establishment of houses of worship is the factor that most affects the occurrence of disputes or intolerance.⁵¹

Efforts to minimize conflicts between religious believers have been considered very important to create a harmonious and inclusive society. Religious conflicts often result in great losses, both socially and economically, and can threaten national stability. These efforts have been carried out holistically,⁵² involving education, dialogue, mediation, community involvement, religious

Beragama Dalam Meningkatkan Kualitas Sikap Hidup Toleransi Antar Umat Beragama Di Kota Kupang.

⁴⁸ Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan*; Taopan, Ly, and Lobo, *Peran Forum Kerukunan Umat Beragama Dalam Meningkatkan Kualitas Sikap Hidup Toleransi Antar Umat Beragama Di Kota Kupang.*

⁴⁹ Thohir, *Mendialogkan Kehidupan Keagamaan*; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo.*

⁵⁰ Indainanto, *Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs*; Sukandi, *Perkembangan Regulasi Rumah Ibadat Dalam Konteks Negara Bangsa (NKRI) Perspektif Maqashid Maqashid Al-Syari'ah.*

⁵¹ Aulia and Anggraeni, *Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan.*

⁵² Marzali, *Agama Dan Kebudayaan.*

leadership, law enforcement, and the promotion of social justice.⁵³ All of this can only be done with a comprehensive approach.

FKUB as one of the forums can address the root causes of conflict and build a strong foundation for interreligious harmony. In addition, efforts to minimize religious conflicts require long-term commitment and cross-sector cooperation.⁵⁴ FKUB has involved all parties, including the government, civil society, and religious leaders to work together in a spirit of mutual understanding and tolerance to achieve the goals. Efforts to minimize conflicts between religious believers are not an easy task, but with a strong commitment and continuous cooperation, Indonesia can build a more peaceful and harmonious society for all citizens.

Therefore, FKUB must intensify the socialization and internalization of the values of openness, tolerance, and visionary thinking oriented towards social transformation. Collaboration with various stakeholders, including governments, academics, religious organizations, and civil society, is imperative to strengthen social cohesion and prevent fragmentation amid the challenges of the digital era and globalization.⁵⁵

Table 1. Digital Literacy-FKUB

| No. | Content Themes | Descriptions |
|-----|---------------------------------|--|
| 1. | Webinars and Online Discussions | FKUBs can organize webinars and online discussions on topics relevant to religious diversity. These webinars could include understanding different religions, interfaith dialog, and understanding contemporary issues related to religious harmony. |
| 2.. | Podcasts or Audio Lectures | FKUBs can create audio content, such as podcasts or recording-based lectures, that contain religious insights, success stories of interfaith collaboration, and |

⁵³ Abdul Saman Nasution, *Membangun Nilai-Nilai Toleransi Antar Umat Beragama Di Indonesia*; Nasution, *Strategi Membangun Nilia-Nilai Toleransi Antarumat Beragama Di Indonesia*.

⁵⁴ Siti et al., *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya Nationality, Locality, and Religiosity: Works and Thoughts of Maria Theresia Geme of the Forum for Religious Harmony of East Nusa Tenggara*; Aulia and Anggraeni, *Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan*.

⁵⁵ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*.

| No. | Content Themes | Descriptions |
|-----|---------------------------------------|--|
| | | an in- depth understanding of diversity values. This format allows audiences to listen to the material more flexibly |
| 3. | Educational Infographics and Posters | Using visual media such as infographics and educational posters can help convey information quickly and easily. FKUBs can create visual content that illustrates the principles of tolerance, respect for differences, and the importance of interfaith cooperation. |
| 4. | Social Media Campaign | Leverage FKUBs' presence on social media platforms to spread positive messages and support religious harmony campaigns. Content that can be shared includes inspirational quotes, diversity success stories, and information related to events or activities that support the goal of religious harmony. |
| 5. | Collaboration with Influential People | UBs can work with influential figures or religious leaders who have influence on social media. Through this collaboration, the message of diversity can be more widely spread and reach more people |

Within the framework of a participatory communication model, the Forum for Religious Harmony (FKUB) demonstrates significant potential to develop inclusive communication strategies that emphasize interactive dialogue and the active involvement of diverse social groups, particularly women. The strategic utilization of digital technologies—such as webinars, online discussions, podcasts, audio lectures, educational infographics, and digital posters—has expanded the reach of interfaith communication and facilitated the dissemination of values related to religious tolerance and moderation across different segments of society. In parallel, social media campaigns and collaborations with influential figures have strengthened FKUB's participatory communication model by amplifying positive narratives of interreligious harmony and increasing public engagement, especially among digitally active women. The involvement of female influencers is particularly significant, given their capacity to shape public opinion and contribute to the education of younger generations. Moreover, the integration of participatory and linear communication approaches, supported by education- and training-based programs, equips FKUB members with a deeper understanding of tolerance, social

harmony, and religious moderation. In this context, women emerge as key agents of change, not only within family settings but also as community leaders who actively promote inclusivity and help mitigate religion-based conflicts arising from prejudice and misunderstanding.

The adoption of participatory and linear communication models by the Religious Harmony Forum (FKUB) constitutes a strategic approach to mitigating religion-based conflicts in the digital era. Through education- and training-oriented programs, FKUB equips its members with a comprehensive understanding of tolerance, social harmony, and religious moderation, thereby enabling more inclusive and constructive engagement within diverse communities. In this framework, women emerge as key agents of change, not only within the family sphere but also as influential actors and community leaders who actively shape narratives of inclusivity and mutual respect. Strengthening women's digital literacy is particularly crucial in countering the spread of provocative content and misinformation, as it enhances their capacity to critically filter information and disseminate positive narratives that prioritize peace and interreligious harmony. Moreover, the involvement of younger generations, especially young women with extensive access to digital technologies, amplifies the reach and sustainability of FKUB's digital campaigns by fostering tolerant attitudes from an early stage. Collaboration with external stakeholders and influential female figures further expands the impact of these initiatives and reinforces messages of unity across social segments. Collectively, these efforts support the achievement of the Sustainable Development Goals (SDGs), particularly in promoting inclusive, just, and peaceful societies, while strengthening the role of women as central contributors to religious harmony and social cohesion.

Strengthening Efforts to Socialize Religious Harmony Regulations

Currently, it is found that there are still many local governments and religious leaders who do not understand or do not want to understand the regulations of the Joint Regulation (PMB) of the Minister of Religion and the Minister of Home Affairs

Number 9/2006 and Number 8/2006 which regulate the maintenance of religious harmony and the establishment of houses of worship. This PMB is essentially an agreement of the leaders of the existing religious assemblies which is then determined in the form of PBM.⁵⁶

FKUB has an important role in socializing laws and policies in the religious field related to religious harmony and community empowerment.⁵⁷ This socialization is important because some people still do not understand well the regulations in the religious field, especially those related to the establishment of houses of worship. This misunderstanding often results in friction and conflict between religious communities. In order to maintain internal harmony and inter-religious harmony, the local government and security forces continue to make efforts to prevent conflicts and anticipate so that conflicts or tensions do not develop into serious conflicts, let alone lead to violence.⁵⁸ Meanwhile, religious leaders continue to voice the importance of understanding the regulations that govern the maintenance of religious harmony and the establishment of houses of worship and continuously educate the public about the importance of maintaining peace and harmony of religious people for the benefit and integrity of the nation.⁵⁹

The researcher distributed a questionnaire to 50 respondents with a Likert scale in the following format: 1=ineffective/strongly disagree; 2=less effective/disagree; 3=neutral; 4=effective/agree; and 5=Very effective/agree. The selection of respondents in this study was carried out using random sampling and disseminated through social media. However, the criteria asked to answer this

⁵⁶ Firdaus, *Eksistensi FKUB Dalam Memelihara Kerukunan Umat Beragama Di; Sukandi, Perkembangan Regulasi Rumah Ibadat Dalam Konteks Negara Bangsa (NKRI) Perspektif Maqashid Maqashid Al-Syari'ah.*

⁵⁷ Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan; Hefner, Islam and Covenantal Pluralism in Indonesia: A Critical Juncture Analysis.*

⁵⁸ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo.*

⁵⁹ Purwandari et al., *Peran Forum Kerukunan Umat Beragama Dalam Menyelesaikan Konflik Keagamaan; Abdul Saman Nasution, Membangun Nilai-Nilai Toleransi Antar Umat Beragama Di Indonesia.*

research question are those who are competent or involved in FKUB. The research question involves FKUB and digital technology as an interpretation of the SDGs in Indonesia to meet the nation's quality of life in the fields of peace, justice, and resilient institutions. This questionnaire was filled out by 38 male respondents and 12 female respondents with diverse educational backgrounds, diverse locations, and diverse cultures. The results were obtained from random sampling as follows.

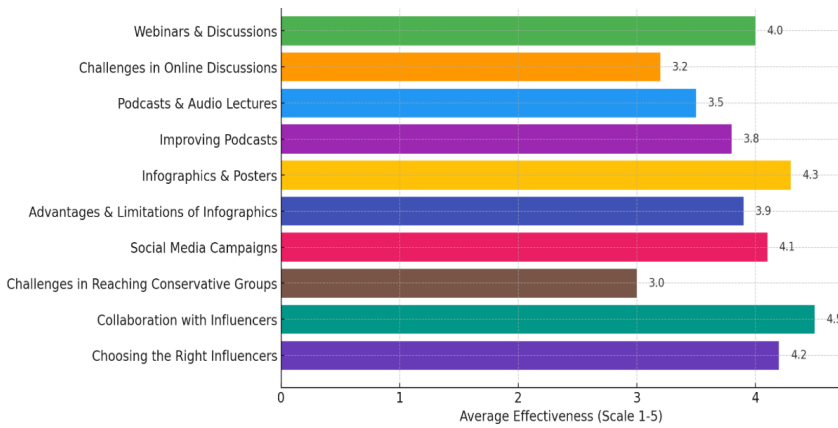


Diagram 1. Questionnaire Answer Results

Table 2. Research Questions Related to FKUB Digital Literacy Strategy

| No. | Interview Questions | Average Response (Scale 1-5) | Remarks |
|-----|--|------------------------------|--|
| 1. | How effective do you think FKUB's webinars and online discussions are in promoting interfaith dialogue? | 4.0 | Webinars are useful but need better engagement strategies. |
| 2. | What are the main challenges in implementing online discussions as a strategy? | 3.2 | Internet access and audience participation are key challenges. |
| 3. | How do you perceive the role of podcasts and audio lectures in educating people about religious diversity? | 3.5 | Some find it engaging, but others feel it's less interactive. |

| No. | Interview Questions | Average Response (Scale 1-5) | Remarks |
|-----|--|------------------------------|---|
| 4. | What can be done to make podcast content more engaging and impactful? | 3.8 | Adding storytelling, expert interviews, and interactive elements. |
| 5. | Do you think educational infographics and posters help in promoting tolerance and religious cooperation? Why or why not? | 4.3 | Most agree that visuals simplify complex topics effectively. |
| 6. | What are the advantages and limitations of using infographics compared to other digital strategies? | 3.9 | Quick to understand but lacks in-depth explanation. |
| 7. | How would you rate FKUB's social media campaigns in spreading awareness of religious harmony? | 4.1 | Good outreach but inconsistent engagement across platforms. |
| 8. | What challenges do FKUB face in reaching conservative or less digital-savvy communities? | 3.0 | Resistance to digital media and low internet literacy are major issues. |
| 9. | How effective is FKUB's collaboration with religious leaders and influencers in promoting interfaith unity. | 4.5 | Very effective due to credibility and wide reach. |
| 10. | What are the key factors in choosing the right influencers or religious figures for FKUB's digital campaigns? | 4.2 | Trustworthiness, audience relevance, and message alignment. |

Based on the results of a questionnaire to 50 respondents, the digital strategy implemented by FKUB in promoting religious harmony is generally considered quite effective. Collaborations with influencers, the use of infographics, and campaigns on social media received the highest ratings for being able to reach a wider audience and convey the message of diversity in an engaging way. Online webinars and discussions are also considered beneficial, although they face challenges in active participation and optimal interaction. Meanwhile, podcasts and audio lectures still have potential but need to be further developed to be more attractive to listeners. One of the main obstacles identified is the difficulty in reaching conservative or less active communities in the digital

world. Therefore, a more inclusive strategy and a more direct approach are needed to ensure that the message of diversity and tolerance is acceptable to all.

Moderate Socialization of Religious Understanding

Moderate understanding at least includes acknowledging the existence of other parties, possessing a tolerant attitude, respecting differences of opinion, and not imposing one's will by means of violence.⁶⁰ Building a moderate (*wasathiyin*) society, namely a moderate-minded society, namely with *at-tawassuth* or being centrist and not extreme left or extreme right. Religious moderation and tolerance need to be improved for the sake of national peace, religious moderation management solutions are an important instrument in preventing conflicts, building consensus, and maintaining the unity and unity of a nation and a peaceful order.⁶¹

The Government of Indonesia through FKUB has made various efforts in order to socialize moderate religious understanding, including: (1) Interfaith Dialogue: FKUB holds regular interfaith dialogue forums at the local, regional, and national levels.⁶² The dialogue aims to promote mutual understanding and tolerance between different religious communities. (2) Training and Workshops: FKUB organizes training and workshops for religious leaders, administrators of houses of worship, and community members to improve their understanding of moderate religious values and conflict mediation

⁶⁰ Rizky Aditya and I M A Mayasari, *The Implementation of Moderate Religiosity: Serang Municipal Religious Harmony Forum Perspective*, 35, no. 2 (2022): 253–66; Saifuddin and Pikahulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*.

⁶¹ Saifuddin and Pikahulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*; Meulaboh, *Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*.

⁶² Siti et al., *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya Nationality , Locality , and Religiosity : Works and Thoughts of Maria Theresia Geme of the Forum for Religious Harmony of East Nusa Tenggara*.

skills.⁶³ (3) Public Campaign: FKUB conducts public campaigns through mass media, social, and community events to spread the message of the importance of interreligious harmony and moderate religious understanding.⁶⁴ (4) Establishment of Religious Harmony Network: FKUB facilitates the formation of a religious harmony network at the local level, consisting of religious leaders, community leaders, and traditional leaders to overcome potential conflicts and promote peace. (5) Collaboration with universities and educational institutions: FKUB collaborates with universities and educational institutions to integrate moderate religious understanding in formal and non-formal education curricula.⁶⁵ (6) Reporting and Monitoring: FKUB is also tasked with monitoring the situation of interreligious harmony in various regions and reporting potential conflicts to the authorities for appropriate preventive measures. By implementing these steps, FKUB has played an active role in promoting moderate religious understanding and building interreligious harmony in Indonesia.⁶⁶

FKUB needs to strengthen religious harmony. In this case, religious and belief community organizations must continue to actively involve religious and belief leaders and other community-based organizations in an inclusive manner in various religious

⁶³ Kamil, *Religious Harmony in Islamic Concept and Its Historic Practices: Freedom of Religion and Pluralism as the Basis*.

⁶⁴ Faisal et al., "Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia"; Aditya and Mayasari, *The Implementation of Moderate Religiosity: Serang Municipal Religious Harmony Forum Perspective*.

⁶⁵ Nurdiana et al., *Fulfillment of Student Religious Education Services as a Strategy in Installation of Religious Moderation Values from Early Religion in Jayapura, Papua, Indonesia*; Ali et al., *Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia*.

⁶⁶ Yanti Dwi Astuti, *Revealing Intercultural and Interfaith Communication in Manado as a City of a Thousand Churches*, 52, no. 2 (2022): 231–44; Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*.

and community activities.⁶⁷ Religious and belief community organizations empower all human resources to participate in filling the public space through the broadcasting of moderate religious values and building a constructive narrative of religious harmony.⁶⁸ The celebration of religious holidays must be used as much as possible as a means of spreading the message of peace to the community.⁶⁹

Creating an Interfaith Youth Social Integration Program

FKUB is at the forefront of educating the public, especially, about the importance of strengthening national commitment and upholding tolerance towards others.⁷⁰ Despite cultural and religious differences, rejects acts or methods of violence both physically and verbally, and respects the local traditions and cultures of a very diverse community.⁷¹ The role of FKUB is indeed very strategic to develop cooperation, synergy, and collaboration with various organizations and communities in society, namely the youth community, the interfaith women's community, and other entities in carrying out socio-economic activities regardless of cultural, religious, and racial differences.⁷²

FKUB can be more flexible and comprehensive in handling religious issues in a region because its membership consists of local religious leaders, namely religious community leaders, both those who lead religious community organizations and those who

⁶⁷ Meulaboh, *Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*; Saifuddin and Pikhulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*.

⁶⁸ Saifuddin and Pikhulan, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Merawat Toleransi Dan Moderasi Beragama Di Kota Ambon*.

⁶⁹ Interfaith Harmony, Siti Yusnaini, and Anton Widyanto, *Ullumuna*, 25, no. 2 (2021): 306–28; Zia Ullah Khan and Google Scholar, *Role of Inter-Religious Harmony in Role of Inter-Religious Harmony in Peaceful Society*, 2023, <https://doi.org/10.20944/preprints202311.0473.v1>.

⁷⁰ Arafah, *The Harmony Of Religious People Perspetive Of Christian Group : Intra And Inter-Religious Relations In Ambon*.

⁷¹ Thohir, *Mendialogkan Kehidupan Keagamaan*.

⁷² Thohir, *Mendialogkan Kehidupan Keagamaan*; Abdul Saman Nasution, *Membangun Nilai-Nilai Toleransi Antar Umat Beragama Di Indonesia*.

do not lead religious community organizations, their presence is respected by the local community as role models.⁷³ The most important thing in supporting the strategic role of FKUB is the involvement and request support from local governments, especially the local Regent/Mayor, the Kesbangpol Agency, the Office of the Ministry of Religion in the Regency/City, both financially and facilitated, in the implementation of FKUB programs.

FKUB as a religious institution that has been tested and proven to be able to take a role in religious development in the region.⁷⁴ In addition, this institution has also proven their role in preventing various possibilities of interreligious conflicts early.⁷⁵ FKUB has made a great contribution to peace between religious communities in the region. Therefore, it is natural for the local government to provide support for this institution, especially in terms of budget support for the operation of the institution, so that the programs that have been prepared can be carried out properly. Fundraising from Various Sources: FKUB is advised to raise funds from various sources, including governments, institutions, non-governmental organizations, and private donors, to support FKUB's activities and programs.⁷⁶ By receiving adequate financial support, FKUB will be able to carry out more effective activities in achieving its goal of strengthening religious harmony.⁷⁷

⁷³ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*; Meulaboh, Tokoh Lintas Agama Merawat Kerukunan Umat (Belajar Multikultural Dari Kota Malang) *Pendahuluan Kerukunan Umat Beragama Sangat Penting Untuk Dirawat Dan*.

⁷⁴ Abdul Saman Nasution, *Membangun Nilai-Nilai Toleransi Antar Umat Beragama Di Indonesia*; Nasution, *Strategi Membangun Nilia-Nilai Toleransi Antarumat Beragama Di Indonesia*.

⁷⁵ Kristanti and Adi, *Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antarumat Beragama Di Kabupaten Sidoarjo*; Astuti, *Revealing Intercultural and Interfaith Communication in Manado as a City of a Thousand Churches*.

⁷⁶ Harmony, Yusraini, and Widyanto, *Ulumuna*; Ahmad Faqih, *The Role of Forum Kerukunan Umat Beragama (FKUB) for Religious Harmony and the Right of Freedom of Religion or Belief (FORB)*.

⁷⁷ Aditya and Mayasari, *The Implementation of Moderate Religiosity: Serang Municipal Religious Harmony Forum Perspective*; Empowerment, *Religious Harmony Forum (FKUB): Developing Religious Harmony Awareness Village in Pesawaran*

Conclusion

This study critically examines the strategic role of the Religious Harmony Forum (Forum Kerukunan Umat Beragama/FKUB) in fostering interfaith harmony within Indonesia's pluralistic society amid the challenges and opportunities of the digital literacy era. Positioned as a values-based institution, FKUB performs multidimensional functions, including the promotion of tolerance, advocacy for religious communities, consultative guidance on diversity, and mediation of interreligious tensions, all of which increasingly require adaptation to digital communication environments. The findings demonstrate that participatory communication models implemented through digital platforms—such as webinars, educational infographics, podcasts, and social media campaigns—have contributed to strengthening interreligious dialogue and public awareness of religious moderation, although their effectiveness remains uneven across regions and social groups. In particular, limitations persist in engaging digitally under-literate communities and ensuring the meaningful participation of women and youth in digital harmony initiatives. Through a combination of conflict mediation, the dissemination of moderate religious understanding, regulatory socialization, and interfaith youth integration programs, FKUB has played a constructive role in reducing potential tensions and enhancing social cohesion. This study further underscores the importance of deeper theoretical engagement and operational clarity in understanding FKUB's institutional capacity within Indonesia's socio-political landscape. Overall, the research offers empirically grounded insights and policy-relevant recommendations to strengthen FKUB's role in sustaining religious harmony in alignment with Pancasila, the 1945 Constitution, and the broader objectives of peaceful and inclusive national development.

District; Siti et al., Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya Nationality, Locality, and Religiosity: Works and Thoughts of Maria Theresia Geme of the Forum for Religious Harmony of East Nusa Tenggara.

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