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THE ROLE OF THE RELIGIOUS YOUTH HARMONY FORUM (FKPUB) IN IMPROVING LOCAL WISDOM-BASED RELIGIOUS MODERATION IN PAMEKASAN CITY

Andri Sutrisno

Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep
andri.sutrisno@idia.ac.id

Fitrah Sugiarto

Universitas Islam Negeri Mataram
fitrah_sugiarto@uinmataram.ac.id

HIGHLIGHT

Social construction and social interaction implemented by the religious youth forum to create moderation and harmony of religious people in pamekasan city, namely by reviving local cultural values through Rembhek and Rampa' Naong Beringin Korong

ABSTRACT

Religious harmony and local wisdom are an inseparable part of improving religious moderation in the city of Pamekasan. FKPUB's role in the very good where they apply local wisdom solely to make Pamekasan as a city that attaches importance to the value of religious moderation rather than differences in religion. The birth of FKPUB and the application of local wisdom brought people to have a tolerant attitude and harmony between religious diversity in the city of Pamekasan. The purpose of this study is to be able to understand about the social setting of FKPUB and the social construction of the pamekasan community, understand the social interaction of multi-religious communities in the city of Pamekasan and know about the FKPUB war in applying local culture in the city of Pamekasan. As for this research method, using a descriptive qualitative approach to the paradigm of social construction and social interaction with this type of field research. While the data collection techniques researchers use in observation, interview and documentation techniques. Thus generating three data analyses, namely data

reduction, data presentation and conclusions. The results of this study can be described in the form of three results, namely 1. Social construction built by FKPUK through three very important roles, namely extensization; where there is a law legalized by the ministry of religion so that the community lives in the framework of harmony between others and the inauguration of the regent pamekasana, objectivation; that FKPUK was born because there is a desire from young people to live in harmony between religions and internalization; There is a practical movement carried out by FKPUK in the form of social services, gotong royong and orphan compensation. 2. Inter-community social interaction conducted by FKPUK by conducting Talk show Seminars and studies every month in improving religious moderation. 3. Local wisdom applied by FKPUK in pamekasan city is rembhek (discussion) and rampa' naong baringin korong (lush shaded shade of cage).

KEYWORD

FKPUK, Social Construction, Social Interaction, Religious Moderation, Local Wisdom.

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A. INTRODUCTION

A logical and sociological reality is that the Indonesian state is a nation consisting of a multi-ethnic, cultural, or even multi-religious society that must maintain and be tolerant of each other. This is because the people in Indonesia already have dynamic knowledge. It is with this religious diversity that this country is formed with an institution using the concept of democracy. In order to create a harmony of religious and cultured people in accordance with the norms in Pancasila. Indonesia is not a Communist country nor is it secular or even a religious state, which only attaches importance to one religion. However, as a demoralizing country, its population recognizes and recognizes six religions according to the background and beliefs of each individual.(Kementerian, 2010) These religions include Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Konguchu. If we look at the guarantee of religious freedom, we can find it in Law No. 39 of 1999 concerning the existence of human rights in terms of guaranteeing freedom of religion and the freedom to practice religion according to their beliefs.(Muhdina, 2015) With this law, it is to regulates all religious rituals in accordance with their respective beliefs.

In order to create a sense of mutual respect and respect for each other with the diversity of religions in this archipelago.

Apart from the diversity of religions in Indonesia, we need to know together this country has customs that are not the same between one tribe and another tribe. We can see Geertz's research that confirms that Indonesia has more than 300 cultural groups that have a diversity of customs with different cultural identities, even he added that this nation also has more than 250 regional languages that are not the same in speaking words. That is, Indonesia is an institution that has a diversity of tribes, races, and cultures that must be upheld with values in the frame of harmony and kindness.(Rini Fidiyani, 2013) People's perception of various religions in Indonesia is also inseparable from the capital of knowledge and experience that has been established. Both of these will have a very big impact on the tendency of thought, the direction of a conversation, the tenacity of a person in building religious arguments, sensitivity to reality, and also local wisdom in assessing the dynamics of interfaith social development in Indonesia.(Sabarudi dan Mahmud Arif, 2019) This interfaith youth is a collection of people consisting of young people who have a religious nature, have a common custom and have a very strong capital of religious knowledge, and have experience with good religious teachings.(Faidur Rahman, 2020) Because they consist of young people who are educated and experienced in all areas of the organization that they follow in society or religion.

Madura is one of the islands in East Java province that is thick with its customs. Custom is part of the survival of the Madura people, because with the preservation of this custom then a person grows and develops with a full personality that istiqomah, fighters, helpers, and harmony between each other. One of the few tribes and cultures that still preserve the values of harmony and mutual respect is the Madura tribe preserving customs so that the diversity of religion on the island of Madura remains solid and upholds the value of religious moderation.(Hadi & Bayu, 2021) Madura tribe has four districts consisting of bangkalan, sampang, pamekaan and sumenep. Although these four regencies have one unit on the island of Madura one and the other have significant differences. One example is in bangkalan and sampang areas where the average population has a hard character. This is evidenced by the existence of carok cases due to disputes over heritage land and also even in sampang omben subdistrict in 2011 there was a decommissioning of Islam affiliated to Shia by burning residential settlements because according to some residents think this school is heretical and not following the values of Islam's *kaffah* teachings.(Dharma, 2021) Unlike in the city of Pamekasan and Sumenep whose character or paradigm of thinking is a more open mind and living

with religious harmony based on the values of religious moderation based on local wisdom.(Kuntowijoyo, 2017)

Please note together based on data from the central statistics agency of pamekasan district as of 2019 stated that there are 842,215 people of Islam, 496 Protestant Christians, 482 Catholics, 23 Hindus, 56 Buddhists, and 0 Kong Huchu. (Taufiqurrahman, 2016) From these statistics, we can know that there is no significant conflict or even threat to the joints of religious diversity beliefs that exist in this city. Like; burning of houses of worship, decommissioning of other religions, or even conflicts between religions. This is due to the existence of a community of religious harmony forums (FKUB). By conducting regular studies on the importance of religious harmony or even seminars on religious moderation. In addition, there are institutions or activities of harmony in this religious community that is echoed by the youth of pamekasan. Not only religious figures who want people to live in harmony. But also the youth contained to introduce these communities to live in harmony. This is reflected in an organization of religious youth harmony forums.

Young people with an average age of about 19 to 23 years old, meaning that with this age they have thought moderates who want to live in harmony between religions even though their beliefs are different and one of the things he does is to establish an organization of religious youth harmony forum (FKPUB) to create a sense of peace and peace between religious diversity in pamekasan. This is supported directly by the regent of Pamekasan Mr. Badrut Tamam who in his inauguration said that with this FKPUB the nation's children, especially in pamekasan city, can be embedded with moderate values as what is desired by the Indonesian ministry of religion, Mr. Lukman Hakim.(Taufiqurrahman, 2016) With the existence of this youth group, they immediately implement local culture as a form of cultural preservation to uphold the values of religious moderation. Awareness of interfaith youth in accepting differences in the frame of local culture began to grow when they were in junior high school and high school. Because they feel accustomed to making friends with different beliefs since then when they gather in an FKPUB organization are accustomed to differences in thinking patterns in religious diversity.

In this religious difference, they always uphold the existence of local culture. This culture represents a forum for increasing the values of religious moderation, tolerance, and harmony. Culture is something that cannot be separated in their lives. Therefore, to usher in an inevitability of religious diversity in Pamekasan. This culture they use as a medium in creating harmony and empathy between religions.(Sakdiyah & Muawwanah, 2016) Because of this, all interfaith youth in the city of pamekasan will always live in the frame of a sense of harmony and peace.

Usually the culture they do in the form of drama performances when the birthday of the city Pamekasan, seminar events about religion and carried out in the settlements of interfaith residents such as; please-help, tolerant and deliberative. They do this solely to preserve the culture that is part of the lives of religious youth in the city of Pamekasan. (Taufiqurrahman, 2016) Local culture is a custom that will not be separated in the implementation of religious harmony, because with this culture a person will live in harmony through the customs owned by the Pamekasan community, especially the youth. This custom will have a positive effect on the development and growth of harmony between religious people.

With this local wisdom according to Syaiful Haq as the chairman of FKPUB can always live well and always instill the values of religious moderation in him even though the majority of Muslims are more numerous than other religions in this Pamekasan city. So in this study, the author wants to know about 1. social construction forum for religious youth harmony forum, 2. Social interaction of religious diversity communities in increasing religious moderation in Pamekasan and 3. implementation of local culture in increasing religious moderation in Pamekasan city. Based on the formulation of this problem, researchers want to analyze and elaborate to have maximum benefits as a form of reference in applying religious moderation specifically in Pamekasan, especially for the good of the unitary state of the Republic of Indonesia (NKRI) and so that local culture will not be full of traditions over time that develops dynamically and the population always lives in harmony and moderate through local customs.

B. METHOD

This research is included in descriptive qualitative research with phenomenological paradigms. This type of research is field research, where researchers are required to jump directly to the research site to collect data related to religious harmony based on local wisdom. (Sugiono, 2010) as for the location of this study is located in Pamekasan city as a place chosen by researchers to interpret interfaith harmony. (Suharsimi Arikunto, 2000) This place is the chosen reviewer, because 1. The location is very strategic because it is in the heart of Madura Island. 2. Pamekasan is one of the cities with the most religious diversity compared to other districts. 3. This place has a place of worship for each religion that is quite close together and reflected a value of harmony without the necessity to do an unwanted conflict together.

In the process of finding this data source, researchers use two data sources that are most relevant to the needs of the researcher, namely the primary source and the secondary source. (Lexy J. Moleong, 2005) The primary source taken from

the place of this study is people who are directly involved in applying local culture to increase religious moderation in the city of Pamekasan such as; leaders of all religions, chairmen, and administrators of religious youth harmony forums (FKPUB) as well as cultural leaders. While secondary data is book literature, journals, online or offline media about religious harmony to create a dialectic in the process of refinement and discovery of the results of this research.

The methods used in this study are in three ways, first; Observation, where the author goes directly to the FKPU community office, were activities about the application of local culture in increasing religious moderation. Second; In this interview, the researcher conducts interviews in a structured and non-structured manner to get credible data according to the data desired by the researcher. The interviewees were Syaiful Haq, Magfiroh, pastor Hermawan Misiar Guntur, Tacik Erny Damar, Aice Anggraini and Tania. They are interfaith administrators who are very supportive of bringing local culture to life in Pamekasan. Third; Documentation, in which researchers document all activities that take place about the role of youth in improving religious moderation based on customs. (Suharsimi Arikunto, 2000) While the analysis method used by the author is data reduction, data presentation, and conclusion drawing. Where researchers here collect data about the harmony of diverse people based on local wisdom and then reduced by support in the form of presenting data and then drawing a conclusion. (Lexy J. Moleong, 2005)

C. RESULT AND DISCUSSION

1. Historical Setting of The Establishment of FK PUB and Social Construction of Pamekasan Society

As has been understood on March 21, 2006, concerning the rules of the Ministry of Religious Affairs of the Republic of Indonesia and the minister of home affairs of the Indonesian people number 8 and 9 of 2006 who consulted on the guidelines for the implementation of the duties of regional heads and deputy regional heads (regents/deputy regents) in maintaining religious harmony and the establishment of houses of worship. (Lexy J. Moleong, 2005) So it was formed by the regent of the community harmony forum consisting of several elements of religion that exist in the Pamekasan be it Muslims, Catholic Christians, Protestants, Hindus, Buddhists, and Konguchu. This then runs until this year, with a 5-year management period. (Helmi Supriyatno, 2020)

With this FKUB, there is an initiation from young people who want to live peacefully, tolerantly, and harmoniously between their religious diversity. So in 2016, a religious youth harmony forum (FK PUB) was formed. Precisely on November 12, 2016, they formed this alliance and carried out several programs that he did. Among them: are free treatment, distribution of cheap foodstuffs, humanitarian disaster relief, and preserving customs in increasing religious moderation in Pamekasan city. There is even one that is highly appreciated in the discourse carried out by these interfaith youths, where they hunted 1001 signatures to government officials, culturalists, and academics to make the former president of the 4th Indonesian People the father of national heroes. (Taufiqurrahman, 2016) The emergence of this religious youth harmony forum is also due to various kinds of tensions between religious communities in some areas, especially between Islam and Christianity, which if not as soon as possible to overcome will endanger the unity and unity of Indonesia. (Irma Yuliani, 2021) One of them; The Bali bombings in 2002 and the 2003 Marriott Hotel bombings. Not only is this a scourge in the establishment of FK PUB, but also because there is some friction between cultures in some areas such as; There was a conflict between Madura and Dayak tribes in 2001. (Interview with Syaiful Haq, August 15, 2020). This is supported by the statement of Father Fadjat Tedjo Soekarno who stated that the emergence of this FK PUB I am very grateful because this will bring a deep sense of tolerance from the youth and later there will be a movement that loves the sense of harmony between themselves and leaves a sense of intolerance for the youth and women in Pamekasan. (Interview with Father Fadjat, August 17, 2020)

*Engkok adukung sarah ka nak-kanak se terro deddhiyeh mekkasan reah
deddhih daerah se saleng ngargein aghemah sittong so se laen makle*

deddhih hubungan se harmonis. (Wawancara bersama KH. Muid Khozin, 2 September 2020)

The management arrangements for the 2016-2021 period are as follows:

Advisor	:	KH. Muid Khozin
	:	Romo Fadjar Tedjo Soekarno
Leader	:	Syaiful Haq, S.Pd.
Deputy Leader	:	Tacik Erny Damar
Secretary	:	Miftahul Arifin
Treasurer	:	Aice Anggraini and Maghfiroh
Coordinator of the field of public relations	:	Tania and Maria Heriyani
Coordinator of the community empowerment field	:	Ach. Budiyanto and Melly Agustina
Coordinator of the field of community maintenance	:	Ftimatuz Zahroh and Nabila

According to the theory of social construction initiated by Thomas Luckman and Peter L. Berger. That this idea departs from the phenomenological theory that reveals by descriptive methods by the facts that occur in the field. This method of analysis of social construction states that society means a human product and humans also produce products from society. both occur in a dialectic that is fused in him. Berger also explained that this dialectic consists of three parts, namely extortion, objectivization, and internalization.

In studying religious harmony in this community, researchers will analyze the theory of social construction as follows:

a) Externalization

An outpouring of all human presence is carried out continuously in reality in the world either in physical or spiritual form. In the process of externalization, this occurs as well as the interaction of humans and their

environment openly.(Peter L. Berger, 2001) This cross-religious youth is carried out by the discovery of paradigms in external doctrines both doctrines carried out by the government and also the administrators of FKUB Pamekasan. This is very clear about the government regulation that held interfaith deliberations on November 30, 1969, which was placed in the grand advisory council building (DPA) Jakarta which was attended by religious leaders, namely Islam, Protestant Christians, Catholics, Hindus, and Buddhists. The government proposes that there should be an interfaith consultation body and the legal signature of all alliances to create harmony. This is a mini by the regulation of the ministry of religion number 9 regarding the duties of the regional head/deputy in maintaining a religious harmony and empowerment forum for religious harmony and assistance in the construction of houses of worship.

In 2019 the new ministry of religion, Mr. Fachrul Razi, often consulted about the importance of unity and unity of religious people in Indonesia. Even many academics are supportive of the importance of living in harmony and harmony between the populations of all religions in Indonesia in the frame of a Bhinneka Tunggal Ika.(Ruslan, 2021) This is to the statement of one of the informants from FKUPB member sister Alice Anggraini, one of the FKUPB members of Catholic Christians who appreciated the existence of this forum, she felt more comfortable living with a sense of security and peace in the city of Pamekasan because her youth had not seen one's religious background in choosing friends and the absence of discrimination in her religion. Although the religion espoused by him in this city belongs to the minority religion.

Engkok chek satujunah kalaben bedenah FKUPB reah. Polanah olle bedeh peraturan dheri pemerintah se dimmah nak-kanak e doktrin maso pengetahuan dheri loar terutama dheri pihak menteri aghemah maso paratoran dheri bupati mekkasen. (Interview with Aice Anggraini, August 21, 2020)

In the context of eternization as well, these interfaith youths are also equipped by their teachers in school to always fully support and view that the religion in Indonesia is a form of the beliefs of each community which is from the manifestation of their beliefs from an early age. So that we do not be arrogant towards our beliefs to follow all our desires, especially in terms of this religious belief.

Sengkok ebhelein bhik tang ghuruh, tadhek paksaan dhelem aghemah. Aghentong dhek keyakinah bheng sebheng. Deddhih tak

osa jhung mennangan kemmah se paleng bhender dhelem aghemah, urusen soargeh so narakah tergantung amalanah tor tergantung pangeran ghu' agghu'. (interview with Maghfiroh, August 19, 2020)

b) Objectivization

These objectivations are the products of all human activities both physically and mentally. Society builds an institution objectively through activities that require not only the form of interpreting in the process of legitimacy but the existence of a process of forming and associating a system of meaning inherent in an organization or the practices of institutions or communities with innate ideology. (Andri Sutrisno, 2021)

Intrinsically, with this FKPU, the Pamekasan community is very supportive, because this movement is carried out by young people whose age is still 19 to 23 years old. This means that this reflects that there is a movement that is very objective in the face of various polemics that exist in society. Starting from discrimination, conflict, and even the existence of disharmony between religions that exist in the community. With this forum, Pamekasan youth are also called to no longer admit things that offend religious minorities but are more concerned with common interests.

Bedenah FKPU panikah dhek remmah dhet godethen e mekkasen bisa berfikir positif kalaben bedenah aghemah se acem macem e mekkasen nikah. (interview with Miftahul Arifin, September 01, 2020)

Objectivization is an outpouring by a person who understands a situation arbitrarily with the five senses without being influenced by any opinions or arguments with subjective reason. This is a form carried out by FKPU members in seeing the reality of diversity in the city of Pamekasan to always live in the frame of courtesy and friendly to multi-religion that becomes the reality of the local community. According to Tania as a Buddhist, she is very proud of this FKPU which gives her a sense of security in carrying out religious rituals, so that she does not feel an excessive fear to perform worship because of an interfaith harmony movement carried out by Pamekasan youth in knitting a mission to avoid religious conflict

The same thing was confirmed by Melly Agustina who is Hindu, that the establishment of FKPU helped him in carrying out religious ceremonial activities that he embraced. Because the majority of Islamic communities next to their homes have begun to understand and be tolerant of the plurality of religions in Pamekasan. Where the ceremony was performed by him, there was no discrimination against his religion. Even the local community even

though different religions help to succeed in the ceremonial event that will be holding him. With this, he is very proud of the existence of FKPU where the community began to be aware of the diversity of the paradigm of people's beliefs.

c) *Internalization*

This is a form of deep absorption of each individual in capturing the reality that is presented in society. (Peter L. Berger, 2001) Not only that, these young men not only capture objectively but merge within themselves in subjective consciousness. This means that with this FKPU, they are very impressed and have a deep desire to invite others of all religions to live peacefully and increase affection between religious believers in Pamekasan.

Through this process of internalization as well, a person will be able to understand, and give experience and knowledge of himself integrated in the order of life objectively according to subjective beliefs.

Engkok agabung bhik FKPU reah polanah forum reah abherrik tambheen elmuh tentang pentingah odhik rokon sa bheleen tor sataretanan marghenah laen aghemah. (interview with Melly Agustina, August 28, 2020)

This internalization is a delusion that is felt by a person in the form of attitudes or behaviors carried out in everyday life. This is to the statement of Miftahul Arifin that with this religious harmony, he is very enthusiastic because there is a motivation in him to always be friendly to other religions. The thing with this too is where Tacik Erny damar who is a Protestant Christian also feels this way. That harmony between religions can be done in the form of harmony to be polite to the diversity of religions in the community. In addition, Maghfiroh one of the Muslims is very enthusiastic about the existence of this FKPU which has made him have a sense of mutual help to help others who are of different religions.

2. Social Interaction of Religious People in Increasing Religious Moderation in Pamekasan

In this study, researchers will use Herbert Blumer's knife analysis of the theory of Symbolic Interactionism which states that a group in society is a framework contained in which there is a social activity and not a provision carried out by a person or individual. (Ritzer, 2009) Thus, the existence of this FKPU group because there is an action from the social community in a rhythmic way to create a value of religious moderation in the city of Pamekasan. This is by the statement from Nabila informants who stated that we are in this group solely a movement from us so that the public is aware of the harmonious life between religions. (Interview with Nabila, August 22, 2020).

H. Blumer added that the term symbolic interactionism refers to a special trait of human interaction. This specificity is where humans translate to each other and give each other the meaning of an action. It is not just a mere reaction to an action given by another person but based on all meaning given to the actions of others. So, the actions taken by the FKPU groups not only arise from a movement but because there is the deepest meaning about the importance of respecting the diversity of religion in the community. This is by Tacik Erny Damar's statement that this community exists not only because there is a reaction of physical actions but there is an instinctive sincerity about the importance of religious moderation by the ideals of our ancestors. (Interview with Tacik Erny Damar, September 23, 2020)

In this symbolic interactionist theory, H. Blumer added that there is a process called self-indication which explains that there is a process of communication in each individual that begins with knowing about everything, judging it, giving meaning, and deciding to perform an action based on the existing meaning. In the sense that there is an understanding in the individual of this FKPU group about the importance of religious moderation so that they take a joint action to unite between interfaith youth or even all religious multi communities in Pamekasan. (Interview with Father Fadjar Tedjo, August 17, 2020)

In the next stage, the point in H. Blumer's attention to Symbolic Interactionism refers to the impact of meaning and symbol on human actions and interactions. This stage will also provide an idea of closed behavior and open behavior. Closed behavior is a thought process that involves meaning and symbols. Open behavior is an actual behavior performed by an actor. On the other hand, an actor will also think about how the impact will occur according to the action. Where the action results from the meaning of a symbol and a meaning that has special characteristics in social action and its socialization process. In this stage, the closed behavior faced by the FKPU group does not have the sense to know each other. Because it is still an iridotomy with their respective religion. According to a statement from Maria Heriyani:

Saya ini awal masuk menjadi anggota ini malu-malu karena masih harus berkenalan dengan orang lain yang tidak sekeyakinan denganku. Tetapi lama kelamaan enak juga berteman sama mereka meskipun keyakinanku berbeda. (Wawancara bersama Maria Heriyani, 5 September 2020)

While open behavior is an action taken by FKPU colleagues to be proactive in carrying out all programs that uphold the value of religious moderation. Such as a seminar, talk show, devotional work, and other social activities about the importance of religious moderation. As said Ach. Budiyanto:

Sengkok ce' lhebureh kalaben bedenah kalompok FKPU nikah, polanah cakancah lebur mabedeh acara tentang kakompaghen antar sakabbinah aghemah se bedeh e mekkasan tor ta' adhek bhedhe aghi aghemah settong so se laen. (Wawancara bersama Ach. Budiyanto, 9 September 2020)

To show the existence of social interaction among FKPU with the existence of intense communication either through virtual or the existence of monthly evaluation gatherings in increasing the religious moderation of the community Pamekasan. This they also do such as by visiting the place of worship of every believer to be more about with the people in the place, or even they often engage in the activities of each religion to document and inform social media about the importance of living well. (Interview with Fatimatus Zahroh, September 12, 2020)

3. The Role of FK PUB in Implementing Local Wisdom in Pamekasan City

According to the Pamekasan Society, local wisdom can be seen and encountered in the form of Madura proverbs, mottos, chants, Madura language vocabulary, and ancient books that are extreme in the form of the behavior of the Madura people. Local wisdom is also usually reflected in a habit of neighboring life of Madura people directly. As for this habit, it has been going on for a long time that is preserved by the Madura people by having a value that is like in people's lives. This value of kindness becomes a handle on the life of Madura people that cannot be separated in the form of their behavior in everyday life.

Religious harmony based on local wisdom in the city of Pamekasan is manifested in a community's daily social practices. Researchers can see that they live in residential houses where there is no special division according to their religion. Researchers can add that they all live in harmony between interfaith people and there is an encouragement of togetherness as citizens in upholding the values of tolerance and good communication. In fact, this is also felt directly by the FK PUB community in their day when gathered no longer talk about the religion of A and the B but rather discuss how we can uphold the value of togetherness and mutual toll to help each other between religions and other religions. (interview with Saiful Haq, September 18, 2020)

Local wisdom is a custom that can create harmony among people competing in the city of Pamekasan. This is the FK PUB still preserves this local fanfare to keep its people in harmony, moderate, and tolerant among others. There are local wisdom that are implemented in this Pamekasan city there are two kinds:

a) Rembhek (Deliberation)

Rembhek (Deliberation) is an activity carried out by three or more people to negotiate by exchanging verbal opinions on all issues to find a way out and obtain a decision that is by the common desire. This Rembhek is part of the local culture implemented by the FK PUB community in increasing solidarity with togetherness. One example is said Syaiful Haq, where these FK PUB hold regular deliberations to emphasize the importance of harmony in this community which is held once a month. These communities also held seminars and invited religious leaders to discuss together increasing the value of religious moderation. (interview with Syaiful Haq, September 18, 2020)

This Rembhek is also done with a meek attitude, benefits, the existence of openness, and can bring an interfaith benefit. This was felt by sister Tania who said that in the interfaith gathering that I have lived so far that the chairman of FK PUB and these administrators always provide a way out that

can motivate me to uphold the value of tolerance and provide solutions that bring a community of all religions in the community. (interview with Tania, August 22, 2020) Rembhek here is carried out by the FKPU management in the realm to increase public knowledge so as not to be static but progressive. Society according to FKPU glasses consists of traditionalist and modernist (Lay & educated) communities so, with this difference in thinking patterns, FKPU administrators implement local culture to educate the community to live in a container of diversity. Rembhek according to him is a culture that cannot be separated in the life of the Madura community to uphold the value of religious moderation. (interview with Fatimatus Zahroh, September 12, 2020)

b) *Rampa' Naong Baringin Korong (Lush Shaded Cage)*

In deciphering the above terms, researchers want to decipher the meaning of one by one the meanings of the language used by FKPU to improve religious moderation. That the first is 'loot' comes from the verb Rampa' which means "lush" whereas in the KBBI dictionary means a tree that has many leaves and branches. Both Naong in the Madura language means "Kennengan Se Aop Dheri Panasa So Ojhena" which means a shady place and avoiding hot and rainy weather. The three beds are the name of a large tree that has a height of approximately 22 to 33 meters, rooted in a tap, has hanging roots outside the tree has small leaves of ovoid tapered towards the top and lush with an umbrella shape and has a small round fruit with a smooth surface. In another sense, this is a Baringin tree. While the fourth key kat is Korong which means a birdcage or a place where a bird is hugged and cared for by its owner. (Takdir, 2018)

To uncover a representation of the meaning of Niall Filosofia in Madura literature, there needs to be very intense and comprehensive attention to the view of the harmonious life of all Pamekasan communities. In the above philosophy, life in this world is not just about man's relationship with His god. But it is also about the relationship of man with other human beings. So that it will feel like a form of life in this world full of harmony, harmony, and cohesiveness between all members of the local community.

The term "*Rampa' Naong Baringin Korong*" reflects the meaning of "rich people who like to help others who are in distress". This means that here there is a mutual love between religious diversity that exists in the community through the role of FKPU. One example that we can know together is the existence of a Hindu place of worship, namely the Monastery where the village area of Galis subdistrict temple is managed and treated

directly by Muslims, especially in terms of cleanliness of this place of worship. This is also the participation of FK PUB which holds a social service be it orphan compensation or assistance and assistance to the poor to be helped financially in terms of their daily needs. As this was said by Salim and Syaiful Haq:

"engkok deddhih kebhun edinnak (Vihara) reah korang lebbi 15 taon sempek sateah. Tapeh meskipun agemanah engkok muslim tor alakoh edinnak (Vihara) kok merasa nyaman karena reah termasuk pen ngopenin tempat ibedenah orang agemah laen" tor bisah abhentoh ka tang penghasilan bulenan".(Wawancara bersama Mas Salim, 20 September 2020)

"saya merasa bangga kepada teman-teman FK PUB telah banyak meluangkan waktu untuk berkumpul bersama dalam membahas dalam merealisasikan santunan kepada orang-orang yang membutuhkan (miskin)".(Wawancara bersama Syaiful Haq, 19 Agustus 2020)

According to the FK PUB administrators, this Rampa' Naong Beringin Korong custom in its application can foster 3 values of harmony among diverse people in the city of Pamekasan, namely: togetherness, peace, and balance.

1. Togetherness

Value togetherness is a condition in which people have a background of life that is very harmonious side by side between them without feeling a sense of marginalization or neglect in carrying out social interaction relationships with their communities. This togetherness seems to be seen where the young people of this religion unite each other's vision and mission to strengthen religious people. This is also done by them willingly without any strings attached such as; social assistance fundraisers, social service, and others. (interview with Nabila, August 22, 2020)

This togetherness they do in their daily lives in various activities. because it will foster a sense of unity that increases synergy between each other. The local culture above has this value of togetherness. because in the process a person who is rich (excess wealth) has empathy shown in the form of behavior to give his wealth to people in need. (interview with Maria Heriyani, September 5, 2020) In a sense of empathy, this reflects there is a sense of community in him to always cling to kinship and togetherness. The sense of community is also strongly felt by Fatimatus Zahroh who adheres to Islam, where these

interfaith youths unite to live in harmony with each other. One example is where every time there is a consolidation event they are always present and take part to succeed in the activity. Be it educational, social, and economic activities.

2. Peace

An important value of the implementation of this local wisdom is the value of peace where there is peace between communities through the application of customs, such as with Ol Daol, Social Service, and the environmental cooperation movement. This matter is also peace carried out by religious people in Pamekasan by making one and the other store employees from one of the other religions, even the existence of peace between interfaith community settlements with a sense of mutual tolerance and empathy between each other. (interview with Alice Anggraini, August 21, 2020)

A sense of peace is part of the values of local wisdom applied in accommodating religious diversity in the city of Pamekasan. Peace is one form of the value of religious harmony, this peace is also a very important thing for their survival in various issues of religious conflict. (Asrizal, 2021) This religious conflict can be passed with this peace because when someone is more concerned with this peace will dampen the sense of religious differences by implementing the culture they have applied so far.

3. Balance

The value of balance is a value where a person's condition can live with full order and harmony. The balance of life of religious people in Pamekasan is a condition of people who live in mutual order with mutual respect among others. The value of this balance will also make this life not easy to blame others but rather appreciate the existence of a religious difference. It can be understood that the role of FKPUB in the implementation of this balance value can prioritize an ability by placing a position and taking a decision that does not conflict with all the teachings in every religion. This balance is reflected by the presence of four worships that are close to each other for approximately 10 meters and only limited by a parapet. The goal is that Muslims, Buddhists and Hindus, and other religions can worship in their respective houses of worship by their beliefs. (interview with Mas Salim, September 20, 2020)

The balance of life across religious youth is also carried out by them in the form of association between them. This is to strengthen the ropes of brotherhood between interfaith youth with regular gatherings every month and also, conduct regular quarterly studies on increasing religious harmony. (interview with Miftahul Arifin, September 23, 2020)

D. CONCLUSION

Several interpretations are compared between these research data in the form of triangulation. Researchers can take a conclusion as follows:

First, the social construction built by FKPUB in Pamekasan city through three very important stages, namely Externalization; which in this case there is legality from the ministry of religion so that the ummah is always harmonious in the plurality of religions in Indonesia even this is also supported by the regent of Pamekasan by appointing the administrators of FKPUB Pamekasan. Objectivization; this community is a forum in the glue between religious people in the city of Pamekasan. Externalization; This FKPUB also carries out mutual assistance movements between each other in the form of mutual cooperation, social services, orphan compensation, etc.

Second, social interaction is established in increasing the value of religious moderation by conducting and conducting a seminar, talk shows, and regular studies on the importance of cultivating a sense of tolerance, dredging, and harmony.

Third, the local wisdom carried out in increasing this harmony is Rembhek (deliberation) and Rampak Naong Baringin Korong (shaded cage). While the role of FKPUB in implementing this local culture by gathering all interfaith youth structures to unite the vision and mission together and indoctrinate the community by doing da'wah safaris so that rich people always help people in need (poor people).

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