Collaborative governance and communication models to build religious harmony

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Abstract This study aims to analyse the harmony of religious communities with religious leaders through a collaborative governance perspective supported by the communication model. This research uses a qualitative research approach. I collected data through documents, interviews, and observations—analysing data by interactive model analysis. The results of this study are various kinds of friction between religious communities and religious leaders, which can be resolved by building a good relationship as unique culture (*silaturahmi*). *Silaturahmi* agrees that stakeholders institutionalised as a new model in solving religious harmony. Collaboration between religious leaders is committed to assisting community needs through social assistance and providing recommendations for places of worship. On the other hand, a collaboration between stakeholders requires a face-to-face, dialogical, and mass communication model.
Keywords: collaborative governance; communication model; religious figure

INTRODUCTION

One of the negative impacts on the post-authoritarian regime in 1998 was the spread of socio-religious disintegration marked by: exclusive attitudes, superiority movements, and behaviours, and pollution was caused by the stereotyped views of a group towards other groups from different religions (Yunus, 2014). Researchers observed differences in the behaviour and attitudes of religious people that could lead to conflict because, among others, a) residences classified as villages and housing; b) their religion is considered the most correct and does not tolerate other religions. To minimise this conflict, the government currently issues a policy so that each region forms a religious community communication forum (RCCF). One of the tasks of this forum is to assist the government in resolving conflicts between religious communities that are developing in the regions. The Sidoarjo Regency Government established an RCCF to create religious harmony based on local wisdom in connection with this policy.

Several studies have shown that RCCF in East Luwu: has a very strategic role in fostering and maintaining the harmonisation of social, national, and state life, especially in preserving the harmonisation of religious life, inter-religious life, and inter-religious life with the Government (Kaharuddin & Darwis, 2019). Other research shows that RCCF in Pekanbaru City has not demonstrated maximum performance because it is caused by: RCCF management has not been occupied by representatives from various religious elements, administrators have not been able to become referees in conflict areas, administrators have not been proactive-anticipatory to raise spiritual awareness, administrators not yet observant in understanding the conditions of the social dynamics of religion (Aslati, 2014). The results of the study above show the opposite results. The state of RCCF in Sidoarjo Regency also indicates a good role because according to preliminary data, researchers found conflict frictions between religious communities in several regions. In connection with this problem, the researcher intends to examine two aspects: how about the role of actors (religious leaders, government, and society) in collaborating to resolve conflicts? And how is the communication model used in the collaboration process to resolve disputes?

This perspective begins from a governance perspective, which can be used to solve the public problem that government organisations currently face. The high level of complexity often characterises it; even with complex issues, multiple actors are required (Bason, 2017). The task of each actor is to solve the problems based on their responsibilities, primarily to facilitate public issues that need to be resolved by cooperation (Susha et al., 2018). The involvement of several actors, such as government and religious organisations, as representatives of the private sector and society and other external actors in solving public problems, is quite important. However, it should be noted that the principal founder as the initiator of these actors is still the authority of government (Farazmand, 2004).

Implementing the collaborative governance approach will provide the subject plurality, even hyper-pluralists, to build harmony among the directly or indirectly related parties. The conflict case in Marawi City, Philippines, to fight extreme violence and prevent violent extremism (CVE/PVE) has not been successful because the practice is still dependent on the political and security sectors. The use of military force and law enforcement measures remains a vital strategy in countering terrorism, although it is not sufficient. A more inclusive and multi-level approach is needed to address this global problem, which requires civil society participation (Mahzam, 2019). On the other hand, religious conflicts in the Philippines due to Catholics have a different perspective from Protestants. Catholics believe that religion brings war, and religious people tend to be more intolerant. Second, Protestants and Nontrinitarians are more likely to think that practicing religion will foster friendship. Several attempts to reduce conflicts between religious

adherents, a pluralism agreement is needed so that it will be able to produce religious harmony. (Cornelio & Aldama, 2020)

Regulations to regulate religious harmony as a legal aspect must be internalised as a social norm. Its regulatory function extends to relations between groups and even governs groups' demands on the state, thus obliging the state to regulate them. In Singapore, religious regulations contain a plural and complex dimension of religious harmony, constitutional principles, and social norms (Neo, 2019). If the rules on religious harmony are correctly implemented in Singapore, it will bring about a normative change in social attitudes towards pluralism. Social disputes and religious enmity must be done jointly between actors. So the concept of a pluralism treaty can potentially reshape engagement between actors for multi-religious peace. (Neo, 2020)

Combining several pluralist interests requires collaborative relations between actors or collaborative governance. Collaborative governance in this context can be interpreted as the relationship among the actors and representation of every relevant interest (Connick & Innes, 2003). Furthermore, collaborative governance is a series of arrangements between one or more public institutions that directly involve non-state stakeholders in a formal, consensus-oriented, and deliberative policy-making process that aims to implement public policies or manage public programs or assets (Ansell & Gash, 2007). According to Ansell, cooperation between the government and stakeholders is stipulated in regulatory design to achieve this goal. Therefore, it positively impacts the effectiveness of collaborative governance (Liu et al., 2021). It is essential because the more complex public affairs, the more intergovernmental governance will expand, and interactions between government and stakeholders require a crucial (Maksimovska & Stojkov, 2019).

The collaborative governance concept focuses on three things: initial conditions that affect the collaborative process, the collaborative process, and the collaboration results (Ansell & Gash, 2007). The initial shape of the collaborative process is a process that is quite full of conflicts among stakeholders. Therefore, to arrange the interests among the actors, it can be explained in three ways: i) the conflicts between stakeholders; ii) the efforts among stakeholders to collaborate; and iii) conflict resolution between stakeholders. Then the collaboration process is a series of activities carried out by stakeholders to build agreement and understanding among several interests. They examined the action of the collaboration process was from three aspects: (i) face-to-face dialogue; (ii) Building trust; and (iii) Commitment to a collaborative approach for mutual understanding, openness, and ownership. After explaining two stages, collaboration design will be presented as a result collaboration This concept of collaborative governance used by several authors to analyse various problems for the development of rural areas (Febrian, 2016), to build institutional strengthening of community-based environmental sanitation programs (Kurniasih et al., 2017), to accelerate

community-based development awards in developing countries (Ullah & Kim, 2020), planning the development by considering empirical conditions of nature (Malekpour et al., 2021).

The use of the concept of collaborative governance currently encounters weaknesses and criticisms. Sørensena and Torfing suggest that collaborative governance studies focus on an upstream position, especially those related to actor recruitment, collaboration facilitation, and agreement development. Meanwhile, the main problem of the collaboration process lies in the downstream part after the decision is made. Thus, collaborative governance studies focus on jointly determining solutions at implementation, evaluation of results, and efforts to hold actors accountable (Sørensen & Torfing, 2021). Researchers need to pay attention to developing cross-sectoral issues even when implementing collaborative governance. Furthermore, collaborative implementers formulate an innovative model to solve social problems, encourage interaction between actors, and carry out equalisation views between implementers from several institutions. (Bianchi et al., 2021)

In implementing the collaborative process, communication is key to determining success. The emergence of communication in social activities happens due to the interaction between religious communities and religious figures in the *silaturahmi* dialogue. During the discussion, there is a message of information, ideas, emotions, skills, and others that change behaviour. The purpose of communication is to answer who says what, in which channel to whom, and what the effect (H. Lasswell, 1948). Furthermore, it is stated that communication is the process of delivering messages by the communicator to the recipient of the message using media with a specific impact. Several authors use the Lasswell communication model to analyse: the development of information technology, computers, the internet, mobile phone, and tablets (Wenxiu, 2015);); the current 5W model is relevant, although some scholars still misunderstand it (Sapienza et al., 2015); 5W model aims to create healthcare training content and structure (Alston, 2017), and the barriers of non-verbal communication models in intercultural communication (Sadiki, 2020). According to Laswell, the elements of communication consist of: i) communicator, source, sender: consist of an individual, group, or organisation that takes the initiative to communicate; ii) Message: is a set of verbal or non-verbal symbols that represent feelings, values, ideas conveyed by the communicator to the message recipient; iii) Channel: is a tool or media used by communicators to convey the messages to recipients; iv) communicant, communicate, receiver, the recipient is the person who receives the message from communicator; and v) affect, impact, influence, feedback are the aspect that has an impact on the recipient of the message after they receive a message from communicator (H. Lasswell, 1948).

After the First World War, propaganda emerged as a perplexing problem. Lasswell then feared that the public would be "tricked" by

propaganda techniques. Lasswell uses his communication model to "manage opinions and attitudes by direct social manipulation." propaganda is essential because propaganda is also a "concession to the rationality of the modern world."(H. D. Lasswell, 2021). Therefore, mass communication becomes a political tool to influence the masses. Mass media channels have become a political tool by politicians to influence groups through mass communication. Lasswell believes that the mass media accelerate the tempo and direction of world history.(H. D. Lasswell, 1972).
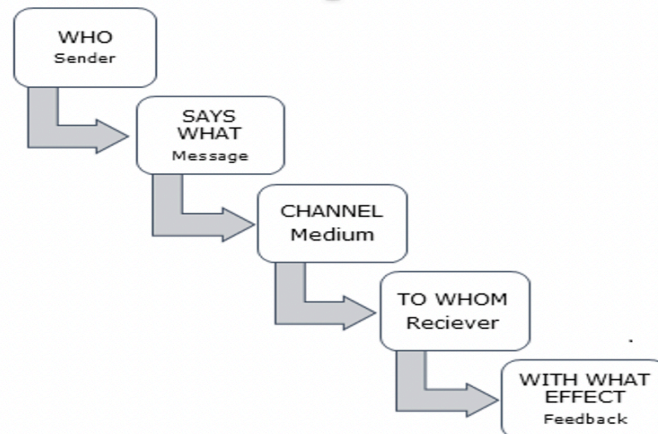

Figure 1. Component of Lasswell' Communication Model
Source: (Al Harthy et al., 2021)

The Lasswell communication model (Figure 1) by Al Harthy is used to gather information during stakeholder meetings. This model is called the "linear communication model," which describes a one-way communication process. This model analyses and develops communication interests and improves communication plans between different stakeholders. (Al Harthy et al., 2021). Dolzhenkova et al. uses the Lasswell communication model to analyse the content of political and social events through the communication channels of the Internet space (messengers, social networks, audio, and video platforms). The communication recipient is the community (civil society), which carries out a protest movement in the election. The public related to the protest is used as feedback to improve political communication from the political elite (Dolzhenkova et al., 2021). Based on Lasswell's communication framework, Li et al. proposed a new indicator, the Social Media Communication Index (SMCI), as a government social media to evaluate the effectiveness of communication and interaction with citizens in some of America's most developed cities.(Li et al., 2021)

METHODOLOGY
This research uses a qualitative approach with a collaborative practice approach between the government, religious figures, religious people in specific communities, and RCCF managers to establish harmony and harmonious relations among religious communities. The Data collection

was carried out through several steps such as i) interviews between researchers and informants: Sidoarjo district government represented by National and Political Unity Agency, RCCF managers, a religious figure from various groups, and several people from the community; ii) various documents which contain the history of RCCF formations. After the data has been collected, an analysis is carried out through the following stages: a) the first is data condensation. The activities carried out are data compaction through the selection process, focus, simplification of the obtained data from written field notes through interview transcripts, documents, or other empirical materials. Furthermore, the author summarises, codes, and categorises according to the established classification; b) the second stage displays the analysis results. The displayed data is strived to be organised information which is easy to understand by every reader; and c) third stages, making conclusions and verification. Qualitative analysis in this study attempted to interpret several collaborative and communication data interviews, documentation, and observation (see table 1).

Table 1. Types and methods of data collection, informants, and validity of data

Data type	How to collect data	Informant	Validity of data
• Conflict between stakeholders • Efforts Between Stakeholders to Collaborate • Conflict resolution between stakeholders • Face-to-face Dialogue • Building trust • Commitment to a collaborative process for mutual understanding, openness, and ownership	• Researchers interviewed informants related to the collaborative governance process and communication model that created religious harmony. • Researchers observe collaborative governance programs and activities and communication models that are implemented. o Researchers take contextual documents with the concept of collaborative governance.	• Religious figures from various religious elements: Islam, Christianity, Catholicism, Hinduism, Buddhism, and beliefs. • People from various elements of religious communities are involved in creating religious harmony. • Communities were participating in humanitarian programs and activities. • State administrators, such as local government staff in the socio-political field, Military District Command, and District Police Chief	Researchers compare the truth of the data using triangulation of data. Data triangulation activities by: • compare interview data from each research focus with documented data. • compare interview data with observed data. • compare the data that has been established with the reality of the data observed in the field.

Source: Research Data Processed, 2021

Furthermore, the researcher formulates simple conclusions by explaining the flow of thought towards a more explicit and realistic formulation. Miles and his colleagues stated that this qualitative analysis is called an interactive analysis model (Miles et al., 2014).

RESULTS AND DISCUSSION

This study begins with the author's desire to understand the development of various cultures within the different views of people in the Sidoarjo district due to the socio-cultural pluralism that developed in society. This condition impacts the choices of the community to build local culture. This aspect is vulnerable; therefore, it is suspected of being a cause for the emergence of conflicts among religious communities. The authors' efforts to resolve the disputes between religious communities and other problems to study a conflict by collaborative governance approach. The collaboration process needs to build a communication model; therefore, dialogue and several commitments between stakeholders can be created properly.

The Affected Initial Conditions

The conflicts of religious figures inspired the formation of RCCF in the Sidoarjo district; due to local problems emotionally burdened, it provides various kinds of prolonged hostility. On the other hand, religious leaders as stakeholders try to create a compromise vision to make collaboration and mutual respect. Based on this problem, the study related to the affected initial conditions of the collaboration process is divided into three focuses: (i) the conflict between stakeholders; (ii) efforts between stakeholders to collaborate; and (iii) the resolution of conflicts between stakeholders. The results of this study on initial conditions can be summarised in table 2.

Conflict Between Stakeholders

Stakeholders play an essential role in resolving conflicts of religious harmony. The method taken is establishing the RCCF forum. This forum becomes a forum to unite the interests of inter-religious people and religious figures by the title of "*silaturahmi*". Several religious figures are listed as founders of this forum, such as KH. Abdi Manab (alm) the former leader of Nahdlatul Ulama Sidoarjo district, KH. Rofiq Siroj (Consultative Council of Nahdlatul Ulama Sidoarjo district), H. Usman Ichsan, and other prominent figures. KH agreed to the meeting. Imron Rofi'i is the leader of RCCF, which has duties that include solving various problems of religious communities and creating religious harmony in the Sidoarjo district. Maintain the religious harmony as a joint effort of religious communities and the government in service, regulation, and empowerment (Peraturan Bersama Menteri Agama Dan Menteri Dalam Negeri, 2006). Through this regulation, the maintenance of religious harmony has become the responsibility of every religious community, community with the government. The initial formation of a forum for religious harmony can be initiated by the community and facilitated by the local government. The government enabled establishing a platform through the official Regional Leadership Decree, promoting operational facilities and infrastructure, and facilitating

budget for program activities. Because of this facilitation, RCCF finally turned into a "state corporation organisation."

Table 2. Activities and communication models in the early conditions

Study Focus	Research finding		
	Program	Collaboration activities	Communication Model
Conflict between stakeholders	Relive the tradition of *silaturahmi*	• Establishing the relation between religious figure in Sidoarjo, as an initial activity to solve the problems that cause the divisions among religious communities. • Dissemination of regulations on religious harmony to every village head and informal leader in Sidoarjo; and • Visiting Indonesian Council of Ulama, Nahdlatul Ulama branch manager, Muhammadiyah, churches, temples including Chinese temples	• Dialogue between religious figures to solve various problems of religious people. • Message delivery related to the programs - activities programs that will be implemented by RCCF to the religious community. • Dialogue between stakeholders from several religious figures.
Efforts Between Stakeholders to Collaborate	The establishment of big famly RCCF	• big famly RCCF as a big forum in the implementation of RCCF program • Conduct the discussions and intense meetings that was attended by religious figures, Military District Command, National and Political Unity Agency, and the community. • Conducting national gatherings between National and Political Unity Agency, Military District Command, district police chief, religious leaders, and the community	• Dialogue between individuals in a large forum for program implementation. • Dialogue between stakeholders in formulating common interests • Dialogue between groups and individuals in socialisation forums
Conflict resolution between stakeholders	Carry out social action activities for the community	• Helping the communities that was affected by the disaster in Krian and Waru • Social service to community in form of providing basic necessities, free medical treatment, and donations for poor families. • Provide social assistance to orphanages, recovery homes and schools. • Provide assistance to families affected by the bomb terror in Sidoarjo and Surabaya.	• The positive effect of communication delivered to the community

Source: Research Data Processed, 2021

RCCF in Sidoarjo district was established in 2011 by the Decree of the Regent of Sidoarjo. The membership consists of 17 people from the representatives of religious figures. RCCF becomes an element of the National and Political Unity Agency; therefore, the head of the National and Political Unity Agency is the coach of RCCF. Sidoarjo district RCCF consists of three fields; (a). The field of dialogue and the absorption of aspirations; (b). There is a lot of socialisation and empowerment, and (c) the construction of a worship house. The chairman of RCCF in the Sidoarjo district at that time was KH. Imron Rofi'i is a religious figure who has a strong reputation within NU and among interfaith leaders. The appearance of religious figures in the leadership of RCCF expects that RCCF can be well implemented in terms of coordination with local governments and communication by interfaith. RCCF activity programs of the research results can be seen in table 2.

Building a collaborative relationship is the first step taken by religious leaders due to the different perspectives of stakeholders, which made various conflicts in the past (Ansell & Gash, 2007). Therefore, in *silaturahmi*, a dialogue between stakeholders occurs; there is a dialogue to solve various problems that could raise a conflict. Dialogic communication model (H. Lasswell, 1948) inter-stakeholder relationship is the starting point for providing togetherness among religious communities. On the other hand, the tradition of silaturahmi is a legacy from the old rule that should be implemented. Soegeng stated that:

> "Silaturahmi (build a good relation) between religious leaders is an important activity. Soegeng is a Chinese and senior Catholic figure. He was one of the pioneers in building the Catholic Church. His house is quite large, often used to meet and keep in touch with religious figures. He told that when religious figures held a gathering, his house felt like fire because it filled it with smoke from the cigarettes." (Soegeng, Personal Interview, 5 August 2021)

The information above indicated that *silaturahmi* (developing a good relationship) is common in people's daily lives. However, the habit of *silaturahmi* is mainly carried out between one another in a connection such as fellow groups, fellow workmates, fellow original regions, fellow family, or fellow congregations and religions. Inter-religious friendship is something new. Establishing the relationship between religious communities includes building more fluid relations between people from different faiths; and becoming the facilities to remove the barriers between religious communities (exclusivity, mutual suspicion among religious people). The Efforts to minimise exclusivity are essential to make tolerance and cooperation between religious communities easier to be realised.

In a broader context, the tradition of *silaturahmi* should not be separated from the social system of Sidoarjo district as "typical cultural background"; it can only explain it in a social system that lives steadily in society. Personally, the people of Sidoarjo district have adaptive behaviour. This adaptive behaviour formed the ability to interact with others easily. The developed religious understanding can help build moderate attitudes and fulfil each other's roles and positions, maintaining social obligations in daily relationships. A balanced view of life about the world and the hereafter will build a balanced attitude between worship and social activities. This unique cultural background also has several religious activities that always bring them closer to each other in intensive *silaturahmi*; it can be done by the activities such as reading the Qur'an and the letter Yasin and reading the *tahlil* (repeated recitation of the confession of faith: there is no god but God: *(la ilaha illallah)*, congregational prayers, *istighatsah* and others. Therefore, the *silaturahmi* tradition is a "social heritage" from the past that the people of Sidoarjo district own.

Stakeholder Efforts to Collaborate

The efforts of the stakeholders are very comprehensive to collaborate by forming the Large Family Group of the Religious Harmony Forum. This forum is a multi-stakeholder cooperation development committee at every level, with many members facilitating the collaboration (Margerum, 2001). The higher number of collaborated members, the more people consider building Commitment. On another dimension, this kind of Commitment is called "the process of owning". (Ansell & Gash, 2007). In reality, the development of this forum is enthusiastically welcomed by members because it can be a facility of interaction between Muslims and Christians, Catholics, Hindus, Buddhists, Confucians in reciprocity.

On the other hand, this forum also facilitates dialogue and interaction between individual religious communities and religious figures. Thus, this forum becomes essential to communicate verbally and non-verbal between individuals and religious figures from different cultures (Sadiki, 2020). This forum carried out activities in 2017 with the theme "National Gathering." In the same year, the national gathering was held fifth times in different locations: The first was held in July at Saint Monica Catholic Parish Church at Krian; the second was held in August at Batak Protestant Church; the third was held at Sidoarjo district East Javan Christian Church, on September; The fourth was held at Jala Sidi Amerta Hidu'sTemple, at Juanda Sidoarjo Street, on October; and fifth, was born on November at the Saint Mary Lady of Assumption Catholic Church. This National Meeting presented five resource persons from different elements of religious leaders, the Deputy Regent as the elements of Regional Government, Police Chief of Sidoarjo, Commander of 0816 Military District Command in Sidoarjo district, and academics element.

The Big Family of Religious Harmony Forum gathering became the first momentum that moved thousands of religious people actively involved in a dialogue that conveyed their aspirations. The involved Regional Leaders became a resource. The social gathering forum is a place to obtain information directly from every element of religious communities to the organisers of the religious meeting. Communication is carried out to bring people together and stay in touch.

Conflict resolution between stakeholders
RCCF creates a social action program that aims at the community to resolve the conflicts between stakeholders, especially those affected by disasters. The first social action program, RCCF, assisted communities affected by the tornado that hit several Krian and Waru sub-districts villages.

> "Support-raising activities are driven and organised directly by religious communities through WhatsApp groups. After the support is collected, such as; money, food, clothes, and assistance in building materials, RCCF coordinates and communicates with the local village to hand over the support. The second social action activity includes social service activities in providing necessities, free medical treatment, and donations to low-income families. Social services are carried out in several districts, including The Lemah Putro district and Sidoklumpuk Sub-district in Sidoarjo District, Kalimati Village, Tarik District, Kupang Village, and Jabon, Kepetingan Village, Buduran District, Pilang Village, Wonoayu District, and Banjarkemuning Village Sedati District. The third social action is assistance to social institutions, such as the Muslim orphanage in Porong District, EFRATA recovery cottage in Buduran, and inclusive school on Yos Sudarso, Sidoarjo. (RCCF Activist, Personal Interview, 5 August 2021) "

Based on the social action document data, interpreting researcher that the antagonistic conflict that occurred in the past between stakeholders and social action has been resolved. Even every stakeholder has become familiar with solving social and humanitarian collaborative problems. Thus, collaborative governance will be essential to resolve conflicts if stakeholders are highly interdependent. Within such cases, including deadlocks in policymaking, a strong push for collaborative governance is the solution (Futrell, 2003). Ansell and Gash stated a significant imbalance of power and resources between stakeholders, which causes stakeholders not to participate meaningfully. Therefore, collaborative governance, supported by commitment, is a good strategy (Ansell & Gash, 2007).

These various activities are necessary conditions to encourage the participation of religious communities to build trust and togetherness. Faith becomes a reference and communication facility for everyone from the RCCF family to participate in a program and maintain religious

harmony, even though they are not RCCF administrators. The active participation of the community shows the positive impact of the communication built by the communicator to the communicant (H. Lasswell, 1948) through the face-to-face media (Battiston et al., 2017), through the non-verbal communication (Sadiki, 2020). Communication is also based on religious values, which helping their fellow is a value commanded by religion. These positive religious values become the values that continue to be believed, energy to move the role of religious communities for the sustainable life among fellow religious communities and strengthen the relationship between religious communities to respect each other and work together for social progress.

The Process of Building Collaboration

In the context of building collaboration as a new direction, it can be done by three stages, such as i) face-to-face dialogue as negotiations process between the forum leaders and the community; ii) building trust; and iii) building a commitment as a collaborative process for mutual understanding, openness, and ownership.

Face-to-face Dialogue

Several experts explained how to build collaboration in different ways and approaches based on their disciplines. According to the public administration approach, creating a collaborative process is by providing trust and sharing the understanding of a problem or consensus that aims to the future goals (Ruijer, 2021; Bryson et al., 2015). To collaborate between religious administrators, administrators, and holy people from various religions, religious leaders took in Sidoarjo as a member of RCCF to establish "*silaturahmi* as a role model". According to a document at the RCC, they show that "since 2011 until now, religious leaders have held regular face-to-face dialogues; the meetings among stakeholders in forum gathering are considered adequate to establish the harmony between religious figures (Table 3). Furthermore, discussions and talks were expanded among stakeholders and the community as religious followers. The interview data with Mrs Lusi that:

> "Gathering activities are carried out from religious figure to religious people in each religion such as Islam, Christian, Catholic, Hindu, Buddhist, and Kong Hu Cu; they are together to conduct dialogue and keep in touch with every religious leader: Cleric, Pastor, Pastor, Hindu Priest, Buddhist, and Confucian Monks. The momentum is chosen in carrying out the friendship dialogue, including religious holidays such as Eid al-Fitr, Christmas, Vesak, Tawur Agung Celebration before Silence Day, Cap Go Meh Celebration, and others. Lusi, a member of LF-RCCF, is Muslim; during a visit to Margowening Temple, she said that this is the first time she has come to the temple arrowing. She

just found out that in Sidoarjo, a temple has an atmosphere like Bali. (Lusi, Personal Interview 5 August 2021)

Table 3. Program, Activities and Communication Models in Collaboration Building Process

Study Focus	Research Finding		
	Program	Activities	Communication Model
1. **Face-to-face dialogue**	Institutionalisation of the inter-religious friendship tradition	• *Silaturahmi* Gathering as a role model in strengthening social capital; • Institutionalise and develop a wider tradition of friendship from the management level to the community; • Increase inter-religious interaction.	• Dialogue between individuals in a group • Establishing friendship as a communication channel • Intensify dialogue patterns between communicants and communicators
2. **Building trust**	Media Establishment for conflict mediation	• Media as a place to accommodate and resolve conflicts between religious communities; • To facilitate the interests of religious communities through public spaces.	• Providing communication channels through web and YouTube media • Institutionalisation of communication media as a public space.
3. **Commitment to a collaborative process for mutual understanding, openness and ownership**	Strengthening organisational governance and improving services for the establishment of worship place	• Strengthening service functions and administrative governance • Improving the Recommendation Service for Worship House • Improving services and facilitation of religious social capital	• Organize and open the delivery messages by communication media users • Recognition of the communication effect. • Recognition of communication effect.

Source: Research Data Processed, 2021

This kind of activity indicated that physically and psychologically, every religious person can communicate face-to-face with religious leaders of different religions. Another positive impact of this meeting is "strengthening the facilitation of inter-religious interaction. "Muslims can meet the priests, Christians can meet Muslim Clerics, and others. They

can discuss with each other and share their opinions, and it is not uncommon for dialogue to occur and ask each other questions. The face-to-face process aims to create a positive atmosphere and build an atmosphere of mutual understanding with respect for each other. This data is similar to Ruijer's view, stating that the "inter-stakeholder meeting pattern is a collaborative process between stakeholders facilitated through the active face-to-face and online meetings" (Ruijer, 2021). Currently, online meetings can be facilitated by internet technology (IoT), or discussions do not have to be stored offline. Through online sessions, it is hoped that collaborative activities can be achieved, primarily to provide solutions to various problems that sometimes go beyond individual perceptions (Bryson et al., 2015). As a result, this meeting can build a spiritual feeling to trust each other's, side by side by trust in each other's faith.

The second *silaturahmi* activity aims to strengthen social-religious interactions. RCCF has an agenda for "*halal bi halal*" activities. *Halal bi halal* activities in question are activities to visit religious leaders, such as Administrator of Nahdlatul Ulama in Sidoarjo district, regional leaders (Regent, Deputy Regent, chairman of Regional People's Representative Assembly, provincial police chief in Sidoarjo district, and Military District Command). Muslim families and non-Muslims attend *halal bi halal* (ask forgiveness and forgiveness at the end of Ramadan) activities. For non-Muslims, this is a valuable event because when they become ordinary people as non-Muslims, it is undoubtedly challenging to visit those Muslim figures. Some opinions from religious leaders related to *halal bihalal* activities can be seen in Table 4.

Mbah Kyai Wahab Chasbullah initiated *halal bi halal* activity; it solely addresses the disharmony situation that arose in Indonesia in 1948; it is a form of friendship among the nations during the post-Eid Mubarakh moment. This kind of activity aimed at nothing but building harmony, national unity, and togetherness to maintain the establishment of Republic Indonesia Unitary State. Eliminate the enmity by forgiving each other and building a friendship. Development becomes a post-Eid Fitri formalisation process; it has purpose of providing harmony and togetherness; therefore, it aims to achieve the goal of nationality. Based on the data above, the researchers analyse that the habit of visiting each other has become a tradition that is getting stronger, not only at religious moments but also at different moments, such as celebrations, mourning the dead, visiting the sick, and others. For non-Muslims, this tradition of keep in touch is meaningful. They can keep visiting the Kyai's houses, and vice versa. For example, Muslims become a media to open their horizons about non-Muslims, Catholics, Christians, Hindus, and Buddhists. Friendship is a medium for mutual understanding and is the implementation of face-to-face communication that is usually applied in society for every religious people (Behrens & Kret, 2019). Mutual respect is one way to

build cooperation in social activities and empower religious communities in Sidoarjo.

Table 4. The Opinions of religious leaders on *halal bi halal* gathering activities

	Religious Figures	Opinion
1	Pastor Vera Vonette Chief of Communion of Pentecostal churches Sidoarjo	*Halal bihalal* activities indeed have a spirit of brotherhood between religious people. The leaders of this event always give a moral value to all religious people should always be united and harmonious, maintain the integrity of Unitary Republic of Indonesia.
2	I Nyoman Anom Mediana, Leader of PHDI (Parisada Hindu Dharma Indonesia) Sidoarjo	The activity of gathering between religious communities during the religious holidays will provide a feeling of peace and the maintenance of harmony between religious communities within the Unitary State of the Republic of Indonesia. Peace is the wisdom of every religious community in the values of each religion's teachings. Therefore, someone who practices religious values in life is the same as creating peace.
3	Anonymous (Catholic figure)	*Halal bihalal* activities and gatherings on holidays are social dimensions. That is part of the implementation of teachings in the social size. Moreover, there are the teachings of love to forgive each other in *halal bi halal*. Catholics should have and be able to carry out good social relations. Besides, there is an element of local cultural wisdom. Catholics should be able to dive into it. Thus, they become a community that will not conflict with the existing culture.

Source: Research Data Processed, 2021

Building the trust

To build trust and unify the interests between religious figures, religious figures, and religious communities, RCCF makes facilities through (a) building RCCF media and (b) optimising the function of mediation. RCCF media product that has been built since 2018 in Sidoarjo district RCCF website and RCCF YouTube channel. This program has a purpose as a channelling facility (H. Lasswell, 1948) to publish and promote RCCF activities and religious community activities, both in news and video products. Every information presented in online media contains the development and maintenance of religious harmony. Thus, this digital media was used as an alternative media. The existence can transmit new information from the diversity of identities to the community and build a deliberative public space (Rospitasari, 2021).

The establishment of the RCCF Website application and YouTube video channel has become an essential facility for providing information to every audience regarding the work program plans and activities, including annual work evaluations. Thus, the communication effect is quickly presented; simultaneously, it can be more innovative and creative (Wenxiu, 2015). This media is a place for discussion between religious leaders and people to create religious harmony, including solving various kinds of problems faced together. Openness and ease of access to work programs and activities become a flow of information

that every religious figure and community can trust. Another interesting side of data from the media is the religious harmony talk show segment. The talk show segment is one of the programs held on the RCCF Sidoarjo YouTube channel, as in Figure 2.

Figure 2. Gema RCCF in a talk show of RCCF media uploaded on the YouTube channel of RCCF Sidoarjo, Source: document of RCCF Media, 2021

This talk show is a dialogue segment of speakers presenting specific topics. The results of this dialogue are recorded and uploaded on the RCCF YouTube channel. Through this segment, religious themes are discussed from various perspectives. Religious themes, such as Eid al-Fitr, Christmas, Vesak, Silence day, Chinese New Year, and others, are raised and discussed from the point of view of other religions. Through this kind of forum, each religious community has the same opportunity to share constructive information and religious opinions.

The social dynamics of people in Sidoarjo are fast. It is caused by the character of the urban community located in Sidoarjo and the influence of social media that the public can quickly access. Along with the acceleration of social dynamics, community friction can occur, especially among religious communities. In the social dynamics of society, especially the potential for rapid inter-religious social conflict requires the ability to resolve the problem quickly. A necessary mediation to solve this problem is "the role of mediation using social media" (Lawrence, 2021). The second option to deal with this situation is anticipation. Anticipatory attitudes realise through the intensive and early detection efforts regarding the potential for conflicts, especially among the religious communities. Field conditions will show that disputes often arise and are unavoidable; therefore, mediating rows are needed. It aims to create harmony and peace in Sidoarjo for every religious community. The third option is managing information networks which are very important in the early detection stage of potential conflicts at a grassroots level. Since 2019, the information network has been built through the formation of RCCF information network volunteers. RCCF information network volunteer is a supporting organ for RCCF who precisely the task of has managing the information network in a structured manner. Remarkably, these volunteers are educated and prepared to carry out the functions regarding information management and early detection of potential conflicts.

Another important activity in maintaining religious harmony is mediating conflicts (Borish, 2013). Mediation is a further effort of detection. Mediation is armed with information that has been collected before examining a problem. In conflict mediation, balanced approaches are prioritized over legal procedures. Conflict mediation activities are usually carried out by RCCF and other relevant government agencies, the Indonesian National Military, and the Indonesian Police. Based on the records of the RCCF report from 2018 to 2020, several conflicts regarding inter-religious relations have been successfully resolved in the community.

The interview result from a member of the information network volunteer team indicated that he has experience in carrying out his duties as a volunteer of the RCCF information network:

> "One day, I received an order from RCCF to detect problems that occurred in Mr Yohanes Tio's group in Angaswangi housing estate, Sukodono District. The results of data analysis show that Mr Yohanes Tio's neighbours spread the news, while Mr Yohanes Tio has turned his house into a church. Furthermore, the researcher received information that party administrators who had the concept of a caliphate spread the issue. Subsequently, I submitted a written report to the RCCF management so that they could follow up with the appropriate steps". (Volunteer, Personal Interview, 11 July 2021).

The described incidents above often occur in society. Most of them come from residential areas, which involve the tensions between hard-line Islamists and non-Muslims, especially Christians. Thus, through the formation of information network volunteers, the leader of RCCF since 2018, has succeeded in improving services to the community in the interest of early detection of potential conflicts. Through accurate information from network volunteers, RCCF can take appropriate actions; therefore, the community can prevent various potential disputes.

The success in mediating this conflict obtained religious people's trust in RCCF. At this time, the disturbed religious group will get protection. To maintain the existence of a group and receive the same rights and status is part of the citizens' In an interview with Mr. Yohanes Tio, he expressed his opinion as follows below:

> "I am thankful to RCCF Sidoarjo, which has proven its fair roles for all religious groups. Even though the management is dominantly Muslim, RCCF leadership has protected every group according to the applicable rules. RCCF has done its best according to its duties. As a Christian, I feel that my rights are protected according to my belief during a Muslim-majority society" (Yohanes, Personal Interview, 12 July 2021)

The incident in Yohanes Tio is just one of the events which consider representing other similar incidents. Yohanes Tio's statement said that the mediation to reduce conflict has succeeded in providing positive things for the survival of every religious group in carrying out their respective religious beliefs. In the context of implementing collaboration, it is a "small victory" that can be felt by religious communities within a sense of justice.

The Commitment to the collaborative process
The Commitment of the collaborative process is carried out by building two aspects, strengthening organisational governance, and improving services for the worship house. The strengthening of corporate and administrative governance is intended to make the organisation carry out its duties and functions. From the establishment of RCCF in 2011 until 2016, this organisation has not functioned as expected. Therefore, building a commitment to make good governance is essential. In 2018, the RCCF leader decided to revamp the office functions and appoint two office staff. According to the interview results with the head of RCCF, "RCCF office should be active to carry out its duties properly. The service should be active. RCCF keeps existing; however, there is no single person in office".

Bambang said that structuring the office and service functions were good. He stated that:

> "RCCF should be like that, able to show its performance well. The office should be active in providing services after the RCCF office was active, who is no longer bothered to communicate if important things had to be coordinated with RCCF because an office staff could help with administrative services. People who are members of LF-RCCF are assessing the upgrade of this office as a positive step; therefore, everyone, especially representatives of religious communities, can stop by and meet others at the RCCF office any time." (Bambang, Personal Interview, 13 July 2021)

The office is opened every day and guarded by administrative and service officers; it is helpful for everyone who enters the RCCF office space. Some of the services as a staff function duty to guests who include: (i) providing information regarding the activities of RCCF; (ii) give respond to incoming letters; (iii) schedule a discussion regarding the problems of religious harmony; (iv) record the complaints of problems and forwarded as a schedule that should be followed up by RCCF management; v) answer the procedures for submitting a recommendation for worship house by providing submitting procedures that have been set by RCCF.

Based on the information, the researcher analysed that the services of the RCCF office and its staff have met the service standards. (Ganesh & Haslinda, 2014). Every guest who comes will get good service regarding the required information, including the procedures

and attitudes. Everyone who comes always gets a free drink service. At least this atmosphere creates the impression and commitment to building religious harmony facilitated. Thus, in this office, there are activities to discuss various issues of spiritual peace, which are attended by community members, RCCF administrators, and LF-RCCF members. This kind of arrangement on office functions is essential, primarily related to improving the function of RCCF services, as a pleasant place for anyone to visit. The existence of the RCCF office also opens opportunities for anyone to access information build interactions, and it is free to participate.

The commitment to the second collaboration of these forums is a permit recommendation to build a worship house. The commitment cooperation of the two RCCF is a recommendation for a permit to make a place of worship. Recommendations for permits for establishing houses of worship require support and studies from several religious leaders. If several religious leaders have given suggestions, there is a guarantee of religious harmony in carrying out their worship. In the following process, the Regent will continue to issue a permit to establish a house of prayer (Muslim, Protestant, Buddhist, and Catholic)

Normatively, the establishment of a new house of worship will obtain a permit if it fulfils the following requirements: (i) Have a minimum of 90 worshipers, (ii) Obtain approval of a minimum of 60 residents, and (iii) Obtain a written recommendation from the head of the ministry of religion and the RCCF. However, this normative rule is still challenging to implement because there are no technical instructions related to the procedures for issuing recommendations for worship house permission. It is often pursuing a conflict. The task of this section is often an unpleasant task for RCCF management. They are more likely to avoid this task because it creates polemics and often gets alarming accusations from the existing religious adherents. Like most religions, Muslims sometimes suspect that this recommendation is an "area" for RCCF management to manipulate specific tariffs. Meanwhile, Christians often have negative prejudices because they are a minority group, which is difficult to get recommendations from the majority. Related to those, the management RCCF (Kirom) stated that:

> "In Sidoarjo district, there should be a law regarding religious harmony as a derivative of Joint Ministerial Regulation, which can be a guide for RCCF to draft technical regulations in the field, including the procedures for issuing permit recommendations; for worship house." (Kirom, Personal Interview, 11 August 2021)

By this information, it is expected that it will not be difficult to determine the permit for worship house construction. For example, when Christians intend to apply for a church permit, it is accompanied by 60 residents' approval and their ID cards according to normative provisions and various convincing arguments. However, RCCF management received complaints from residents who disagreed with

building a worship house for multiple reasons. In such conditions, it isn't easy to decide because the management could not determine the point of agreement. The absence of objective measures often causes long debates regarding different person's perspectives. This situation extends the process of publication which needs a longer time. In this regard, RCCF should have technical guidelines containing the fixed procedures that can serve as the guidelines for administrators as the objective provisions for religious groups to establish worship places.
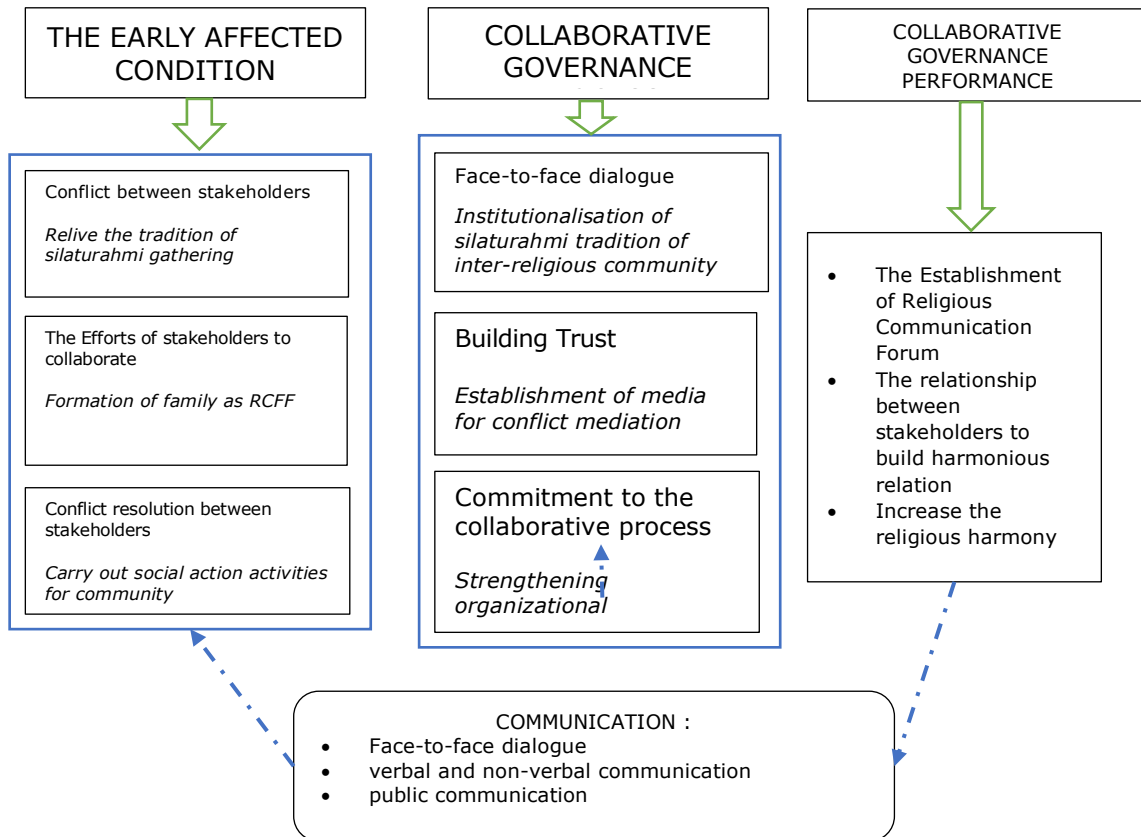
In 2018, RCCF Sidoarjo established Guidelines for implementing the Duties of the Sidoarjo Regency Religious Harmony Forum and Guidelines for Issuing Recommendations for Houses of Worship Permits. This decision is determined through a meeting of the FKUB management in consultation with various related parties as an internal guideline that regulates the procedures for issuing recommendations for permits for houses of worship. The guidelines set out the principal requirements and unique requirements. The principal requirements are that establishing a house of prayer must maintain religious harmony, not disturb public peace and order, and comply with statutory regulations. Socialisation to all residents closest to the planned location of the establishment must be carried out so that residents do not object to accepting it. This agreement is stated in the minutes, so it does not happen, as in Aceh (Hartani & Nulhaqim, 2020). Cooperation between religious leaders to provide support for the collaborative process through innovative models and methods to solve problems in society is essential (Bianchi et al., 2021). Special requirements are related to ID cards from worshipers who use houses of worship or support lists with ID cards from residents. The religious figure (Kirom) has affirmed the provision which stated that:

> "It is the main substance, and this regulation expects religious life to be implemented in harmony, including building houses of worship. The key is to build good relations with the surrounding community. If you can build a good relationship, people will not mind it. On the other hand, if the community refuses, it indicates that religious group has poor relations with the community" (Kirom, Personal Interview, 11 August 2021)

The data above shows the commitment of religious leaders to collaborate on ideas and interests so that effective regulations can be set in the process of granting recommendations for permits for the establishment of places of worship. The permit recommendation process is related to administration by simply issuing recommendation letters, but more importantly, how this institution can facilitate religious groups and the community to be established harmony genuinely between them. With the recommendation from religious leaders to build houses of worship, at least there will be harmony between religious communities. The culture of the people in Sidoarjo Regency has its uniqueness. The culture of mutual respect between religious

communities and low self-esteem has become institutionalised in every society, especially Muslims who follow the Nahdatul Ulama group. Thus, researchers believe that the dominant Muslim culture of Nahdatul Ulama in Sidoarjo Regency is an essential social capital to create religious harmony.

Figure 3. Collaborative governance design and communication model to build religious harmony

THE EARLY AFFECTED CONDITION	COLLABORATIVE GOVERNANCE	COLLABORATIVE GOVERNANCE PERFORMANCE

Conflict between stakeholders

Relive the tradition of silaturahmi gathering

The Efforts of stakeholders to collaborate

Formation of family as RCFF

Conflict resolution between stakeholders

Carry out social action activities for community

Face-to-face dialogue

Institutionalisation of silaturahmi tradition of inter-religious community

Building Trust

Establishment of media for conflict mediation

Commitment to the collaborative process

Strengthening organizational

- The Establishment of Religious Communication Forum
- The relationship between stakeholders to build harmonious relation
- Increase the religious harmony

COMMUNICATION :
- Face-to-face dialogue
- verbal and non-verbal communication
- public communication

Source: proposed model from the author, 2021

In contrast to cases outside Java, such as the Sukamto study, Muslim groups still harbour prejudice against Christians, calling them infidels, followers of the Netherlands, followers of Zionism. To reduce this prejudice, Christians must (1) cultivate a less exclusive lifestyle, (2) encourage dialogue and collaboration with other religions at the grassroots level, and (3) increase sensitivity to the turmoil that occurs in their environment (Sukamto, 2022).

This research produces a collaborative governance model and communication model to build religious harmony. This model, (Figure 3) is important to be applied to overcome various conflicts between religious communities due to the social dynamics that develop in society, especially for people who live in housing areas and villages. The collaborative governance design (Ansell & Gash, 2007), can be an option to solve the religious problem. However, Ansell and Gash's designs have not included the aspects of the communication model that should be

built during the collaboration process, especially in resolving the conflicts among stakeholders by various cultural ideological backgrounds. Therefore, to strengthen the collaborative governance model, especially in face-to-face dialogue with the friendship culture media, incorporating aspects of face-to-face communication model, verbal and non-verbal communication, mass communication is also essential.

CONCLUSION

Collaboration between religious leaders, religious communities, and religious communities aims to create spiritual harmony. Building this kind of collaboration is a problem that is difficult to build without intensive efforts. Various kinds of friction of interests, culture, and individual habits in society are the causes that make it challenging to meet. One of the unique findings in the research is the existence of a "culture of friendship (*silaturahmi*)" born from the community's culture to respect each other and be humble as a solution in uniting various religious leaders. Researchers formulate the results of other studies that the success of the collaboration process between stakeholders in the concept of collaborative governance is determined by the "culture of friendship." Likewise, the pattern of face-to-face and occasional communication using social media within the framework of building religious harmony is very effective with the support of a "culture of friendship." The culture of friendship cannot consistently be implemented in other areas, especially in locations outside the island of Java or in other areas. Therefore, to prove the truth of the research findings, namely, the contribution of "friendship culture" that supports successful collaboration between religious leaders and realises an effective linear communication model needs to be tested in other areas. Cultural support born from Nahdlatul Ulama figures in creating inter-religious leaders is essential to reduce inter-religious conflicts. This culture dramatically reduces friction between Muslims, Christians, Buddhists, Hindus, and religious beliefs.

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