

## CHAPTER III

### GENERAL DESCRIPTION OF SALATIGA REGENCY AND “PUASA” COUNCIL

#### A. Overview of Salatiga Regency

##### 1. Geographical

Salatiga city is a city in Central Java province. The town is bordered entirely with Semarang District. Salatiga is located 49 km south of Semarang or 52 km north of Surakarta, and it is in a big road linking Semarang-Surakarta. Salatiga has 4 sub-district, namely Argomulyo, Tingkir, Sidomukti, and Sidorejo. The city is located on the eastern slopes of Merbabu Mount , thus making this town pretty cool valve. Starting in 2014, the planned expansion area in Salatiga city can be realized, it which divides the Kutowinangun into two side, so that it are north Kutowinangun and south Kutowinangun. It can happened cause pondering a wide area the dense population and the demand of the citizens as a backdrop behind the city growth and it has been submitted to the government of the Republic of Indonesia.<sup>42</sup>

Talking about astronomy, Salatiga located between 1100.27'.56,81 "- 1100.32'.4,64" and 0070.17 ' - 0070.17'.23 ". The area bordering Salatiga is Semarang regency, and the borde as follow:

North:

-Pabelan sub-district: Pabelan Village, Pejaten Village

-Tuntang sub-district: Kesongo Village, watu agung village

East:

-Pabelan sub-district: ujung-ujung village, Sukoharjo Village, Glawan village

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<sup>42</sup> Interview with mrs. Khusnul as information section of Salatiga ministry of religion, 5 september 2016

-Tengaran sub-district: Bener Village, Tegalwaton Village, Nyamat Village

South:

-Getasan sub-district: Sumogawe village, Samirono Village, Jetak Village

-Kecamatan Tengaran: Patemon Village, Karang Duren village

West:

-Tuntang sub-district: Candirejo Village, Jombor Village , Sraten Village, Gedangan Village

-Getasan sub-district: Polobogo Village<sup>43</sup>

After knowing the boundaries salatiga, then we will be more evident in perceiving the shape of its territory. Salatiga is a relatively small regency. usually one district has 10-15 sub-district but it is different with salatiga regency, Salatiga district only has four sub-districts, namely Argomulyo, sidomukti, Sidorejo, and Tingkir. Salatiga district boundaries more details can be seen in the following picture:<sup>44</sup>

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<sup>43</sup> <http://salatigakota.go.id/TentangGeografi.php>, taken at 1 october 2016

<sup>44</sup> [https://www.google.co.id/search?q=batas+kabupaten+salatiga&espv=2&biw=1361&bih=661&source=lnms&tbn=isch&sa=X&ved=0ahUKEwjHxby4tqTQAhUIOo8KHHwD9gQ\\_AUIBigB#imgrc=oiqIPvmIyQcbmM%3A](https://www.google.co.id/search?q=batas+kabupaten+salatiga&espv=2&biw=1361&bih=661&source=lnms&tbn=isch&sa=X&ved=0ahUKEwjHxby4tqTQAhUIOo8KHHwD9gQ_AUIBigB#imgrc=oiqIPvmIyQcbmM%3A), Taken at 08 november 2016



## 2. Cultural

Salatiga is called as the mini Indonesian, this because there are many diverse migrants from other regency. In Salatiga every year is always held culture carnival by local government and also closing ceremony of new students admission at the UKSW (Satya Wacana Christian University). These activities are carried out every year intend to provide entertainment and value of public awareness of the cultural diversity that owned Indonesian and specifically in Salatiga. It can describe briefly the existing culture in Indonesia. Last year the culture carnival ever showed in liputan 6 SCTV. Because there lived an diverse

ethnic so that it perform a dances, traditional clothes, songs and other cultural shows.<sup>45</sup>

With this, Salatiga people will be better to know the culture of other migrants that it is very diverse and they will respect each other. This can be looked at clearly because migrants can mingle with other people and not concentrated in one area, and there are no minorities and the majority, everything is same there is no difference in the behavior, skin colour, language and beliefs that they profess. They can socialize with other and appreciate each other, can put in various aspects so they remain coexist with respect to the characteristics of each other. Up till now, there is no problem or dispute, all safe and peaceful. This proves that Salatiga is small town has many ethnicities from various places in Indonesia and it has inter-ethnic tolerance that can be modeled, it is not wrong if nicknamed mini Indonesia.

In addition to the above described culture, there are a lot of peace culture exist in Salatiga. One of them is the culture that exists in the tegalombo vilage. There's a culture that is named "nyadran", the traditional ceremony in the Tegalombo village held every year. Nyadran activities carried out by holding a feast with delicious food to be eaten together.

### **3. Religion**

Salatiga is just one small drop on the map of the Republic of Indonesia. but beyond that point, there is diversity of religion that necessary to be cheated. Salatiga become the national spotlight in terms of harmony among faiths and ethnicities. With religious and ethnic heterogeneity, Salatiga is the right model to be used as a miniature religious harmony. The population based on religion and belief is:<sup>46</sup>

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<sup>45</sup> Interview with Khusnul as information section of Salatiga ministry of religion, 5<sup>th</sup> september 2016

<sup>46</sup> Salatiga Government, *monografi Salatiga*, Salatiga Government , Salatiga, 2014, p., 26

a.	Islam	136.870 people
b.	Protestant	30.193 people
c.	Chatolic	9.035 people
d.	Hindu	98 people
e.	Buddhist	882 people
e.	Belief	10 people
<i>Total</i>		<i>177.088 people</i>

From the table above we can see that Islam is a majority religion that is embraced by the Salatiga people. In spite of this, the Islamic religion does not discriminate against other minority religions. It should be stressed that the believers of the six religions mentioned above do not constitute a coherent group. For example, there are many Muslims in Indonesia who has true side then they focused on the mosque, Qur'an and rituals of Islam, then Islam plays an important role in the daily activities and their lives. However, there are also many moderate Muslims in Indonesia belonging to Muslims in accordance with their identity card and Muslim backgrounds of their families, but who rarely to pray, rarely to visit the mosque, and rarely to read the Quran. The same difference can be found in other religions.

Although not recognized by the government, still present in some areas, it is animism. Different varieties of animism has been practiced in the region before the arrival of Hinduism (Hinduism arrived in the country through a trading network that stretched from Chinese to Indian in the first century AD). However, over the centuries this animism flow was mixed with the major monotheistic religions (Islam and Sufi), resulting in several local beliefs such as Javanese in Java and Kalimantan Kaharingan (adopted by the Dayaks). In order to meet the Pancasila (which establish the "belief in Almighty God"), animists tend to be classified as Hindus because this religion is more flexible to absorb these sect.

There is a islam organization in Salatiga, namely LDII. LDII is an organization preaching community in the territory of the Indonesian Republic that has the objective to improve the quality of civilization, life, dignity, worth of society life, nation, state and participate in the development of fully human Indonesia which is based on faith and devotion to God Almighty, in order to realize a democratic civil society and social justice based on Pancasila, which is blessed by Allah Subhanahu Wa Ta'ala

LDII organization is located in Jln arimbi No. 10, RT 04, RW 04 Grogol, Sidomukti, Salatiga. LDII is an independent organization, formally and legally follow the provisions of Law No. 8 of 1985 on the organization of society. In this law, the meaing of Social Organization is an organization formed by members of the public citizens of the Republic of Indonesia voluntarily on the basis of similarity of activity, profession, function, religion, and belief in God Almighty, to participate in the development in order to achieve national objectives within the Unitary State of the Republic of Indonesian based on Pancasila.<sup>47</sup>

The organization also convince that interfaith peace it is very necessary, but there is little difference in the meaning of peace between LDII and Islamic society in general. LDII stated that only LDII who should be representative of Islam as an ambassador of peace because other Islamic organizations are a mistake. This organization became the exclusive extreme groups, to consider misguided or even infidels all those who are outside the group, and claim only those who would enter heaven.<sup>48</sup>

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<sup>47</sup> Interview with Khusnul as information section of Salatiga ministry of religion, 5<sup>th</sup> september 2016

<sup>48</sup> Interview with Rofiq as information section of Salatiga ministry of religion, 5<sup>th</sup> september 2016

#### 4. Economic

There is a religious dictum that once popularized by Ali bin Abi Talib, the third Caliph of Islam, it is poverty often led to disbelief. That is, economic factors (poverty) often prove to be eroded their beliefs and ideologies person.sometimes, Economics also can make a person angry and could not control themselves. Defense and strength of faith is sometimes easily broken when the stomach is empty or hungry. In these circumstances all be easily influenced.<sup>49</sup>

Then it is reasonable if certain religious entities suspecting another entity for being doing a religious mission through economic lines. They are considered public taking advantage of the down turn to spread his tenet. On the other hand, the accused defended itself that it is no wrong to decrease a poverty, because they are part of the sacred task of religion. War of prejudice like this is quite reasonable because at a practical level is found the reality of the religion spread in society using economic track, especially in rural areas who are familiar with poverty.

Some theories say that one level of welfare can be measured by the level of economic obtained. Indeed, the economic level in Salatiga could say pretty good, but if the economic level we bring to the province, salatiga is under Semarang regency.

Within three years, rate of Labor Participation in Salatiga decrease from 67.96 percent in 2013 became 65.27 percent in 2014 and in 2015 get decline it is 62.70 percent. The amount of labor in Salatiga from 2013 to 2015 is decreasing, while the percentage of the unemployed has increased in 2015 with a percentage 6,43 percent, whereas in the previous year amounted is only 4.46 percent. Based on the comparison according to three main categories of groups, people working in the group category of services (S) still dominate the labor market in Salatiga in

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<sup>49</sup> Mohamad Ali Hisyam, *op.cit.*, p. 198

the amount of 65.83 percent, increasing till 14.95 points if compared to the previous year which amounted to 50.88 percent.<sup>50</sup>

<b>DESCRIPTION</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>
The unemployment rate	6,21	4,46	6,43
Working	93,80	95,54	92,57
Working in "A" category	7,93	8,25	4,14
Working in "M" category	35,30	40,87	30,03
Working in "S" category	57,10	50,88	65,83

Picture above is not an image that has no meaning, but there is a lot of meaning in it. a symbol of the letter "A", "M" and "S" is an allegory that has another meaning. "A" has the meaning of agriculture, which is a job for farming, good rice, maize and others. "M" means manufacturing which represent types of jobs such as mining, industry, electricity, water and buildings. and the last is a symbol of the letter "S" which means service, the type of work that goes in this category include trade, transportation, finance and services.

Based on the table above, it is true if we say that the majority work done by the Salatiga society is the kind of work service, such as trade, transport, finance and services.

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<sup>50</sup> Badan Pusat Statistik Kota Salatiga, *Statistik Daerah Kota Salatiga*, Bps, Salatiga, p. 5



## 5. Education

Talking about education, we all already know that the importance of education for humans. by existing of this education ,the man or the person can have the high knowledge, ability, and Human Resources. These things into one valuable asset that we can have to survive in this difficult times.

The importance of education for man is to make a better human being and character. Education is important in addition to career is also very important to make people to be better because it makes us civilized. In general, education is the basis of culture and civilization. Education makes us as humans to think, analyze, and decide. Cultivate character itself is also the goal of education, thus creating a Human Resources better.

In this city there is a Christian University, it s UKSW(universitas kristen satya wacana) , one of good Christian university in Indonesia, which was once famous in the 80s because the criticality of the students and lecturers for New Order government. There is also IAIN Salatiga, the only Islamic university in Salatiga standing by supporting of, is islamic leader and manager of Nahdlatul Ulama in Central Java. Then there Roncali Institute, STEKOM PAT, AMIKA, Akbid Arrum, Akbid Bhakti Nusantara, hospitality schools, Wahid Hospitality School, Arrowhead riding house school, and STIBA Satya wacana.

Schools in Salatiga are connected through Internet especially in Salatiga Education Network. As for senior high schools in Salatiga are senior high school one Salatiga, senior high scholl two Salatiga, senior high school three Salatiga, and some schools others. As for the existing vocational school or in indonesia we call "SMK", it are vocational senior high school 1 Salatiga, vocatioal senior high school 2 Salatiga,vocatioal senior high school 3 salatiga and some vocatioal senior high school others .

Educational models in line with the peace education is a multicultural education . Between peace education and multicultural education are synergistic

and it can be said that peace education is a continuation of multicultural education that more praxis applicative.

Multicultural education is a process attempts to realize the spirit of the sect or multiculturalism understanding. multiculturalism etymologically is formed from "multi" word that means "a lot", culture is culture itself. Essentially, The words contained in the recognition of the dignity of human beings who live in communities with each unique culture.

In Salatiga there are ten state junior high school, one state islamic junior high school and some private junior high school it are junior high school Al Azhar 18, junior Stella Matutina, junior Christian 1, junior Christian 2, and junior laboratory Satya wacana, junior high school Raden Paku Blotongan, junior high school Islam Sudirman, junior Darma Lestari and others. As for some stated elementary school spread across many areas and also private elementary school centered in main town and now it spread to the suburbs. the data about school in salatiga, as follow:<sup>51</sup>

a.	Preschooler	17.918 people
b.	Not complete a primary school/equivalent	21.799 people
c.	Graduate of elementary school	35.811 people
d.	Graduate of junior high school	28.451 people
e.	Graduate of senior high school	50.942 people
f.	Diploma I/II	1.783 people
g.	Diploma III	5.689 people
h.	First scholar	13.358 people
i.	Master	1.217 people
j.	Doctor	120 people
<i>Total</i>		<i>177.088 people</i>

<sup>51</sup> Salatiga Government, *monografi Salatiga*, Salatiga Government , Salatiga, 2014, p. 29

Non-formal education has also been established, namely the "Baking" School pioneered by Bogasari Flour Company, the Bogasari Baking Center (BBC) is near with Christian University Satya wacana exactly in sayangan village- sidorejo subdistrict. As Education City, Salatiga has also Public Library as a tools for lifelong learning that provide resources and knowledge for everyone, especially for the citizens of Salatiga.<sup>52</sup>

Symptoms of conflict, violence, intimidation and terror are widespread and seems to choose as a way of life by some social communities. Planting the values of peace in schools, boarding schools and colleges that have not been successfully assessed to be one of causes. many conflicts that occur in Indonesia become the different view for Salatiga society, because the peace process has begun planting included in the formal and no formal education. "PUASA" council and FKUB (forum of religious harmony) Salatiga has given advisement to the Salatiga government especially education section to provide a more portion on the education of religious tolerance.

A direct effect of education is to their gain extensive knowledge. Education provides lesson that is so important to people around the world, developing the perspective of looking at life. Education is actually derived from the lessons taught by our lives. Therefore many countries recommend good education starts early, so that when the future come, a country has a good Human Resources.

Multicultural education is the border crossing discourse, as well as inter disciplinary, among other disciplines with each other one related and inseparable. Multicultural education related to issues of social justice, democracy and human rights.

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<sup>52</sup> Interview with Khusnul as information section of Salatiga ministry of religion, 5<sup>th</sup> september 2016

Multicultural education also deals with issues of political, social, cultural, moral, and religious. In addition, multicultural education is also trying to bridge the areas that potentially conflict arises, such as, gender relations, relations between religions, interest groups, as well as other forms of diversity.<sup>53</sup>

With the existence of education, it can eliminate false beliefs in our minds. It can also help in creating a clear picture of the things around us, it can also remove all the confusion. People with higher education will usually be wise in resolving a problem, this is because they have learned about education in the life sciences to create a peaceful condition.

## **B. General Description of “PUASA “Council**

### **1. Profile of “PUASA” council**

#### **a. General Description**

FKUB (Forum for Religious Harmony) which is said to be the first promoter of interfaith organization, actually it is not the first. Long time ago, before FKUB (Forum for Religious Harmony) is there, in Salatiga already there is an organization like that. The peace organization named "PUASA" council, which stands pimpinan umat agama salatiga or the Leaders of Religion in Salatiga. The concept offered from "PUASA" council is also very amazing, it can be proven from the manifestations that already exist in salatiga.<sup>54</sup>

"PUASA" council is a forum that focuses on a inter-faith peace. it Named "PUASA" council in order to be easy to be remembered. Actually, The role and functions of "PUASA" council is same with FKUB (forum for religious harmony) or other peace organizations, but the difference is in the process to establish it. If

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<sup>53</sup> Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural*, Erlangga, Jakarta, 2005, p. 6

<sup>54</sup> Interview with Nur Rofiq as Communication and Cooperation of Religious in “PUASA” Council , 5<sup>th</sup> September 2016

FKUB is established through the concept of top-down which is a program that deliberately from government to handle conflicts regarding premises of religion in society, but the process of establishing "PUASA" council is different, "PUASA" council brings the concept button up, the process of creating an organization initiated by the general public and because its liveliness, it is unveiled by the government.<sup>55</sup>

One recipe for reconciliation between religious communities in Salatiga, initiated by the Head of the Office of Religious Affairs Salatiga, he is Juhdi Amin. He established an organization has focus on a peace." For an easy to remember, we briefly called with "PUASA" council. He explained that the disintegration of the nation, usually caused by the interests of religion and ideology. However, that also "spice" is a community dissatisfaction with the government ways to resolve any problems in a fair, thoughtful, and proportional. One way to reduce the cause of conflict caused by religious factors can be done by further encourage the establishment of harmony among religious believers themselves.<sup>56</sup>

Juhdi amin means which is established the "PUASA" council. The organization is led by five religious leaders in Salatiga. it are Tamam Qaulany (Islam), Romo Suryo Sunaryo (Catholic), Dr Suryo Kusumo (Christian), Mangku bibit(Hindu), and Soewarto Djuwardi (Buddha). To facilitate the activities of meetings, they acquired an office facility in Sudirman street. Offices that used actual is official residence's juhdi amin but cause Juhdi Amin already had a private home, the facilities are used for "PUASA" council.

The inauguration of the office was conducted by the mayor of Salatiga, Totok Mintarto. The event was attended by Chairman of the Parliament, Mrs. Sri Utami and Djatmiko wardoj.<sup>57</sup>

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<sup>55</sup> Interview with Zulfa Mahasin as Section of Research and Religious Devotion in "PUASA" council, 5<sup>th</sup> september 2016

<sup>56</sup> *Suara Merdeka*, 5<sup>th</sup> August 2003, p. 9

<sup>57</sup> *Ibid.*, P. 11

## **b. The History of “PUASA” Council**

A history would indeed be an interesting thing to be talked. "PUASA" established because many factors influence it. In 2000, a pastor from Jakarta named Samuel Simson tried to make her house into a place of worship Christianity or what we often call it, the church. The church was modeled by the Korean affiliate. This is not a disobeying of the law because when establishment of this church, FKUB had not been established by government so that the procedures for establishing places of worship has not been there, therefore the conflict exploded in an area where the majority is Muslims. Starting from here, the leaders of each religion had the idea to create a forum for inter-religious peace.<sup>58</sup>

Another thing that influence a establishing "PUASA" council is when major conflict interfaith had been happening in Sulawesi. there many victims for that conflict. after the religious leaders of the six religions in Salatiga gathering and discussion to discuss how to keep such religious conflicts in Sulawesi do not occur in Salatiga. when the discussion is done then they created the idea for the gathering of all religions to establish "PUASA" council.<sup>59</sup>

As what has been said by Soewarto djoewardi, he is Buddhist figures in Salatiga. Sometime in 1999, while made KTP at the regency office, exactly in Tingkir Salatiga, inadvertently Soewarto met with Juhdi Amin (the leader of religion department office Salatiga). they have known each other since ten years before because often engage in joint activities to fill the exhibition booth of development in the department of religion held annually by local governments Salatiga in commemoration of the miracle of Pancasila. At that time Juhdi Amin had expressed his initiative that would like to invite the clergy of various religions in Salatiga to jointly establish a forum of togetherness as a vehicle of communication between religious leaders in Salatiga and Soewarto had very enthusiastic response to accept the idea, and he is ready to help for actualizing it.

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<sup>58</sup> Interview with Nur Rofiq as Communication and cooperation of religious in “PUASA” council , 5<sup>th</sup> september 2016

<sup>59</sup> Interview with Mangku Bibit as leader in “PUASA” council , 5<sup>th</sup> september 2016

But until more than a year there has never been more communication between them, so that the initiative has not been realized.<sup>60</sup>

After the July 2001, They accidentally met in front of the bakery wonder at semeru steet. At that time, around 11:30, while still in his car, the juhdi amin argued that the initiative will not materialize and bring back Soewarto to quickly get together to realize his obsession. then he gave his card, and juhdi amin hope that Soewarto can immediately contact him for successful in contacting clergy Hinduism that can be invited together to create the meaning.

Because of busy, on the 26th of August 2002, it was facilitated by Salatiga government and religious department, successfully held a meeting of religious leaders in Salatiga. With taking place a hall of religion department office, juhdi amin lead immediately the meeting, which eventually obtained an agreement to set up a forum of togetherness among the leaders in Salatiga as a communication medium between them to raise tighly harmony and unity inter religious leaders and people in Salatiga. And then also formed formatur committe to form the management structure. it are suryo Sunaryo MSF, S.Pd for representatives of the Catholic religion, drs. Tamam qoulany for representatives of Islamic religion, pastor DR.surya kusuma M.Min for representatives of Christianity, mangku bibit for representative of hindu and UA. Pandita B. Soewarto djoewardi himself as representatives Buddhist religion.

Furthermore, on 30 October 2002 in restaurant, it is elang restaurant, the formation team succeeded in forming a unity forum named "PUASA" council. The name was proposed by Tamam qoulany then the forum accepted it cause it's good Then on 26 June 2003, "PUASA" council was inaugurated by the mayor of Salatiga with decree number: 450.7 / 246/2003.<sup>61</sup>

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<sup>60</sup> "Sejarah Singkat Berdirinya Majelis PUASA", *Majelis Pimpinan Umat Agama Salatiga*, Number 1, Januariy 2004, p. 3

<sup>61</sup> *Ibid.*, p. 12

### c. The Management Structure

A the management structure in "PUASA" council is unique cause each position filled by several different people has different religion. the purpose is not to make a discrimination in the organization.the management structure as bellow:

NU	INSTANSIN/NAME	POSITION
1.	Mayor Chairman of parliament Chief of Police Commander Kodim 0715 Chief state prosecutor Chairman of the district court	Patron
2.	1. Drs. k. Tamam qoulany 2. romo suryo sunaryo MSF, S.Pd 3.pdt. DR. Surya kusuma 4. mangku bibit 5.soewarto djoewardi	Leader
3.	1. Drs. Zubair ali yasin 2. pdt. Urip yudhono, MA, CE 3. pdt. Yohan kisananto, STh, MA 4. mardowo 5.vishnu	Secretary
4.	1. Drs. H. syatibi	Communication and cooperation of religious





between communities and the differences that exist within the community itself. In the fact, The real difference is a normal thing that happen but it is not in the form of conflict, such as about truth claim on each religion and pluralism.

Azyumardi Azra opines that the plurality precisely in principle can create harmony among human beings. Plurality for Azra is the natural thing owned by every human being and the certainty (fate) of Allah, as written in our holy book. All differences according to him had to drive to get to know each other and to develop an appreciation and respect one another.<sup>62</sup>

In general, "PUASA" council provides a comfortable feeling for Salatiga people. we know in other areas, conflicts among religions, but it is different with Salatiga regency. so with this "PUASA" council directly or indirectly, the purpose is to avoid conflicts caused by religious elements so that what we expected will come true.<sup>63</sup>

The first view of hinduism in "PUASA" council is in order to realize tri hita karana (the three elements of salvation and happiness) as what has been written in the Vedas. There are three components that must be implemented by Hindus, including the human relationship with God, it's like the prayers or worship or muspa Pansa. The next is the relation between human with human, either internal or inter-religion. then the next is human relationship with nature, to keep our good place or with other creatures such as plants.<sup>64</sup>

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<sup>62</sup> Azyumardi Azra, *Opening of Al-Ta'addudiyah Fi Mujtama' Islami-Pluralitas Menciptakan Kerukunan Sesama Manusia*, Mataair Publishing, Jakarta, 2006, p., vii-xiv

<sup>63</sup> Mangku Bibit, "Pandangan Tokoh Masyarakat dan Tokoh Agama Mengenai Majelis Puasa, Apa Komentarnya", *Majelis Pimpinan Umat Agama Salatiga*, Number 1, Januari 2004, p. 10

<sup>64</sup> *Ibid.*, 11

**d. Chronology of events for before and after a "PUASA" council was inaugurated by the Mayor of Salatiga**

There are a lot of differences, including the power and scope. But the most striking difference is the invitation of the government organization that must be presented by "PUASA" council. on 2<sup>nd</sup> November 2002 held a preparatory meeting for the visiting of religion minister in Salatiga as his working visit. Then on 5<sup>th</sup> November 2002 a day after a visiting religious affairs minister held a meeting in elang sari restaurant with the topic of the discussion of "the danger of terrorism in the life of the nation"

An interval of one month later, on December 5th 2002 religious leaders held a joint prayer for the safety of the nation in the yard salatiga mayor's official residence. Three weeks later, on 28<sup>th</sup> December 2002 "PUASA" council welcomed the ministers of religion for the second time on the framework of his working visit.

On Friday, 2<sup>nd</sup> January 2003 at 1630 an invitation to attend church salatiga cooperation agency at the Christmas and New Year with local government and held a joint prayer for the salvation of the nation, especially ahead of the 2004 elections.

Then on Thursday, 9<sup>th</sup> January 2003 at 10:00 there was a meeting in the town hall salatiga head Affairs, to discuss and formulate the peace for inter-religious in Salatiga. Monday, 20<sup>th</sup> January 2003 at 8:30 in IAIN housing exactly at jl. Soldiers held a inter-faith dialogue

Saturday, 5<sup>th</sup> April 2003 at 09.00 the invitation of Indonesian youth national committee (KNPI) salatiga city events for a prayer together for peace between religious groups in the mayor's official residence salatiga. And on Friday, 30<sup>th</sup> May 2003 at 09.30, housed in a multipurpose room jl salatiga city parliament. Lt. Sragen no. 51 salatiga, attending a meeting in preparation for the 2547/2003 Waicak celebration, a large family of bhudist students bhudis. On Saturday, 16<sup>th</sup>

August 2003 at 24.00 the invitation to commemorate proclamation of Indonesian independence, it followed 58 more cities, housed in TMP "dharma salatiga"<sup>65</sup>

On Sunday, 17<sup>th</sup> August 2003 at 09.00, "PUASA" council has the invitation to attend the flag raising ceremony in the Pancasila field Salatiga. Sunday, 17<sup>th</sup> August 2003 at 13:00, "PUASA" council attire invitation democratic party branch leadership council Indonesia-Struggle (PDIP) Salatiga to pray together for commemorating the 58th Anniversary of Indonesian in PDIP office, exactly in Sudirman street.<sup>66</sup>

Next on Wednesday, 3<sup>rd</sup> September 2003 at 11:00 "PUASA" council has an invitation to attend a discussion about "PUASA" council from Juhdi Amin as a facilitator in "PUASA" council's office. Then on Friday-Saturday 5-6 September 2003 at 13:30 entire "PUASA" council members held travel to Tawang. Furthermore, on Friday 26<sup>th</sup> September 2003 at 09:00 "PUASA" council get the invitation of the city government in the office of local government to attend the coordination meeting on revenue plan comparative studies Toga Thomas NTB planned date of 2<sup>nd</sup> October 2003 in the city Salatiga.

On Monday, 3<sup>rd</sup> November 2003 at 16.00 at "PUASA" council's secretariat office. "PUASA" council held a plenary meeting of a work program that is mixed with eating together at evening. Sunday 9<sup>th</sup> November 2003 at 17:30, "PUASA" council get the invitation of the military resort command (KOREM) 073 Makutarama and military district command (Kodim) 0714 to do breaking the PUASA together and gathering in the hall Kodim 0714 Salatiga.

Saturday, 20<sup>th</sup> December 2003 at 09.30 "PUASA" council attend the invitation halal bi halal Indonesian Ulama Council (MUI) at the fishing pond Tlatar Boyolali. Furthermore, on Monday 29<sup>th</sup> December 2003 at 19.00, "PUASA"

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<sup>65</sup> "Kronologis Kegiatan Majelis PUASA Sebelum dan Sesudah Dikukuhkan Walikota Salatiga", *Majelis Pimpinan Umat Agama Salatiga*, Number 1, Januari 2004, p. 5

<sup>66</sup> Interview with Nur Rofiq as Communication and cooperation of religious in "PUASA" council, 5<sup>th</sup> September 2016

council attend the invitation of salatiga local governments in order to follow the opening of the international course on the comprehensive vector control at once a social time with the participants envoy 8 Asian countries in the courtroom II salatiga local administration.

Saturday, 10<sup>th</sup> January 2004 at 18.30, "PUASA" council present in a wedding celebration from one of members in Argomulyo. Sunday 11<sup>th</sup> January 2004 at 11:30 to 14:30 an invitation to attend anniversary of the first monastery Maitreya faith salatiga housed in vihra Maitreya faith street. Monday, 23<sup>rd</sup> February 2004 09:00 attend the invitation of the elections commission (KPU) Salatiga for following parade parties and candidates contesting the election in Salatiga.

On Tuesday, 2<sup>nd</sup> March 2004 at 19:30 attend the invitation from NU commite about the declaration of a peaceful election at the hall salatiga town. Saturday, 13<sup>th</sup> March 2004 at 11:00 attire monastery Maitreya faith members get invitation to attend regular meetings at Ahmad Yani steet number 16A Salatiga. And on 27<sup>th</sup> March 2004 invited to attend in commemoration of Nyepi dharma canti Hindu religion Salatiga.

On Monday, 10<sup>th</sup> May 2004 15:00 company of cita rasa enterprese to attend the opening of expo 2004 in pancasila field. Tuesday, 18<sup>th</sup> May 2004 at 8:00 to 4:00 the invitation of the provincial government of Central Java regional secretariat, in order to follow the interactive dialogue "increase public awareness of the water with a spiritual approach in civil bhakti drhadhika Central Java province.

On 20<sup>th</sup> May 2004 get invitation to attend prayers together in Salatiga kridanggo stadium. On 12<sup>th</sup> June 2004 get invitation to attend the Dharma Santi Waicak 258/2004 in the monastery rancaka dharma Semarang regency then there Saturday 9<sup>th</sup> June 2004 11:00 attend brotherhood of bhudist nanny invitation for

making good relationship with local government with having waicak 2548/2004 celebration concept in vihara bakti hall.<sup>67</sup>

Based on the results of the explanation above, we can find out about the differences before and after "PUASA" council inaugurated by the mayor. before being inaugurated, the space of "PUASA" council is only in a small scope because at that time "PUASA" council has no wide relationship, but when "PUASA" council has been inaugurated by the mayor then instantly at that time a lot of invitations existed from various institutions who hope the presence of "PUASA" council keep coming.

## 2. The Program

As what has been described above that "PUASA" council is a tool of harmony and empowerment of salatiga people, therefore it is something fit if the organization has a formal work program. A work program in "PUASA" council is unique cause the work program has not been arrange textually but written explicitly. Some of the work program in "PUASA" council is a detailed explanation from Salatiga mayor decision numbers: 40.7 / 246/23 concerning the religious leaders salatiga council (PUASA council) at the second point:

Majelis sebagaimana tersebutdictum PERTAMA keputusan ini bertugas:

- a. melaksanakan forum konsultasi dan komunikasi antar sesama umat beragama demi terciptanya persatuan dan kesatuan bangsa
- b. melakukan kegiatan krjasama dengan pemerintah yang menyangkut bidang keagamaan
- c. merencanakan dan melaksanakan program kerja tahunan dan atau selama masa bakti majelis puasa
- d. bertanggung jawab dan melaporkan kepada walikota<sup>68</sup>

The meaning is

Assembly as the first dictum of this decision has duty:

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<sup>67</sup> "Kronologis Kegiatan Majelis PUASA Sebelum dan Sesudah Dikukuhkan Walikota Salatiga", *Majelis Pimpinan Umat Agama Salatiga*, Number 1, Januari 2004, p. 5

<sup>68</sup> The Decision of Salatiga Mayor number 450.7/246/23

- a. Implement a forum for consultation and communication among religious people for the national unity comes true
- b. Conducting relationship with the government regarding the religious area
- c. Planning and implementing the annual work program during the periode
- d. Responsible and report to the mayor

The work program of “PUASA” council as bellow:<sup>69</sup>

NU	Activity kind	EXPLANATION	FREQUENCY
1	Monthly meetings	<ol style="list-style-type: none"> <li>1. Being attended by FKUB (forum of religious harmony), PUASA council, interfaith youth, and KEHATI (healthy based on faith)</li> <li>2. Evaluation of many or little a conflict during a month</li> <li>3. Make a proposal for the government concretely</li> <li>4. Talking about:               <ol style="list-style-type: none"> <li>a. Terrorism</li> <li>b. Nationalist and patriotic</li> <li>c. Radicalism</li> <li>d. Ethics of religious harmony in the view</li> </ol> </li> </ol>	Once for a month

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<sup>69</sup> Interview with Nur Rofiq as Communication and cooperation of religious in “PUASA” council , 5<sup>th</sup> September 2016

		of each religion e. Art and culture interfaith for youth	
2	Peace socialization	1. Concrete steps of the monthly meetings 2. It will be socialized in four districts, including Argomulyo Tingkir sidomukti Sidorejo	Once for a month
3	Emergency meeting	1. Being attended by police and local officials 2. it carried out when a conflict happen	not specified
4	Comparative study	1. Comparative studies and also to look for information about the values of harmony that can be transferred to salatiga 2. visiting out of town, such as lombok, aceh or ambon	Once for a year

Based on the table above, we can see the program of "PUASA" council, which is monthly meetings. at monthly meetings will be discussed every problems existing like an evaluation of one month has passed. when there are problems found in each religion, other religion will try to give a solution. It is Attended by FKUB(forum of religious harmony), "PUASA" council itself, interfaith youth, and KEHATI (healthy based on faith).

In addition, except of monthly meetings, there is also a program that call a peace socialization, it is a relaxed seminar given from "PUASA" council for public society about the importance of tolerance. The explanation will be



explained as easy as possible to be understood. This socialization is done in stages, from sub district to village, and the last it will be received by grass root or public society.

### 3. The Difference between “PUASA” Council and FKUB

Some people often assume that FKUB and "PUASA" council are the same, but it are different. Both organizations have same orientation for interfaith peace but there is always a difference between one organization to another. The difference is the characteristic that exist in the organization. These differences also exist in the organization FKUB (forum of religious harmony) and "PUASA" council. Here's the difference:

NU	ORGANIZATION NAME	
	PUASA COUNCIL	FKUB
1	Formed by the bottom-up concept  (Initiated from ordinary people, and because its existence is required then noticed by the government)	Formed with the top down concept  (Initiated by the central government that has orientation for the public peace) <sup>70</sup>
2	The work program arranged based on the society context in salatiga	The work program involved with the work program set by the central
3	It has 36 people	It has 17 people
4	It has not the authority over for the establishment of worship place	Having authority over for establishment of worship

<sup>70</sup> Interview with mr. Zulfa mahasin as Section of research and religious devotion in “PUASA” council , 5<sup>th</sup> September 2016

		place
5	Unstated organization	State organization <sup>71</sup>
6	Being established at 2003	Being established at 2007 <sup>72</sup>
7	There is no reorganization, except patron. Because the patron are mayor and parliament  The position replaced only if there is something permanent, such as death and resettled	There is reorganization every year  Determined by the local government

Organization is a group of cooperation between those who held to achieve a common goal. Based on the earlier brief definition we may assume that either "PUASA" council or FKUB (forum of religious harmony) has a same purpose. The purpose of both organization to create an interfaith peace. "PUASA" council is born early than FKUB (forum of religious harmony) Salatiga. "PUASA" council was initiated by grass root groups namely the lower classes or public society. Before the government has idea to establish FKUB (forum of religious harmony), Salatiga society has already that thinking.

It is different with FKUB (forum of religious harmony) which initiated by the government or the upper class. indeed, if we look at other areas FKUB (forum of religious harmony) is the first interfaith institution oriented for a peace but this

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<sup>71</sup> Interview with Nur Rofiq as Communication and cooperation of religious in "PUASA" council , 5<sup>th</sup> september 2016

<sup>72</sup> Interview with Mangku bibit as leader in "PUASA" council , 5<sup>th</sup> september 2016

is refuted by the phenomena that exist in Salatiga. time after time, FKUB (forum of religious harmony) established in Salatiga, and "PUASA" council begin to melt, but not lost their existence. "PUASA" council can be fused with FKUB because the officials in "PUASA" council is magnifying also in FKUB (forum of religious harmony), because of it, to avoid unprofessional jobs, and because it has same orientation , then "PUASA" council and FKUB (forum of harmony religion) Salatiga rolled into one.

The main function of the "PUASA" council is as a vehicle for communication between religious leaders, it is appropriate message syang Buddhist recommends that we always strive to create an atmosphere of friendship because the atmosphere of friendship (sanghavattu) is a supporting factor of peace.<sup>73</sup>

Besides it hyang buddha also recommends that we always make friends with real friends, because friendship with real friends (kalyanamita) is a factor supporting the maintenance of peace.<sup>74</sup>

"PUASA" council has a significant role in carrying out the noble humanitarian mission, which is to create peace, therefore it is tally to get support from various parties and circles

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<sup>73</sup>Soewarto Djoewardi, "Sejarah Singkat Berdirinya Majelis PUASA ", *Majelis Pimpinan Umat Agama Salatiga*, Number 1, Januari 2004, p. 10

<sup>74</sup> Ibid., 11