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### **Tolerance Communication: Local Government Law, FKUB Dialogue Skills, And Social Harmonization In Singkawang City**

**Sri Sudono Saliro<sup>1</sup>, Marilang<sup>2</sup>, Kurniati<sup>3</sup>**

<sup>1</sup> Program Doktor UIN Alauddin Makassar

<sup>2,3</sup> UIN Alauddin Makassar

srisudonosalirofh@gmail.com, marilang\_s@yahoo.com, kurniati@uin-alauddin.ac.id

#### **ABSTRACT**

This paper aims to describe and analyze the reality of local government involvement in legal aspects, which serves to connect the dialogue that Singkawang City FKUB will carry out within the framework of maintaining social harmonization between religious communities in this city. The focus of the article will discuss tolerance communication carried out by FKUB based on the means of legislation and regulations set by the local government. This type of research is qualitative, and the technique of obtaining data is using observations and interviews. This paper finds that local government laws related to harmonization are contained in the Regional Regulation on the RPJMD and the Mayor's Decree. FKUB's efforts in building social harmonization are by establishing FKPELA and FK. PLATO as a more specific forum for dialogue. The absence of other regional laws and regulations on harmonization arrangements as a derivative form of the RPJMD makes the tolerance communication built by the provincial government unable to connect for FKUB to innovate in conducting a dialogue about tolerance. Thus, the involvement of local governments in the harmonization aspect is only limited to slogans and formalities and places more emphasis on the role of FKUB.

**Keywords:** *Tolerance Communication, Local Government Law, Singkawang*

#### **ABSTRAK**

Tulisan ini bertujuan untuk mendeskripsikan dan menganalisis realitas keterlibatan pemerintah daerah pada aspek hukum, yang fungsi sebagai sarana penghubung dialog yang akan dilaksanakan oleh FKUB Kota

Singkawang dalam kesatuan kerangka menjaga harmonisasi sosial antar umat beragama di kota ini. Fokus tulisan akan membahas komunikasi toleransi yang dilaksanakan oleh FKUB berdasarkan sarana legislasi peraturan perundang-undangan yang ditetapkan oleh pemerintah daerah. Jenis penelitian ini adalah kualitatif, dan teknik memperoleh data menggunakan pengamatan dan wawancara. Hasil tulisan ini menemukan bahwa hukum pemerintah daerah yang berkaitan dengan harmonisasi terdapat pada Perda tentang RPJMD dan Keputusan Walikota. Upaya FKUB dalam membangun harmonisasi sosial dengan membentuk FKPELA dan FK. PLATO sebagai wadah dialog yang lebih spesifik. Tidak adanya regulasi perundang-undangan daerah yang lain pada aspek pengaturan harmonisasi sebagai wujud turunan dari RPJMD menjadikan komunikasi toleransi yang dibangun oleh pemerintah daerah tidak bisa menjadi sarana penghubung bagi FKUB untuk berinovasi melakukan dialog tentang toleransi. Dengan demikian, keterlibatan pemerintah daerah pada aspek harmonisasi hanya terbatas slogan dan formalitas dan lebih menekankan pada peranan FKUB.

**Kata Kunci:** *Komunikasi Toleransi, Hukum Pemerintahan Daerah, Singkawang*

## **INTRODUCTION**

Pluralism is an undeniable fact. There is no place in this world that is free from pluralism. One of the factors of pluralism is religion. The State of Indonesia is a country that has a diverse population (plural), namely in the form of horizontal and vertical (Firdaus, 2014: 63). The meaning of horizontal plurality is that there is a social unit based on differences in ethnicity, nation, religion, customs, and regionalism. Whereas in the vertical context, it can be seen in the phenomenon of the structure of society in different social layers based on the economy, education level, political and so forth (Muhaimin AG, 2004: 13).

The development of religious pluralism is an interesting phenomenon because religion is believed to originate from God as an absolute reality. Certain religions are also divided into various sectors and organizations. Of course, many factors cause religion to develop in this way.

Differences in interpretation of a text, and then differences in perspective in viewing religion from historical facts and social conflicts within the community. Religion can be used as an identity that will distinguish one person from another (Hasrullah, 2009: 15).

According to Atho' as quoted by Firdaus, the Indonesian nation, which is diverse and multicultural, has a strong tendency towards their respective religious identities to create conflict. (Firdaus, 2014: 64). Therefore, to realize true inter-religious harmony, a concept of state life must be made that binds all members of social groups of different religions to avoid conflicts between religious believers.

In the reform era, the Joint Regulation of the Minister of Religion and the Minister of Home Affairs (PBM) Numbers 9 and 8 of 2006 was issued concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Caring for Religious People, Empowering Religious Harmony Forums, and Establishing Houses of Worship. Based on this regulation, the Singkawang City Government, in realizing inter-religious harmony, formed the Singkawang City Religious Harmony Forum (FKUB).

However, it is difficult to guarantee that the community can be free from conflicts, including those caused by religious pluralism; religion must continue to be encouraged to create harmony and peace. Both inter-religious and within the religion itself must open up by developing diagonal communication and cooperation based on shared human values because humanity can transcend religious boundaries (Philips & Ziaulhaq, 2019: xv).

Singkawang City has 6 (six) religions and beliefs: Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism. This

religious plurality is the uniqueness of Singkawang City, which incidentally was named the Tolerant City in Indonesia in 2018. This award cannot be separated from the various parties who participated in the success and maintenance of inter-religious harmony in Singkawang City. The role of the Regional Government is reflected in the Vision and Mission, the people of Singkawang City, Religious Leaders, and other parties.

The Singkawang City FKUB, based on the Singkawang Mayor's Decree Number 31 of 2017, is the most central place in society because FKUB members are directly adjacent to the community. The most exciting thing is done by the Singkawang City FKUB in maintaining inter-religious harmony, namely conducting multicultural communication and dialogue between religious leaders. This is in line with the theory put forward by Atho 'as quoted (Saliro, 2019: 290) argues that one of the optimal methods of resolving religious conflicts is through the dialogue method for developing multicultural insights between religious leaders. Through the media of dialogue, an understanding of the fact that we live in a pluralistic environment will be achieved. The concept of communication proposed by Ruben and Steward means a process which consists of individuals and groups who respond and produce messages to adapt to the social environment (Ngalimun, 2017: 8). At the same time, dialogue means a way to understand each other, appreciate, understand to create active participation (Maftuchah, 2015: 63), so it can be distinguished between communication and dialogue. In principle communication is defined as an effort to convey one-way information, and dialogue is a method of creating active participation using two-way communication.

The State (local government) presence in providing guarantees for the realization of harmonious social conditions is mutually correlated

between policies and actions. A. Mukti Ali put forward the concept of harmony in the government's view, namely: (a) internally religious harmony; (b) inter-religious harmony; (c) all religions are in harmony with the government (Muhdina, 2017: 7). Support from the local government has significantly influenced the essence and effectiveness of implementing the Singkawang City FKUB. The provincial government's regional legal products and decrees are a concrete form of their support for maintaining harmony (Muharam, 2020: 269). This support and essential role are not only at the administrative level or formal legal substance, such as regional legal products that are only made to fulfil formal requirements but cannot be implemented. However, this support must be in the form of implementation as an implication of local government's commitment to bring social harmony in a pluralistic society.

This study aims to analyze the substantial involvement of local governments in the regulatory aspect, which can function as a bridge to access dialogue carried out by FKUB in maintaining social harmonization between religious communities in Singkawang City. Researchers as tolerance communication term the function of this regulatory aspect. In this context, the term communication of tolerance means calls, expressions, statements, and efforts to lead participants to actively respond and adapt them to social life in society towards the values of togetherness, accepting differences, and promoting aspects of mutual tolerance/understanding. The operational definition has a similar expression from (Riyadi & Wigati, 2020: 149), which uses the term interpersonal communication that puts forward an attitude of openness, full of positive support, empathy and can maintain tolerance in every process of conversation with one another.

Previous research has carried out the discussion of communication studies to maintain harmony, tolerance, and social harmonization of society (between religious and ethnic communities). Hermawan (2010) specializes in his research on social attitudes shown through communication between different religions to create religious harmony in Cigugur District. In his study, Hermawan found mutual trust and mutual respect between religious adherents as a cultured nation shown by the community in this sub-district. It brings social impacts such as a calm attitude and peaceful efforts by reducing aggressive behaviour interpreting cultural diversity as a blessing, not a blessing. Disaster, as the statement that has been embedded in the community for generations, "silih asih, silih asuh, silih wangi", there is a need for understanding, although its not necessary. Other studies are written by Sazali, Guntoro, Subejo, & Partini, SU (2015) focus on efforts to strengthen religious tolerance by the government of Bogor and its staff in communication for spiritual development. The strengthening of tolerance is appeared through a structural and cultural approach. Still, the government's lack of understanding the regulation related to tolerance has hampered the communication process such as a circular letter from the mayor of Bogor associated with the prohibition of commemorating Asuro Day for Shia Muslims who live in the area. Bogor. In this study, Sazali et al. revealed that the government's role in realizing religious tolerance is central issue. The lack of understanding of the Bogor City government is an obstacle to the communication of the diversity of life of its citizens.

The following study was written by Ajidin (2020), which also discusses harmony in the perspective of the Muslim and Christian communities to show the facts on the ground that Muslim and Christian religious leaders have a high level of tolerance. This study proves the

existence of a model of inter-religious dialogue known as the replacement model. This model is defined as an adjustment for Christians with an extreme Islamic environment, and Muslims in their association are very open and accepting of the existence of other people in their environment.

Some of the previous studies above describe and analyze communication and dialogue to realize the values of tolerance in local culture, social, government policy products, and communities. Yet, the previous studies have not discussed more complex realities regarding social harmonization, namely local government law and FKUB dialogue skills, in the portrait of tolerance communication. Therefore, this study is interesting to discuss from that perspective.

This research method uses empirical methods or field research with a qualitative approach that focuses on value depth. As for the location of this research in Singkawang City, of course, this method is expected to answer as a whole regarding the form of local government involvement in providing access to Singkawang City FKUB through dialogue skills carried out in maintaining social harmonization between religious communities. In addition, this study also uses a qualitative descriptive approach that describes the problem descriptively by looking at the context of the issues and actions of a government in a social order in the community. Researchers use the selection of this descriptive approach to reveal the facts that occur in the field to illustrate government involvement in creating communication of tolerance as a connector and capital for FKUB Singkawang City in its application to the attitudes and behaviour of harmonious society in Singkawang City.

However, this study still uses statistical data on the spread of religion in Singkawang City from the Singkawang Ministry of Religion Office. The

primary data sources in this study were the Singkawang City FKUB, Singkawang City community and religious leaders, and official documents related to tolerance. Based on the entire population above, the researcher determines the sample that is the source of the data by using purposive sampling (Mudzhar, 1998: 70). Furthermore, secondary data in this study include scientific journals, books, laws and regulations, and newspapers related to this study's focus. Data collection techniques using observation, in-depth interviews. The purpose of data collection techniques using the word is a data collection technique by conducting direct observations in the field and recording structured phenomena under investigation (Arikunto, Suhardjono, & Supardi, 2012: 88).

Meanwhile, the interview was addressed to the FKUB to obtain targeted data and information so that it was possible to develop questions based on the informants' answers. The data analysis technique used is descriptive analysis, which describes the state and status of reality in the field (Hadi, 2004: 36). After obtaining qualitative data obtained in the area, then analyzed with deductive and inductive instruments by taking into account the principles of validity and objectivity of data, both primary and secondary data, so that they can know in-depth. Data collection activities in this study were carried out for one month, namely June-July 2021.

## **DISCUSSION RESULT**

### **Local Government Law and the Existence of Singkawang City FKUB**

The awarding of Singkawang City as a tolerant city in 2018 (Saliro, 2019: 286) is a manifestation of the local government's seriousness in managing the demographic bonus in the form of ethnic, cultural and religious diversity. The city known as the City of Cidayu (Chinese, Dayak, Malay) and the structure of the mosque building adjoining the monastery

shows that the City of Singkawang is socially always in touch and tandem with each other (Saliro, Tamrin, & Baharuddin, 2021: 34). Based on the data from the Ministry of Religion of Singkawang City, the population of Singkawang City consist of 51.20% Muslim, 5.35% Protestant, Catholic 7.44%, Hindu 0.03%, Buddhist 35.49%, and Kong Hu Chu as much as 0.50%. Good management of the local government of Singkawang City in maintaining the social harmony of its people must continue to be implemented, even though in 2020 Singkawang City is in the second place as a tolerant city after Salatiga, which was named an accessible city in Indonesia in 2020 based on the calculation of the accessible city index by the Setara Institute (Saptoyo, 2021: kompas.com online news). The shift from rank one to rank two is an evaluation material for the city government to continue to improve several variables and indicators that become the assessment of the tolerant city index. The variables and hands that are used to measure accessible cities include a). City/district government regulations, the indicators are 1) RPJMD and legal, political policies as supporters, 2) discriminatory policies. b). Government action, indicators: 3) official statements regarding intolerant events; 4) actual activities related to events. c). Social regulations, hands: 5) unforgiving circumstances; 6) the dynamics of civil society related to intolerant events. d). Religious demographics, indicators: 7) religious heterogeneity of the population; 8) socio-religious inclusion (SETARA Institute, 2020: 2).

The legal perspective of the regional government in terms of the implementation of a provincial government, members of the DPRD and regional heads have the authority to stipulate regional regulations as a form of juridical legislation (Bunga, 2019: 820; Zealand, 2012: 129). Likewise with the local government of Singkawang City, in its legal policy legislation

products as stated in Perda no. 3 of 2018 concerning the medium-term development plan of the Singkawang City for 2018-2022, mentioned in the vision and mission during this period it has the task of "realizing and maintaining harmonization in religious, ethnic and cultural diversity". The mission is a form of support for tolerance between religious, ethnic and cultural communities. This support tends to be oriented towards routine activities at certain institutions such as FKUB.

Based on the results of interviews with researchers to Baharuddin (2021) that the formation of the Singkawang City FKUB is based on the legal basis of the Singkawang Mayor's Decree No. 31 of 2017 concerning the composition of the management of the Singkawang City Religious Harmony Forum (FKUB) for the 2017-2022 Period. The existence of FKUB towards the practice and promotion of tolerance, both in its planning and implementation, of course, refers to the vision and mission. Activities carried out by FKUB about the Covid-19 period to break the chain of distribution for the safety and health of all Singkawang residents, namely the achievement of a joint agreement signed by elements of leadership, religious organizations, representatives of mosque administrators, representatives of ethnic associations, and cross-sectional figures. Religion, in addition to activities before the spread of Covid-19 virus, FKUB also carried out escort and security activities so that religious or cultural events/activities could run in an orderly manner, such as takbir around, cap go meh, Christmas celebrations.

FKUB acts as an intermediary between people in communicating issues of inter-religious relations. This role can be done because the figures in FKUB are generally community leaders and religious leaders who are already known by the community and have access to their respective

followers (Haryanto, 2012: 224). FKUB shows its existence in the youth group by forming the Singkawang City Interfaith Youth Communication Forum (FKPELA), which houses youths from various religious communities to embrace children to strengthen the value of tolerance (Saliro, 2019: 291).

### **Communication Tolerance: Between Legal Products and Dialogue Skills in Singkawang City**

The local government of Singkawang City has initiated various efforts and programs in building good relations among religious communities. The government programs emphasize communication and dialogue between religious communities. Contact that is made on the context as a mediator on religious and ethnic issues in this city. Moreover, to build interfaith dialogue, the government emphasizes the Singkawang City FKUB as a forum to talk about strengthening tolerance or weakening harmonization between religious communities. The role of the FKUB, which the government functionally forms, is a necessity that must continue to be supported because it can be a mediator for inter-religious people in strengthening solidarity and giving understanding to religious communities about the importance of being open and accepting of diversity (Abubakar, Mualimin, & Nurliana, 2018: 284).

The legal products in Singkawang City are in the form of Regional Regulations. Mayoral decrees that talk about harmony are only limited to the Regional Medium-Term Development Plan (RPJMD) and Mayor's Decrees regarding the composition of the FKUB management, which are then used as jargon in the development of tolerance and harmony. However, no one has made a derivative or elaboration of the RPJMD

Regional Regulation in regional regulation or implementing technical law on tolerance or peace covering various sectors.

The mentioned reality shows that government regulations determine actions in building tolerance. This is because several studies reveal the vital role of the government in maintaining tolerance, including research by Abubakar dkk., (2018: 285) announced the findings that there are at least three crucial roles of the government, firstly as a mediator of interaction between religious sects, secondly as a facilitator of various activities that can maintain awareness of the importance of harmony between religious communities, thirdly, making policies or regulations that support inter-religious tolerance. Then another research by Aslati (2014: 189) also stated that the government plays a huge role in realizing inter-religious tolerance. To learn this tolerance, it is necessary to have policies or regulations from the government as a reference for the community in realizing tolerance in religious life, for example, facilitating and strengthening the function of FKUB as a forum for dialogue and interaction between religious communities.

Inter-religious dialogue involving religious leaders and community leaders is one of the roles of the Singkawang City FKUB. To strengthen tolerance between religious communities, namely by building a discussion that is the principal thing that needs to be considered when talking about dialogue between religious communities, namely: conference aims to create awareness that apart from belief and self-belief, there are various beliefs and faiths from other religious traditions and cultures (Saliro, 2019: 292). This was done by FKUB when discussing the implementation of worship during the Covid-19 pandemic, which resulted in a mutual agreement consisting

of several religious leaders, community leaders, and religious organizations.

To embrace all aspects of dialogue, FKUB made a breakthrough, namely by creating more specific FKUB derivatives with the same spirit and goal, namely building social harmonization in the community. The FKUB derivative was realized by the formation of FKPELA, which specifically accommodates youths for dialogue, consisting of children from various religions in Singkawang City. In addition, there is a Coordinator of the Interfaith and Tolerance Women's Communication Forum (FK. PLATO) Singkawang City, which aims to optimize women's empowerment in maintaining religious harmony. Based on this reality, FKPELA and FK. PLATO is an effort from FKUB to strengthen access to maintenance and build tolerance. According to the interview with Baharuddin (2021: as Chair of FKUB), the city government provides a minimal budget for FKUB so that it becomes one of the obstacles to accommodating the activities of the FKUB. From the local government's point of view, the efforts that have been made are limited to the regulation of vision and mission as well as the mayor's decision on the management structure of FKUB, the law according to the author is only a formality, and there are no other regulatory actions as a follow-up to the Singkawang City RPJMD which talks about harmonization. So, it indicates that there is a lack of attention from the local government as policy makers to bridge the communication of tolerance, both within the scope of FKUB and between fellow communities, even though culturally, the social life of the people of Singkawang City has lived in harmony.

Communication of tolerance by local governments through social and cultural approaches as community local wisdom is a positive aspect

that the government can explore to form legal legislation products related to social harmonization. The reality in the Singkawang City community shows that this city is a tourist city, which intensely visited by domestic and foreign visitors either its Muslims or non-Muslims. They came to this city to enjoy the culture, diversity, and food in this city (Saliro dkk., 2021: 32; Saputra, 2017: 13; Suprpto, 2019: 3), then based on this, local governments can form legal products regarding halal areas, in the form of regional regulations.

## **CONCLUSION**

This study found that local government legal products related to harmonization are contained in the Regional Regulation on the RPJMD and the Mayor's Decree on the composition of the FKUB management. FKUB's efforts in building social harmonization are by establishing FKPELA and FK. PLATO as a more specific forum for dialogue. The absence of other regional laws and regulations on harmonization arrangements as a derivative form of the RPJMD makes the tolerance communication built by the provincial government unable to connect for FKUB to innovate in conducting a dialogue about tolerance. So that the reality that appears on the surface shows that the involvement of local governments in the harmonization aspect is only limited to slogans and formalities and places more emphasis on the role of FKUB. Based on the findings of this study, the researchers suggest to local governments to form regional legal products such as regional regulations on halal areas.

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