



## State Intervention in the Establishment of the House of Worship to Realize Religious Harmony

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### ABSTRACT

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Indonesia, with a plural society, is interested in guaranteeing every religious adherent's independence. Therefore, various regulations are enacted to reduce conflicts that often occur, including matters relating to establishing places of Worship. This caused multiple responses from the community. At the same time, it is essential to take a closer look at how places of Worship are established. This research takes the form of literature, and concerning the data, the author divides it into 2 (two), namely primary and secondary. The analytical framework that will be optimized is Thomas R. Dye's public policy. This study found that the intervention of the Indonesian State in the establishment of houses of Worship through a joint regulation made by two ministries, namely the Minister of Home Affairs and the Minister of Religion, regarding the establishment of places of worship Number 1 of 1969 and Numbers 8 and 9 of 2006 is essential. However, the government must disseminate the regulations for licensing the construction of houses of Worship to all religious communities in Indonesia and be firm in implementing these laws and regulations to minimize conflicts caused by religion.

### Keywords:

State Intervention;  
House of Worship;  
Religious Harmony

### 1. INTRODUCTION

One of the essences of religion is to have an all-powerful entity that is always believed to be a helper. In realizing devotion to the Helper or God, each religion has its worship procedures that aim to get closer to God. The names and times of Worship are also different. The process of religious rituals or Worship also varies. Some are carried out collectively or together, and some are carried out privately, so a specific place is needed to carry out this.

The people of the archipelago recognize this special place as a mosque. Mosques are for Muslims, while for Christians, there is a church. For Hindus, there are temples, just as there are temples for Buddhists. Based on this, in every Worship, every religion has two fundamental and inseparable aspects: the aspect of the place of Worship and the element of the implementation of Worship.

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On the other hand, adhering to the local portrait, Indonesia is an independent country that is a divine state, so Indonesia gives its citizens freedom to embrace religion and practice worship according to their respective beliefs. With state regulations regarding religious freedom, it can be understood that the State also gives liberty to citizens to build or build houses of Worship according to the worship needs of each religion. And if there are prohibitions and others, it will automatically injure the principle of freedom of religion.

Facilities of Worship refer to a building which, in its form, has its characteristics according to the elements of the religion of each of its adherents permanently. Places of Worship made for the benefit of small families are not included there. The shape of the building is also different. Each religion has a unique form of building from a place of Worship, adapted to cultural conditions and often imitates the place of origin of the faith.

The State of Indonesia is a country of religious pluralism, so it protects every citizen and gives freedom to carry out their respective Worship. However, today Indonesia tries to provide regulations regarding establishing places and facilities of Worship. This is because Indonesian citizens have diverse religions and beliefs. At the same time, because of this

extraordinary diversity, places of Worship are often targets of religious-based conflict and violence. (Tholkhah, 2001)

Undeniably, the Indonesian State consists of an archipelagic country, in which people with diverse cultures, customs, ethnicities and religious beliefs are embraced by its citizens so that Harmony becomes an essential capital in advancing its citizens. Feeling safe, peaceful, and calm in Worship is undoubtedly everyone's dream, especially lately religion has become the cause of conflict. One form of this conflict is the existence of a kind of barrier when a house of Worship wants to be built, especially for marginal groups. Several matters related to policies also made it difficult for marginalized groups to build their homes of Worship.

As a result, it is interesting to explore how state intervention in the construction of houses of Worship affects the structure of places of Worship and how the community responds to the existence of government regulations regarding the construction of houses of Worship.

## **2. LITERATURE REVIEW**

### **2.1. Religious Pluralism**

Based on the view that the issue of religious pluralism is still a debate to this day, Umi Sumbulah and Nurjanah try to show that there are sociological facts that Indonesian citizens greatly foster the values of religious pluralism. Pluralism is *sunnatullah* or natural. But, they assert that not all religious communities know and take the positive-constructive side. (Sumbulah & Nurjanah, 2013)

In supporting their interpretation, they present the performances of classical and modern commentators on the Qur'anic texts that explain religious pluralism. The commentator's view has implications for the pattern of community diversity and influences the perspective of Muslim people towards other people of different religions. In this case, Umi Sumbullah and Nurjanah conducted field research with a phenomenological approach.

They found: First, there are diverse understandings among religious elites regarding pluralism. Second, there are different patterns of Harmony among religious people. Third, Dialogue is needed to bridge and suppress conflict. Fourth, the diversity of understandings of pluralism will more or less affect people's attitudes about differences. Therefore, it is necessary to guide the community to provide an experience of the necessity of pluralism in social life.

### **2.2. Religious Tolerance Actualization**

Toto Suryana, from the results of his research, stated that in practice or actualization in Indonesia regarding, religious tolerance is still not ideal, so it is necessary to carry out more intense socialization. Socialization of religious tolerance can be carried out through various institutional sectors, both social and educational institutions. (Suryana, 2011)

The study conducted by Toto Suryana is a literature review exploring the concept of tolerance from the point of view of

Islamic teachings. Tolerance does not mean justifying other religions but respecting and giving each religious believer the right to practice the teachings of their respective beliefs. (Suryana, 2011)

Meanwhile, Ammar Fadhil explores the theory of tolerance in terms of the Qur'an and the example of religious toleration from the Prophet Muhammad, and his companions to the *tabiin*. Some of the Surahs of the Qur'an include Surah Yunus (10): 99, Al-Baqarah (2): 256, Luqman (31): 15, Al-Baqarah (2): 272, and Al-Insan (76): 8. The Prophet Muhammad once told Asma' bint Abu Bakr to have good relations with his mother, who was of a different religion. That's a general portrait of how Fadhil discusses his research on religious pluralism.

### **2.3. Interfaith Harmony**

According to Darwis Muhdina's case study research findings, the Indonesian government officially employs the term "trilogy of Harmony," which encompasses internal religious Harmony, external religious Harmony, and holy Harmony with the government, to map the potential for Harmony in Indonesia, especially in Makassar. As a city with various ethnic and racial diversity, Makassar has local wisdom that contributes to the creation of holy Harmony. The local knowledge is *Sipakatau*, *Sipakalebbi*, and the existence of *siri'* culture. (Muhdina, 2015)

The three previous studies have similarities with the author's investigation, which is related to inter-religious Harmony. However, there are differences in the discussion. Although the three of them do not discuss how the establishment of houses of Worship for each religion is, it is precisely at this point that the author places the focus on research and its distinction.

## **3. RESEARCH METHODS**

### **3.1. Approach and Type of Research**

This research is a type of qualitative-library research. The model is effectively used to explore bibliographical data relating to government regulations in establishing houses of Worship. Some of the references the author uses in research include books, journals, and other supporting references. Bogdan and Taylor in Moleong suggest that the results of the qualitative methodology are in the form of descriptive data consisting of written words or sentences, in the form of speech or oral and behaviour. (Moleong, 2007)

### **3.2. Data collection**

Data collection is an essential thing researchers do to explore the data needed in research. Therefore, data collection was carried out systematically to obtain valid data. In collecting data, the researcher divided the data into 2 (two), namely primary and secondary. The first refers to the leading data source for interpreting, while the second is used as supporting data.

### **3.3. Data analysis**

After a series of data collection processes, the next step is data analysis, when researchers examine and sort data based on their level of relevance. After the data was sorted, the researcher conducted descriptive research with the technique of interpreting, describing, and describing the data that had been collected so that a complete picture was obtained. Imam Suprayogo explained that descriptive research aims to provide a systematic, accurate, and factual picture of the phenomenon under study. (Suprayogo, 2001)

## **4. RESULTS AND DISCUSSION**

### **4.1. Religious Harmony and Houses of Worship**

Harmony in Arabic lexical terms is *ta'ayusy al-qaum bil ulfah wal-mawaddah* which means a people, a tribe, a nation that lives together and loves one another. Other editors call it *at-ta'ayusy as-silmi*, which means a peaceful life, getting along well with each other, living in a friendship united in a framework of peace and protecting one another. (Qur'an, tt.) Humans are social creatures who thrive when they are part of a close-knit group of relatives who look out for and love one another deeply. However, as time goes on, differences emerge, whether in perspective or the form of competing interests.

According to Alamsyah Ratu Perwira Negara, the concept of Harmony under the trilogy concept consists of religious Harmony in internal content, inter-religious Harmony that lives in differences and inter-religious Harmony with the government. (Muhdina, 2015)

At a conceptual level, religious Harmony is a relationship between religious people based on mutual tolerance, mutual respect, mutual respect for differences in Worship, and being able to unite to work together concerning social life, the life of interaction between religious communities and between citizens within the framework of diversity and foundation RI 1945 Constitution.

Religious facilities refer to a building whose shape has its uniqueness, following the characteristics of the religion of each adherent permanently, not a special room created for the spiritual interests of a particular family.

The Secretary General of the Ministry of Religion defines a house of Worship as a significant religious worship building needed for the rituals of Worship of the inhabitants of a place. So, on the one hand, the presence of a house of Worship is significant because it serves as a location for disseminating religious teachings. On the other hand, as a site for the performance of religious rites, and on the other hand, the presence of a house of Worship is a sign or quality of a community comprised of religious people. (Bashori, 2004) This means that the existence of houses of Worship is not solely for Worship or rituals but also as a means to improve the life of the community or religious people around it so that it becomes better, either through *syi'ar* religious sermons or through positive activities in places of Worship.

In Indonesia, places of Worship have a dual role. It is not only for worshipping trusted entities but also for social purposes, even studying and coaching the congregation. Not infrequently, places of Worship are also used as spaces for economic development.

The Yogyakarta Jogokariyan Mosque is one such example of the Islamic Umar circle. The mosque is used as a place for Worship. On the other hand, it is also used for social activities such as orphan compensation, blood donors, training centres, and even religious tours. Christians worship similarly at the Tubernakel Christian Church in the Tegalrejo sub-district of Yogyakarta. Aside from being a place of Worship, it also serves as a centre for social activities, such as a shelter or tutoring room for the community. This allows it to educate underprivileged children so that it can provide scholarships to street children, provide alternative medical services, and use them for the empowerment of the community, which comprises parents and street children.

### **4.2. State Authority over the Establishment of the House of God**

Thohir divides the relationship between the State and religion into 3 (three) paradigms: the symbiotic, secular, and fundamentalist paradigms, which consider religion the State. (Thohir, 2010) The Indonesian State and religion have a symbiotic relationship, namely when the State requires faith as an ethical and moral guide. On the other hand, religion requires the State, in which the State provides security for the existence of beliefs and maintains peace between religious communities. As a form of preserving faith, the Indonesian government made a policy by issuing regulations regarding establishing houses of Worship. Thomas R. Dye said that *public policy is whatever governments choose to or should not do*. (Dyne, 1978) From this statement, Indonesia prefers to do (do) by making policies rather than not doing (not to do). The Indonesian government's actions are consistent with the definition of policy proposed by Tilaar and Nugroho, according to which the term "policy" is used to describe things that are more comprehensive than individual decisions but less comprehensive than social movements aimed at fostering religious Harmony. (Tilaar & Nugroho, 2009)

During the colonial and postcolonial eras, religious politics has existed continuously and interrelatedly. This is true of both the period of President Soekarno, popularly known as the Old Order era and President Soeharto, generally known as the New Order era, up until now. (Jamil, 2008) First, there was the alignment that occurred in the pre-independence era. For example, in the Dutch colonial era, the alignment fell on Christianity. During the Japanese period, it was more towards Muslims even though there was a shrimp behind the rock.

The form of policies regarding the construction of houses of Worship is also different. During the Dutch colonial era, guidelines regulated spatial planning and building construction, while during the Japanese period, it was more on other matters.

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The government contributes to and interferes with religion in Indonesia. The government provides regulations governing procedures for coexistence between religious communities, aiming to minimize problems or conflicts caused by religious differences. (Jamil, 2008) For example, after the 1997 election, several disputes between religious communities resulted in damaged houses of Worship and buildings. This was the basis for the Minister of Religion at that time, namely Tarmizi Taher, to submit or propose the existence of rules governing the procedures for interaction between people of different religions. (Yewongoe, 2003)

The rapid pace of construction of houses of Worship has become the basis for the government to promulgate a regulation with the Minister (PBM). This was socialized by Muhammad Basyuni, who served as Minister of Religion, PMB Minister of Religion and Minister of Home Affairs numbers 8 and 9 of 2009. After the enactment of Decree number 1 of 1969, the number of places of Worship in Indonesia experienced rapid growth. Since 1977 and 2004, the number of mosques has increased by 392,044, then in 1977. It grew to 643,834 in 2004, an increase of 64%. Christian houses of Worship also experienced an increase of 131%. In 1977 there were 18,977 churches, with an addition of 43,909 in 2004. Catholic homes of Worship experienced an addition of 4,934 in 1977 to 12,473 in 2004 and an increase of 153%. The Buddhist houses of Worship also experienced an increase of 1,523 in 1977, an increase of 7,129 in 2004, an increase of 368%. It should be noted that the Director General of Christian Guidance, the Director General of Catholic Guidance, the Director General of Hindu and Buddhist Guidance, and the Director General of Islamic Community Guidance and the Implementation of Hajj have all verified some of the information presented above. (Basyuni, 2009)

Based on observations of data on worship facilities that have occurred since the reform era, namely starting in 1998, the Catholic Church experienced an increase of 153%, initially numbering 4,934 to 12,473; The Protestant Church experienced an increase of 131% from 18,977 to 43,909; Viharas experienced a rise of 368%, from 1,523 to 7,129; Hindu temples experienced an increase of 475.25%; initially, there were 4,247 so that there were 24,431, and mosques increased by 64% from 392,044 to 643,843.

Based on a quote submitted by the ministry of religion regarding the population and number of places of Worship: 207,176,162 Muslims have 239,497 mosques, 16,528,513 Christians have 60,170 Church places of Worship, and 16,528,513 Christians have 60,170 churches. 6,907,873 Catholics have 11,021 church places of Worship, 1,703,254 Buddhists have 2,354 temples, 4,012,116 Hindus have 24,837 temple houses of Worship, and Confucian believers totalling 117,091 have Temple worship facilities totalling 552. (www.wartaekonomi.co.id)

Due to SKB No. 01/Ber/Mdn-several Mag/1969's ambiguous clauses, which have led to concerns that they could lead to

religious strife, the Ministries of Religion and Home Affairs issued joint ministerial regulations Nos. 8 and 9 in 2006. Furthermore, the SKB is seen as short because the articles only consist of 6 articles, and no standards have been applied in the framework of services related to requests for worship facilities. (www.wartaekonomi.co.id)

The government in Indonesia has exceptional attention to religion in Indonesia, which is multi-religious, so the government intervenes in the formation of statutory regulations in the framework of the establishment of places of Worship. This is the basis for the existence of rules that the government has promulgated. The principle is contained in the Joint Decree (SKB) of the Minister of Religion and the Minister of Home Affairs No. 01/Ber/Mdn-Mag/1969. In the regulation, three primary considerations are used to pass the ordinance. Among others are, The government gives free rights to all citizens, is given the freedom to embrace and believe in religion according to their beliefs and provides space and protection to carry out their Worship with humility following the guidance of the faith they adhere to. Furthermore, the government deems it necessary to have advice and assistance to facilitate religious communities in carrying out their Worship, carrying out religious syi'ar following the ways taught by their respective religions, as well as carrying out supervision aimed at the smooth running of each religion in carrying out their religious Worship so that walk in an orderly and harmonious manner. The government also should provide security in society, guarantee that activities in Worship run according to spiritual principles and can avoid anything that causes conflict between religions, which can have implications for security and peace in the life of the nation and State.

The Ministry of Religion and Home Affairs considered several things in making joint decisions between numbers 8 and 9 of 2006. These considerations included: protecting the right of every citizen that freedom of religion is a human right; providing freedom and protecting all citizens from choosing a religion and carrying out their Worship peacefully and safely; The government should protect the freedom of all citizens to embrace and believe in their faith and beliefs, and to carry out Worship following their respective religions and opinions in a safe, peaceful and secure manner. The government is obligated to protect all religious communities in Indonesia from carrying out Worship properly following the spiritual principles they adhere to, with no violations of laws and regulations and no deviations and blasphemy against religion. The government is tasked with providing guidance and services to all religious communities in Indonesia so that they can carry out their faith according to spiritual principles and carry out Worship in an orderly, safe and smooth manner. Furthermore, the government issues policies to regulate inter-religious relations to improve the quality of understanding and religious services and to create a harmonious, safe and prosperous spiritual life, both internal links within religions or the framework of inter-religious life.



#### **4.3. Regulations for the Establishment of Places of Worship in Indonesia**

The Joint Decree (SKB) of the Minister of Religion and the Minister of Home Affairs No.01/Ber/Mdg-Mag/1969 contains regulations regarding the rules that govern the establishment of houses of Worship in Indonesia. This document has been revised to become the Joint Ministerial Regulation (PBM) numbers 8 and 9 of 2006 concerning guidelines for carrying out the duties of regional heads or deputy regional heads in maintaining religious Harmony and empowering forums for religious Harassment. In this regulation, permits for constructing houses of Worship are considered problematic. This is because several conditions are regulated, which are considered complicated. (Hamidi, 2001).

The establishment of places of Worship is governed by the Joint Decree (SKB) of the Minister of Religion and the Minister of Home Affairs No. 01/Ber/Mdg-Mag/1969. Article 4, paragraphs 1, 2, and 3 of this decree state that a permit must be obtained from regional heads or officials under them who are in a position of authority before establishing a place of Worship. This decree is the basis for regulating the establishment of areas of Worship. Because of this, for a regional head to be able to approve a development permit, they must first fulfil certain conditions. These conditions include obtaining the opinion of the Head of Representative of the local Ministry of Religion, proving the existence of Planology, demonstrating that some local needs and circumstances support the application, and so on. If you require the opinion of a religious group, it is recommended that you seek guidance from the religious institution at issue.

In the Joint Ministerial Regulations (PBM) numbers 8 and 9 of 2006, the regulations for establishing places of Worship are contained in Chapter IV, articles 13–17. These articles essentially state that permits for the establishment of places of Worship can be granted based on the need of the population of the religious community concerned in the village area or village. In other words, permits for establishing places of Worship can be granted as long as needed. However, to avoid disrupting the existing public order and following the relevant rules and regulations, the construction of new houses of Worship must take place within the framework of preserving peace, Harmony, and safety among different religious communities. For example, suppose the service requirement for religious communities in the village region is not satisfied. In such a scenario, considering the many demographic subgroups that comprise the population serves as the foundation for establishing the boundaries of the district, regency, city, and province.

#### **4.4. Controversy and Responses About Regulations for the Establishment of Places of Worship**

The SKB (Joint Decree) between the Ministry of Religion and the Ministry of Home Affairs 01/Ber/Mdn/Mag/1969 concerning the implementation of the duties of government

apparatus in ensuring order and the smooth performance of spiritual development and Worship by its adherents was revised to become Joint Ministerial Regulation (PBM) number 8 and 9 of 2006 and was ratified on April 21, 2006. This document regulates the regulations regarding Worship.

The response from Christians, which Pastor Jaka Sutapa communicated, was that provided that regulations regarding permits for houses of Worship had progressed slightly, the government in issuing these regulations was deemed inappropriate. This was because in issuing permit regulations for homes of Worship in Indonesia, they were not ready considering the climate of religious life in Indonesia is not ready. Pastor Jaka Sutapa was the one who communicated this response to the Christians. Pastor Jaka Sutapa believes that the government should work to improve the climate for religious life in Indonesia so that it is better and more mature. This is because if regulations regarding permits for the construction of houses of Worship are issued when the religious climate is not yet ripe, it is seen as creating new problems and problems. Therefore, pastor Jaka Sutapa believes that the government should work to improve the climate for religious life in Indonesia so that it is better and more mature. (Cholil, 2008)

Certain priests within the Christian community believe these rules and regulations are challenging to put into reality in terms of licensing the establishment of houses of Worship. However, putting these laws and regulations into operation is even impossible. The Pastor noted that this would result in a new source of contention, specifically in the form of efforts made by individuals affiliated with extremist groups to shut down churches that did not have permits or did not even have them (Barlian, 2008). Therefore, it is essential to have at least 90 people sign a letter of support for the construction of a house of Worship, and at least 60 residents of the neighbourhood where the place of Worship is established must sign a letter of support for the construction of the house of Worship to obtain a permit from the FKUB (Religious Harmony Forum). (Barlian, 2008) In 2002, the Indonesian Christian Communication Forum (FKKI) of West Java Province issued regulations regarding permits for the establishment of places of Worship. At the time, the Governor of West Java was informed that Christians in Indonesia had faced the sealing of churches, the closure of Greja, and the burning of churches and Christian Education Foundations since the New Order Era and continue to face these problems today. Therefore, the pastors' formal rejection letters read as follows: (Barlian, 2008)

1. Revoke all Joint Decrees (SKB) of the Minister of Religion and the Minister of Home Affairs contrary to the provisions of article 29, paragraph 2, the Constitution of the Republic of Indonesia.
2. They guaranteed the safety of all religious Worship and protected the adherents of state-recognized religions while practising their faith. Chapter IV, D, Religion 4, which addresses providing services to persons of all faiths from the GBHN 1999–2004, lends credence to this claim.

3. Act firmly in line with the law against those who perpetrate crimes against religious institutions (such as arson or vandalism) in the name of Christianity.
4. We facilitate the application procedure for church building permits and other religious establishment licenses.
5. Plead to the government and the police to handle conflict without favouring either side of any religion.

For religious Harmony, Rei Rubin Barlian claimed that the government should provide licenses for constructing houses of Worship based on objective criteria, such as community needs and the interests of spatial planners, rather than on the subjective grounds of preference. There may be emotional unilateral licensing decisions, he said, if the FKUB guidelines stipulated in the Joint Decrees of the Ministry of Religion and the Ministry of Home Affairs No. 8 and 9 of 2006 governing the procedure for permissions to establish houses of Worship were followed. Furthermore, licenses for the creation of dwellings As a result, it's highly likely to cause division rather than togetherness. (Barlian, 2008)

According to Yunahar Ilyas, the regulations regulating permits for creating places of Worship do not highlight difficulties seen as necessary in the ordinary course of events. According to Ilyas, a government rule was issued when a circumstance arose in which conditions in the lives of religious people were not yet ideal. This law was designed to foster peaceful and mutually respectful relationships among the many religious communities in Indonesia.

There are those who can think with a clear heart, but there are also those who cannot do so. Some can control their emotions when speaking and acting, but others have not been able to do so. In addition, statutory regulations can cause new problems because of social conditions regarding religious understanding. (Cholil, 2008)

The Governor of the Province of Nangro Aceh Darussalam (NAD) also responded to the existence of regulations regarding licensing regulations for the establishment of places of Worship in Indonesia by issuing Governor Regulation No. 25 of 2007 concerning requirements for the establishment of areas of Worship in Aceh. This regulation outlines the requirements that must be met in order to establish a place of Worship in Aceh. However, initially, the decree issued by the Governor of Aceh was met with opposition from some different parties. This opposition was voiced by the people of Aceh and, more generally, by the people of Indonesia.

On the other hand, despite the fact that, upon closer inspection, the Governor's Regulation actually reduces opportunities to establish places of Worship, this is because the imposed conditions are problematic. These conditions are specifically related to the number of people who use positions of Worship and the approval of residents living around the areas where places of Worship are erected.

Article 3 of the regulation issued by the Governor of Aceh governing permits for the construction of houses of Worship stipulates that to begin establishing a place of Worship, the

names and identification cards of a minimum of 120 local inhabitants must be collected. Furthermore, according to SKB Number 9 of 2006, issued by the Minister of Religion and SKB Number 8 of 2006, published by the Minister of Home Affairs, it is required to collect a list of names of citizens and ID cards of at least 60 residents or 90 people who use houses of Worship to comply with the regulations.

Regarding the Governor's Regulation made in 2007, then disputed in 2009, the problem came because the Governor's Regulation was not following the laws and regulations of the Aceh Government or the Aceh Qanun. The principle should be in the form of a Qanun made by the Regional Government and the Aceh People's Representative Council (DPRA), not a Governor's Regulation. To provide a solution to this problem, the Governor's Regulation was declared postponed, and the ratification of the Aceh Qanun was accelerated.

#### **4.5. The Case of the Establishment of Places of Worship in Indonesia**

After the promulgation of the SKB by the Ministry of Religion and the Ministry of Home Affairs, it is now legitimate for one group to close a place of Worship that does not meet the requirements. Still, on the other hand, it becomes challenging for another group to fulfil the permit to establish a place of Worship. Therefore, on the one hand, it is legitimate for one group to close a place of Worship that does not meet the requirements.

##### **1). Licensing Case**

Efforts to obtain permits to establish places of Worship for Christians in Indonesia, especially for those where the majority of the religion is Islam, is not easy because people of different faith are often confronted when obtaining permits. There may even be a closure of a place of Worship that has been standing for years based on not getting a permit when obtaining permits. This has happened in the Cianjur district, namely the closing of the Evangelical Church, based on not receiving a visa when processing permits. (Barlian, 2008)

The challenges Christians face in obtaining permits from the Forum for Religious Harmony (FKUB), which is a part of the local government, have implications for the Church's inaccessibility in arranging visas to construct houses of Worship. These challenges have led to a lack of availability. As a result, it is connected to the fact that some Christians perform their religious observances within the confines of their own homes or households. This is done because it is the best solution if you do not get a permit to build a Worship, which causes inconvenience and is not solemn when worshipping in place of a Worship that does not have a building permit. This is done because it is the best solution if you do not get a license to build a place of Worship. (Barlian, 2008)

Mustoha believes that the construction of places of Worship sometimes also encounters difficulties when in Eastern Indonesia Islam is a minority religion, so Muslims in the Eastern Region will also experience problems when applying

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for permits for the construction of mosques or prayer rooms. The same is true in other parts; if Christians are a minority, Christians will also face licensing difficulties when establishing a church in that area. (Ali, 2000)

This has led to the opinion of the Church Movement that the State is not allowed to interfere in matters of the Church's affairs. But conversely, more emphasis is given to justifying the establishment of places of Worship without a permit. This could cause a Christian movement to be indifferent to the government, apathetic, unwilling to get involved, abstaining, not wanting to know at all, and giving the notion that politics is dirty, but this is not the case. (Ali, 2000)

### 2). Church closure

The promulgation of regulations regarding permits for establishing places of Worship has also created polemics in the community. With this regulation in place, there have been cases of forcibly closing churches by mass organizations of other religions. These organizations are FPI, or the Islamic Defenders Front and AGAP or the Anti-Apostasy Movement Alliance, which forcibly closed churches because they did not have permits to build places of Worship. As a result, some churches will be closed. Namely, there are 13 churches in Rancaekek, the Baptist Church in the Kupat Carringan Block, and the closure of the churches in Permata Cimahi (Ali, 2000). The same thing is also found in the Bethel Pentecostal Church of Indonesia Pelita Kasih, located at the Cibiuk Indah Complex Block V/8 RT.04/RW.15, Pasawahan Village, Dayeuh Kolot District, Bandung Regency.

### 4.6. Efforts to Achieve Religious Harmony

The government of Indonesia is responsible for the well-being of all its citizens, regardless of their religious beliefs, and it must protect everyone's freedom to exercise their religion freely. This is because Indonesia abides by democratic ideals, allows its residents to practice any religion of their choosing, and assures security, peace, and the freedom to worship following the faith and beliefs it practices. Furthermore, the government is responsible for ensuring that the variety of religions practiced by its population is an attempt to unite rather than a means of setting one religion against another, which might lead to conflict between different religious communities.

The government's responsibility, along with the country's people, is to administer it in a watchful, just, intelligent, and diplomatic way. In this case, the government, through the Ministry of Religion, was the first agent to establish an organization in which all religions in Indonesia are recognized; this organization is the Forum for Religious Harmony (FKUB), where representatives of religions in Indonesia sit together and hold their respective roles to create peace between communities at the District, Regency/City, and Provincial levels of the organization. Also, the Forum for Religious Harmony can be found at Azyumardi Azra also contributed to what is now

known as the "Kimbal conception" to the development of the idea of Dialogue.

There are five levels of Dialogue to maintain religious Harmony, including:

- 1) Parliamentary Dialogue is a dialogue forum attended by hundreds of people consisting of several local, national, and even international groups. In this Dialogue, all members focus on making specific contracts and establishing cooperation for all parties to realize inter-religious Harmony in a multi-religious society.
- 2) Institutional Dialogue is a dialogue attended by representatives of religious organizations from various religions in Indonesia. This Dialogue is carried out to realize peace and provide for religious conflicts so that a meeting point is met to create Harmony and foster harmonious relations between religious communities. The mass organizations participating in this Dialogue include the Indonesian Ulema Council (MUI), the Indonesian Church Association (PGI), the Indonesian Bishops' Conference (KWI) Parisadha Hindu Dharma and the Indonesian Buddhist Trustees (Walubi).
- 3) Theological Dialogue is a dialogue that discusses religious matters, discusses religious and philosophical issues.
- 4) Dialogue in Society and Dialogue in life. Discussions in this category generally concentrate on solving practical and actual matters in life that are of common concern, for example, better relations between religions and the State, the rights of religious minorities, poverty, and the consequences of interfaith marriages. NGOs usually hold these dialogues.
- 5) Spiritual Dialogue, this dialogue forum aims to strengthen and deepen one's State of faith in religion. This will create Harmony and awareness among religious communities to respect and respect each other's faiths and beliefs.

The ethos of the new Ministry of Religion may be translated into many essential words, and the Minister of Religion said as much in his statement for Charity Day in 2021. He emphasized the importance of continuing to pursue religious unity with zeal. *First, it is necessary to have better management in service management and bureaucracy, especially in the religious services section, such as Hajj and Umrah services, religious education, and increasing religious and spiritual activities. Second, it is necessary to increase religious moderation, which aims to increase tolerance values, increase nationalism and increase literacy in the religious field. Third, fostering brotherhood, namely by maintaining the weight of Harmony, mutual respect, and mutual love between each other.*

## 5. CONCLUSION

The Sukarno and Suharto governments continued it from the colonial period until after the Reformation. It continues to build places of Worship, and the government has a religious policy

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favouring certain religions under the guise of strengthening ties between governments for the simple reason that it is the government's job to make laws that reflect the concerns of its citizens. During the Dutch period, the government intervened in building construction and spatial planning. On the other hand, there has been a growth in the number of residents around which places of Worship would be created from the postcolonial period till the present day. This trend has continued since colonial times. These kinds of government intervention can be contrasted with the many forms of government intervention during the Dutch period in the building construction and spatial planning processes. The action taken by the government is designed to protect the unity of the religious community and advance the interests of the State as a whole.

Forms of state intervention are stipulated in the Joint Regulations No. 01/ber/Mdn/Mag/1969 and Nos. 8 and 9 of 2006 on the construction of church buildings by the Minister of the Interior and the Ministry of Culture, which require approval for the construction of places of Worship. Government intervention is viewed as appropriate due to the existence of several cases concerning different religious issues, so the process of establishing the place of Worship is regulated to comply with the regulations.

When setting regulations for establishing houses of Worship, the government still has difficulties in several locations in Indonesia. Particular religious' communities feel these difficulties. According to the findings of the experts, despite this, there are still difficulties that the government needs to address. For this reason, the government should keep up its practice of *ijtihad* to promote religious coexistence. On the other hand, it should also consider the sense of fairness held by people of all religious persuasions.

The Indonesian government should contact all religious communities in Indonesia to discuss the establishment of worship adherents. The government will enforce these norms vigorously and penalize those who break them according to the law. Suppose some religious persons want to organize licenses for the construction of places of Worship but have not been able to complete the procedures in accordance with applicable legislation. In that case, the government should be able to provide the proper answer.

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