

## PREVENTING RADICALISM THROUGH RELIGIOUS MODERATION (CASE STUDY OF CIAMIS REGENCY RELIGIOUS HARMONY FORUM)

## MENCEGAH RADIKALISME MELALUI MODERASI BERAGAMA (STUDI KASUS FORUM KERUKUNAN UMAT BERAGAMA KABUPATEN CIAMIS)

---

---

**Novi Dwi Nugroho, Daniel Rabitha, and Ismail**

DOI: <https://doi.org/10.31330/penamas.v36i2.678>

**Novi Dwi Nugroho**  
Center for research on Religion  
and Beliefs BRIN,  
Jl. Gatot Subroto No. 10  
Jakarta, Indonesia  
novdwinu@gmail.com

**Daniel Rabitha**  
Center for research on Religion  
and Beliefs BRIN,  
Jl. Gatot Subroto No. 10  
Jakarta, Indonesia  
mrabitha@gmail.com

**Ismail**  
Center for research on Religion  
and Beliefs BRIN,  
Jl. Gatot Subroto No. 10  
Jakarta, Indonesia  
ismail.zubir@gmail.com

Received: May 30<sup>th</sup> 2023  
Revised: November 15<sup>th</sup> 2023  
Published: November 30<sup>th</sup> 2023

### **Abstract**

*As evidenced by the events that occurred in 2021, extremist ideology is still prevalent among religious devotees in Indonesia. Many groups working under the leadership of the government have made efforts to reduce this radical ideology, one of which being the Forum for Religious Harmony (FKUB). Aside from that, the Religious Harmony Forum was tasked with conducting a research to develop a strategy for defeating radicalism based on religious moderation. In this qualitative study, data mining was done through in-depth interviews, observations, and document studies on the management of FKUB Ciamis and the community. The research findings indicate that each representative of the religious assembly at FKUB has a reasonable religious understanding, which is evident in their attitude of respecting each other's religious beliefs and giving comfort for diverse persons in worship. To combat the ideology of radicalism, two techniques can be used: first, educate the public by conducting outreach on the importance and operationalization of moderate views in social relations. Second, the operation of religious organizations such as FKUB, which play a significant role in promoting religious unity.*

**Keywords:** Religious Moderation, Radicalism, FKUB in Ciamis Region

### **Abstrak**

Keberadaan ideologi radikal masih banyak terjadi bagi pemeluk agama di Indonesia yang ditandai dengan kasus-kasus yang terjadi pada tahun 2021. Upaya meredam ideologi radikal tersebut telah banyak dilakukan oleh organisasi-organisasi yang menjadi binaan pemerintah, salah satunya yang dilakukan oleh Forum Kerukunan Umat Beragama (FKUB). Berangkat dari itu, dipandang perlu melakukan kajian untuk merumuskan strategi penanggulangan radikalisme berbasis moderasi beragama yang dilakukan oleh Forum Kerukunan Umat Beragama. Penggalan data pada penelitian kualitatif ini dilakukan melalui wawancara mendalam, observasi, dan studi dokumen yang difokuskan pada pengurus FKUB Ciamis dan masyarakat. Hasil penelitian menyebutkan bahwa pemahaman keagamaan moderat pada setiap perwakilan majelis agama di FKUB tercermin dari sikap mereka yang saling menghormati keyakinan agama yang dianut, memberikan kenyamanan bagi umat berbeda dalam beribadah. Terdapat dua strategi yang dapat dilakukan untuk menangkali ideologi radikalisme: pertama, melakukan edukasi kepada masyarakat dengan melakukan sosialisasi mengenai pentingnya dan operasionalisasi sikap moderat dalam hubungan sosial. Kedua, memfungsikan kelompok-kelompok agama yang berperan penting dalam menjaga kerukunan antar umat beragama seperti FKUB.

**Kata Kunci:** Moderasi Beragama, Radikalisme, FKUB Kabupaten Ciamis

## **INTRODUCTION**

Indonesia has a very large population with diverse religions. Referring to population data based on religion in 2020 from the Ministry of Religion, the population of Indonesia is 226,216,869 million people. Based on the results of the census, Islam is the most widely practiced religion by the Indonesians with a total of 190.492.239 (84%), followed by Christianity amounting to 20.405.232 (9%), Catholics amounting to 8.410.812 (4%), Hinduism is 4.680.884 (2%), Buddhism is 2.050.505 (1%), Confucianism is 72.140 (0.03%) and other religions are 105.057 (0.05%) (Kemenag, 2022).

Islamic extremist movements strengthened in Indonesia after 1998. Some researchers indicate that it seemed as if radical groups in Indonesia had special privileges after 1998 (Jones, 2013). They show more jihadist attitudes (Fealy, 2004), and they have changed the face of Islam (Bruinessen, 2013). Nevertheless, the government seems to foster an attitude that enables the development of these groups to be balanced. Then, over the past four decades, Muhammadiyah and Nahdlatul Ulama (NU), related NGOs, activists, and academics are the backbone of civil society, providing critical support for the non-sectarian principles at the core of the Indonesian constitution, known as Pancasila (Barton et al, 2021).

One of the biggest threats that can divide Indonesia as a nation is conflicts due to

different religious backgrounds, especially those accompanied by acts of violence. Why? Because religion, whatever and wherever, has the nature of partiality, which is loaded with emotional content and high subjectivity. It almost always creates emotional bonds in its adherents. Some religious have occurred in several region of Indonesia, including Aceh, Poso, Tanjung Balai Asahan, Sampang, and Papua (Alghofar, 2023).

One of the acts of violence with a religious background is the recent terrorist act, such as the one that happened at the Makasar Cathedral on March 28, 2021. A couple of husband and wife carried out this terror, which resulted in the death of both perpetrators and 20 injuries, wounded by the bomb explosion (Azanella, 2021). Three days after the bombing of the Makassar Cathedral, March 31, 2021, another terrorist act took place at the National Police Headquarters, which was carried out by a young woman with the initials ZA who entered the Police Headquarters area and shot six police officers on guard. Paralyzed and died on the spot (Prodjo, 2021).

The Police always pursue efforts to prevent acts of terrorism through the Special Detachment 88 Anti-Terror (Densus 88 AT) at the National Police Headquarters. During the period 2018 to March 2021, 1,173 terrorist actors were arrested (Wijayaatmaja, 2021). It proves that radicalism, which leads to acts of

terrorism, is still thriving in Indonesia.

To manage religious life in Indonesia, which is very diverse, we need visions and solutions that can create harmony and peace in carrying out religious life, namely by promoting religious moderation, respecting the diversity of interpretations, and not being trapped in extremism, intolerance, and acts of violence.

One of the institutions get the task and responsibility to maintain religious harmony so that it remains harmonious without violent actions is Forum Kerukunan Umat Beragama (FKUB or the Religious Harmony Forum). FKUB is an institution or forum formed by the community and facilitated by the government, whose position is at the Provincial and Regency/City levels. As a semi-government institution, FKUB's main function is maintaining religious harmony. One way to maintain religious harmony involves utilizing information mapping of radical groups.

At the beginning of 2021, the Jakarta Religious Research and Development Agency researched the dynamics of extremist movements in Indonesia by taking locations in three provinces, namely West Java, Banten, and Lampung. One of the findings of this research is that West Java Province is one of the provinces with many extremist groups in almost every district/city. Until now, in the East Priangan area (Garut, Tasikmalaya, Ciamis, and Banjar City) there are still

many NII followers or sympathizers even though they are now wearing the clothes of other extremist organizations or group's (Nugroho, 2021).

Ciamis is an area where there are many radical and extremist groups, but it does not seem to show any escalation of conflict with religious nuances. It makes Ciamis quite unique and interesting to conduct research there. One of the institutions that has an important role in reducing the escalation of religious conflicts there is FKUB Ciamis. There are two phenomena prove that FKUB Ciamis plays an important role in maintaining harmony among religious communities, namely the demonstration of the detention of Habib Rizieq Shihab (high priest of Front Pembela Islam, hereinafter FPI) in 2020 (Kairina, 2020) and the demonstration of dissent election results the 2019 Presidential Election (Jpnn Editorial Team, 2019). Based on the above background, this study aims to examine the role to religious moderation religiosity in Countering Radicalism (Perspectives and Strategies of FKUB Ciamis Regency). This research is expected to be a model or reference for how FKUB as a forum for religious representatives to understand religious moderation and its efforts to counter radicalism. It is undeniable that the notion of radicalism thrives in Indonesia; the recent acts of terror mark this.

Many practitioners and academics have carried out studies related to the radical movement. The study conducted by Yananto and Prasetyo (2013) found that the rise of actions that were considered radical was a form of threat from the radical movement in the city of Surakarta. This condition arises from several factors: global political constellation, omission, ideology, economy, and psychology. Of these five factors, ideologic and omission factors dominate (Yananto & Prasetyo, 2013).

Ali Muhtarom conducted research on counteracting radicalism in 2016 at Batang Regency, Central Java. This study focuses on the role of Ulama and Kyai in countering religious radicalism. The results of this study conclude that Ulema and Kyai perform three roles in Batang Regency. The three roles are guiding the people, conveying messages of security and public order, and being a government partner. The religious education materials presented were *Rahmatan Lil'Alamin* Islamic teachings, inculcation the basics of worship, and the three nationalisms (Muhtarom, 2016).

Another study of radicalism was also conducted by Priyanto Widodo and Karnawati in 2019. This study describes the notion of religious moderation and radicalism that is spread through unlimited means of information technology. The results of this study concluded that the radical movement in

Indonesia arose because it was triggered by internal problems and the international political constellation, which is considered to have marginalized the socio-political life of Muslims (Widodo, 2019).

The above studies carried out only one side representing the elements of society, such as religious and community leaders, but not from the side that represents the government. That is why the researchers determine this study objectives to analyze comprehension of religious moderation and the strategies used by FKUB Ciamis, institutions representing the government.

Religious moderation is the key to creating tolerance and harmony locally, nationally, and globally. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance for maintaining civilization and fostering peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option but a necessity (Development Team of the Indonesian Ministry of Religion, 2019). In a nutshell, religious moderation means the middle way of religion (In the pocket book of questions and answers on religious moderation published by the Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia 2019).

From a religious perspective, radicalism can be interpreted as a religious understanding that refers to a very basic religious foundation with very high religious fanaticism. Therefore, it is not uncommon for adherents of this understanding or sect to use violent means to actualize the religious understanding they believe in (Fanani, 2020). In social science, radicalism is defined as a view that wants to make fundamental changes in accordance with its interpretation of social reality or the ideology it adheres to (Ismail & Tigor, 2010).

Based on the understanding of religion, religious radicalism can be interpreted as a movement with an old-fashioned and rigid view (textualist). It often uses violence or imposes religious opinions and understandings and considers only its religious understanding to be the most correct (Hafid, 2020).

According to Leavit in Sobur, perception in a narrow sense is vision, how a person sees something; while in a broad sense, perception is a view or understanding of how someone views or interprets something (Sobur, 2003). In this study, perception is defined as how the understanding related to religious moderation is understood by members of the FKUB Ciamis, in which there are representatives of religious assemblies so that these understandings can be implemented in programs or activities, one of which is to prevent radicalism.

Strategy is a unified, broad, and integrated plan that links strategic advantages with environmental challenges, designed to ensure that the organization's main objectives are achieved through proper implementation (David, 2004). This study defines strategy as how the FKUB Ciamis designs a concept. Then, the concept is used as a foothold in carrying out activities or actions to achieve the goals to be achieved, namely preventing radicalism.

The role is a dynamic process of position. If a person carries out his rights and obligations according to his position, he has carried out a role. The difference between position and role is for the sake of science. Both cannot be separated because one depends on another and vice versa (Soekanto, 2009).

Roles are defined as patterns of behavior that society expects of people occupying certain statuses. Some roles are referred to as role sets. Thus, the role set is the completeness of relationships based on people's roles because they occupy special social statuses (Raho, 2007). The role is a dynamic aspect of position (status). If a person carries out his rights and obligations according to his position, he carries out a role (Soekanto, 1990).

Based on the definitions above, the role referred to in this study is how FKUB, an organization engaged in religious harmony, carries out its duties and roles. One of the indicators that society is said to be in harmony is that there is no conflict

between religious communities, there are no violent actions in the name of religion, and the existence of a radical religious understanding initiates these violent acts. So, this study aims to analyze the role and strategy of FKUB in Ciamis district in counteracting radicalism.

## RESEARCH METHODS

This research was conducted at FKUB Ciamis from April to June 2021, from preparing to writing reports. This study uses qualitative methods, namely analysis that intends to understand the phenomenon of what is understood by the research subjects, for example, behavior, perception, motivation, and action, holistically and by way of description in the form of words and language, in a particular natural context, by utilizing various scientific methods (Moleong, 2010). Data was collected using in-depth interview techniques, document studies, and observation. In-depth interviews were conducted with the head of FKUB and representatives of the assemblies from each religion to explore understandings related to religious moderation and how to implement these understandings to prevent radicalism. The document study was conducted by looking at the programs of the FKUB Ciamis to counteract radicalism. Observations were carried out during several activities held by the FKUB Ciamis, such as management discussions and deliberations between the management and religious communities.

## RESEARCH RESULTS AND DISCUSSION

### Overview of Ciamis Regency

Ciamis, as one of the regencies in the province of West Java, is strategically positioned and traversed by the National Road across the West Java Province, Central Java Province, and the Ciamis-Cirebon-Central Java provincial road. Ciamis Regency consists of 27 sub-districts, 7 sub-districts, and 258 villages. Most of Ciamis Regency is mountainous and highlands, except for the southern border with Cilacap Regency, Central Java. Since there was an expansion of Pangandaran Regency, currently the Ciamis Regency does not have a coast.

The population of Ciamis Regency is seen from the religion adopted by the majority embraces Islam, with Muslims totaling 1,405,852, then Christians 1723, Catholics numbering 552, Hindus 15, Buddhists 94, and others totaling 271, as shown in the Table 1 below (Ciamis Regency in Figures 2020).

**Table.1**  
Number of Population by Religion Per Sub-district of Ciamis Regency 2020.

Sub-district	Religion					
	I	Chris	Chat	H	B	others
Banjarsari	98.000	24	0	1	0	0
Banjaranyar						
Lakbok	63.968	109	14	2	1	0
Purwadadi	45.661	2	0	0	1	0
Pamarican	77.482	12	0	0	0	0
Cidolog	21.777	0	0	0	0	0
Cimaragas	18.183	2	0	0	0	0
Cijeungjing	57.789	9	7	0	0	6
Cisaga	41.191	43	6	0	4	1
Tambaksari	24.726	2	0	0	0	0
Rancah	62.789	2	0	0	0	0
Rajadesa	62.439	3	0	1	0	0
Sukadana	26.955	5	2	0	0	19
Ciamis	106.532	1.181	312	11	7	127
Baregbeg	47.552	67	11	0	0	1
Cikoneng	61.509	13	1	0	4	0
Sindangkasih	57.522	115	40	0	5	0

Sub-district	Religion					
	I	Chris	Chat	H	B	others
Cihaurbeuti	58.766	3	0	0	0	0
Sadananya	42.731	2	1	0	0	0
Cipaku	74.639	2	0	0	0	0
Jatinagara	31.102	0	0	0	0	1
Panawangan	59.806	33	125	0	0	82
Kawali	46.949	4	1	0	0	3
Lumbang	35.558	3	0	1	3	12
Panjalu	55.860	3	1	0	0	3
Sukamantri						
Panumbangan	68.232	3	0	0	4	4
Ciamis Regency	1.405.852	1.723	552	15	94	271

Resources: Ciamis Regency in Figures 2020

Note:

I: Islam, K: Kristen, Kat: Katholik, H: Hindu, B: Budha

Ciamis is an area that has a network of radical and extremist groups (Nugroho, 2021). Until now, Ciamis is an area that needs attention in terms of the development of radical and extremist groups. IPAC released that during the period 2004 to 2020, 39 women had been convicted, detained, or were awaiting trial for being involved in several terrorist activities such as funding, harboring militants, and pledging allegiance to be one of the combatants of affiliated group of militant Islamist organization ISIS (Nirmala, 2020). One of the female terrorist group networks is in Ciamis.

### Organizational Structure of the Forum Community Harmony Forum (FKUB) Ciamis Regency 2017-2022

As a Muslim-dominated region, representatives from government elements tend to be dominated by Muslims, such as the FKUB Ciamis. The organizational structure of the FKUB Ciamis for the 2017-2022 period based on the Decree of the Ciamis Regent Number: 220/Kpts. 209-Huk/2021, as follows:

General Chairman: Prof. Dr. KH. Koko

Komarudin., M. Pd (Indonesian Ulama Council, then abbreviated as MUI)

Vice Chairman 1: Drs. H. Nurjamil Alisyahbana, MM (Union of Moslems, then abbreviated as PUI)

Vice Chairman 1: Dr. H. Zulkarnaen, SH., MH (Muhammadiyah)

Secretary: Dede Nugraha, S. IP., M. Si (MUI)

Deputy Secretary: Cece Rosiman, S. Ag (MUI)

Treasurer: Drs. H. Enur Nurjana (MUI)

Members:

1. Ust. Dr. H. Iif Taufiq El-Haque, S. Kep (Muhammadiyah)
2. Dr. Sumadi (MUI)
3. Drs. Ahmad Mubarak ( NU)
4. Drs. Abdul Chalik Sakhruna (NU)
5. Ust. Ending B Abdillah, BA (SI)
6. Ust. Dimas Prasetya, SH (MUI) ex HTI
7. Ust. H. Yayat Hidayat (PI)
8. Ust. Ir. HM. Warman (MUI) ex FPI
9. Joni Lihan (Catholic)
10. Andi Senjaya (Confucianism)

### Ciamis Regency FKUB's Perspective on the Understanding of Religious Moderation

Humans have four capitals that make them different from each other to achieve their competencies, namely knowledge, skills, work habits, and traits (Motowidlo et al, 1997). Although apart from these four things, other studies mention three basic things (knowledge, skills, and attitudes) that differentiate

each individual (Bartman and Bruijn, 2011), knowledge is one of the basic differences among individuals.

Knowledge is one of the important things that underlies human behavior. This knowledge becomes part of the moderate attitude displayed by the individual. Meanwhile, a moderate attitude toward religion is a necessity that must exist in every society in Indonesia, especially in parties that have important authority, such as the FKUB management. It is due to the diversity of society in Indonesia, one of which is Ciamis.

The complexity of society in Indonesia, such as in Ciamis, requires a moderate attitude in facing the dynamics of social development. The fact of the emergence of extreme or radical groups is that if they are not adapted to moderate attitudes, they will tend to reap conflict among groups. Moderate attitudes in religion promote impartial views and behavior. Such attitudes can be understood through understanding viewpoints or knowledge.

In this case, the Chair of the FKUB and also representatives of the religious councils in the FKUB Ciamis represent the perspective or understanding of religious moderation understood by the FKUB Ciamis. One important understanding was obtained through the Chair of the FKUB Ciamis, who is an academic Professor at UIN Sunan Gunung Djati Bandung, as well as Islamic religious leaders in Ciamis Regency (manager of the Darussalam

Islamic Boarding School and also the Darussalam Ciamis Islamic Institute), Dr. Koko Komarudin, M.Pd. He stated that,

"In Islam, religious moderation was developed from the concept of *wasathiyah*, namely the middle way. This understanding is a moderate understanding of Islam and it is a characteristic of Muslims. We must differentiate between belief in your religious beliefs and how to maintain good relationships with people outside the group or religion you adhere to" (Koko Komarudin, Ciamis, April 23, 2021).

His statement indirectly shows that the attitude of moderation looks more at the social environment or inclusive. Based on his statement, it can be said that although some FKUB administrators have extreme beliefs towards other groups (some administrators represent FPI and HTI), they tend not to show it in public because it allows 'friction' to occur. In a nutshell, 'surrender' to society.

The representatives of the Christian religion also explored understandings related to religious moderation. One of those elders was the administrator of the FKUB Ciamis. Interviews were conducted with two administrators of Indonesian Christian Church, represented by a pastor and an elder. One of them argued that:

"Religious moderation is defined as an attitude of mutual respect among religious communities, respecting without disturbing other people or religions in worship. Regarding this belief, it is everyone's human right to believe what they believe. In Christianity itself, we are taught to tolerate and love each other, not just



one religion, one tribe, but we are taught to love all humans. As taught in our holy book, namely the Bible, there is a law of love which guides us Christians that we must love God, love all humans, and embrace those who are different” (Nike Kusumawati, April 27, 2021).

"We have the principle that even though we are not brothers in faith, we are brothers in humanity. We are taught to love others as we love ourselves. It is an absolute law for us. If we want to be treated well by others, then treat others well. That's good too. In the teachings of the Bible, we are taught to give in. If you are slapped on the right cheek and then turn the other cheek, this teaching really teaches us to give in. In Christianity, we admit that some congregations or adherents have radical thoughts or are too fanatical in their understanding” (Budi Santosa, April 27, 2021).

An understanding related to religious moderation was also explored by the representative of the Confucian religion, Andi Senjaya, who is also a member of the FKUB Ciamis. He stated that,

"Confucians are taught to love each other, spread compassion, and regard all humans in this world as brothers, as taught in the book of Lun Gi. The basic teachings of Confucianism are Chun Tzu. Chun is satya or taqwa, meaning devotion to God. Our hearts must be firm in our faith in God and believe that God will help us in goodness. "And Tzu means *teposliro* or tolerance, so in Chun Tzu's teachings it regulates how we relate to God, in this case, worship and how we relate to fellow humans" (Andi Senjaya, Ciamis, April 30, 2021).

These figures' understanding of religious moderation aligns with the concept of religious moderation developed by the

Ministry of Religion. Their understanding, which comes from their respective teachings, is the basis for social relations among religious communities. It shows that religious teachings have consequences for social relations. It is in accordance with Glock and Stark's (1965) study regarding religiosity, which contains five dimensions: ideological, ritual, experimental, intellectual, and consequential (Glock and Stark, 1965). The quality of a person's religiosity will be seen from these five dimensions. When understanding religious moderation that needs to be manifested in social relations is linked to religious teachings, it indirectly shows the quality of coherent religiosity.

### **Functionalization of Groups Labeled Extremist and Radical, Main Strategy of FKUB Ciamis**

In general, and straightforward, the function of FKUB, as regulated in Joint Ministerial Regulations Number 9 and 8 of 2006, is to bridge the needs of religious communities. The dynamic development of religious groups in Ciamis and problematic religious issues on a national and international scale tend to give rise to the idea of functionalizing representatives from each religious group as a strategy for the FKUB Ciamis in bridging the needs between groups in its region.

“One of the strategies implemented by the FKUB Ciamis was that when Hizbut Tahrir Indonesia (HTI) was disbanded and declared a banned organization by the government, its representation in

the FKUB was maintained despite pressure from the security forces to expel HTI representatives from the FKUB. This statement is in accordance with the opinion of the chairman of the FKUB Ciamis" (Koko Komarudin, Ciamis, April 23, 2021)

However, the chairman of the FKUB Ciamis remains steadfast in maintaining membership in two organizations banned by the state, namely HTI and FPI. It aims to understand the movements of former HTI and FPI in Ciamis Regency. This strategy proves that after the government disbanded both HTI and FPI, former members in Ciamis Regency could still be controlled and not do things that could disrupt security or harmony among religious communities. Another strategy that strengthens harmony in Ciamis is running a safari program to places of worship during their religious holidays.

"Every celebration of religious holidays, FKUB Ciamis district always held a safari to visit places of worship that were celebrating. All members of FKUB are invited to have a friendly relationship with other religious people celebrating it, including former colleagues from HTI and FPI. In this way, it aims to build tolerance and mutual respect between religious communities in maintaining good relations as fellow human beings. We are no longer talking about aqee dah or belief because it is the personal domain of each human being, but how do we maintain a conducive and harmonious religious life in Ciamis Regency, so that each religious believer can be comfortable in carrying out their worship without feeling anxious or worried about being disturbed. by the other party). The chairman of FKUB Ciamis also believes it (Koko Komarudin, Ciamis, April 23, 2021).

The secretary of the FKUB Ciamis also

strengthened awareness of the functioning of influential religious figures.

"In the organizational structure of the FKUB Ciamis, its membership accommodates all representatives of religious organizations (MUI, PUI, Muhammadiyah, PI, SI, HTI, and FPI) in Ciamis Regency. Apart from that, there are also representatives from each religion, although the four religions represented at FKUB are Islam, Christianity, Catholicism, and Confucianism. Although Hindus and Buddhists have relatively few adherents in Ciamis Regency, so they do not have representation in FKUB, their opinions are still heard. "With the representation of all mass organizations and religious representatives of religious assemblies in Ciamis Regency, it is hoped that it will be easier to coordinate and resolve problems related to religion" (Dede Nugraha, Ciamis, April 23, 2021).

The FKUB structural constellation also influences the response of the Ciamis community to religious issues.

"The Ciamis community is a religious community and also includes a community that responds very quickly when there are issues related to religion. For example, during the 212 actions in Jakarta, many Ciamis people flocked to Jakarta to take part in the action . Some even walked or took a long march to Jakarta. Likewise, at the time of the arrest of Habib Rizieq, the chairman of the FPI, the response from the Ciamis community, who were members of the organization, was quite militant, so going to the Ciamis Police Headquarters to conduct a demonstration. But their actions are only to channel their aspirations, not to carry out anarchic actions" (Dede Nugraha, Ciamis, April 23, 2021).

These facts show that the functionalization of representatives of groups labeled extreme is one of the keys

to the success of the FKUB Ciamis in managing inter-religious harmony. The role of the FKUB chairman as a leader greatly influences it. Of course, in some organizational studies, leaders are the main key to manage effective organizations (Kozlowski and Ilgen, 2006).

### **Supporting and Inhibiting Factors of FKUB Ciamis Regency in Preventing Radicalism**

The supporting factor for overcoming radicalism in Ciamis regency is the good cooperation among the FKUB Ciamis, Ciamis Regency Government, and the Ciamis Regency Ministry of Religion in carrying out outreach regarding inter-religious harmony and the dangers of radicalism. This outreach activity targeted religious and community leaders and involved the community at the lower level (interview with Regional Secretary FKUB Ciamis Regency, Dede Nugraha, April 23, 2021). This fact confirms studies conducted by Fealy (2004), Jones (2013), Bruinessen (2013), and Barton et al (2021) regarding the strengthening presence of groups labeled extremist and radical after 1998. It also raises awareness from all stakeholders (religious organizations, NGOs, government, and activists) to balance religious activism in the country by returning to the functionalization of Pancasila as the nation's philosophy.

One of the important facts that emerged in Ciamis was the accommodating attitude of the management FKUB Ciamis. The FKUB

Ciamis accommodates all representatives of religious organizations in Ciamis Regency. There are even representatives from religious organizations that the government has banned, but their representation in FKUB is still maintained even if they wear other religious organization attributes. It is also a strategy from the FKUB Ciamis to monitor and quickly get information if movements disrupt inter-religious harmony in Ciamis regency.

“And the most important thing is that we also provide input to representatives of religious organizations in the FKUB Ciamis to jointly foster their respective congregations or followers to create a cool Ciamis atmosphere in their religious life” (Koko Komarudin, Ciamis, April 23, 2021).

The inhibiting factor in countering radicalism in Ciamis district is influenced by two factors, namely, internal and external factors. The internal factor is the effort to impose the will of the elements of society who are members of religious organizations in Ciamis district to do things that can lead to violent actions in the name of religious solidarity. One of demonstration cases that could cause friction or clashes with security forces was when security forces arrested Habib Riziq Shihab. Many followers and sympathizers demonstrated at the Ciamis Police Station until they entered the Ciamis Police Station. However, there were no physical clashes and casualties. It is reinforced by the statement of the

secretary of the FKUB Ciamis that:

"The people of Ciamis were very responsive, for example, during the 212 demonstrations and when the FPI leader (Habib Riziq Shihab) was criticized. The community responded by holding peaceful demonstrations. "We believe that through a good approach, early detection can be carried out to create a harmonious life for religious communities in Ciamis Regency" (Dede Nugraha, Ciamis, April 23, 2021).

It is recommended that the results of this research also contribute in the form of alternative solutions that can be used to overcome existing obstacles, such as the fact that there are many religious groups need to be accommodated. If this strategy can be done, then this research will contribute not only to science but also to policies that institutions and the government can adopt, such as implementing a strategy to function religious groups in the region by making their representatives at the parties with authority in their region.

## **CONCLUSION**

This research concludes that understanding the concept of religious moderation, which is reflected in the moderate attitude of those in authority, such as the FKUB, is an important basis for peaceful social-religious relations.

Two strategies that can be implemented to counter the presence of groups labeled extreme and radical are firstly, always educating the public by conducting outreach regarding the importance and

operationalization of moderate attitudes in social relations. Secondly, various religious groups are functionalized into the management of institutions that play an important role in maintaining harmony between religious communities such as FKUB.

However, the above efforts must also be accompanied by being alert to the inevitability of coercive attitudes from certain religious groups that could emerge at any time. As well as accelerating a responsive attitude towards religious issues on a national and international scale. The results of this research can also become a policy basis for functioning groups labeled as radical or extreme into authoritative organizations such as FKUB.

## **ACKNOWLEDGEMENT**

The author would like to thank those who helped with this research, specifically the Head of the Jakarta Religious Research and Development Center, the Ministry of Religion of Ciamis Regency, the Chair and all administrators of the FKUB Ciamis, religious leaders and community leaders in Ciamis Regency, and all parties who took part in the smooth running of the research until this paper was compiled who I cannot name one by one.

## REFERENCE

- A.S. Hornby. (2000). *Oxford Advanced, Dictionary of current English*. UK: Oxford University Press.
- Alex Sobur. (2003). *Psikologi Umum*. Bandung: Pustaka Setia.
- Alghofar, Maskah. (2023). *5 Konflik Agama Indonesia Paling Kontroversial dan Panas; Katanya Bhineka Tunggal Ika?.* berita.99.co, 11 September 2023. 5 Konflik Agama Indonesia Paling Panas. Bikin Geger! (99.co). Diakses pada 12 November 2023.
- Azanella, L. A. (2021). Bom Gereja Katedral Makassar: Kronologi Kejadian, Keterangan Polisi, dan Sikap Presiden. Retrieved April 12, 2022, from <https://www.kompas.com/tren/read/2021/03/29/100000165/bom-gereja-katedral-makassar-kronologi-kejadian-keterangan-polisi-dan-sikap?>
- Baartman, J., K., Liesbeth., Bruijn, de Elly. (2011). *Integrating Knowledge, Skills, and Attitudes: Conceptualising Learning Processes Toward Vocational Competence*. Educational Research Review, Volume 6, Issue 2, 2011, Pages 125-134, ISSN 1747-938X, <https://doi.org/10.1016/j.edurev.2011.03.001>. (<https://www.sciencedirect.com/science/article/pii/S1747938X11000145>)
- Barton, Greg, Ihsan Yilmaz, and Nicholas Morison. (2021). *Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia*. Religions 12: 641. <https://doi.org/10.3390/rel12080641>.
- Bruinessen, Van, Martin. (2013). *Contemporary Development in Indonesian Islam: Explaining the "Conservative Turn"*. Singapore: Institute of Southeast Asian Studies (ISEAS).
- David. (2004). *Manajemen Strategi Konsep*. Jakarta: Selemba Empat.
- Fealy, Greg. (2004). *Islamic Radicalism in Indonesia: The Faltering Revival? Southeast Asian Affairs*, 104–121. <http://www.jstor.org/stable/27913255>
- Hasani Ismail, & Naipospos Tigor, B. (2010). *Radikalisme Agama di Jabotabek & Jawa Barat: Implikasinya terhadap Jaminan Kebebasan Beragama/Berkeyakinan*. Jakarta: Pustaka Masyarakat (Setara).
- Jones, Sydney. (2013). *Indonesian Government Approaches to Radical Islam Since 1998*. in Alfred Stepan and Mirjam Kunkler (eds), *Democratization and Islam in*

- Indonesia. Colombia Scholarship Online ( November 19 2015). <https://doi.org/10.7312/columbia/9780231161916.003.0006>. Diakses 24 October 2023.
- Kemenag. (2022). *Jumlah Penduduk Menurut Agama*. satudata.kemenag.go.id. Satu Data - Kementerian Agama RI (kemenag.go.id). Diakses pada 9 Oktober 2023.
- Khairina, Nugraha, Chandra. (2020). *Masa dari Umat Islam Ciamis Demo di Kantor Polisi, Minta Ditahan Seperti Rizieq Shihab*. Kompas.com, 13 Desember 2020. Massa dari Umat Islam Ciamis Demo di Kantor Polisi, Minta Ditahan seperti Rizieq Shihab (kompas.com). Diakses pada 11 November 2023.
- Kozlowski, J., W., Steve., Ilgen, R., Daniel. (2006). *Enhancing the Effectiveness of Work Groups and Teams*. Psychological Science in the Public Interest, 7(3), 77-124. <https://doi.org/10.1111/j.1529-1006.2006.00030.x>
- Masduki, I. (2012). *Teologi Kerukunan Umat Beragama*. Bandung: Mizan.
- Moleong. (2010). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- Motowidlo, J., Stephan., Borman, C., Walter., Schmit, J., Mark. (1997). *A Theory of Individual Differences in Task and Contextual Performance*. Human Performance, 10 (2): 71-83. Lawrence Erlbaum Associates. A Theory of Individual Differences in Task and Contextual Performance. (pbworks.com)
- Muhtarom, A. (2016). Peran Ulama Dalam Menangkal Radikalisme Agama Di Kabupaten Batang Jawa Tengah. *RISTEK: Jurnal Riset, Inovasi Dan Teknologi Kabupaten Batang*, 1(1), 45–65. <https://doi.org/10.55686/ristek.v1i1.5>
- Nirmala, Ronna. (2020). *IPAC: Perempuan NAPI Terorisme Butuh Pendampingan Khusus di Penjara*. www.benarnews.org. September 23 2020. Diakses pada 7 Juni 2021. IPAC: Perempuan Napi Terorisme Butuh Pendampingan Khusus di Penjara — BenarNews Indonesia
- Nugroho, N. D. (2021). *Dinamika Ekstremisme Kekerasan Tahun 1999-2019: Studi Kelompok Jihadis Di Provinsi Jawa Barat*. Balai Litbang Agama Jakarta.
- Priyantoro Widodo, K. (2019). Moderasi Agama dan Pemahaman Radikalisme di Indonesia. *Jurnal Teologi Dan Pendidikan Agama Kristen*, 15(5), 9–14. Retrieved from <http://ft.ugm.ac.id/kolom-pakar-industri-4-0-vs->
- Prodjo, W. A. (2021). Detik-detik Mabes Polri Diserang, Terduga Teroris Masuk lalu

Todongkan Senjata ke Polisi. Retrieved April 12, 2021, from <https://megapolitan.kompas.com/read/2021/04/01/05423911/detik-detik-mabes-polri-diserang-terduga-teroris-masuk-lalu-todongkan?>

Raho, B. (2007). *Teori Sosiologi Modern*. Jakarta: Prestasi Pustaka.

Soekanto, S. (1990). *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo Persada.

Soekanto, S. (2009). *Sosioogi Suatu Pengantar* (1st ed.). Jakarta: Rajawali Pers. Tim Penyusun Kementerian Agama RI (Ed.). (2019). *Tanya Jawab Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.

Tim Redaksi Jpnn. (2019). *Bupati Ciamis Minta Warganya Tidak Ke Jakarta Terkait Sengketa Hasil Pilpres 2019*. Jpnn.com, 16 Juni 2019. Bupati Ciamis Minta Warganya Tidak ke Jakarta terkait Sengketa Hasil Pilpres 2019 (jpnn.com). Diakses pada 12 November 2023. Wahyudin Hafid. (2020). Geneologi Radikalisme di Indonesia (Melacak Akar Sejarah Gerakan Radikal). *Al-Tafaqquh: Journal of Islamic Law, Fakultas Agama Islam UMI*, 15.

Wijayaatmaja, Y. P. (2021). Wah.. Polisi Sudah Tangkap 1.073 Terduga Teroris Sejak 2018. Retrieved from <https://mediaindonesia.com/politik-dan-hukum/395688/wah-polisi-sudah-tangkap-1073-terduga-teroris-sejak-2018>

Yananto, L., & Prasetyo, A. (2013). Peran Tokoh Lintas Agama Dalam Menangkal Gerakan Radikalisme Agama Dan Implikasinya Terhadap Ketahanan Wilayah ( Studi Pada Komunitas Tokoh Lintas Agama Di Kota Surakarta , Jawa Tengah ), (3), 139–149.

Zainuddin Fanani. (2020). *Radikalisme Keagamaan dan Perubahan Sosial*, Surakarta. Universitas Muhammadiyah Press.