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No.	Item	Tanggal	Halaman
1.	Registrasi and Submission Article	25 Januari 2022	1-4
2.	Revision Section	25 Januari 2022	5-31
3.	Revisions Required	04 Februari 2022	32-61
4.	Accept Submission Revision	23 Februari 2022	62-63
5.	The editing of your submission is complete	17 Maret 2022	62-63
6.	Accepted jurnal	28 Maret 2022	64-85

Demikian surat keterangan ini dibuat untuk kepentingan kelengkapan pengusulan jabatan akademik Dosen ke jenjang **Lektor Kepala**.

Surabaya, 29 AUG 2022  
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**Dr. Siti Marwiyah, S.H., M.H**

**Tanggal 25 Januari 2022**

AmirulFia21 Fia21:

We have reached a decision regarding your submission to Jurnal Studi Komunikasi, "Collaborative Governance and Communication Models to Build Religious Harmony".

Our decision is: Revisions Required

Date of Revision: 31 January 2022.

You should upload the revised version of your paper in the same OJS Number and on the REVISION SECTION.

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Universitas Multimedia Nusantara; SCOPUS ID 57200989854

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Reviewer A:

Recommendation: Revisions Required  
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Is the paper content original?

Yes

Does the paper title represent its content?

Yes

Does the abstract reflect the paper content?

Yes

Do the keywords indicate the scope of the research?

No

Is the research methodology or the approach of the problem solving clearly described?

No

Do the data presentation and interpretation valid and reasonable?

Yes

Do the use of tables and figures help to clarify the explanation?

Yes

Have the discussion and/or analysis been relevant with the results of the study?

Yes

Are the references used relevant?

Yes

Contribution to science

Good

Originality

Good

Systematic

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Language

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Writing accuracy

Fair

**Comment about the paper**

Customize some sections with journal templates. And explain more fully related to the informants and documents used.

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Reviewer B:

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Is the paper content original?

Yes

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# Collaborative Governance and Communication Models to Build Religious Harmony

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## ABSTRACT

The increase number of urban residents that live in housing area has provide a new culture which is different from their original population culture in villages. These cultural differences lead to the emergence of intercultural conflicts. The emergence of cultural conflicts begins from friction among individuals, among the groups, and among the religious leaders, therefore the harmony between religious communities is difficult to obtain. This study aims to ~~analyse~~analyze the harmony of religious communities with religious leaders through the perspective of collaborative governance supported by communication model. This research uses a qualitative research approach. The Data was collected from documents, interviews, and observations. Furthermore, the data were ~~analysed~~analyzed by interactive model analysis. The results of this study are various kinds of friction between religious communities and between religious leaders which can be resolved by choosing a unique culture called silaturahmi (~~build~~ a good relationship). Silaturahmi model was then agreed by stakeholders to be institutionalized as a new model in solving the problem regarding the religious harmony. The collaboration result between religious figures provide a commitment, an action to help the needs of community in form of social assistance and interest in respecting the establishment of worship house. On the other hand, to build collaboration between stakeholders, it requires a face-to-face, dialogical, and mass communication model.

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Keywords: Collaborative government, Communication, Religious People, Religious Figure

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## INTRODUCTION

One of the negative impacts on Indonesian 1998 government reform was the spread of socio-religious disintegration which marked by: exclusive attitudes, superiority movements and ~~behaviours~~behaviors, and disintegration, it was caused by the stereotyped views of a group towards other groups from different religions (Yunus, 2014). The Different ~~behaviour~~behavior, and attitudes of religious communities which can lead to conflict are

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caused by several factor such as: i) residence which classified as village and housing area; ii) their religion which considered the most proper religion and less tolerant. To minimize this conflict, the government issued a policy, therefore each region formed a religious community communication forum which called as FKUB, one of the tasks in this forum is to assist the government on resolving the conflicts between religious communities which developed in regions. To ~~analyse~~analyze, the effectiveness of this forum, based on the previous studies, it was shown that FKUB has strategic role in maintaining the harmonization of social, national and state life, especially in religious harmony, among each religious community also between religious community and Government. (Kaharuddin & Darwis, 2019). it has purpose to build, maintain, and empower religious communities for harmony and prosperity (Aslati, 2014).

In carrying out its duties, FKUB in Sidoarjo has made several programs based on local wisdom in order to pursue religious harmony. Several programs and activities were carried out, such as: dealing with conflicts over the construction of worship houses, conducting dialogue between religious communities and empowering the small economic enterprises. People in Sidoarjo have unique local wisdom in building collaboration among religious communities, forums, and the government. It is because the people in Sidoarjo have unique culture which is often referred as the "silaturahmi (build a good relationship)" " culture. This uniqueness is interesting to be studied from the perspective of collaborative governance.

### Collaborative Governance

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

The implementation of governance approach will provide the subject plurality, even hyper-pluralists to build the harmony among the directly or indirectly related parties. To combine several pluralist interests, it needs collaborative relation between actors or collaborative governance. Collaborative governance in this context can

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- a.Neo, J. L. (2020). Regulating Pluralism: Laws on Religious Harmony and Possibilities for Robust Pluralism in Singapore. *The Review of Faith & International Affairs*, 18(3), 1-15.
- b.Tan, C., & Wu, S. (2020). Religious harmony in Singapore schools: Issues and challenges. *Religious Education in Asia*, 59-75.
- c.Neo, J. L. (2019). Dimensions of Religious Harmony as Constitutional Practice: Beyond State Control. *German Law Journal*, 20(7), 966-985.

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be interpreted as the relationship among the actors, the relationship among the group interest Smith (1998), and representation of every relevant interests (Connick and Innes, 2003, cited Ansell & Gash, 2007). 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 which aims to implement public policies or regulate public programs and assets. (Ansell & Gash, 2007). According according to Tansel, to achieve this goal, cooperation between the government and stakeholders is stipulated in regulatory design. therefore, it has positive impact on the effectiveness of collaborative governance (Liu et al., 2021). It is important, because the more complex public affairs, the scope of intergovernmental governance will expand, the interactions between government and stakeholders require a key point. (Maksimovska & Stojkov, 2019).

Collaborative governance concept (Ansell & Gash, 2007) focused on three things, such as: initial conditions that affect collaborative process, the collaborative process, and the collaboration results. The initial condition of collaborative process is a process that 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. The review activity of collaboration process was examined from three aspects, such as: i) face-to-face dialogue; ii) build trust; and iii) commitment to collaborative process for mutual understanding, openness and ownership. after the explanation of two stages, collaboration design will be explained as a result of collaboration. This concept used by several authors to analyzeanalyze 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).

### Communication

In the implementation of collaborative process, communication aspect holds the key to determine success. The emergence of communication in social activities happen due to the interaction between religious communities and religious figure in silaturahmi dialogue. During the dialogue there is a message of information,

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  - a. Cristofoli, D., Douglas, S., Torfing, J., & Trivellato, B. (2021). Having it all: can collaborative governance be both legitimate and accountable?. *Public Management Review*, 1-25.
  - b. Sørensen, E., & Torfing, J. (2021). Radical and disruptive answers to downstream problems in collaborative governance?. *Public Management Review*, 1-22.
  - c. Bianchi, C., Nasi, G., & Rivenbark, W. C. (2021). Implementing collaborative governance: models, experiences, and challenges. *Public Management Review*, 1-9.
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ideas, emotions, skills and others which have an impact on behaviourbehavior, changing. The purpose of communication is to answer the question of: "who says what, in which channel to whom and what the effect" (Lasswell, 1948). Furthermore, it is stated that communication is the process of delivering messages by communicator to the recipient of the message using media with certain impact. Lasswell communication model is used by several authors to analyseanalyze; the development of information technology, computers, internet, cellular telephones and tablets (Wenxiu, 2015); there are relevance of the current 5W model, 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 on-verbal communication models in intercultural communication (Sadiki, 2020). According to Lasswell, the elements of communication, consist of: i) communicator, source, sender: consist of an individual, group, or organization that takes the initiative to communicate; ii) Message: is a set of verbal or non-verbal symbols that represent feelings, values, ideas conveyed by 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, recipient is the person who receives the message from communicator; and v) effect, impact, influence, feedback are the aspect that have an impact on the recipient of the message after they receives a message from communicator (Lasswell, 1948).

## RESEARCH METHODOLOGY

This research uses qualitative research approach with a collaborative practice approach between the government, religious figure, religious people in certain community, and FKUB managers in establishing harmony and harmonious relations among religious communities. The Data collection was carried out through several step such as: i) interviews between researchers and informants: Sidoarjo Regency government represented by National and Political Unity Agency, FKUB managers, religious figure from various groups, and several people from community; ii) various documents which contains the history of FKUB formations. After the data has been collected, an analysis is carried out through the following stages: a) the first is data condensation. The activities that carried out are data compaction through the selection process, focus, simplification of the obtained data from written field notes either through interview transcripts, documents, or other empirical materials. Furthermore, the author makes a summary, coding, categorization according to the established classification; b) the second stage displays the

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a. Al Harthy, H., Al Fannah, J., Al Harithi, H., Langrial, S. U., & Al Awaidy, S. T. (2021). An Innovative Communication Approach to Mitigate Suffering Among COVID-19 Patients and Their Families: An Experience From Oman. *Frontiers in Public Health*, 9.

b. Dolzhenkova, E., Mokhorov, D., & Baranova, T. (2021). Problems of sustainable implementation of the communication mechanism in the digital environment. In *E3S Web of Conferences* (Vol. 258, p. 07054). EDP Sciences.

c. Li, R., Rahaman, M. M., Tang, Z., & Zhao, L. (2021). Assessing Social Media Communications of Local Governments in Fast-Growing US Cities. *The Professional Geographer*, 73(4), 702-712.

d. Lasswell, H. D. (2021). 14. The Future of World Communication and ... [2]

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results of the analysis. The displayed data is strived to be organized 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 a number of collaborative and communication data from FKUB which obtained through interviews and documentation. Furthermore, researcher formulates simple conclusions by explaining through the flow of thought towards more explicit and realistic formulation. Miles and his colleagues stated that this qualitative analysis called as an interactive analysis model (Miles et al., 2014).

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## RESULT AND DISCUSSION

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

### A. The Affected Initial Conditions

The formation of FKUB in Sidoarjo was inspired by the conflicts of religious figures, as a result of local problems that were 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 collaboration process are divided into three focuses, consist of: i) 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 summarized in table 1.

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### Conflict Between Stakeholders

Stakeholders play an important role in resolving conflicts of religious harmony. The method taken is establishing FKUB forum. This forum become 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 PCNU Sidoarjo, KH. Rofiq Siroj (Rois Syuriyah PCNU Sidoarjo), H. Usman Ichsan, and other prominent figures. The meeting was agreed by KH. Imron Rofi'i as the leader of FKUB, which have duties include solving various problems of religious communities and create religious harmony in Sidoarjo. Maintain the religious harmony as a joint effort of religious communities and the government in field of 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 communitycommunities with government. The initial formation of a forum for religious harmony can be initiated by community and facilitated by local government. Facilitation was carried out by government during the process of establishing a forum through the official Regional Leadership Decree, facilitating operational facilities and infrastructure also facilitating budget for the implementation of program activities. As a consequence of this facilitation, FKUB finally turned into a "state corporation organization".

FKUB Sidoarjo was established in 2011 by the Decree of the Regent of Sidoarjo. The member consists of 17 people from the representatives of religious figures. FKUB becomes an element of National and Political Unity Agency, therefore, the head of National and Political Unity Agency is the coach of FKUB. The management of Sidoarjo Regency FKUB has the members consist of three fields; (a) the field of dialogue and the absorption of aspirations; (b) the field of socialization and empowerment; and (c) the construction of worship house. The chairman of FKUB Sidoarjo at that time was KH. Imron Rofi'i, religious figure, who has a strong reputation, within NU and among interfaith leaders. The appearance of religious figures in leadership of FKUB expect that FKUB can be well implemented in terms of coordination with local governments and communication by interfaith. FKUB activity programs of the research results can be seen in table 1.

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 rise a conflict. Dialogic communication model (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 tradition that should be implemented. Soengeng stated that:

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

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The information above indicated that silaturahmi (build a good relationship) is a common term in people's daily lives. However, mostly the habit of silaturahmi is only carried out between one another in a relationship such as: fellow groups, fellow workmates, fellow original regions, fellow family, or fellow congregations and religions. Inter-religious friendship is something new. The objectives of establishing the relationship between religious communities include: to build more fluid relations between people from different religions; and become the facilities to remove the barriers between religious communities (exclusivity, mutual suspicion among religious people). The Efforts to minimize exclusivity are important, in order to make tolerance and cooperation between religious communities being easier to be realized.

In a broader context, the tradition of silaturahmi should not be separated from the social system of Sidoarjo as "typical cultural background", it can only be explained in social system that lives steadily in society. Personally, the people of Sidoarjo have adaptive ~~behaviour~~ behavior. This adaptive ~~behaviour~~ behavior, formed the ability to easily interact with others. The developed religious understanding can help to builds the moderate attitudes, to ~~fulfil~~ fulfill, each other's roles and positions which maintained in social obligations that should be fulfilled in daily relationships. A balanced view of life about the world and hereafter, also build an attitude that always considers as the balance in social roles. 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 ~~yasin tahlil~~, congregational prayers, istighatsah, and others. Therefore, ~~silaturahmi~~ tradition is a "social heritage" from the past that is owned by people of Sidoarjo.

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#### Stakeholder Efforts to Collaborate

A wider effort from stakeholders to collaborate, by forming a Large Family Group of Religious Harmony Forum (KB-FKUB). This forum is a development commitment of stakeholder collaboration at each level, which has a large number of members. The large number of members involved in commitment as a factor in facilitating collaboration (Margerum, 2001). The higher number of collaborated

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members, the more people consider to build commitment. On another dimension, this kind of commitment called as "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 becomes facility of dialogue and interaction between individual religious communities and religious figure. Thus, this forum becomes important to carry out verbal and non-verbal communication between individuals and religious figures with different cultures (Sadiki, 2020). The activity that has been carried out by this forum in 2017 entitled "national gathering". In the same year, the national gathering was held fifth times in different locations: The first, was held in July at Santa Monika Krian Church Station, Sidoarjo; the second, was held on August at HKBP Church, Sidoarjo; the third, was held at Sidoarjo GKJW Church, on September; The fourth was held at Jala Sidi Amerta Temple, PHDI, Sidoarjo, at Juanda Sidoarjo Street, on October; and fifth, was held on November at the Catholic Church of Santa Maria Annuntiata Sidoarjo. This National Meeting presented 5 resource persons who came from different elements of religious leaders, the Deputy Regent as the elements of Regional Government, Police Chief of Sidoarjo, Commander of 0816 Kodim, Sidoarjo, and academics element.

Table 1. activities and communication models in the early conditions

Study Focus	Program	Research finding	
		Collaboration activities	Communication Model
Conflict between stakeholders	Relive the tradition of silaturahmi	<ul style="list-style-type: none"> <li>Establishing the relation between religious figure in Sidoarjo, as an initial activity to solve the problems that cause the divisions among religious communities;</li> <li>Dissemination of regulations on religious harmony to every village</li> </ul>	<ul style="list-style-type: none"> <li>Dialogue between religious figures to solve various problems of religious people;</li> <li>Message delivery related to the programs - activities programs that will be implemented by FKUB to the religious community;</li> </ul>

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		<ul style="list-style-type: none"> <li>heads and informal leaders in Sidoarjo; and</li> <li>Visiting MUI, PCNU, Muhammadiyah, churches, temples including chinese temples</li> </ul>	<ul style="list-style-type: none"> <li>Dialogue between stakeholders from several religious figures.</li> </ul>
Efforts Between Stakeholders to Collaborate	The establishment of KB- FKUB	<ul style="list-style-type: none"> <li>KB-FKUB as a big forum in the implementation of FKUB program</li> <li>Conduct the discussions and intense meetings that was attended by religious figures, Kodim, National and Political Unity Agency, and the community.</li> <li>Conducting national gatherings between National and Political Unity Agency, Kodim, Polresta, religious leaders, and the community</li> </ul>	<ul style="list-style-type: none"> <li>Dialogue between individuals in a large forum for program implementation.</li> <li>Dialogue between stakeholders in formulating common interests</li> <li>Dialogue between groups and individuals in socialization forums</li> </ul>
Conflict resolution between stakeholders	Carry out social action activities for the community	<ul style="list-style-type: none"> <li>Helping the communities that was affected by the disaster in Krian and Waru</li> <li>Social service to community in form of providing basic necessities, free medical treatment, and donations for</li> </ul>	<ul style="list-style-type: none"> <li>The positive effect of communication delivered to the community</li> </ul>

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		<p>poor families.</p> <ul style="list-style-type: none"> <li>• Provide social assistance to orphanages, recovery homes and schools.</li> <li>• Provide assistance to families affected by the bomb terror in Sidoarjo and Surabaya.</li> </ul>	
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Through the KB-FKUB gathering, it became the first momentum that moved thousands of religious people who were directly involved actively in dialogue which conveyed their aspirations. The involved Regional Leaders became resource, national gathering forum became an arena to directly accept to views, information and the conveyed aspirations directly from every elements of religious community as a part of the residents in Sidoarjo, though it was limited only on the problems of religious harmony. Communication was built at national gathering, it was carried out in public to meet people, interact and stay in touch.

#### Conflict resolution between stakeholders

To resolve the conflicts between stakeholders, FKUB creates a social action program which aims at the community, especially for those affected by disasters. The first social action was given to people as a victim of natural disasters of a tornado that hit several villages in Krian and Waru District.

Support-raising activities are driven and organized directly by religious communities through WhatsApp groups and after the support is collected, such as; money, food, clothes include the assistance in form of building materials, FKUB coordinates and communicates with the local village to hand over the support. The second social action activity, include social service activities in form of providing basic necessities, free medical treatment, and donations to poor families. Social services are carried out in several districts include: lemah Putro district and Sidoklumpuk Sub-district in Sidoarjo District, Kalimati Village, Tarik District, Kupang Village, Jabon District, Kepetingan Village, Buduran District, Pilang Village, Wonoayu District, and Banjarkemuning Village, Sedati District. The third social action, in form of assistance to social institutions, such as: Muslim orphanage in Porong District, EFRATA recovery cottage



in Buduran and inclusive school on Yos Sudarso, Sidoarjo. The fourth social action was given to the victims of bomb terror at several churches in Surabaya, the family of (late) Mr. Nuchin from Tropodo Village, a resident of Sidoarjo who was a bomb victim that was done in Surabaya on Diponegoro Street, the Immaculate Mary Catholic Church Surabaya and Surabaya Central Pentecostal Church on Arjuno Street.

Based on the data of social action document, it can be interpreted that the antagonistic conflict which occurred in the past between stakeholders and social action has been resolved, even every stakeholder have become familiar in solving social and humanitarian collaborative problems. Thus, if stakeholders are highly interdependent, then collaborative governance will be important to resolve the conflicts. Within such cases, including deadlocks in policy making, a strong push for collaborative governance is the solution (Futrell, 2003). In line with Ansell and Gash who stated that there is a significant imbalance of power/resources between stakeholders, which cause stakeholders unable to be meaningfully participate. Therefore, collaborative governance which supported by commitment is a good strategy (Ansell & Gash, 2007).

These various activities are important conditions to encourage the participation of religious communities to build trust and togetherness. Trust becomes a reference and communication facility for everyone from FKUB family to participate in a program and maintain religious harmony, even though they are not FKUB administrators. The activeness of community to participate indicate the positive impact of communication that was built by communicators to the communicant (Lasswell, 1948), through face to face media (Battiston et al., 2017), through non-verbal communication (Sadiki, 2020). Communication is also based on religious values which helping their fellow is a value which is 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 sustainability life among fellow religious communities, and strengthen the relation between religious communities to respect each other and work together for social progress.

## B. 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;

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- ii) build trust; and iii) build a commitment as 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, a way to build collaborative process by provide the trust and share the understanding of a problem or consensus which aims to the future goals (Ruijter, 2021; Bryson et al., 2015). To make a collaboration between religious administrators, between administrators and religious people from various religions, the method that was taken by religious leaders in Sidoarjo as a member of FKUB, is to establish "silaturahmi as a role model". To realize this model, according to the document in FKUB, it shows that "since 2011 until now, face-to-face dialogue has been carried out at the level of religious figures on an intentional basis" To accomplish this model, according to the document in FKUB, it shows that "since 2011 until now, face-to-face dialogue has been carried out at the level of religious leaders on an intentional basis". The meetings among stakeholders in forum gathering are considered as effective to establish the harmony between religious figures. Furthermore, meetings and dialogues were expanded not only among stakeholders, but also between stakeholders and community as religious followers. The research data indicated that:

"Gathering activities are carried out from religious figure to religious people in each religion such as: Islam, Christian, Catholic, Hindu, Buddha and Kong Hu Cu, they are together to conduct dialogue and keep in touch with every religious leader: Cleric, Pastor, Pastor, Hindu Pandita, Buddha and Kong Hu Cu. The momentum chosen in carrying out the friendship dialogue including religious holidays such as: Eid al-Fitr, Christmas, Vesak, Tawur Agung Celebration before Nyepi, Cap Go Meh Celebration, and others. Lusi, a member of KB-FKUB is Muslim, during a visit to Margowening Temple, she said that this is the first time she come to Pura Margowening. She just found out that in Sidoarjo there is a temple which has the atmosphere like Bali."

Table 2. Program, Activities and Communication Models in Collaboration Building Process

Study Focus	Research Finding		
	Program	Activities	Communication Model
1. Face-to-face dialogue	Institutionalization of the inter-religious friendship	<ul style="list-style-type: none"> <li>Silaturahmi Gathering as a role model in strengthening</li> </ul>	<ul style="list-style-type: none"> <li>Dialog antar individu dalam sebuah kelompok</li> </ul>

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	tradition	<ul style="list-style-type: none"> <li>social capital;</li> <li>Institutionalize and develop a wider tradition of friendship from the management level to the community;</li> <li>Increase inter-religious interaction.</li> </ul>	<ul style="list-style-type: none"> <li>Establishing friendship as a communication channel</li> <li>Intensify dialogue patterns between communicants and communicators</li> </ul>
2. Building trust	Media Establishment for conflict mediation	<ul style="list-style-type: none"> <li>Media as a place to accommodate and resolve conflicts between religious communities;</li> <li>To facilitate the interests of religious communities through public spaces.</li> </ul>	<ul style="list-style-type: none"> <li>Providing communication channels through web and YouTube media</li> <li>Institutionalization of communication media as a public space.</li> </ul>
3. Commitment to a collaborative process for mutual understanding, openness and ownership	Strengthening organizational governance and improving services for the establishment of worship place	<ul style="list-style-type: none"> <li>Strengthening service functions and administrative governance</li> <li>Improving the Recommendation Service for Worship House</li> <li>Improving services and facilitation of religious social capital</li> </ul>	<ul style="list-style-type: none"> <li>Organize and open the delivery messages by communication media users</li> <li>Recognition of the communication effect.</li> <li>Recognition of communication effect.</li> </ul>

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This kind of activity can be indicated that physically and psychologically, every religious people able to do face-to-face communication 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 **Kyai**, and others. They are able to discuss with each other, share their opinions, and it is not uncommon for dialogue to occur and ask each other questions. The process of face to face has a purpose to create a positive atmosphere and build an atmosphere of

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mutual understanding with respect for each other. This data is similar to the Ruijer's view which stated that "inter-stakeholder meeting pattern is a collaborative process between stakeholders that can be facilitated through the active face-to-face and online meetings" (Ruijer, 2021). Nowadays, the meeting is not only done by face to face, but also by online meeting, which should be facilitated with internet (IoT), therefore, through online meetings, it is expected that collaborative activities can be achieved, especially to provide solutions for 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 has a purpose to strengthen social-religious interactions, FKUB has an agenda for "halal bi halal" activities. This activity was carried out by visiting religious leaders, such as: PCNU Sidoarjo administrators, regional leaders (Regent, Deputy Regent, chairman of DPRD, Kapolresta Sidoarjo, and Kodim Commander). Halal bi halal activities are not only attended by Muslim families, but also non-Muslims. For non-Muslims, this is a valuable event, because when they become ordinary people as non-Muslims, it is certainly difficult to visit those Muslim figures. Some opinions from religious leaders related to halal bi halal activities can be seen in table 3 below.

Table 3. The Opinions of religious leaders on halal bi halal gathering activities

No	Religious Figures	Opinion
1	Pdt. Vera Vonette leader of Communion of Pentecostal churches Sidoarjo	Halal bi halal activities indeed which has 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	J 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 peace and the maintenance of harmony between religious communities within the Unitary State of Republic of Indonesia. Peace is the wisdom of every religious community, within the values of each religion's teachings, therefore a peaceful life can be created.
3	Anonymous (Catholic figure)	Halal bi halal activities and gatherings on holidays are social dimensions. This is part of the implementation of teachings in social dimension. Moreover, in halal bi halal, there are

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the teachings of love to forgive each other. Catholics should have and 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 have any conflict with the existing culture.

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~~Halalhalal~~, bi halal activity was initiated by Mbah Kyai Wahab Chasbullah, it solely addresses the disharmony situation that arose in Indonesia on 1948, it is a form of friendship among the nations during post-~~Idul Fitri~~ moment. This kind of activity aimed at nothing but building the harmony, national unity and togetherness in order to maintain the establishment of Republic Indonesia Unitary State. Eliminate the enmity by forgiving each other, and build a friendship. Development become a post-~~Idul Fitri~~ formalization process, it has purpose to provide harmony and togetherness, therefore the common goal of nationality can be achieved.

Based on the data above, it can be ~~analysedanalyzed~~ that the habit of visiting each other has become a tradition that getting stronger, not only at religious moments, but also happen on another ~~momentmoments~~, 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 kyai's houses, and vice versa. For example, Muslims becomes a media to open their horizons about non-Muslims, about Catholics, about Christians, about Hindu and Buddhists. For every religion, this silaturahmi gathering is a medium to understand each other, and an implementation of face-to-face communication which usually applied in community (Behrens & Kret, 2019), there is an attitude of mutual respect, as a way to build cooperation in social activities, in order to empower religious communities in Sidoarjo.

### Building the trust

To build the trust and unify the interests between religious figures, religious figures and religious communities, FKUB builds facilities through the aspect of: i) building FKUB media, and ii) optimize the function of mediation. FKUB media product that has been built since 2018 in Sidoarjo Regency FKUB website under the page address <https://www.fkubsidoarjo.com/> and FKUB ~~YouTubeyoutube~~ channel. This program has a purpose as a ~~channellingchannelling~~ facility (Lasswell, 1948) to publish and promote FKUB activities and religious community activities, both in

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news and video products. every news presented in online media contains the development and maintenance of religious harmony. Thus, this digital media was used as an alternative media which the existence is able to transmit new information from the diversity of identities to the community and build a deliberative public space (Rospitasari, 2021).

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The establishment of FKUB Website application and YouTube video channel has become an important facility of providing information to every audiences regarding the work program plans and activities including annual work evaluations. Thus, the communication effect can be quickly presented, at the same time, it can be smarter and more creative (Wenxiu, 2015). This media is a place for discussion between religious leaders and people to create religious harmony, including how to solve various kinds of problems that are faced together. Openness and ease of getting access to work programs and activities, become a flow of information that can be trusted by every religious figure and community. Another interesting side of information from the media is religious harmony talk show segment. The talk show segment is one of the programs held on FKUB Sidoarjo YouTube channel, as in Figure 1 below.

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Figure 1. Gema FKUB in a talk show of FKUB media uploaded on the YouTube channel of FKUB Sidoarjo

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This talk show is a dialogue segment, speakers presenting the certain topics. The results of this dialogue are recorded and uploaded on FKUB

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Figure 1. Gema FKUB in a talk show of FKUB media uploaded on the Youtube channel of FKUB Sidoarjo

YouTube channel. Through this segment, religious themes are discussed from various perspectives. Religious themes, such as Eid al-Fitr, Christmas, Vesak, Nyepi, Chinese New Year and others, are raised and discussed from the point of view of other religions. Through this kind of forums, each religious community has the same opportunity to share constructive information and religious views to each other.

Social dynamics of people in Sidoarjo are quite fast, it caused by the character of urban community located in Sidoarjo and the influence of social media that can be quickly accessed by the public. Along with the acceleration of social dynamics, community friction has the potential to occur, especially among the religious communities. In social dynamics of society, especially the potential for rapid inter-religious social conflict, requires the ability of quickly resolving the problem. An important 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 can be realized through the intensive and early detection efforts regarding the potential for conflicts, especially among the religious communities. Field conditions will show that conflicts often arise and unavoidable, therefore the ability to mediate conflicts is needed. It has an aim to create harmony and peace in Sidoarjo for every religious ~~community~~ communities. The third option is managing information networks which is very important in early detection stage of potential conflicts at grassroots level. Since 2019, the information network has been built through the formation of FKUB information network volunteers. FKUB information network volunteer is a supporting organ for FKUB who is specifically have the task on managing the information network in a structured manner. Particularly, these volunteers are educated and prepared to carry out the tasks regarding the information management and early detection of potential conflicts.

Another important activity in maintaining religious harmony is conflict mediation (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, harmonious approaches are prioritized over legal approaches. Conflict mediation activities are usually carried out together by FKUB and other relevant government agencies, TNI and POLRI (Indonesian Police). Based on the records of FKUB reports from 2018 to 2020, several conflicts in community related to the relations between religious communities were successfully resolved.

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

"One day, I received an order from FKUB to detect problems that occurred in Mr. Yohanes Tio's group in Angaswangi housing estate, Sukodono District. After being analysedanalyzed, it turned out that Mr. Yohanes Tio's neighbourneighbor spread the news Mr. Yohanes Tio had turned his house into a church. after I identified these people, it turns out that the management of a party that has been spreading the concept of caliphate. After I received the complete information, I made a written report to FKUB in order to be followed up with the right steps".

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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 leader of FKUB since 2018, has succeeded in improving services to the community in the interest of early detection on potential conflicts. Through the accurate information from network volunteers, FKUB is able to take appropriate actions, therefore various potential conflicts can be prevented.

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The success in mediating this conflict obtain the trust of religious people in FKUB. Religious groups which currently in a condition of being disturbed will get protection. The existence of a group is maintained and obtain the rights as a part of citizens with the same position. In an interview with Mr. Yohanes Tio, he expressed his opinion as following below:

"I am really thankful to FKUB Sidaorjo, which has proven its fair roles for all religious groups. Even the management is dominantly Muslim, FKUB leadership has been able to provide protection to every groups according to the applicable rules. FKUB has done its best according to its duties. As a Christian, I feel that my rights are protected according to my belief in the midst of a Muslim-majority society".

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

The Commitment to the collaborative process

The commitment of collaborative process is carried out by building two aspects, strengthening organizational governance and improving services for worship house. The strengthening of organizational and administrative governance is intended to make the organization able to carry out its duties and functions. The commitment to governance is important, because since the establishment of FKUB on 2011 until 2016, this organization has not functioned as determined before. In 2018, FKUB leader decided to revamp the office functions, and appoint two office staff. According to the interview results with the head of FKUB it was said that "FKUB office should be active in order to carry out its duties properly. The service should be active. FKUB keep exist, however there is no single person in office".

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

"FKUB should be like that, able to show its performance well. The office should be active in providing services. After FKUB office was active, he is no longer bothered to communicate if there were important things that had to be coordinated with FKUB, because there is an office staff who could help with administrative services. People who are members of KB-FKUB 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 FKUB office any time."

The office is opened every day and guarded by administrative and service officers, it useful for everyone who enters FKUB office space. Some of the services as a staff function duty to guests who come include: i) providing information regarding the activities of FKUB; 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 an agenda that should be followed up by FKUB management; v) answer the procedures for submitting a recommendation for worship house by providing a submitting procedures that has been set by FKUB.

Based on the information above, it can be ~~analysed~~ analyzed that the services of FKUB office and its staff have met the service standards (Ganesh & Haslinda, 2014). Every guest who comes will gets the proper service, regarding the required information, including the procedures and the attitudes that should be done. In fact, everyone who comes always gets a free drink service. At least this atmosphere creates the impression and commitment to build religious harmony can be facilitated. Thus, in this office there are activities to discuss various issues of religious harmony which attended by community members, FKUB administrators, and KB-FKUB members. This kind of arrangement on office functions is

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very important, especially related to improving the function of FKUB services, as a pleasant place for anyone to visit. The existence of FKUB office also opens the 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 worship house. The recommendation for this permit is important, because by the issuance of religious figure permission, there is a study has been carried out in worship house to be established without destroying the culture of harmony and mutual respect between religious communities in carrying out their worship, even though the permit was issued by the Regent. The Regent will issue a permission letter depending on the recommendations of religious leaders.

Normatively, the establishment of a new worship house will get a permission if it ~~fulfils~~~~fulfills~~, the requirements of: have at least 90 ~~congregationseongregation~~, get the consent of at least 60 citizens, get a written recommendation from the head of ministry of religion and FKUB. However, this normative rule is still difficult to be implemented, because there are no technical instructions related to the procedures for issuing recommendations for worship house permission, and it is often pursuing a conflict. the task of this section is often an unpleasant task for FKUB management. They are more likely to avoid this task, because it creates polemics and often get bad accusations from the existing religious adherents. Muslims, as majority of religions, sometimes suspect that this recommendation is an "area" for FKUB management to manipulate certain tariffs. Meanwhile, among Christians, it often has negative prejudices, because they are minority group which is difficult to get recommendations from the majority. Related to those, the management and administrator stated that

"In Sidoarjo there should be a law regarding religious harmony as a derivative of Joint Ministerial Regulation, which can be a guide for FKUB to draft technical regulations in field, including the procedures for issuing permit recommendations for worship house."

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 the approval of 60 local residents along with their ID cards according to normative provisions, and various convincing arguments. However, in reality, FKUB management received complaints from local residents that did not agree with the plan to build a worship house for various reasons. In such conditions, it is difficult to decide, because the management not able to determine the point of agreement. The absence of objective measures often

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causes long debates regarding the perspective of different person. This situation extends the process of publication which needs longer time. In this regard, FKUB should have technical guidelines that contain the fixed procedures that able to serve the guidelines for administrators as the objective provisions for religious groups for the establishment of worship places.

On 2018, FKUB Sidoarjo establish the Guidelines for the Implementation of Religious Harmony Forum Duties and Guidelines for Issuing Permit Recommendations of Worship House in Sidoarjo. This decision was formulated through the meeting of FKUB management in consultation with various related parties, as an internal guideline that regulates the procedure for issuing recommendations permits of worship house. The guidelines set the principal requirements and special requirements. The principal requirements contain the establishment of worship house that should maintain the religious harmony, did not disturb public amity, also obeying the law and regulation. it is necessary to disseminate information to all residents near the location of establishment, therefore the residents did not object the official report, and the case in Aceh will not happen anymore (Hartani & Nulhaqim, 2020). While special requirements are related to ID cards of worshipers or a list of support by ID cards from local residents. the religious figure has affirmed the provision which stated that:

"It is the main substance, this regulation expects religious life to be implemented in harmony, including in 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 community"

Based on the collected data above, it indicates the commitment of religious figures to collaborate an idea and interest, therefore, the important regulations can be settled in the process of granting permit recommendations for the establishment of worship place. The permit recommendation process is not only related to administration by simply issuing a recommendation letter, it is more important on how this institution is able to facilitate groups of religious people and the community, therefore it can provide the harmony.

Figure 2. Collaborative governance design and communication model to build religious harmony



**Comment [TL71]:** Compare with previous recent work:

- a. Sukamto, A. (2022). Muslim-Christian Relations and Collaborative Efforts to Build Indonesia. *International Bulletin of Mission Research*, 23969393211058904.
- b. Muchtar, I. H., Putro, M., & Eko, Z. A. (2021, March). Unlucky Political Strike, Spirit of Jihad and a New Church Building Plan The Case of St Faustina Catholic Church Building Proposed in Bogor of Indonesia. In *ISRL 2020: Proceedings of the 3rd International Symposium on Religious Life, ISRL 2020, 2-5 November 2020, Bogor, Indonesia* (p. 362). European Alliance for Innovation.
- c. Bate'e, Y. (2021). Salt and Light Analogy: A Liquid Political Model for the Pseudo-Democracy Context in Indonesia. *Journal of Church and State*.

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This research produces a collaborative governance model and communication model to build religious harmony. This model, 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. Collaborative governance design (Ansell & Gash, 2007), it can be an option to solve the religious problem. However, Ansell and Gash's designs have not included the aspects of 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 important.

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## CONCLUSION

The Collaboration among religious leaders and between religious leaders and people, also religious communities that aims to create religious harmony is not an easy problem to be solved. The friction of interests, culture and habits of life is the cause of difficulty in attempting the same interests and goals which will build a harmonious and peaceful. One of the ~~sure-fire~~ ways used by religious leaders to combine the interests is "institutionalization of cultural friendship" between the people and religious figure. Through this friendship culture, the collaboration process between stakeholders or often referred to as collaborative governance by the support of a communication model can be properly realized. By using this model, in the end, religious harmony can be formed, both in terms of interests and socio-cultural.

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Compare with previous work such as:

- a. Neo, J. L. (2020). Regulating Pluralism: Laws on Religious Harmony and Possibilities for Robust Pluralism in Singapore. *The Review of Faith & International Affairs*, 18(3), 1-15.
- b. Tan, C., & Wu, S. (2020). Religious harmony in Singapore schools: Issues and challenges. *Religious Education in Asia*, 59-75.
- c. Neo, J. L. (2019). Dimensions of Religious Harmony as Constitutional Practice: Beyond State Control. *German Law Journal*, 20(7), 966-985.
- d. Cornelio, J., & Aldama, P. K. (2020). Religious Diversity and Covenantal Pluralism in the Philippines. *The Review of Faith & International Affairs*, 18(4), 74-85.
- e. Mahzam, R. (2019). Beyond Marawi—developing a Prevention and Countering Violent Extremism (P-CVE) roadmap for Philippines. In *Terrorist Deradicalisation in Global Contexts* (pp. 185-196). Routledge.

Complete with recent notable work:

- a. Al Harthy, H., Al Fannah, J., Al Harithi, H., Langrial, S. U., & Al Awaidy, S. T. (2021). An Innovative Communication Approach to Mitigate Suffering Among COVID-19 Patients and Their Families: An Experience From Oman. *Frontiers in Public Health*, 9.
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- c. Li, R., Rahaman, M. M., Tang, Z., & Zhao, L. (2021). Assessing Social Media Communications of Local Governments in Fast-Growing US Cities. *The Professional Geographer*, 73(4), 702-712.
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Ushakov, E. V., & Ushakov, E. V. HD Lasswell'Concept of Contextuality of Policy Sciences.

f.

Explain in more detail the identity of your research informant



### **Comment about the paper**

Good idea to write an effort to Maintain religious harmony in Indonesia. But, since the Journal considers reaching an international reach out, the author needs to cite how Singapore and the Philippines consider having the same political model to manage their religious harmony. Meanwhile, the author can highlight their findings as to the model of how the Muslim Majority area can maintain harmony via a collaborative and communicative model.

**Tanggal 04 Februari 2022**

AmirulFia21 Fia21:

We have reached a decision regarding your submission to Jurnal Studi Komunikasi, "Collaborative Governance and Communication Models to Build Religious Harmony".

Our decision is: Revisions Required

Date of Revision: 8 February 2022

Please check the Editorial Comment on the Attachment. Please upload the revision version on the same OJS number in the revision section.

# Collaborative Governance and Communication Models to Build Religious Harmony

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**ABSTRACT** This study aims to analyze 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—an analyzing 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 institutionalize as a new model in solving religious harmony. The collaboration between religious figures provides a commitment, an action to help the community's needs through social assistance and interest in respecting the establishment of worship house. On the other hand, building collaboration between stakeholders requires a face-to-face, dialogical, and mass communication model..

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Keywords: Collaborative government, Communication, Religious

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## 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 behaviors, and disintegration was caused by the stereotyped views of a group towards other groups from different religions (Yunus, 2014). Researchers observed differences in the behavior and attitudes of religious people that could lead to conflict because, among others, i) residences classified as villages and housing; ii) their religion is considered the most correct and does not tolerate other religions. To minimize 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. In connection with this policy, the Sidoarjo Regency Government established an RCCF to create religious harmony based on local wisdom.

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Several studies have shown that RCCF in East Luwu: has a very strategic role in fostering and maintaining the harmonization of

social, national, and state life, especially in preserving the harmonization 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?

### Collaborative Governance

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This perspective begins from a governance perspective, which can be used to solve the public problem that government organizations currently face. The high level of complexity often characterizes 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 organizations, 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 conflict, and religious people tend to be more intolerant. Second, Protestants and Nontrinitarians are more likely to believe 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 internalized 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 point (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

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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 of collaboration This concept of collaborative governance used by several authors to analyze 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. Sørensen 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 more 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 equalization views between implementers from several institutions. (Bianchi et al., 2021).

## Communication

In implementing the collaborative process, the communication aspect is key to determining success. The emergence of communication in social activities happens due to the interaction between religious communities and religious figures in *silaturahmi* dialogue. During the discussion, there is a message of information, ideas, emotions, skills, and others that change behavior. 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 analyze: the development of information technology, computers, the internet, cellular telephones, and tablets (Wenxiu, 2015); ); the current 5W model is relevant, although some scholars

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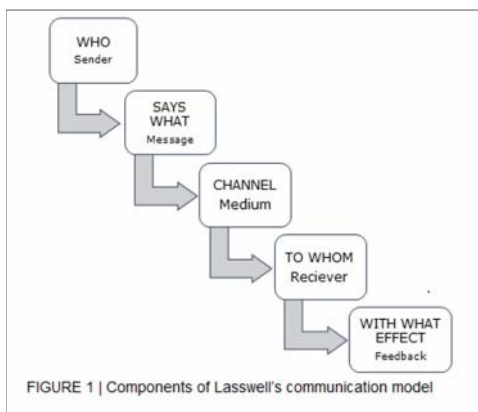
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still misunderstand it (Sapienza et al., 2015); 5W model aims to create healthcare training content and structure (Alston, 2017), and the barriers of non-verbal communication models in intercultural communication (Sadiki, 2020). According to Lasswell, the elements of communication consist of: i) communicator, source, sender: consist of an individual, group, or organization 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).

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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). 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 who describes a one-way process in communication. This model is used to analyze and develop communication interests and improve communication plans between different stakeholders. (Al Harthy et al., 2021). Dolzhenkova et al., uses the Lasswell communication model to analyze the content of political and social events through the communication channels of the Internet space (messaging, 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

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This research uses a qualitative research approach with a collaborative practice approach between the government, religious figures, religious people in certain 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 either through interview transcripts, documents, or other empirical materials. Furthermore, the author makes a summary, coding, categorization according to the established classification; b) the second stage displays the analysis results. The displayed data is strived to be organized 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.

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Data type	How to collect data	Informant	Validity of data
<ul style="list-style-type: none"> <li>• Conflict between stakeholders</li> <li>• Efforts Between Stakeholders to Collaborate</li> <li>• Conflict resolution between stakeholders</li> <li>• Face-to-face Dialogue</li> </ul>	<ul style="list-style-type: none"> <li>• Researchers interviewed informants related to the collaborative governance process and communication model that created religious harmony.</li> <li>• Researchers</li> </ul>	<ul style="list-style-type: none"> <li>• Religious figures from various religious elements: Islam, Christianity, Catholicism, Hinduism, Buddhism, and beliefs.</li> <li>• People from various elements of religious communities are</li> </ul>	<p>Researchers compare the truth of the data using triangulation of data. Data triangulation activities by:</p> <ul style="list-style-type: none"> <li>• compare interview data from each research focus</li> </ul>

<ul style="list-style-type: none"> <li>• Building trust</li> <li>• Commitment to a collaborative process for mutual understanding, openness and ownership</li> </ul>	<p>observe collaborative governance programs and activities and communication models that are implemented.</p> <ul style="list-style-type: none"> <li>◦ Researchers take contextual documents with the concept of collaborative governance.</li> </ul>	<p>involved in creating religious harmony.</p> <ul style="list-style-type: none"> <li>• Communities were participating in humanitarian programs and activities.</li> <li>• State administrators, such as local government staff in the socio-political field, Military District Command, and District Police Chief</li> </ul>	<p>with documented data;</p> <ul style="list-style-type: none"> <li>• compare interview data with observed data;</li> <li>• compare the data that has been established with the reality of the data observed in the field.</li> </ul>
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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).

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## RESULT AND DISCUSSION

The basis of 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.

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### 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 summarized in table 2.

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Table 2. activities and communication models in the early conditions

Study Focus	Program	Research finding	
		Collaboration activities	Communication Model
Conflict between stakeholders	Relive the tradition of silaturahmi	<ul style="list-style-type: none"> <li>Establishing the relation between religious figure in Sidoarjo, as an initial activity to solve the problems that cause the divisions among religious communities;</li> <li>Dissemination of regulations on religious harmony to every village heads and informal leaders in Sidoarjo; and</li> <li>Visiting Indonesian Council of Ulama, Nahdlatul Ulama branch manager, Muhammadiyah, churches, temples including Chinese temples</li> </ul>	<ul style="list-style-type: none"> <li>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;</li> <li>Dialogue between stakeholders from several religious figures.</li> </ul>
Efforts Between Stakeholders to Collaborate	The establishment of big family RCCF	<ul style="list-style-type: none"> <li>big family RCCF as a big forum in the implementation of RCCF program</li> <li>Conduct the discussions and intense meetings that was attended by religious figures, Military District Command, National and Political Unity Agency, and the community.</li> <li>Conducting national gatherings between National and Political Unity Agency, Military District Command, district police chief, religious leaders, and the community</li> </ul>	<ul style="list-style-type: none"> <li>Dialogue between individuals in a large forum for program implementation.</li> <li>Dialogue between stakeholders in formulating common interests</li> <li>Dialogue between groups and individuals in socialization forums</li> </ul>

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Conflict resolution between stakeholders	Carry out social action activities for the community	<ul style="list-style-type: none"> <li>Helping the communities that was affected by the disaster in Krian and Waru</li> <li>Social service to community in form of providing basic necessities, free medical treatment, and donations for poor families.</li> <li>Provide social assistance to orphanages, recovery homes and schools.</li> <li>Provide assistance to families affected by the bomb terror in Sidoarjo and Surabaya.</li> </ul>	The positive effect of communication delivered to the community
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### 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 (Rois Syuriah 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. As a consequence of this facilitation, RCCF finally turned into a "state corporation organization."

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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 socialization 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.

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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:

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"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." (interview, 5 August 2021)

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The information above indicated that silaturahmi (building a good relationship) is common in people's daily lives. However, the habit of silaturahmi is mostly 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 minimize exclusivity are essential to make tolerance and cooperation between religious communities easier to be realized.

Comment [ED14]: Soegeng, Personal Interview, 5 August 2021

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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 behavior. This adaptive behavior formed the ability to interact with others easily. The developed religious understanding can help build moderate attitudes and fulfill 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 prayer, congregational prayers, istighatsah and others. Therefore, silaturahmi tradition is a "social heritage" from the past that people of Sidoarjo district own.

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#### 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 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.

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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's Temple, 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

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Government, Police Chief of Sidoarjo, Commander of 0816 Military District Command in Sidoarjo district, and academics element.

The **Large Family Group** of Religious Harmony Forum gathering became the first momentum that moved thousands of religious people who were directly involved actively in dialogue that conveyed their aspirations. The involved Regional Leaders became a resource. The social gathering forum is a place to convey information directly from every element of religious communities to the organizers of the religious forum. Communication is carried out to bring people together, and stay in touch.

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### 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.

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Support-raising activities are driven and organized 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.

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 that there is a significant imbalance of power/resources between stakeholders, which causes stakeholders not to participate meaningfully. Therefore, collaborative governance, supported by commitment, is a good strategy (Ansell & Gash, 2007).

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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 face-to-face media (Battiston et al., 2017), through 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.

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### 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) build trust; and iii) build a commitment as collaborative process for mutual understanding, openness, and ownership.

#### Face-to-face Dialogue

Based on their disciplines, several experts explained how to build collaboration in different ways and approaches. 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 (Ruijter, 2021; Bryson et al., 2015). To collaborate between religious administrators, administrators, and holy people from various religions, the method that religious leaders took in Sidoarjo as a member of RCCF is 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. Furthermore, discussions and dialogues were expanded among stakeholders and the community as religious followers. The interview data with Mrs. Lusi that:

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"Gathering activities are carried out from religious figure to religious people in each religion such as Islam, Christian, Catholic, Hindu, Buddha, 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 come to the temple arrowing. She just found out that in Sidoarjo, a temple has an atmosphere like Bali. (interview,5 August 2021)

**Comment [ED23]:** 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	Institutionalization of the inter-religious friendship tradition	<ul style="list-style-type: none"> <li>• Silaturahmi Gathering as a role model in strengthening social capital;</li> <li>• Institutionalize and develop a wider tradition of friendship from the management level to the community;</li> <li>• Increase inter-religious interaction.</li> </ul>	<ul style="list-style-type: none"> <li>• Dialogue between individuals in a group</li> <li>• Establishing friendship as a communication channel</li> <li>• Intensify dialogue patterns between communicants and communicators</li> </ul>
2. Building trust	Media Establishment for conflict mediation	<ul style="list-style-type: none"> <li>• Media as a place to accommodate and resolve conflicts between religious communities;</li> <li>• To facilitate the interests of religious communities through public spaces.</li> </ul>	<ul style="list-style-type: none"> <li>• Providing communication channels through web and YouTube media</li> <li>• Institutionalization of communication media as a public space.</li> </ul>
3. Commitment to a collaborative process for mutual understanding, openness	Strengthening organizational governance and improving services for the establishment	<ul style="list-style-type: none"> <li>• Strengthening service functions and administrative governance</li> <li>• Improving the Recommendation</li> </ul>	<ul style="list-style-type: none"> <li>• Organize and open the delivery messages by communication media users</li> <li>• Recognition of</li> </ul>

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and ownership	of worship place	ion Service for Worship House <ul style="list-style-type: none"> <li>Improving services and facilitation of religious social capital</li> </ul>	the communication effect. <ul style="list-style-type: none"> <li>Recognition of communication effect.</li> </ul>
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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.

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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 *brand manager 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* 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 bi halal* activities can be seen in Table 4 below.

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

No	Religious Figures	Opinion
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the implementation of face-to-face communication that is usually applied in society for every religion (Behrens & Kret, 2019). Mutual respect is one way to build cooperation in social activities and empower religious communities in Sidoarjo.

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### Building the trust

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To build trust and unify the interests between religious figures, religious figures, and religious communities, RCCF makes facilities through (i) building RCCF media and (ii) optimizing 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 channeling 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).

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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 below.

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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.



Figure 1. Gema FKUB in a talk show of FKUB media uploaded on the Youtube channel of FKUB Sidoarjo

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 pretty 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 realize 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

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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 has the task of 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.

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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.

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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:

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"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 Pak Yohanes Tio's neighbors spread the news, while Pak 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". (interview, 11 July 2021)

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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.

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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:

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"I am thankful to RCCF Sidaorjo, 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" (Interview, 12 July 2021)

Comment [ED33]: Yohanes Tio, Personal Interview, 12 July 2021

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The incident in Mr. Yohanes Tio is just one of the events which consider representing other similar incidents. Mr. 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.

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#### The Commitment to the collaborative process

The Commitment of the collaborative process is carried out by building two aspects, strengthening organizational governance and improving services for the worship house. The strengthening of corporate and administrative governance is intended to make the organization carry out its duties and functions. From the establishment of RCCF in 2011 until 2016, this organization 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".

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

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"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." (Interview, 13 July 2021)

Comment [ED34]: Bambang, Personal Interview, 13 July 2021

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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 analyzed 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.

Normatively, the establishment of a new house of worship will obtain a permit if it fulfills 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

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Comment [ED35]: What kind of House of prayer?  
Muslim?  
Protestant?  
Buddhist?

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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 (Ust. 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." (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, in reality, 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, FKUB 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. Socialization 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

**Comment [ED36]:** Kirom, Personal Interview, 11 August 2021

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residents. The religious figure (Ust. Karim) has affirmed the provision which stated that:

“It is the main substance, and this regulation expects religious life to be implemented in harmony, including in 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” (interview, 11 August 2021).

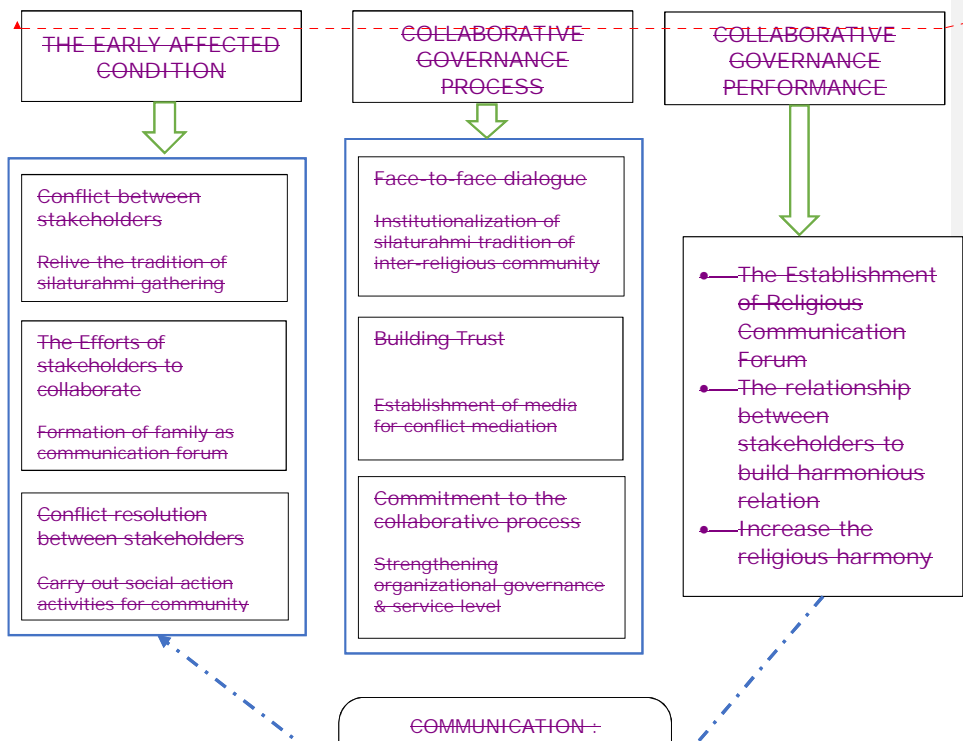
The data above shows the commitment of religious leaders to collaborate on ideas and interests so that effective regulations can be set in the process of granting recommendations for permits for the establishment of places of worship. The permit recommendation process is related to administration by 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 institutionalized 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. In contrast to cases outside Java, such as the Sukamto study, Muslim groups still harbor 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).

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



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Source: propose model from the author, 2021

▲This research produces a collaborative governance model and communication model to build religious harmony. This model, 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. Collaborative governance design (Ansell & Gash, 2007) it can be an option to solve the religious problem. However, Ansell and Gash's designs have not included the aspects of 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 important.

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## CONCLUSION

Collaboration between religious leaders, religious communities, and religious communities aims to create spiritual harmony. Building this kind of collaboration is a problem in itself 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 uni 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

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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 realizes 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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## **Tanggal 23 Februari 2022**

AmirulFia21 Fia21:

We have reached a decision regarding your submission to Jurnal Studi Komunikasi, "Collaborative Governance and Communication Models to Build Religious Harmony".

Our decision is to: Accept Submission

You will received the another email related with administrative issue. Please check your next email.

Daniel Susilo

Universitas Multimedia Nusantara; SCOPUS ID 57200989854

daniel.susilo@umn.ac.id

## **Tanggal 17 Maret 2022**

AmirulFia21 Fia21:

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Submission

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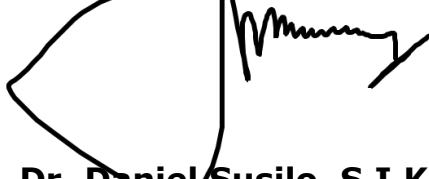
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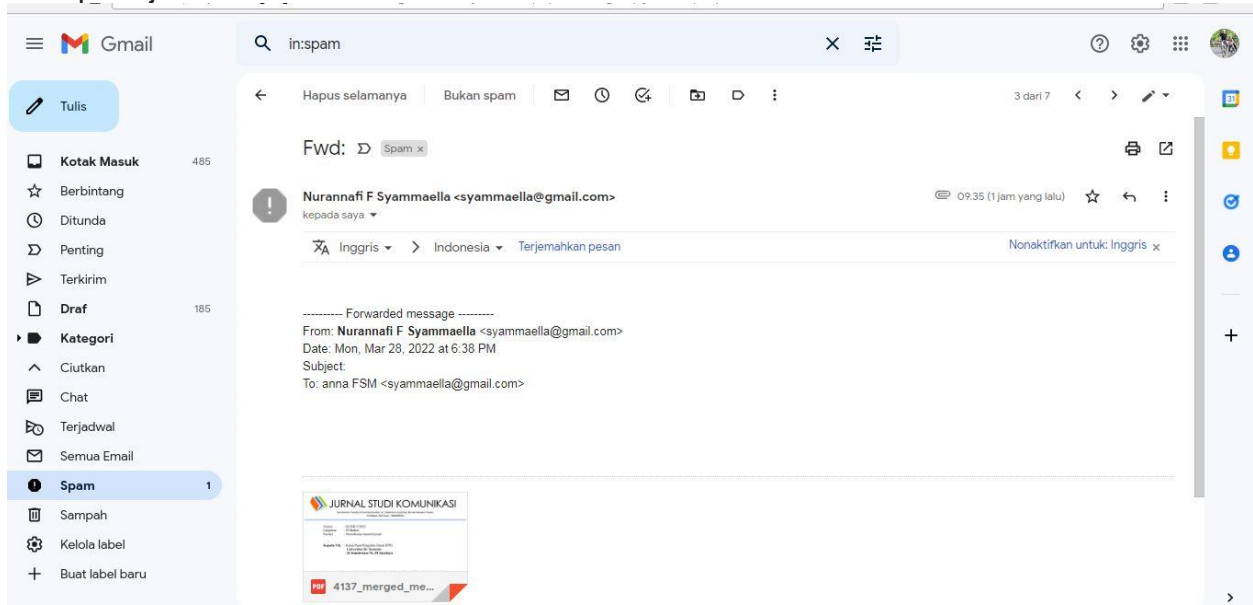


**Dr. Daniel Susilo, S.I.Kom., M.I.Kom.**



**Tanggal 28 Maret 2022**

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Demikian kami sampaikan, atas perhatian dan kebijaksanaannya, kami ucapkan terima kasih.

Surabaya, 28 Maret 2022  
Editor In chief

**(Nur'annafi Farni Syam Maella, M.I.Kom)**

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▶ 2022-01-25	Nurannafi Farni Syam Maela	A file "4137 REVIEWER.docx" was uploaded for submission 4137 by anna.	
▶ 2022-01-25	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision	
2022-01-25	Nurannafi Farni Syam Maela	An editor decision (Request Revisions) for article 4137 was recorded by Nurannafi Farni Syam Maela.	
▶ 2022-01-25	Nurannafi Farni Syam Maela	A file "4137 REVIEWER.docx" was uploaded for submission 4137 by anna.	
2022-01-25	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4137.	
2022-01-25	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4137.	
2022-01-24	Sri Warjiyati	Sri Warjiyati has completed the review for the round 1 review for submission 4137.	
▶ 2022-01-24	Sri Warjiyati	A file "4137-Article Text-14207-1-4-20210828.docx" was uploaded for submission 4137 by swarjiyati.	
▶ 2022-01-24	Sri Warjiyati	An email has been sent: [JSK] Able to Review	
2022-01-24	Sri Warjiyati	Sri Warjiyati has accepted the round 1 review for submission 4137.	
2022-01-14	Endik Hidayat	Endik Hidayat has completed the review for the round 1 review for submission 4137.	
▶ 2022-01-14	Endik Hidayat	A file "4137-Article Text-14207-1-4-20210828.docx" was uploaded for submission 4137 by endik.	
2022-01-14	Endik Hidayat	Endik Hidayat has accepted the round 1 review for submission 4137.	
▶ 2022-01-14	Endik Hidayat	An email has been sent: [JSK] Able to Review	
2021-09-07	Nurannafi Farni Syam Maela	Endik Hidayat has been assigned to review submission 4137 for review round 1.	
2021-09-07	Nurannafi Farni Syam Maela	Sri Warjiyati has been assigned to review submission 4137 for review round 1.	
▶ 2021-09-07	Nurannafi Farni Syam Maela	A file "4137.pdf" was uploaded for submission 4137 by anna.	
2021-09-07	Nurannafi Farni Syam Maela	An editor decision (Send to Review) for article 4137 was recorded by Nurannafi Farni Syam Maela.	
2021-09-07	Nurannafi Farni Syam Maela	Nurannafi Farni Syam Maela (anna) was assigned to this submission as a Journal editor.	
2021-08-28	Nobertus Ribut Santoso	Initial submission completed.	
▶ 2021-08-28	Nobertus Ribut Santoso	A file "JSK_Understanding Employee Responses.docx" was uploaded for submission 4137 by nobertus_ribut86.	

History **Notes** Help

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "02 Yumitro.pdf" was uploaded for submission 3849 by jmjsk.
▶ 2022-03-15	Daniel Susilo	An email has been sent: [SK] Editor Decision
2022-03-15	Daniel Susilo	An editor decision (Send To Production) for article 3849 was recorded by Daniel Susilo.
▶ 2022-03-15	Daniel Susilo	A file "02 Yumitro.docx" was uploaded for submission 3849 by jmjsk.
2022-03-15	Daniel Susilo	Submission metadata updated
▶ 2021-11-27	Daniel Susilo	An email has been sent: [SK] Editor Decision
2021-11-27	Daniel Susilo	An editor decision (Accept Submission) for article 3849 was recorded by Daniel Susilo.
2021-11-23	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 3849.
2021-11-23	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 3849.
▶ 2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021_with Tracking.docx" was uploaded for submission 3849 by gonda.
▶ 2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021 - Fixed without tracking.docx" was uploaded for submission 3849 by gonda.
2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021.docx" had its last revision removed by gonda.
2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021 - Fixed without tracking.docx" had its last revision removed by gonda.
2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021 - Fixed without tracking.docx" was uploaded for submission 3849 by gonda.
2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021.docx" was uploaded for submission 3849 by gonda.
2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021 - Fixed without tracking.docx" was uploaded for submission 3849 by gonda.
2021-09-26	Mr Gonda Yumitro	A file "3849-Other-14344-1-15-20210919_Revised 26-9-2021 - Fixed without tracking.docx" had its last revision removed by gonda.
▶ 2021-09-20	Daniel Susilo	A file "3849-Other-14344-1-15-20210919.docx" was uploaded for submission 3849 by jmjsk.
▶ 2021-09-19	Mr Gonda Yumitro	A file "3849 REVIEWER With Tracking.docx" was uploaded for submission 3849 by gonda.
▶ 2021-09-19	Mr Gonda Yumitro	A file "3849 REVIEWER Fixed.docx" was uploaded for submission 3849 by gonda.
▶ 2021-09-08	Daniel Susilo	A file "3849 REVIEWER.docx" was uploaded for submission 3849 by jmjsk.
2021-09-08	Daniel Susilo	An editor decision (Request Revisions) for article 3849 was recorded by Daniel Susilo.
▶ 2021-08-08	Rahma Sugihartati	A file "3849-Article Text-13562-1-4-20210721.doc" was uploaded for submission 3849 by rahma.
2021-08-08	Rahma Sugihartati	Rahma Sugihartati has accepted the round 1 review for submission 3849.
▶ 2021-07-30	Tyan Ludiana Prabowo	A file "3849-Article Text-13562-1-4-20210721.doc" was uploaded for submission 3849 by tyan.
2021-07-30	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 3849.
2021-07-22	Daniel Susilo	Rahma Sugihartati has been assigned to review submission 3849 for review round 1.
2021-07-22	Daniel Susilo	Tyan Ludiana Prabowo has been assigned to review submission 3849 for review round 1.
▶ 2021-07-22	Daniel Susilo	A file "3849-Article Text-12700-1-2-20210603.doc" was uploaded for submission 3849 by jmjsk.
▶ 2021-07-22	Daniel Susilo	A file "3849lkwm.pdf" was uploaded for submission 3849 by jmjsk.
▶ 2021-07-22	Daniel Susilo	A file "3849lkwm.pdf" was uploaded for submission 3849 by jmjsk.
▶ 2021-07-21	Daniel Susilo	A file "3849-Article Text-12700-1-2-20210603.doc" was uploaded for submission 3849 by jmjsk.
2021-07-21	Daniel Susilo	An editor decision (Send to Review) for article 3849 was recorded by Daniel Susilo.
2021-07-21	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2021-06-03	Mr Gonda Yumitro	Initial submission completed.
▶ 2021-06-03	Mr Gonda Yumitro	An email has been sent: [SK] Submission Acknowledgement
▶ 2021-06-03	Mr Gonda Yumitro	A file "Social Media and the Development of Terrorism in Indonesia.doc" was uploaded for submission 3849 by gonda.



History

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Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	Revision "jmjsk_03_astagini.pdf" (file ID 17125-2) was uploaded.
▶ 2022-03-20	Daniel Susilo	A file "03_astagini.pdf" was uploaded for submission 3987 by jmjsk.
▶ 2022-03-16	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-16	Daniel Susilo	An editor decision (Send To Production) for article 3987 was recorded by Daniel Susilo.
▶ 2022-03-16	Daniel Susilo	A file "03_astagini.docx" was uploaded for submission 3987 by jmjsk.
2022-03-16	Daniel Susilo	Submission metadata updated
▶ 2022-01-21	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-21	Daniel Susilo	An editor decision (Accept Submission) for article 3987 was recorded by Daniel Susilo.
▶ 2022-01-21	Daniel Susilo	A file "3987-Article Text-15373-3-15-20220119.docx" was uploaded for submission 3987 by jmjsk.
▶ 2022-01-19	Nuria Astagini	Revision "Article Text, 3987-Article Text-15936-1-18-20220115.docx" (file ID 15373-3) was uploaded.
▶ 2022-01-19	Nuria Astagini	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-01-15	Daniel Susilo	A file "3987-Article Text-15373-2-15-20211215.docx" was uploaded for submission 3987 by jmjsk.
▶ 2022-01-15	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-15	Daniel Susilo	An editor decision (Request Revisions) for article 3987 was recorded by Daniel Susilo.
▶ 2022-01-15	Daniel Susilo	A file "3987-Article Text-15373-2-15-20211215.docx" was uploaded for submission 3987 by jmjsk.
▶ 2021-12-15	Nuria Astagini	Revision "Article Text, 3987-Article Text-15373-1-15-20211209_catatan_REVISI.docx" (file ID 15373-2) was uploaded.
▶ 2021-12-15	Nuria Astagini	An email has been sent: [JSK] Revised Version Uploaded
▶ 2021-12-09	Daniel Susilo	A file "3987 REVIEWER.docx" was uploaded for submission 3987 by jmjsk.
▶ 2021-12-09	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2021-12-09	Daniel Susilo	An editor decision (Request Revisions) for article 3987 was recorded by Daniel Susilo.
▶ 2021-12-09	Daniel Susilo	A file "3987 REVIEWER.docx" was uploaded for submission 3987 by jmjsk.
▶ 2021-12-09	Daniel Susilo	A file "3987 REVIEWER.docx" was uploaded for submission 3987 by jmjsk.
2021-12-09	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 3987.
2021-12-09	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 3987.
2021-12-08	Endik Hidayat	Endik Hidayat has completed the review for the round 1 review for submission 3987.
▶ 2021-12-08	Endik Hidayat	A file "Domestic Women Workers.docx" was uploaded for submission 3987 by endik.
▶ 2021-12-08	Endik Hidayat	An email has been sent: [JSK] Able to Review
2021-12-08	Endik Hidayat	Endik Hidayat has accepted the round 1 review for submission 3987.
▶ 2021-12-07	Daniel Susilo	An email has been sent: [JSK] Submission Review Reminder
▶ 2021-09-17	Rahma Sugihartati	A file "3987-Article Text-13921-1-4-20210701.docx" was uploaded for submission 3987 by rahma.
2021-09-17	Rahma Sugihartati	Rahma Sugihartati has accepted the round 1 review for submission 3987.
2021-08-05	Daniel Susilo	Rahma Sugihartati has been assigned to review submission 3987 for review round 1.
2021-08-05	Daniel Susilo	Endik Hidayat has been assigned to review submission 3987 for review round 1.
▶ 2021-08-05	Daniel Susilo	A file "3987.pdf" was uploaded for submission 3987 by jmjsk.
2021-08-05	Daniel Susilo	A file "3987-Article Text-13215-1-2-20210701.docx" had its last revision removed by jmjsk.
2021-08-05	Daniel Susilo	An editor decision (Send to Review) for article 3987 was recorded by Daniel Susilo.
2021-08-05	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2021-07-01	Nuria Astagini	Initial submission completed.
▶ 2021-07-01	Nuria Astagini	A file "We are Skilled Domestic Worker.docx" was uploaded for submission 3987 by astagini.
2021-07-01	Nuria Astagini	A file "Formatted_Nuria_FINAL (1).docx" had its last revision removed by astagini.

History **Notes** Help

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "04 alfarabi.pdf" was uploaded for submission 3898 by jmjsk.
▶ 2022-03-16	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-16	Daniel Susilo	An editor decision (Send To Production) for article 3898 was recorded by Daniel Susilo.
▶ 2022-03-16	Daniel Susilo	A file "04 alfarabi.docx" was uploaded for submission 3898 by jmjsk.
2022-03-16	Daniel Susilo	Submission metadata updated
▶ 2022-02-01	Daniel Susilo	A file "3898-Article Text-16332-1-18-20220131.docx" was uploaded for submission 3898 by jmjsk.
▶ 2022-02-01	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-01	Daniel Susilo	An editor decision (Accept Submission) for article 3898 was recorded by Daniel Susilo.
▶ 2022-01-31	alfarabi - alfarabi	A file "(Revisi 4) 3898-Article Text-16267-1-18-20220127.docx" was uploaded for submission 3898 by alfarabi.
▶ 2022-01-27	Daniel Susilo	A file "3898-Article Text-16249-1-18-20220126.docx" was uploaded for submission 3898 by jmjsk.
▶ 2022-01-27	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-27	Daniel Susilo	An editor decision (Request Revisions) for article 3898 was recorded by Daniel Susilo.
▶ 2022-01-27	Daniel Susilo	A file "3898-Article Text-16249-1-18-20220126.docx" was uploaded for submission 3898 by jmjsk.
▶ 2022-01-26	alfarabi - alfarabi	A file "Revisi 3 (Construction of Radicalism and omunication Patterns of Group That Are onsidered Exposed to Radicalism).docx" was uploaded for submission 3898 by alfarabi.
▶ 2022-01-21	Daniel Susilo	A file "3898-Article Text-15455-1-15-20211213.docx" was uploaded for submission 3898 by jmjsk.
▶ 2022-01-21	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-21	Daniel Susilo	An editor decision (Request Revisions) for article 3898 was recorded by Daniel Susilo.
▶ 2022-01-21	Daniel Susilo	A file "3898-Article Text-15455-1-15-20211213.docx" was uploaded for submission 3898 by jmjsk.
▶ 2022-01-02	alfarabi - alfarabi	A file "(Revisi 2) CONDITIONS THAT SHAPE THE CONSTRUCTION OF RADICALISM.docx" was uploaded for submission 3898 by alfarabi.
▶ 2021-12-29	Daniel Susilo	A file "3898-Article Text-14298-1-18-20210915.docx" was uploaded for submission 3898 by jmjsk.
▶ 2021-12-13	alfarabi - alfarabi	A file "(Revisi) CONDITIONS THAT SHAPE THE CONSTRUCTION OF RADICALISM.docx" was uploaded for submission 3898 by alfarabi.
▶ 2021-12-13	alfarabi - alfarabi	An email has been sent: [JSK] Revised Version Uploaded
▶ 2021-09-15	Daniel Susilo	A file "3898 REVIEWER.docx" was uploaded for submission 3898 by jmjsk.
2021-09-15	Daniel Susilo	An editor decision (Request Revisions) for article 3898 was recorded by Daniel Susilo.
▶ 2021-09-14	Endik Hidayat	A file "3898-Article Text-13584-1-4-20210614.docx" was uploaded for submission 3898 by endik.
2021-09-14	Endik Hidayat	Endik Hidayat has accepted the round 1 review for submission 3898.
▶ 2021-09-12	Dr. Camelia Catharina Pasandaran	A file "Review The Stigma and Communication Pattern of Radical-Labeled Group Communication in Bengkulu.docx" was uploaded for submission 3898 by camelia.
2021-08-30	Dr. Camelia Catharina Pasandaran	Dr. Camelia Catharina Pasandaran has accepted the round 1 review for submission 3898.
2021-07-22	Daniel Susilo	Camelia Catharina Pasandaran has been assigned to review submission 3898 for review round 1.
2021-07-22	Daniel Susilo	Endik Hidayat has been assigned to review submission 3898 for review round 1.
▶ 2021-07-22	Daniel Susilo	A file "3898.pdf" was uploaded for submission 3898 by jmjsk.
2021-07-22	Daniel Susilo	An editor decision (Send to Review) for article 3898 was recorded by Daniel Susilo.
2021-07-22	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2021-06-14	alfarabi - alfarabi	Initial submission completed.
▶ 2021-06-14	alfarabi - alfarabi	An email has been sent: [JSK] Submission Acknowledgement
▶ 2021-06-14	alfarabi - alfarabi	A file "THE STIGM and COMMUNICATION PATTERN_1.docx" was uploaded for submission 3898 by alfarabi.



History **Notes** [Help](#)

Date	User	Event
2022-03-20	Nurannafi Farni Syam Maela	The submission's issue metadata was updated.
▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "05 anwar.pdf" was uploaded for submission 4112 by anna.
▶ 2022-03-17	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-03-17	Nurannafi Farni Syam Maela	An editor decision (Send To Production) for article 4112 was recorded by Nurannafi Farni Syam Maela.
▶ 2022-03-17	Nurannafi Farni Syam Maela	A file "05 anwar.docx" was uploaded for submission 4112 by anna.
2022-03-17	Nurannafi Farni Syam Maela	Submission metadata updated
▶ 2022-02-17	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-02-17	Nurannafi Farni Syam Maela	An editor decision (Accept Submission) for article 4112 was recorded by Nurannafi Farni Syam Maela.
2022-02-17	Nurannafi Farni Syam Maela	Submission metadata updated
2022-02-17	Nurannafi Farni Syam Maela	Submission metadata updated
▶ 2022-02-10	Iman Surya	A file "Second Revision_JSK.docx" was uploaded for submission 4112 by imansurya.
▶ 2022-02-10	Iman Surya	An email has been sent: [JSK] Revised Version Uploaded
2022-02-10	Iman Surya	A file "After-Second Revision_Jurnal Studi Komunikasi.docx" had its last revision removed by imansurya.
2022-02-10	Iman Surya	Revision "Research Results, Finish Revision_Jurnal Studi Komunikasi.docx" (file ID 16355-2) was uploaded.
▶ 2022-02-10	Iman Surya	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-10	Iman Surya	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-10	Iman Surya	An email has been sent: [JSK] Revised Version Uploaded
2022-02-10	Iman Surya	A file "After 2nd Revision_Jurnal Studi Komunikasi.docx" had its last revision removed by imansurya.
▶ 2022-02-10	Iman Surya	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-09	Nurannafi Farni Syam Maela	A file "4112-Research Results-16355-1-15-20220201.docx" was uploaded for submission 4112 by anna.
▶ 2022-02-09	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-02-09	Nurannafi Farni Syam Maela	An editor decision (Request Revisions) for article 4112 was recorded by Nurannafi Farni Syam Maela.
▶ 2022-02-09	Nurannafi Farni Syam Maela	A file "4112-Research Results-16355-1-15-20220201.docx" was uploaded for submission 4112 by anna.
▶ 2022-02-01	Iman Surya	A file "After Revision_Jurnal Studi Komunikasi.docx" was uploaded for submission 4112 by imansurya.
▶ 2022-02-01	Iman Surya	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-01-25	Nurannafi Farni Syam Maela	A file "4112 REVIEWER.docx" was uploaded for submission 4112 by anna.
▶ 2022-01-25	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-01-25	Nurannafi Farni Syam Maela	An editor decision (Request Revisions) for article 4112 was recorded by Nurannafi Farni Syam Maela.
▶ 2022-01-25	Nurannafi Farni Syam Maela	A file "4112 REVIEWER.docx" was uploaded for submission 4112 by anna.
2022-01-25	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4112.
2022-01-25	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4112.
2022-01-24	Wira Yudha Alam	Wira Yudha Alam has completed the review for the round 1 review for submission 4112.
▶ 2022-01-24	Wira Yudha Alam	A file "4112-Article Text-14196-1-4-20210907-1.docx" was uploaded for submission 4112 by yudhaalam.
▶ 2022-01-24	Wira Yudha Alam	An email has been sent: [JSK] Able to Review
2022-01-24	Wira Yudha Alam	Wira Yudha Alam has accepted the round 1 review for submission 4112.
2022-01-24	Sri Warjiyati	Sri Warjiyati has completed the review for the round 1 review for submission 4112.
▶ 2022-01-24	Sri Warjiyati	A file "4112-Article Text-14196-1-4-20210907.docx" was uploaded for submission 4112 by swarjiyati.
2022-01-24	Sri Warjiyati	Sri Warjiyati has accepted the round 1 review for submission 4112.
▶ 2022-01-24	Sri Warjiyati	An email has been sent: [JSK] Able to Review
2021-09-07	Nurannafi Farni Syam Maela	Wira Yudha Alam has been assigned to review submission 4112 for review round 1.
2021-09-07	Nurannafi Farni Syam Maela	Sri Warjiyati has been assigned to review submission 4112 for review round 1.
▶ 2021-09-07	Nurannafi Farni Syam Maela	A file "4112 RE.pdf" was uploaded for submission 4112 by anna.
▶ 2021-09-07	Nurannafi Farni Syam Maela	A file "4112-Research Results-13976-1-2-20210813.docx" was uploaded for submission 4112 by anna.
2021-09-07	Nurannafi Farni Syam Maela	An editor decision (Send to Review) for article 4112 was recorded by Nurannafi Farni Syam Maela.
2021-09-07	Nurannafi Farni Syam Maela	Nurannafi Farni Syam Maela (anna) was assigned to this submission as a Journal editor.
2021-08-13	Iman Surya	Initial submission completed.
▶ 2021-08-13	Iman Surya	A file "Strategi komunikasi Jurnal Studi Komunikasi.docx" was



History

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Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "06 Isnaini.pdf" was uploaded for submission 3591 by jmjsk.
▶ 2022-03-17	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-17	Daniel Susilo	An editor decision (Send To Production) for article 3591 was recorded by Daniel Susilo.
▶ 2022-03-17	Daniel Susilo	A file "06 Isnaini.docx" was uploaded for submission 3591 by jmjsk.
2022-03-17	Daniel Susilo	Submission metadata updated
▶ 2022-02-21	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-21	Daniel Susilo	An editor decision (Accept Submission) for article 3591 was recorded by Daniel Susilo.
▶ 2022-02-17	Syarifah Isnaini	A file "2_REVISI JURNAL KOMUNIKASI.docx" was uploaded for submission 3591 by syarifahisnaini.
▶ 2022-02-17	Syarifah Isnaini	An email has been sent: [JSK] Revised Version Uploaded
▶ 2021-03-29	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2021-03-29	Daniel Susilo	An editor decision (Revisions Required) for article {submissionid} was recorded by Daniel Susilo.
2021-03-25	Bagong Suyanto	The recommendation for the round 1 review of submission 3591 by Bagong Suyanto has been set.
▶ 2021-03-25	Bagong Suyanto	An email has been sent: [JSK] Article Review Completed
2021-03-25	Bagong Suyanto	Bagong Suyanto has accepted the round 1 review for submission 3591.
2021-03-21	Tyan Ludiana Prabowo	The recommendation for the round 1 review of submission 3591 by Tyan Ludiana Prabowo has been set.
▶ 2021-03-21	Tyan Ludiana Prabowo	An email has been sent: [JSK] Article Review Completed
2021-03-21	Tyan Ludiana Prabowo	A reviewer file has been uploaded.
2021-03-21	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 3591.
▶ 2021-03-21	Tyan Ludiana Prabowo	An email has been sent: [JSK] Able to Review
2021-03-18	Daniel Susilo	Bagong Suyanto has been assigned to review submission {submissionid} for review round 1.
2021-03-18	Daniel Susilo	Tyan Ludiana Prabowo has been assigned to review submission {submissionid} for review round 1.
2021-02-15	Daniel Susilo	An editor version of the submission file has been uploaded.
2021-02-15	Daniel Susilo	Daniel Susilo has been assigned as editor to submission {submissionid}.
2021-02-14	Syarifah Isnaini	Initial submission completed.





History **Notes** Help

Date	User	Event
2022-03-20	Nurannafi Farni Syam Maela	The submission's issue metadata was updated.
▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "07 Fianto.pdf" was uploaded for submission 3648 by anna.
▶ 2022-03-17	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-03-17	Nurannafi Farni Syam Maela	An editor decision (Send To Production) for article 3648 was recorded by Nurannafi Farni Syam Maela.
▶ 2022-03-17	Nurannafi Farni Syam Maela	A file "07 Fianto.docx" was uploaded for submission 3648 by anna.
2022-03-17	Nurannafi Farni Syam Maela	Submission metadata updated
▶ 2022-01-28	novanandrianto novan andrianto	A file "Screenshot_2022-01-28-15-41-54-85.jpg" was uploaded for submission 3648 by novanandrianto.
▶ 2022-01-27	novanandrianto novan andrianto	A file "Statement Of Author 26 Jan 2022.pdf" was uploaded for submission 3648 by novanandrianto.
2022-01-27	novanandrianto novan andrianto	A file "Statement Of Author 26 Jan 2022.pdf" was uploaded for submission 3648 by novanandrianto.
2022-01-27	novanandrianto novan andrianto	Revision "novanandrianto, Statement Of Author 26 Jan 2022.pdf" (file ID 16258-2) was uploaded.
2022-01-27	novanandrianto novan andrianto	A file "Statement Of Author 26 Jan 2022.pdf" had its last revision removed by novanandrianto.
2022-01-27	novanandrianto novan andrianto	A file "Statement Of Author 26 Jan 2022.pdf" was uploaded for submission 3648 by novanandrianto.
2022-01-27	novanandrianto novan andrianto	A file "Statement Of Author 26 Jan 2022.pdf" was uploaded for submission 3648 by novanandrianto.
▶ 2022-01-25	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-01-25	Nurannafi Farni Syam Maela	An editor decision (Accept Submission) for article 3648 was recorded by Nurannafi Farni Syam Maela.
2021-09-13	novanandrianto novan andrianto	A file "3648-Article Text-12781-3-15-20210713 REV 13 Sept 2021.docx" had its last revision removed by novanandrianto.
▶ 2021-09-13	novanandrianto novan andrianto	A file "3648-Article Text-12781-3-15-20210713 REV 13 Sept 2021.pdf" was uploaded for submission 3648 by novanandrianto.
2021-09-13	novanandrianto novan andrianto	A file "3648-Article Text-12781-3-15-20210713 REV 13 Sept 2021.docx" was uploaded for submission 3648 by novanandrianto.
2021-09-13	novanandrianto novan andrianto	A file "PDF(AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT 8 Juni 2021.pdf" had its last revision removed by novanandrianto.
2021-09-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT 8 Juni 2021.docx" had its last revision removed by novanandrianto.
▶ 2021-09-13	novanandrianto novan andrianto	A file "3648-Article Text-12781-3-15-20210713 (1) REV 01.pdf" was uploaded for submission 3648 by novanandrianto.
▶ 2021-09-13	novanandrianto novan andrianto	A file "3648-Article Text-12781-3-15-20210713 (1) REV 01.docx" was uploaded for submission 3648 by novanandrianto.
▶ 2021-08-31	Nurannafi Farni Syam Maela	A file "3648-Article Text-12781-3-15-20210713 (1).docx" was uploaded for submission 3648 by anna.
▶ 2021-07-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.pdf" was uploaded for submission 3648 by novanandrianto.
▶ 2021-07-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.docx" was uploaded for submission 3648 by novanandrianto.
2021-07-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.pdf" had its last revision removed by novanandrianto.
2021-07-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.docx" had its last revision removed by novanandrianto.
2021-07-13	novanandrianto novan andrianto	Revision "Article Text, AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.pdf" (file ID 12783-3) was uploaded.
2021-07-13	novanandrianto novan andrianto	Revision "Article Text, AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.docx" (file ID 12781-3) was uploaded.
▶ 2021-07-13	novanandrianto novan andrianto	A file "PLS-POS Results.xlsx" was uploaded for submission 3648 by novanandrianto.
2021-07-13	novanandrianto novan andrianto	Revision "Article Text, AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.pdf" (file ID 12783-2) was uploaded.
2021-07-13	novanandrianto novan andrianto	Revision "Article Text, AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.docx" (file ID 12781-2) was uploaded.
2021-07-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.pdf" was uploaded for submission 3648 by novanandrianto.
▶ 2021-07-13	novanandrianto novan andrianto	A file "PLS-POS Results.xlsx" was uploaded for submission 3648 by novanandrianto.
2021-07-13	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT REV 07-13.docx" was uploaded for submission 3648 by novanandrianto.
▶ 2021-06-09	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT 8 Juni 2021.docx" was uploaded for submission 3648 by novanandrianto.
2021-06-09	novanandrianto novan andrianto	A file "PDF(AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT 8 Juni 2021.pdf" was uploaded for submission 3648 by novanandrianto.
▶ 2021-06-09		An email has been sent: [JSK] Revised Version Uploaded
▶ 2021-06-09		An email has been sent: [JSK] Revised Version Uploaded
2021-06-09	novanandrianto novan andrianto	A file "AYANU_NOVAN_SUSTAINABLE TOURISM DEVELOPMENT 8 Juni 2021.pdf" had its last revision removed by novanandrianto.
▶ 2021-06-09		An email has been sent: [JSK] Revised Version Uploaded



History **Notes** Help

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "09 Mustofa.pdf" was uploaded for submission 4474 by jmjsk.
2022-03-20	Daniel Susilo	Submission metadata updated
▶ 2022-03-17	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-17	Daniel Susilo	An editor decision (Send To Production) for article 4474 was recorded by Daniel Susilo.
▶ 2022-03-17	Daniel Susilo	A file "09 Mustofa.docx" was uploaded for submission 4474 by jmjsk.
2022-03-17	Daniel Susilo	Submission metadata updated
▶ 2022-02-23	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-23	Daniel Susilo	An editor decision (Accept Submission) for article 4474 was recorded by Daniel Susilo.
▶ 2022-02-09	AmirulFia21 Fia21	Revision "Article Text, 4474-Article Text-16367-1-15-20220202 edit.docx" (file ID 16422-3) was uploaded.
▶ 2022-02-09	AmirulFia21 Fia21	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-09	AmirulFia21 Fia21	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-09	AmirulFia21 Fia21	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-09	AmirulFia21 Fia21	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-09	AmirulFia21 Fia21	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-04	Daniel Susilo	A file "4474-Article Text-16367-1-15-20220202.docx" was uploaded for submission 4474 by jmjsk.
▶ 2022-02-04	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-04	Daniel Susilo	An editor decision (Request Revisions) for article 4474 was recorded by Daniel Susilo.
▶ 2022-02-04	Daniel Susilo	A file "4474-Article Text-16367-1-15-20220202.docx" was uploaded for submission 4474 by jmjsk.
▶ 2022-02-02	AmirulFia21 Fia21	A file "MANUSCRIPT_Amirul_REVIEWER_Rev_1.docx" was uploaded for submission 4474 by amirul_fia21a.
▶ 2022-02-02	AmirulFia21 Fia21	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-01-25	Daniel Susilo	A file "4474 REVIEWER.docx" was uploaded for submission 4474 by jmjsk.
▶ 2022-01-25	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-25	Daniel Susilo	An editor decision (Request Revisions) for article 4474 was recorded by Daniel Susilo.
▶ 2022-01-25	Daniel Susilo	A file "4474 REVIEWER.docx" was uploaded for submission 4474 by jmjsk.
2022-01-25	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4474.
2022-01-25	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4474.
2022-01-24	Teguh Dwi Putranto	Teguh Dwi Putranto has completed the review for the round 1 review for submission 4474.
▶ 2022-01-24	Teguh Dwi Putranto	A file "4474-Article Text-15992-1-4-20220117.docx" was uploaded for submission 4474 by teguhputranto89.
2022-01-21	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has completed the review for the round 1 review for submission 4474.
▶ 2022-01-21	Tyan Ludiana Prabowo	A file "4474-Article Text-15992-1-4-20220117.docx" was uploaded for submission 4474 by tyan.
▶ 2022-01-21	Tyan Ludiana Prabowo	An email has been sent: [JSK] Able to Review
2022-01-21	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 4474.
▶ 2022-01-18	Teguh Dwi Putranto	An email has been sent: [JSK] Able to Review
2022-01-18	Teguh Dwi Putranto	Teguh Dwi Putranto has accepted the round 1 review for submission 4474.
▶ 2022-01-17	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2022-01-17	Daniel Susilo	Tyan Ludiana Prabowo has been assigned to review submission 4474 for review round 1.
▶ 2022-01-17	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2022-01-17	Daniel Susilo	Teguh Dwi Putranto has been assigned to review submission 4474 for review round 1.
▶ 2022-01-17	Daniel Susilo	A file "4474-Article Text-15976-1-2-20220115.docx" was uploaded for submission 4474 by jmjsk.
▶ 2022-01-17	Daniel Susilo	A file "pdfresizer.com-pdf-resize(1).pdf" was uploaded for submission 4474 by jmjsk.
2022-01-17	Daniel Susilo	An editor decision (Send to Review) for article 4474 was recorded by Daniel Susilo.
2022-01-17	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2022-01-15	AmirulFia21 Fia21	Initial submission completed.
▶ 2022-01-15	AmirulFia21 Fia21	An email has been sent: [JSK] Submission Acknowledgement
▶ 2022-01-15	AmirulFia21 Fia21	A file "Amirul Mustofa-Manuscript-1.docx" was uploaded for submission 4474 by amirul_fia21a.

History [Notes](#) 

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "10 Stephani.pdf" was uploaded for submission 4312 by jmjsk.
2022-03-19	Daniel Susilo	Submission metadata updated
▶ 2022-03-19	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-19	Daniel Susilo	An editor decision (Send To Production) for article 4312 was recorded by Daniel Susilo.
▶ 2022-03-19	Daniel Susilo	A file "10 Stephani.docx" was uploaded for submission 4312 by jmjsk.
▶ 2022-01-29	Nicky Stephani	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-01-24	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-24	Daniel Susilo	An editor decision (Accept Submission) for article 4312 was recorded by Daniel Susilo.
▶ 2022-01-10	Nicky Stephani	Revision "Article Text, REV01 - Senior Female Celebrity Body - Journal Article.docx" (file ID 15775-2) was uploaded.
▶ 2022-01-10	Nicky Stephani	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-01-04	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-04	Daniel Susilo	An editor decision (Request Revisions) for article 4312 was recorded by Daniel Susilo.
▶ 2022-01-04	Daniel Susilo	A file "4312 Reviewer.pdf" was uploaded for submission 4312 by jmjsk.
2022-01-04	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4312.
2022-01-04	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4312.
2022-01-03	Rini Darmastuti	Rini Darmastuti has completed the review for the round 1 review for submission 4312.
▶ 2022-01-03	Rini Darmastuti	A file "4312-Article Text-15222-1-4-20211201.docx" was uploaded for submission 4312 by rinidarmastuti.
2021-12-07	Tangguh Okta Wibowo	Tangguh Okta Wibowo has completed the review for the round 1 review for submission 4312.
▶ 2021-12-07	Tangguh Okta Wibowo	A file "4312-Article Text-15222-1-4-20211201.docx" was uploaded for submission 4312 by okta.
▶ 2021-12-07	Tangguh Okta Wibowo	An email has been sent: [JSK] Able to Review
2021-12-07	Tangguh Okta Wibowo	Tangguh Okta Wibowo has accepted the round 1 review for submission 4312.
▶ 2021-12-06	Rini Darmastuti	An email has been sent: [JSK] Able to Review
2021-12-06	Rini Darmastuti	Rini Darmastuti has accepted the round 1 review for submission 4312.
▶ 2021-12-01	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2021-12-01	Daniel Susilo	Tangguh Okta Wibowo has been assigned to review submission 4312 for review round 1.
▶ 2021-12-01	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2021-12-01	Daniel Susilo	Rini Darmastuti has been assigned to review submission 4312 for review round 1.
2021-12-01	Daniel Susilo	An editor decision (Send to Review) for article 4312 was recorded by Daniel Susilo.
2021-12-01	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
▶ 2021-12-01	Daniel Susilo	A file "pdfresizer.com-pdf-resize (3).pdf" was uploaded for submission 4312 by jmjsk.
▶ 2021-12-01	Daniel Susilo	A file "4312-Article Text-15035-1-2-20211122.docx" was uploaded for submission 4312 by jmjsk.
2021-11-22	Nicky Stephani	Initial submission completed.
▶ 2021-11-22	Nicky Stephani	An email has been sent: [JSK] Submission Acknowledgement
▶ 2021-11-22	Nicky Stephani	A file "Senior Female Celebrity Body - Journal Article.docx" was uploaded for submission 4312 by nickystephani.



History		Notes	Help
Date	User	Event	
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.	
▶ 2022-03-20	Daniel Susilo	A file "11 Pitaloka.pdf" was uploaded for submission 4314 by jmjsk.	
2022-03-19	Daniel Susilo	Submission metadata updated	
▶ 2022-03-19	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-03-19	Daniel Susilo	An editor decision (Send To Production) for article 4314 was recorded by Daniel Susilo.	
▶ 2022-03-19	Daniel Susilo	A file "11 Pitaloka.docx" was uploaded for submission 4314 by jmjsk.	
▶ 2022-01-06	Rieke Diah Pitaloka	A file "proof of transfer.jpg" was uploaded for submission 4314 by riekediahitaloka.	
▶ 2022-01-06	Rieke Diah Pitaloka	A file "Author Declaration Form - Statement of Originality.pdf" was uploaded for submission 4314 by riekediahitaloka.	
▶ 2022-01-05	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-01-05	Daniel Susilo	An editor decision (Accept Submission) for article 4314 was recorded by Daniel Susilo.	
▶ 2021-12-14	Rieke Diah Pitaloka	Revision "Article Text, Communication Practice in Village Data Collection (Revised 20211214).docx" (file ID 15390-2) was uploaded.	
▶ 2021-12-14	Rieke Diah Pitaloka	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2021-12-09	Daniel Susilo	A file "4314 reviewer.docx" was uploaded for submission 4314 by jmjsk.	
▶ 2021-12-09	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2021-12-09	Daniel Susilo	An editor decision (Request Revisions) for article 4314 was recorded by Daniel Susilo.	
▶ 2021-12-09	Daniel Susilo	A file "4314 reviewer.docx" was uploaded for submission 4314 by jmjsk.	
2021-12-09	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4314.	
2021-12-09	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4314.	
2021-12-08	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has completed the review for the round 1 review for submission 4314.	
▶ 2021-12-08	Tyan Ludiana Prabowo	A file "4314-Article Text-15328-1-4-20211207.docx" was uploaded for submission 4314 by tyan.	
2021-12-08	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 4314.	
▶ 2021-12-08	Tyan Ludiana Prabowo	An email has been sent: [JSK] Able to Review	
2021-12-07	Endik Hidayat	Endik Hidayat has completed the review for the round 1 review for submission 4314.	
▶ 2021-12-07	Endik Hidayat	A file "CP Village Data Collection.docx" was uploaded for submission 4314 by endik.	
2021-12-07	Endik Hidayat	Endik Hidayat has accepted the round 1 review for submission 4314.	
▶ 2021-12-07	Endik Hidayat	An email has been sent: [JSK] Able to Review	
▶ 2021-12-07	Daniel Susilo	An email has been sent: [JSK] Article Review Request	
2021-12-07	Daniel Susilo	Tyan Ludiana Prabowo has been assigned to review submission 4314 for review round 1.	
▶ 2021-12-07	Daniel Susilo	An email has been sent: [JSK] Article Review Request	
2021-12-07	Daniel Susilo	Endik Hidayat has been assigned to review submission 4314 for review round 1.	
▶ 2021-12-07	Daniel Susilo	A file "pdfresizer.com-pdf-resize (4).pdf" was uploaded for submission 4314 by jmjsk.	
2021-12-07	Daniel Susilo	An editor decision (Send to Review) for article 4314 was recorded by Daniel Susilo.	
▶ 2021-12-07	Daniel Susilo	A file "4314-Article Text-15224-1-18-20211201.docx" was uploaded for submission 4314 by jmjsk.	
▶ 2021-12-01	Rieke Diah Pitaloka	A file "Communication Practice in Village Data Collection (2021).docx" was uploaded for submission 4314 by riekediahitaloka.	
▶ 2021-12-01	Rieke Diah Pitaloka	A file "Communication Practice in Village Data Collection.pdf" was uploaded for submission 4314 by riekediahitaloka.	
2021-12-01	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.	
2021-11-23	Rieke Diah Pitaloka	Initial submission completed.	
▶ 2021-11-23	Rieke Diah Pitaloka	An email has been sent: [JSK] Submission Acknowledgement	
▶ 2021-11-23	Rieke Diah Pitaloka	A file "Communication Practice in Village Data Collection.pdf" was uploaded for submission 4314 by riekediahitaloka.	
2021-11-23	Rieke Diah Pitaloka	A file "Tindakan Komunikasi Pendataan Pedesaan Rev (English).pdf" had its last revision removed by riekediahitaloka.	
2021-11-23	Rieke Diah Pitaloka	A file "Tindakan Komunikasi Pendataan Pedesaan Rev (English).pdf" was uploaded for submission 4314 by riekediahitaloka.	

History		Notes	<a href="#">Help</a>
Date	User	Event	
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.	
▶ 2022-03-20	Daniel Susilo	A file "12 Putranto.pdf" was uploaded for submission 4346 by jmjsk.	
▶ 2022-03-19	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-03-19	Daniel Susilo	An editor decision (Send To Production) for article 4346 was recorded by Daniel Susilo.	
▶ 2022-03-19	Daniel Susilo	A file "12 Putranto.docx" was uploaded for submission 4346 by jmjsk.	
2022-03-19	Daniel Susilo	Submission metadata updated	
▶ 2022-02-03	Teguh Dwi Putranto	A file "Statement of Originality JSK.pdf" was uploaded for submission 4346 by teguhputranto89.	
▶ 2022-02-01	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-02-01	Daniel Susilo	An editor decision (Accept Submission) for article 4346 was recorded by Daniel Susilo.	
▶ 2022-01-29	Teguh Dwi Putranto	A file "4346-Article Text-16296-1-18-20220128.docx" was uploaded for submission 4346 by teguhputranto89.	
▶ 2022-01-29	Teguh Dwi Putranto	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2022-01-28	Daniel Susilo	A file "4346-Article Text-16231-1-15-20220125.docx" was uploaded for submission 4346 by jmjsk.	
▶ 2022-01-28	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-01-28	Daniel Susilo	An editor decision (Request Revisions) for article 4346 was recorded by Daniel Susilo.	
▶ 2022-01-28	Daniel Susilo	A file "4346-Article Text-16231-1-15-20220125.docx" was uploaded for submission 4346 by jmjsk.	
▶ 2022-01-25	Teguh Dwi Putranto	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2022-01-24	Daniel Susilo	A file "4346 REVIEWER.docx" was uploaded for submission 4346 by jmjsk.	
▶ 2022-01-24	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-01-24	Daniel Susilo	An editor decision (Request Revisions) for article 4346 was recorded by Daniel Susilo.	
▶ 2022-01-24	Daniel Susilo	A file "4346 REVIEWER.docx" was uploaded for submission 4346 by jmjsk.	
2022-01-22	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4346.	
2022-01-22	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4346.	
2022-01-21	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has completed the review for the round 1 review for submission 4346.	
▶ 2022-01-21	Tyan Ludiana Prabowo	A file "4346-Article Text-15861-1-4-20220110.doc" was uploaded for submission 4346 by tyan.	
▶ 2022-01-21	Tyan Ludiana Prabowo	An email has been sent: [JSK] Able to Review	
2022-01-21	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 4346.	
2022-01-14	Endik Hidayat	Endik Hidayat has completed the review for the round 1 review for submission 4346.	
▶ 2022-01-14	Endik Hidayat	A file "4346-Article Text-15861-1-4-20220110.doc" was uploaded for submission 4346 by endik.	
2022-01-14	Endik Hidayat	Endik Hidayat has accepted the round 1 review for submission 4346.	
▶ 2022-01-14	Endik Hidayat	An email has been sent: [JSK] Able to Review	
▶ 2022-01-11	Daniel Susilo	An email has been sent: [JSK] Article Review Request	
2022-01-11	Daniel Susilo	Tyan Ludiana Prabowo has been assigned to review submission 4346 for review round 1.	
▶ 2022-01-10	Daniel Susilo	An email has been sent: [JSK] Article Review Request	
2022-01-10	Daniel Susilo	Endik Hidayat has been assigned to review submission 4346 for review round 1.	
▶ 2022-01-10	Daniel Susilo	A file "pdfresizer.com-pdf-resize (13).pdf" was uploaded for submission 4346 by jmjsk.	
▶ 2022-01-10	Daniel Susilo	A file "4346-Article Text-15286-1-2-20211206.doc" was uploaded for submission 4346 by jmjsk.	
2022-01-10	Daniel Susilo	An editor decision (Send to Review) for article 4346 was recorded by Daniel Susilo.	
2022-01-10	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.	
2021-12-06	Teguh Dwi Putranto	Initial submission completed.	
▶ 2021-12-06	Teguh Dwi Putranto	An email has been sent: [JSK] Submission Acknowledgement	
▶ 2021-12-06	Teguh Dwi Putranto	A file "JSK-Scarlett Building men's consumptive behaviour through skin care products in Instagram.doc" was uploaded for submission 4346 by teguhputranto89.	



History **Notes** [Help](#)

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
2022-03-20	Daniel Susilo	A file "13 khairiyani.pdf" was uploaded for submission 4335 by jmjsk.
2022-03-19	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-19	Daniel Susilo	An editor decision (Send To Production) for article 4335 was recorded by Daniel Susilo.
2022-03-19	Daniel Susilo	A file "13 khairiyani.docx" was uploaded for submission 4335 by jmjsk.
2022-03-19	Daniel Susilo	Submission metadata updated
2022-02-15	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-15	Daniel Susilo	An editor decision (Accept Submission) for article 4335 was recorded by Daniel Susilo.
2022-02-10	Endah Saftarina Khairiyani	A file "Revisi2-4335-Article Text-16306-1-15-20220130.docx" was uploaded for submission 4335 by endahsk.
2022-02-10	Endah Saftarina Khairiyani	An email has been sent: [JSK] Revised Version Uploaded
2022-02-10	Endah Saftarina Khairiyani	An email has been sent: [JSK] Revised Version Uploaded
2022-02-10	Endah Saftarina Khairiyani	A file "C-4335-Article Text-16306-1-15-20220130.docx" had its last revision removed by endahsk.
2022-02-10	Endah Saftarina Khairiyani	An email has been sent: [JSK] Revised Version Uploaded
2022-02-09	Daniel Susilo	A file "4335-Article Text-16306-1-15-20220130.docx" was uploaded for submission 4335 by jmjsk.
2022-02-09	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-09	Daniel Susilo	An editor decision (Request Revisions) for article 4335 was recorded by Daniel Susilo.
2022-02-09	Daniel Susilo	A file "4335-Article Text-16306-1-15-20220130.docx" was uploaded for submission 4335 by jmjsk.
2022-01-30	Endah Saftarina Khairiyani	A file "4335-Article Text-16229-1-18-20220125.docx" was uploaded for submission 4335 by endahsk.
2022-01-30	Endah Saftarina Khairiyani	An email has been sent: [JSK] Revised Version Uploaded
2022-01-25	Daniel Susilo	A file "4335 REVIEWER.docx" was uploaded for submission 4335 by jmjsk.
2022-01-25	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-01-25	Daniel Susilo	An editor decision (Request Revisions) for article 4335 was recorded by Daniel Susilo.
2022-01-25	Daniel Susilo	A file "4335 REVIEWER.docx" was uploaded for submission 4335 by jmjsk.
2022-01-25	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4335.
2022-01-25	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4335.
2022-01-25	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4335.
2022-01-24	Wira Yudha Alam	Wira Yudha Alam has completed the review for the round 1 review for submission 4335.
2022-01-24	Wira Yudha Alam	A file "4335-Article Text-15425-1-4-20211210.docx" was uploaded for submission 4335 by yudhaalam.
2022-01-24	Wira Yudha Alam	An email has been sent: [JSK] Able to Review
2022-01-24	Wira Yudha Alam	Wira Yudha Alam has accepted the round 1 review for submission 4335.
2021-12-16	Tangguh Okta Wibowo	Tangguh Okta Wibowo has completed the review for the round 1 review for submission 4335.
2021-12-16	Tangguh Okta Wibowo	A file "4335-Article Text-15425-1-4-20211210.docx" was uploaded for submission 4335 by okta.
2021-12-16	Tangguh Okta Wibowo	Tangguh Okta Wibowo has accepted the round 1 review for submission 4335.
2021-12-16	Tangguh Okta Wibowo	An email has been sent: [JSK] Able to Review
2021-12-10	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2021-12-10	Daniel Susilo	Tangguh Okta Wibowo has been assigned to review submission 4335 for review round 1.
2021-12-10	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2021-12-10	Daniel Susilo	Wira Yudha Alam has been assigned to review submission 4335 for review round 1.
2021-12-10	Daniel Susilo	A file "pdfresizer.com-pdf-resize (6).pdf" was uploaded for submission 4335 by jmjsk.
2021-12-10	Daniel Susilo	A file "4335-Article Text-15237-1-2-20211202.docx" was uploaded for submission 4335 by jmjsk.
2021-12-10	Daniel Susilo	An editor decision (Send to Review) for article 4335 was recorded by Daniel Susilo.
2021-12-10	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2021-12-02	Endah Saftarina Khairiyani	Initial submission completed.
2021-12-02	Endah Saftarina Khairiyani	An email has been sent: [JSK] Submission Acknowledgement
2021-12-02	Endah Saftarina Khairiyani	A file "Endah Saftarina Khairiyani_CDA Deddy English.docx" was uploaded for submission 4335 by endahsk.

History **Notes**  Help

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "14 Sazali.pdf" was uploaded for submission 4491 by jmjsk.
▶ 2022-03-19	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-19	Daniel Susilo	An editor decision (Send To Production) for article 4491 was recorded by Daniel Susilo.
▶ 2022-03-19	Daniel Susilo	A file "14 Sazali.docx" was uploaded for submission 4491 by jmjsk.
2022-03-19	Daniel Susilo	Submission metadata updated
▶ 2022-02-17	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-17	Daniel Susilo	An editor decision (Accept Submission) for article 4491 was recorded by Daniel Susilo.
▶ 2022-02-15	Hasan Sazali	A file "4491-Article Text-16359-1-18-20220201.docx" was uploaded for submission 4491 by hasansazali01.
▶ 2022-02-15	Hasan Sazali	An email has been sent: [JSK] Revised Version Uploaded
▶ 2022-02-01	Daniel Susilo	A file "4491 REVIEWER.docx" was uploaded for submission 4491 by jmjsk.
▶ 2022-02-01	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-02-01	Daniel Susilo	An editor decision (Request Revisions) for article 4491 was recorded by Daniel Susilo.
▶ 2022-02-01	Daniel Susilo	A file "4491 REVIEWER.docx" was uploaded for submission 4491 by jmjsk.
2022-02-01	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4491.
2022-02-01	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 4491.
2022-01-30	Wira Yudha Alam	Wira Yudha Alam has completed the review for the round 1 review for submission 4491.
▶ 2022-01-30	Wira Yudha Alam	A file "4491-Article Text-16113-1-4-20220121.docx" was uploaded for submission 4491 by yudhaalam.
2022-01-30	Wira Yudha Alam	Wira Yudha Alam has accepted the round 1 review for submission 4491.
▶ 2022-01-30	Wira Yudha Alam	An email has been sent: [JSK] Able to Review
2022-01-24	Teguh Dwi Putranto	Teguh Dwi Putranto has completed the review for the round 1 review for submission 4491.
▶ 2022-01-24	Teguh Dwi Putranto	A file "4491-Article Text-16113-1-4-20220121.docx" was uploaded for submission 4491 by teguhputranto89.
▶ 2022-01-21	Teguh Dwi Putranto	An email has been sent: [JSK] Able to Review
2022-01-21	Teguh Dwi Putranto	Teguh Dwi Putranto has accepted the round 1 review for submission 4491.
▶ 2022-01-21	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2022-01-21	Daniel Susilo	Wira Yudha Alam has been assigned to review submission 4491 for review round 1.
▶ 2022-01-21	Daniel Susilo	An email has been sent: [JSK] Article Review Request
2022-01-21	Daniel Susilo	Teguh Dwi Putranto has been assigned to review submission 4491 for review round 1.
▶ 2022-01-21	Daniel Susilo	A file "pdfresizer.com-pdf-resize(4).pdf" was uploaded for submission 4491 by jmjsk.
▶ 2022-01-21	Daniel Susilo	A file "4491-Article Text-16049-1-2-20220119.docx" was uploaded for submission 4491 by jmjsk.
2022-01-21	Daniel Susilo	An editor decision (Send to Review) for article 4491 was recorded by Daniel Susilo.
2022-01-21	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2022-01-19	Hasan Sazali	Initial submission completed.
▶ 2022-01-19	Hasan Sazali	An email has been sent: [JSK] Submission Acknowledgement
▶ 2022-01-19	Hasan Sazali	A file "Strengthening the state institutional communication development system in radicalism management in indonesia.docx" was uploaded for submission 4491 by hasansazali01.





History **Notes** [Help](#)

Date	User	Event
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.
▶ 2022-03-20	Daniel Susilo	A file "15 Setyorini.pdf" was uploaded for submission 3966 by jmjsk.
▶ 2022-03-20	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2022-03-20	Daniel Susilo	An editor decision (Send To Production) for article 3966 was recorded by Daniel Susilo.
▶ 2022-03-20	Daniel Susilo	A file "15 Setyorini.docx" was uploaded for submission 3966 by jmjsk.
2022-03-20	Daniel Susilo	Submission metadata updated
▶ 2021-12-07	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2021-12-07	Daniel Susilo	An editor decision (Accept Submission) for article 3966 was recorded by Daniel Susilo.
▶ 2021-12-01	Endah Setyorini	Revision "Article Text, 3966-Article Text-revisi2.docx" (file ID 15141-2) was uploaded.
▶ 2021-12-01	Endah Setyorini	An email has been sent: [JSK] Revised Version Uploaded
▶ 2021-11-27	Daniel Susilo	An email has been sent: [JSK] Editor Decision
2021-11-27	Daniel Susilo	An editor decision (Request Revisions) for article 3966 was recorded by Daniel Susilo.
▶ 2021-11-27	Daniel Susilo	A file "3966 editor.docx" was uploaded for submission 3966 by jmjsk.
2021-11-27	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 3966.
2021-11-27	Daniel Susilo	Editor Daniel Susilo has confirmed a review for the round 1 review for submission 3966.
▶ 2021-09-25	Endah Setyorini	A file "revisi_unitomo.docx" was uploaded for submission 3966 by endahhh.
▶ 2021-09-14	Daniel Susilo	A file "3966 REVIEWER.docx" was uploaded for submission 3966 by jmjsk.
2021-09-14	Daniel Susilo	An editor decision (Request Revisions) for article 3966 was recorded by Daniel Susilo.
▶ 2021-09-11	Dr. Camelia Catharina Pasandaran	A file "Review Adopsi Media Sosial oleh Pemerintah.docx" was uploaded for submission 3966 by camelia.
2021-08-30	Dr. Camelia Catharina Pasandaran	Dr. Camelia Catharina Pasandaran has accepted the round 1 review for submission 3966.
▶ 2021-07-30	Tyan Ludiana Prabowo	A file "3966-Article Text-13595-1-4-20210722.docx" was uploaded for submission 3966 by tyan.
2021-07-30	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 3966.
2021-07-22	Daniel Susilo	Tyan Ludiana Prabowo has been assigned to review submission 3966 for review round 1.
2021-07-22	Daniel Susilo	Camelia Catharina Pasandaran has been assigned to review submission 3966 for review round 1.
2021-07-22	Daniel Susilo	An editor decision (Send to Review) for article 3966 was recorded by Daniel Susilo.
▶ 2021-07-22	Daniel Susilo	A file "3966.pdf" was uploaded for submission 3966 by jmjsk.
▶ 2021-07-22	Daniel Susilo	A file "3966-Article Text-13106-1-2-20210629.docx" was uploaded for submission 3966 by jmjsk.
2021-07-22	Daniel Susilo	Daniel Susilo (jmjsk) was assigned to this submission as a Journal editor.
2021-06-29	Endah Setyorini	Initial submission completed.
▶ 2021-06-29	Endah Setyorini	A file "Endah setyorini JSK.docx" was uploaded for submission 3966 by endahhh.
2021-06-29	Endah Setyorini	A file "Endah setyorini JSK.docx" had its last revision removed by endahhh.
2021-06-29	Endah Setyorini	A file "Endah setyorini JSK.docx" was uploaded for submission 3966 by endahhh.
2021-06-29	Endah Setyorini	A file "Endah setyorini JSK.docx" had its last revision removed by endahhh.
2021-06-29	Endah Setyorini	A file "Endah setyorini JSK.docx" was uploaded for submission 3966 by endahhh.



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Date	User	Event
2022-03-20	Nurannafi Farni Syam Maela	The submission's issue metadata was updated.
▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "16 baharuddin.pdf" was uploaded for submission 3680 by anna.
▶ 2022-03-20	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2022-03-20	Nurannafi Farni Syam Maela	An editor decision (Send To Production) for article 3680 was recorded by Nurannafi Farni Syam Maela.
2022-03-20	Nurannafi Farni Syam Maela	Submission metadata updated
▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "16 baharuddin.docx" was uploaded for submission 3680 by anna.
2022-03-20	Nurannafi Farni Syam Maela	Submission metadata updated
2021-08-30	Mr. Tawakkal tawakkal baharuddin	A file "Statement of Originality Baru.pdf" had its last revision removed by tawakkal21.
2021-08-30	Nurannafi Farni Syam Maela	An editor decision (Accept and Skip Review) for article 3680 was recorded by Nurannafi Farni Syam Maela.
2021-08-30	Nurannafi Farni Syam Maela	An editor decision (Decline Submission) for article 3680 was recorded by Nurannafi Farni Syam Maela.
2021-05-03	Mr. Tawakkal tawakkal baharuddin	Mr. Tawakkal tawakkal baharuddin has revised article {submissionId}. The new file ID is 12477.
▶ 2021-05-03	Mr. Tawakkal tawakkal baharuddin	An email has been sent: [JSK] Revised Version Uploaded
▶ 2021-04-27	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
2021-04-27	Nurannafi Farni Syam Maela	An editor decision (Revisions Required) for article {submissionId} was recorded by Nurannafi Farni Syam Maela.
2021-04-27	Nurannafi Farni Syam Maela	An editor version of the submission file has been uploaded.
2021-04-26	Abdul Kodir	The recommendation for the round 1 review of submission 3680 by Abdul Kodir has been set.
▶ 2021-04-26	Abdul Kodir	An email has been sent: [JSK] Article Review Completed
2021-04-26	Abdul Kodir	A reviewer file has been uploaded.
▶ 2021-04-26	Abdul Kodir	An email has been sent: [JSK] Able to Review
2021-04-26	Abdul Kodir	Abdul Kodir has accepted the round 1 review for submission 3680.
2021-04-22	Tyan Ludiana Prabowo	The recommendation for the round 1 review of submission 3680 by Tyan Ludiana Prabowo has been set.
2021-04-22	Tyan Ludiana Prabowo	A reviewer file has been uploaded.
2021-04-22	Tyan Ludiana Prabowo	Tyan Ludiana Prabowo has accepted the round 1 review for submission 3680.
2021-04-08	Nurannafi Farni Syam Maela	Tyan Ludiana Prabowo has been assigned to review submission {submissionId} for review round 1.
2021-04-08	Nurannafi Farni Syam Maela	Abdul Kodir has been assigned to review submission {submissionId} for review round 1.
2021-04-08	Nurannafi Farni Syam Maela	An editor version of the submission file has been uploaded.
2021-04-08	Nurannafi Farni Syam Maela	Nurannafi Farni Syam Maela has been assigned as editor to submission {submissionId}.
2021-03-26	Mr. Tawakkal tawakkal baharuddin	Initial submission completed.
▶ 2021-03-26	Mr. Tawakkal tawakkal baharuddin	An email has been sent: [JSK] Submission Acknowledgement

History		Notes	Help
Date	User	Event	
2022-03-20	Daniel Susilo	The submission's issue metadata was updated.	
▶ 2022-03-20	Daniel Susilo	A file "17 Auvarda.pdf" was uploaded for submission 3509 by jmjsk.	
▶ 2022-03-20	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2022-03-20	Daniel Susilo	An editor decision (Send To Production) for article 3509 was recorded by Daniel Susilo.	
▶ 2022-03-20	Daniel Susilo	A file "17 Auvarda.docx" was uploaded for submission 3509 by jmjsk.	
2022-03-20	Daniel Susilo	Submission metadata updated	
2021-07-12	Daniel Susilo	An editor decision (Accept and Skip Review) for article 3509 was recorded by Daniel Susilo.	
2021-07-11	Charissa Auvarda	A file "Charissa Auvarda_JURNAL STUDI KOMUNIKASI_rev5.docx" had its last revision removed by auvarda.	
2021-07-09	Charissa Auvarda	A file "Charissa Auvarda_JURNAL STUDI KOMUNIKASI_rev4.docx" had its last revision removed by auvarda.	
2021-07-09	Charissa Auvarda	A file "3509-Article Text-12451-4-15-20210528_Rev.docx" had its last revision removed by auvarda.	
2021-07-09	Charissa Auvarda	A file "3509-Article Text-12451-4-15-20210528_Rev.docx" had its last revision removed by auvarda.	
2021-07-09	Charissa Auvarda	A file "3509-Article Text-12451-4-15-20210528_Rev.docx" had its last revision removed by auvarda.	
2021-07-02	Daniel Susilo	An editor decision (Request Revisions) for article 3509 was recorded by Daniel Susilo.	
▶ 2021-05-28	Charissa Auvarda	Revision "File Utama Naskah, Charissa Auvarda_JURNAL STUDI KOMUNIKASI.docx" (file ID 12451-4) was uploaded.	
▶ 2021-05-13	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2021-05-13	Daniel Susilo	An editor version of the submission file has been uploaded.	
2021-05-11	Charissa Auvarda	The metadata for this article was modified by Charissa Auvarda.	
2021-05-10	Charissa Auvarda	Charissa Auvarda has revised article {submissionId}. The new file ID is 12451.	
▶ 2021-05-10	Charissa Auvarda	An email has been sent: [JSK] Revised Version Uploaded	
2021-05-10	Charissa Auvarda	Charissa Auvarda has revised article {submissionId}. The new file ID is 12451.	
▶ 2021-05-10	Charissa Auvarda	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2021-05-03	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2021-05-03	Daniel Susilo	An editor version of the submission file has been uploaded.	
2021-05-01	Charissa Auvarda	Charissa Auvarda has revised article {submissionId}. The new file ID is 12451.	
▶ 2021-05-01	Charissa Auvarda	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2021-04-21	Daniel Susilo	An email has been sent: [JSK] Editor Decision	
2021-04-21	Daniel Susilo	An editor decision (Revisions Required) for article {submissionId} was recorded by Daniel Susilo.	
2021-04-21	Daniel Susilo	An editor version of the submission file has been uploaded.	
2021-04-19	Bagong Suyanto	The recommendation for the round 1 review of submission 3509 by Bagong Suyanto has been set.	
▶ 2021-04-19	Bagong Suyanto	An email has been sent: [JSK] Article Review Completed	
2021-04-19	Bagong Suyanto	A reviewer file has been uploaded.	
2021-04-19	Bagong Suyanto	Bagong Suyanto has accepted the round 1 review for submission 3509.	
2021-04-10	Rahma Sugihartati	The recommendation for the round 1 review of submission 3509 by Rahma Sugihartati has been set.	
2021-04-10	Rahma Sugihartati	A reviewer file has been uploaded.	
2021-04-10	Rahma Sugihartati	Rahma Sugihartati has accepted the round 1 review for submission 3509.	
2021-03-04	Daniel Susilo	Rahma Sugihartati has been assigned to review submission {submissionId} for review round 1.	
2021-03-04	Daniel Susilo	Bagong Suyanto has been assigned to review submission {submissionId} for review round 1.	
2021-03-04	Daniel Susilo	An editor version of the submission file has been uploaded.	
2021-03-04	Daniel Susilo	Daniel Susilo has been assigned as editor to submission {submissionId}.	
2021-01-27	Charissa Auvarda	Initial submission completed.	
▶ 2021-01-27	Charissa Auvarda	An email has been sent: [JSK] Submission Acknowledgement	

History		Notes	<a href="#">Help</a>
Date	User	Event	
2022-03-20	Nurannafi Farni Syam Maela	The submission's issue metadata was updated.	
▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "18 Istikhoro.pdf" was uploaded for submission 4123 by anna.	
2022-03-20	Nurannafi Farni Syam Maela	Submission metadata updated	
▶ 2022-03-20	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision	
2022-03-20	Nurannafi Farni Syam Maela	An editor decision (Send To Production) for article 4123 was recorded by Nurannafi Farni Syam Maela.	
▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "18 Istikhoro.docx" was uploaded for submission 4123 by anna.	
2022-03-20	Nurannafi Farni Syam Maela	Submission metadata updated	
▶ 2022-01-27	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision	
2022-01-27	Nurannafi Farni Syam Maela	An editor decision (Accept Submission) for article 4123 was recorded by Nurannafi Farni Syam Maela.	
▶ 2022-01-25	Siti Istikhoro	An email has been sent: [JSK] Revised Version Uploaded	
2022-01-25	Siti Istikhoro	A file "4123-Article Text-16094-1-15-20220121.docx" had its last revision removed by istikhoro09.	
▶ 2022-01-25	Siti Istikhoro	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2022-01-24	Nurannafi Farni Syam Maela	A file "4123-Article Text-16094-1-15-20220121.docx" was uploaded for submission 4123 by anna.	
▶ 2022-01-24	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision	
2022-01-24	Nurannafi Farni Syam Maela	An editor decision (Request Revisions) for article 4123 was recorded by Nurannafi Farni Syam Maela.	
▶ 2022-01-24	Nurannafi Farni Syam Maela	A file "4123-Article Text-16094-1-15-20220121.docx" was uploaded for submission 4123 by anna.	
▶ 2022-01-21	Siti Istikhoro	A file "Peran Underwriter Sebagai Komunikator Pemasaran Saham Perdana Di Bursa Efek Indonesia.docx" was uploaded for submission 4123 by istikhoro09.	
▶ 2022-01-21	Siti Istikhoro	An email has been sent: [JSK] Revised Version Uploaded	
▶ 2022-01-15	Nurannafi Farni Syam Maela	A file "4123 reviewer.docx" was uploaded for submission 4123 by anna.	
▶ 2022-01-15	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision	
2022-01-15	Nurannafi Farni Syam Maela	An editor decision (Request Revisions) for article 4123 was recorded by Nurannafi Farni Syam Maela.	
▶ 2022-01-15	Nurannafi Farni Syam Maela	A file "4123 reviewer.docx" was uploaded for submission 4123 by anna.	
2022-01-15	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4123.	
2022-01-15	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4123.	
2022-01-15	Nurannafi Farni Syam Maela	Editor Nurannafi Farni Syam Maela has confirmed a review for the round 1 review for submission 4123.	
2022-01-14	Endik Hidayat	Endik Hidayat has completed the review for the round 1 review for submission 4123.	
▶ 2022-01-14	Endik Hidayat	A file "4123-Article Text-14199-1-4-20210907.docx" was uploaded for submission 4123 by endik.	
2022-01-12	Abdul Kodir	Abdul Kodir has completed the review for the round 1 review for submission 4123.	
▶ 2022-01-12	Abdul Kodir	A file "4123-Article Text-14199-1-4-20210907-1.docx" was uploaded for submission 4123 by kodir.	
2022-01-12	Abdul Kodir	Abdul Kodir has accepted the round 1 review for submission 4123.	
▶ 2022-01-12	Abdul Kodir	An email has been sent: [JSK] Able to Review	
2021-09-17	Endik Hidayat	Endik Hidayat has accepted the round 1 review for submission 4123.	
2021-09-07	Nurannafi Farni Syam Maela	Abdul Kodir has been assigned to review submission 4123 for review round 1.	
2021-09-07	Nurannafi Farni Syam Maela	Endik Hidayat has been assigned to review submission 4123 for review round 1.	
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2021-09-07	Nurannafi Farni Syam Maela	Nurannafi Farni Syam Maela (anna) was assigned to this submission as a Journal editor.	
2021-08-21	Siti Istikhoro	Initial submission completed.	
▶ 2021-08-21	Siti Istikhoro	A file "Peran Underwriter Sebagai Komunikator Pemasaran Saham Perdana Di Bursa Efek Indonesia.docx" was uploaded for submission 4123 by istikhoro09.	



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▶ 2022-03-20	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Editor Decision
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▶ 2022-03-20	Nurannafi Farni Syam Maela	A file "19 Christy.docx" was uploaded for submission 3742 by anna.
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2021-05-05	Abdul Kodir	A reviewer file has been uploaded.
2021-05-05	Abdul Kodir	Abdul Kodir has accepted the round 1 review for submission 3742.
2021-05-01	Yearry Panji Setianto	The recommendation for the round 1 review of submission 3742 by Yearry Panji Setianto has been set.
▶ 2021-05-01	Yearry Panji Setianto	An email has been sent: [JSK] Article Review Completed
▶ 2021-05-01	Yearry Panji Setianto	An email has been sent: [JSK] Able to Review
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▶ 2021-04-25	Nurannafi Farni Syam Maela	An email has been sent: [JSK] Article Review Request
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2021-04-25	Nurannafi Farni Syam Maela	Nurannafi Farni Syam Maela has been assigned as editor to submission {submissionId}.
2021-04-13	Nona Caroline Claudia Christy	Initial submission completed.
▶ 2021-04-13	Nona Caroline Claudia Christy	An email has been sent: [JSK] Submission Acknowledgement



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▶ 2022-03-20	Nurannafi Farni Syam Maela	An email has been sent: [SK] Editor Decision	
2022-03-20	Nurannafi Farni Syam Maela	An editor decision (Send To Production) for article 3772 was recorded by Nurannafi Farni Syam Maela.	
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▶ 2021-05-12	Tyan Ludiana Prabowo	An email has been sent: [SK] Article Review Completed	
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2021-04-25	Nurannafi Farni Syam Maela	Nurannafi Farni Syam Maela has been assigned as editor to submission {submissionId}.	
2021-04-22	Rissa Amanda	Initial submission completed.	
▶ 2021-04-22	Rissa Amanda	An email has been sent: [SK] Submission Acknowledgement	

## 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

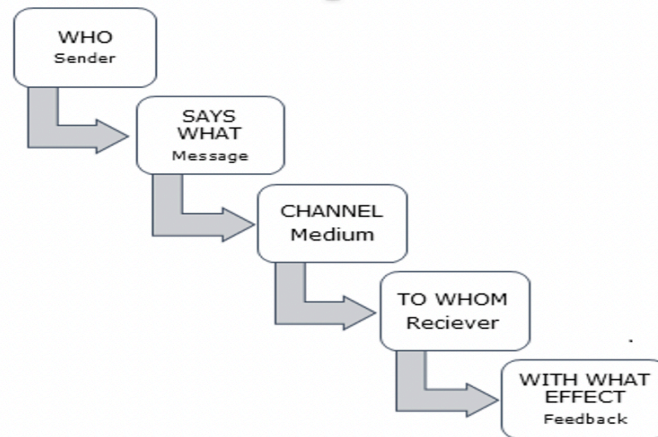
community-based development awards in developing countries (Ullah & Kim, 2020), planning the development by considering empirical conditions of nature (Malekpour et al., 2021).

The use of the concept of collaborative governance currently encounters weaknesses and criticisms. Sørensen 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 Lasswell, 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
<ul style="list-style-type: none"> <li>• Conflict between stakeholders</li> <li>• Efforts Between Stakeholders to Collaborate</li> <li>• Conflict resolution between stakeholders</li> <li>• Face-to-face Dialogue</li> <li>• Building trust</li> <li>• Commitment to a collaborative process for mutual understanding, openness, and ownership</li> </ul>	<ul style="list-style-type: none"> <li>• Researchers interviewed informants related to the collaborative governance process and communication model that created religious harmony.</li> <li>• Researchers observe collaborative governance programs and activities and communication models that are implemented.</li> <li>○ Researchers take contextual documents with the concept of collaborative governance.</li> </ul>	<ul style="list-style-type: none"> <li>• Religious figures from various religious elements: Islam, Christianity, Catholicism, Hinduism, Buddhism, and beliefs.</li> <li>• People from various elements of religious communities are involved in creating religious harmony.</li> <li>• Communities were participating in humanitarian programs and activities.</li> <li>• State administrators, such as local government staff in the socio-political field, Military District Command, and District Police Chief</li> </ul>	<p>Researchers compare the truth of the data using triangulation of data. Data triangulation activities by:</p> <ul style="list-style-type: none"> <li>• compare interview data from each research focus with documented data.</li> <li>• compare interview data with observed data.</li> <li>• compare the data that has been established with the reality of the data observed in the field.</li> </ul>

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
<b>Conflict between stakeholders</b>	Relive the tradition of <i>silaturahmi</i>	<ul style="list-style-type: none"> <li>Establishing the relation between religious figure in Sidoarjo, as an initial activity to solve the problems that cause the divisions among religious communities.</li> <li>Dissemination of regulations on religious harmony to every village head and informal leader in Sidoarjo; and</li> <li>Visiting Indonesian Council of Ulama, Nahdlatul Ulama branch manager, Muhammadiyah, churches, temples including Chinese temples</li> </ul>	<ul style="list-style-type: none"> <li>Dialogue between religious figures to solve various problems of religious people.</li> <li>Message delivery related to the programs - activities programs that will be implemented by RCCF to the religious community.</li> <li>Dialogue between stakeholders from several religious figures.</li> </ul>
<b>Efforts Between Stakeholders to Collaborate</b>	The establishment of big family RCCF	<ul style="list-style-type: none"> <li>big family RCCF as a big forum in the implementation of RCCF program</li> <li>Conduct the discussions and intense meetings that was attended by religious figures, Military District Command, National and Political Unity Agency, and the community.</li> <li>Conducting national gatherings between National and Political Unity Agency, Military District Command, district police chief, religious leaders, and the community</li> </ul>	<ul style="list-style-type: none"> <li>Dialogue between individuals in a large forum for program implementation.</li> <li>Dialogue between stakeholders in formulating common interests</li> <li>Dialogue between groups and individuals in socialisation forums</li> </ul>
<b>Conflict resolution between stakeholders</b>	Carry out social action activities for the community	<ul style="list-style-type: none"> <li>Helping the communities that was affected by the disaster in Krian and Waru</li> <li>Social service to community in form of providing basic necessities, free medical treatment, and donations for poor families.</li> <li>Provide social assistance to orphanages, recovery homes and schools.</li> <li>Provide assistance to families affected by the bomb terror in Sidoarjo and Surabaya.</li> </ul>	<ul style="list-style-type: none"> <li>The positive effect of communication delivered to the community</li> </ul>

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's Temple, 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 (Ruijter, 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	Program	Research Finding	
		Activities	Communication Model
1. <b>Face-to-face dialogue</b>	Institutionalisation of the inter-religious friendship tradition	<ul style="list-style-type: none"> <li>• <i>Silaturahmi</i> Gathering as a role model in strengthening social capital;</li> <li>• Institutionalise and develop a wider tradition of friendship from the management level to the community;</li> <li>• Increase inter-religious interaction.</li> </ul>	<ul style="list-style-type: none"> <li>• Dialogue between individuals in a group</li> <li>• Establishing friendship as a communication channel</li> <li>• Intensify dialogue patterns between communicants and communicators</li> </ul>
2. <b>Building trust</b>	Media Establishment for conflict mediation	<ul style="list-style-type: none"> <li>• Media as a place to accommodate and resolve conflicts between religious communities;</li> <li>• To facilitate the interests of religious communities through public spaces.</li> </ul>	<ul style="list-style-type: none"> <li>• Providing communication channels through web and YouTube media</li> <li>• Institutionalisation of communication media as a public space.</li> </ul>
3. <b>Commitment to a collaborative process for mutual understanding, openness and ownership</b>	Strengthening organisational governance and improving services for the establishment of worship place	<ul style="list-style-type: none"> <li>• Strengthening service functions and administrative governance</li> <li>• Improving the Recommendation Service for Worship House</li> <li>• Improving services and facilitation of religious social capital</li> </ul>	<ul style="list-style-type: none"> <li>• Organize and open the delivery messages by communication media users</li> <li>• Recognition of the communication effect.</li> <li>• Recognition of communication effect.</li> </ul>

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 bi halal* 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

	<b>Religious Figures</b>	<b>Opinion</b>
<b>1</b>	Pastor Vera Vonette Chief of Communion of Pentecostal churches Sidoarjo	<i>Halal bihalal</i> 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.
<b>2</b>	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.
<b>3</b>	Anonymous (Catholic figure)	<i>Halal bihalal</i> 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 <i>halal bi halal</i> . 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 worshippers, (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 (Kiom) 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." (Kiom, 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.

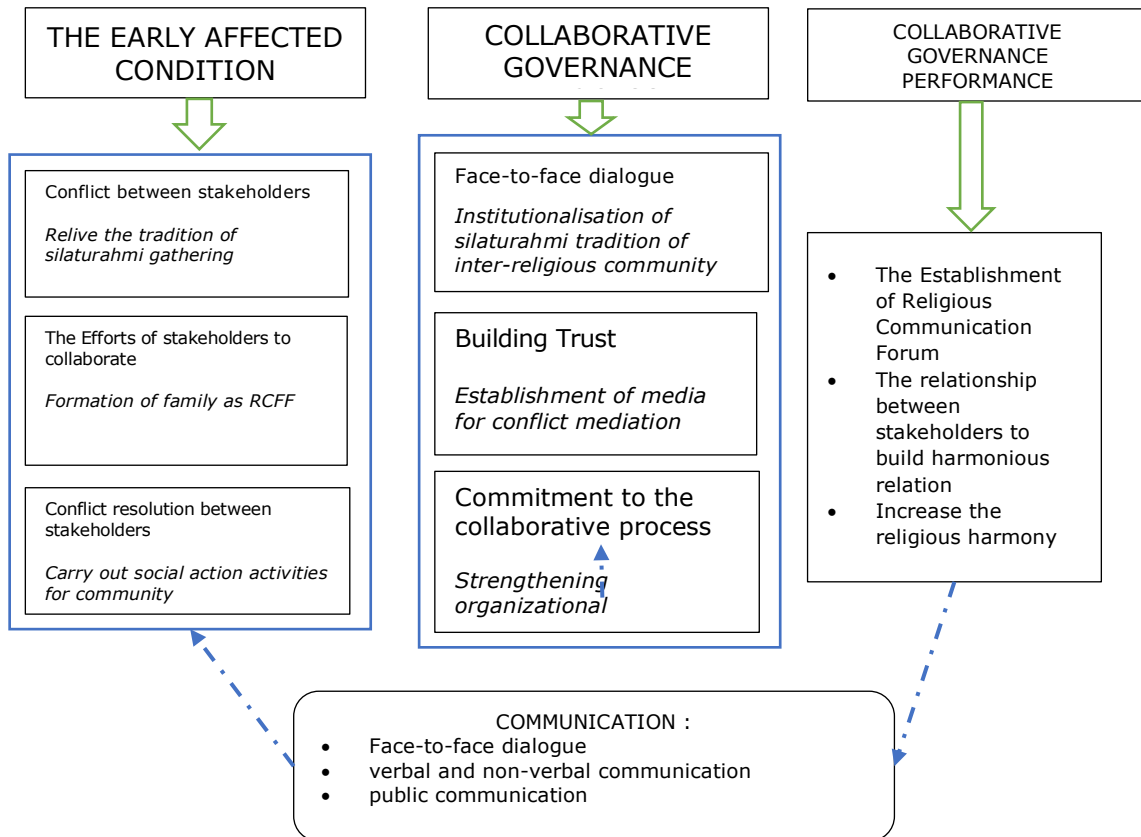
In 2018, RCCF Sidoarjo established Guidelines for implementing the Duties of the Sidoarjo Regency Religious Harmony Forum and Guidelines for Issuing Recommendations for Houses of Worship Permits. This decision is determined through a meeting of the FKUB management in consultation with various related 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



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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