
**POLICY ANALYSIS REGARDING THE MAINTENANCE OF
RELIGIOUS HARMONY AND THE ESTABLISHMENT OF
HOUSES OF WORSHIP**
**(Implementation Study of the Joint Regulation of Minister of
Religion and Minister of Home Affairs Number 9 and 8 of
2006 in Cilegon City, Banten Province)**

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ABSTRACT

Indonesia, as a large country in the Asian region, is characterized by thousands of islands, a population of hundreds of millions of people, and various ethnicities, races and religions. However, behind this diversity it can also be a trigger for conflict, both internal and external. One aspect that is often highlighted is the role of religion in conflicts between religious communities. Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9/8 of 2006 concerning the Establishment of Houses of Worship was established to regulate procedures for building places of worship, including construction, maintenance and management. However, the implementation of these regulations in the field often faces various challenges and obstacles. The research reviews the implementation of these regulations in the City of Cilegon, Banten. The review presented relate to the licensing context, the concept of religious harmony, and the concept of establishing places of worship. The method used is qualitative research with literature study as a data acquisition technique. The research results show that the implementation of the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9/8 of 2006 concerning the Establishment of Houses of Worship in Cilegon City has not been fully effective. Socialization efforts, improving regulations, and enforcing government neutrality are the main keys in increasing the effectiveness of implementing these regulations.

KEYWORDS Policy, Religious Harmony, Establishment of Places of Worship

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INTRODUCTION

Indonesia, as a vast country in the Asian region, is characterized by thousands of islands, a population reaching hundreds of millions, and diverse ethnicities, races, and religions. This diversity is reflected in the national motto "Bhinneka Tunggal Ika," which signifies unity in diversity (Pedersen, 2016). This motto illustrates the spirit to appreciate and celebrate the evolving differences within society. However, beneath this diversity lies hidden conflicts, both internal and external. One aspect often highlighted is the issue of religion in social conflicts (Ahmad et al., 2023).

In Indonesia, there are six religions officially recognized by the government: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Over the past few years, Indonesia has experienced several worrisome religious conflicts. In 2018, there were 136 recorded cases of violations against beliefs and religious freedoms in 20 provinces across Indonesia. In 2017, there was a decrease in the religious harmony index from 75.36 to 72.27. These data indicate that efforts to achieve equality, tolerance, and cooperation among religious communities are still inadequate. Furthermore, in 2018, the religious harmony index continued to decline to 70.90, reflecting concerns about the disruption of harmony and peace among religious communities in Indonesia (Daheri et al., 2023).

The government is faced with the challenging task of managing diversity to prevent it from becoming a source of conflict. One effort made is by formulating constructive policies, such as the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs (Peraturan Bersama Menteri/PBM) Number 9/8 of 2006 regarding Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Forums for Religious Harmony, and Establishing Places of Worship (PBM Number 9/8 of 2006) (Aji, 2018). This regulation aims to regulate the construction of places of worship with clear procedures, including establishment, maintenance, and management procedures. Additionally, it emphasizes the responsibility of Regional Heads/Deputy Regional Heads in maintaining harmony among religious communities and empowering forums for religious harmony. Thus, the government strives to optimize Indonesia's rich potential in diversity with policies that promote harmony and peace among religious communities.

The establishment of new places of worship is governed by general requirements outlined in Article 13 of PBM Number 9/8 of 2006. These requirements demand that the establishment of places of worship must be based on clear needs and genuinely reflect the number of residents requiring religious services in the respective village or district. However, if these requirements are not met, congregation considerations can be extended to certain territorial limits. Additionally, it must ensure the maintenance of harmony among religious communities, not disrupt public order, and comply with applicable regulations. However, the implementation of this regulation often faces various challenges and obstacles in the field.

Previous studies by Sumirat (2022) indicate that PBM Number 9/8 of 2006 has been officially implemented in Bantul Regency. However, PBM Number 9/8 of 2006 still requires refinement both in its juridical and material aspects. Another study by Hutabarat (2017) shows that the formulation of PBM Number 9/8 of 2006 is still not aligned with the principles of democratic state policy-making, resulting in its implementation not meeting expectations. Negative impacts on religious harmony are also evident from the application of PBM Number 9/8 of 2006. A similar study conducted by Noorbani (2015) found that religious and community leaders play a crucial role in garnering community support of granting permission for the establishment of worship buildings.

This research is significant because the review of the implementation of PBM Number 9/8 of 2006 has not yet reached the context of licensing, the constellation of religious harmony, and regulations regarding the establishment of places of worship. This study can provide a new contribution to the literature on population administration and religious administration in Indonesia. The findings and analysis obtained can be a valuable source of information for researchers and academics interested in this field. The aim of this research is to evaluate the extent to which this joint regulation is implemented at the local level and to identify factors influencing its implementation.

Literature Review

Licensing Concept

A license is a formal process that grants legality to an individual or entity to carry out a certain activity or business, which can be in the form of licenses or business registration. In administrative law, a license is one of the most commonly used instruments to regulate community behavior. One function of building licenses is as follows (Ikhsan, 2020):

a. Urban technical aspects

Granting building licenses is significantly important for local governments in regulating, establishing, and planning construction. These licences enable proper regulation of construction, with the hope of not causing negative impacts on the surrounding environment.

b. Legal certainty aspect

Building licences also have importance in government supervision and control over housing development. These licences can serve as references or starting points for subsequent development regulations. For the community, the importance of building licences lies in providing legal certainty regarding ownership rights over the building being constructed.

Concept of Religious Harmony

The government has two basic policies in maintaining religious harmony, namely empowering religious communities and providing guidance for efforts to maintain religious harmony. One of the strategic policies taken by the government to ensure religious freedom and maintain religious harmony is by issuing Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9/8 of 2006 concerning Guidelines for the Implementation of the Duties of Regional

Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Forums for Religious Harmony, and Establishing Places of Worship. This joint regulation regulates the duties of regional heads/deputy regional heads in maintaining religious harmony in their areas, encouraging the formation of Forums for Religious Harmony (FKUB), and providing guidance to local governments in the process of granting licences for the construction of places of worship. This is considered important because the presence of places of worship is not only a symbol of the existence of a community or its users but also impacts the interaction among religious communities in the surrounding society (Ansori, 2019).

Concept of Establishing Places of Worship

The rules related to the establishment of places of worship are currently regulated in the Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9/8 of 2006. This regulation explains that the establishment of places of worship must be based on real needs and the proportion of the population, and must be done while considering religious harmony and maintaining public order. PBM Number 9/8 of 2006 also regulates the administrative and technical requirements that must be met before the construction of places of worship can be carried out. Administrative requirements include submitting a list of the names of worship house users and support from local residents, which must be endorsed by the Village Head/Village Chief, as well as a written recommendation from the Ministry of Religious Affairs Office and the FKUB of the District/City. The application process starts with the worship house construction committee submitting an application to the regent/mayor to obtain a Building licence (IMB). After the application is submitted, the regent/mayor has a 90-day deadline to issue a decision regarding the application. All of these steps are regulated in PBM Number 9/8 of 2006 to ensure that the establishment of places of worship is carried out in accordance with the established procedures and while considering aspects of harmony and public order.

RESEARCH METHOD

This study employs qualitative research methodology, which aims to understand the phenomenon or issue under investigation through in-depth analysis of the related context, processes, and meanings. This approach is descriptive and exploratory, allowing researchers to investigate the complexity of a phenomenon and gain a deeper understanding of the subjects' perspectives. Through this approach, researchers can unearth rich and contextual information about the subject being studied (Johnson et al., 2020). This research is focused on the Cilegon region, Banten, with data collection conducted through literature review, a research method involving analysis and synthesis of existing literature sources on the topic or issue under investigation (Snyder, 2019). After data collection, the next steps involve analyzing the data through three stages. The first stage is data reduction, where data is simplified, sorted, and focused on the core of the information relevant to the research objectives. The second stage is data presentation, where the simplified data is systematically presented by visualizing and explaining the data more clearly. The Policy Analysis Regarding The Maintenance Of Religious Harmony And The Establishment Of Houses Of Worship (Implementation Study of the Joint Regulation of Minister of Religion And Home Affairs Minister Number 9/8 of 2006 in Cilegon City, Banten Province)

final stage is drawing conclusions, where the researcher uses the analyzed data to summarize the research findings and draw conclusions relevant to the research objectives.

RESULT AND DISCUSSION

Freedom of Religion as a Fundamental Right

Freedom of religion is a fundamental right of every individual, meaning that everyone has the right to think, hear, see, express opinions, articulate ideas, and choose a religion according to their beliefs without limitations. This also includes the right to not choose a religion or to have no specific religious beliefs because the right to worship or not worship is considered an inalienable right given by a higher power and cannot be revoked by humans as it is deemed a fundamental gift from the divine. However, in human interactions, there are boundaries that must be respected to maintain social harmony and avoid unwanted interference in individuals' personal affairs (Naz et al., 2018). In a democracy like Indonesia, it is crucial to ensure freedom of expression and opinion by ensuring that every citizen can express their beliefs or religion according to their individual will, without fear of discrimination or oppression (Kharlie & Helmi, 2019).

The importance of freedom of religion is not only for individuals but also for society as a whole, as it has the ability to create an inclusive and tolerant environment where diverse beliefs can coexist peacefully (Jereza, 2016). Although the concept of interfaith harmony is often discussed in interreligious relations, its situation in Indonesia is often accompanied by incidents that disrupt interfaith harmony (Marshall, 2018).

Conflicts and acts of violence using religion as a justification continue to increase annually. One trigger of tension often relates to the construction of places of worship (Rachmadhani et al., 2023). This is due to the thin line between the right to worship and the right to establish places of worship. Some individuals may view the construction of places of worship as a personal right that should not be infringed upon. However, in reality, the construction of places of worship is not solely a personal right but also related to a broader social context (Hartani & Nulhaqim, 2020).

The importance of the existence of places of worship cannot be overlooked because they are not only places for worship but also play a broader role in the religious life of a community. Places of worship are central points where religious adherents gather to unite in worship, strengthen spiritual bonds, and practice their religious teachings. Additionally, places of worship also symbolize the existence and religious identity of a community. They are not just physical places for worship but also locations where religious values are learned, promoted, and lived in daily life (Satria et al., 2021). This means that places of worship play a crucial role in the spiritual life of society. Therefore, the government is responsible for ensuring that the need for places of worship is met.

Government Regulation and Policies

According to Noorbani (2015), the government is responsible for protecting the rights of individuals to practice worship and adhere to their religious teachings. However, it is also important for the government to consider the rights of other citizens as a whole. In this regard, the government has the authority to impose limitations on freedom of religion and worship. One form of these limitations is in policies regarding the construction of places of worship. These limitations are often regulated through regulations issued by the government, such as Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 and 8 of 2006 concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Interreligious Harmony, Empowering Interreligious Harmony Forums, and Establishing Places of Worship (PBM No. 9/8 of 2006).

Before the issuance of PBM No. 9/8 of 2006, the Government used a Joint Decree (SKB) between the Minister of Home Affairs and the Minister of Religion to regulate the legality of the establishment of places of worship, based on the joint regulation of the Minister of Religion No. 1 of 1969 concerning the tasks of government officials in maintaining order and smooth development and religious worship, and Minister of Religion Decree No. 70 of 1978 concerning religious broadcasting guidelines. However, the existence of these SKBs was considered limiting and discriminatory against minority groups, especially Christian-Catholic believers with various sects. Its implementation in the field showed various constraints and controversies among society.

After intensive dialogue for about six months with representatives of religious figures, on March 21, 2006, an agreement was reached to revise the regulation. The result was Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 of 2006 and No. 8 of 2006. This regulation then replaced the previous SKB and was considered more inclusive and nondiscriminatory. However, the policy of constructing places of worship regulated in PBM No. 9 and 8 of 2006 faced many challenges. These challenges impacted its implementation, requiring more involvement of relevant agencies and stakeholders in the construction of these places of worship (Ruslan et al., 2022).

The main reason for the issuance of PBM No. 9/8 of 2006 was to implement Article 29 of the 1945 Constitution, which guarantees freedom of religion. This policy was taken as a concrete effort to realize the principles stated in the 1945 Constitution, as at that time, there were no derivative laws specifically regulating freedom of religion (Hutabarat, 2017). This policy aims to enhance intra- and inter-religious harmony by empowering communities and religious leaders. PBM 9/8 of 2006 was formed as a form of responsibility and assurance of the government to protect religious communities in exercising their religious rights and also maintaining order and harmony among religious communities. This policy also explains the relationship between government agencies and FKUB in realizing interreligious harmony (Faqih, 2021).

In the policy of PBM 9/8 of 2006, interreligious harmony is defined as a condition where the relationship between religious adherents is based on principles of tolerance, mutual understanding, mutual respect, equality in religious practice, and cooperation in social, national, and state life under the umbrella of the Unitary State

of the Republic of Indonesia based on Pancasila and the 1945 Constitution. This policy then becomes a guideline for maintaining interreligious harmony throughout Indonesia, including in the city of Cilegon, Banten Province.

Case Studies of Conflict in Cilegon

Based on data from BPS in 2013, the majority of the population of Cilegon City adheres to Islam, reaching 97.64%, while the remaining 2.36% adhere to other religions. Although the majority of the population identifies as Muslim, the data shows that there are also minority groups practicing other religions within the community (Riansyah et al., 2021). Meanwhile, official data from the government in 2019 recorded that in Cilegon City, there were 382 mosques and 287 musallas, but not a single church, temple, or vihara was recorded. However, the number of non-Muslim residents in the same year was not insignificant, with 6,740 Christians, 1,743 Catholics, 215 Hindus, 215 Buddhists, and 7 Confucians. This indicates an imbalance between the number of Islamic places of worship and those of other religions in Cilegon City. Considering that all humans, regardless of their religion or beliefs, undoubtedly need places of worship.

The implementation of the PBM 9/8 of 2006 policy in Cilegon City, Banten Province, has not yet been effectively carried out, as evidenced by several conflict cases in the area. It is recorded that HKBP Maranatha Cilegon has faced rejection of church construction licences four times since 2006, while the Indonesian Baptist Church Cilegon has been denied construction licences five times since 1995 and faced forced closure and sealing attempts ten times, with even forced attempts to demolish the dividing structures covering the HKBP Maranatha church area in Cilegon (Munawaroh & Kudus, 2023).

Another case occurred in the Cikuasa area, Gerem Village, Cilegon City, Banten, where a group of residents called the Cilegon Local Wisdom Saver Committee rejected the construction of a place of worship. They referred to the Regent's Decree of Serang Regency No. 189/Huk/SK/1975 dated March 20, 1975, which regulated the closure of churches or Christian congregations in the area, which is now part of Cilegon. According to them, this historical document must be respected by all residents of Cilegon, including Christian residents, and serves as the legal basis that remains in effect from 1975 until now. This committee demanded that the Regional People's Representative Council and the Mayor enforce this rule, which prohibits the establishment of places of worship other than mosques based on the Regent's Decree.

On September 7, 2022, an audience was held at the Cilegon City Regional People's Representative Council Office and the Mayor's Office between the Cilegon Local Wisdom Saver Committee and various parties, including the Legal Aid Institute, religious leaders, community leaders, scholars, Islamic clerics, NGOs, community organizations, the Chairperson of the Regional People's Representative Council, and the Mayor of Cilegon. The result of the meeting was a rejection petition written on a white cloth and signed by the Mayor, Deputy Mayor, Chairperson of the Regional People's Representative Council, and the elder Islamic scholars of Banten. However, the action of signing the petition shows that the Mayor of Cilegon

is inclined to be influenced by pressure and mass demands. The Mayor stated that he was merely following these demands (Arifinsyah & Sofian, 2021).

These cases indicate that although policies have been established to ensure the maintenance of interreligious harmony in Cilegon City, its implementation still faces challenges in practice. This is reinforced by the results of the 2018 tolerant city index survey published by Halili of the Setara Institute in the research (Nugroho et al., 2022). The survey shows that Cilegon City has a reputation for intolerance and ranks fourth from the bottom among 94 cities across Indonesia. In 2020, Cilegon City still held the same ranking. Although demographically, the city has a diverse population in terms of religion, its civil society dynamics are classified as minimal in promoting tolerance and harmony. This indicates that although religious diversity exists, there are still obstacles in promoting tolerance and harmony among the community.

Discussion

The high level of intolerance in the city requires serious attention and further efforts to analyze the obstacles that have been faced in the implementation of the PBM 9/8 of 2006 policy. These steps are important to increase societal tolerance and prevent religious conflicts from spreading further in Cilegon City. Here are some identified challenges, such as:

Lack of public understanding

The lack of understanding among the public regarding the content and purpose of the joint regulation policy can be a problem. Most of the community, especially those not heavily involved in religious affairs, do not fully grasp the government's policies and regulations related to interreligious harmony (Firdaus, 2014). As a result, many may not be aware of their right to establish places of worship according to their religious beliefs or may even reject it due to a lack of understanding of these regulations.

Unclear administrative procedures

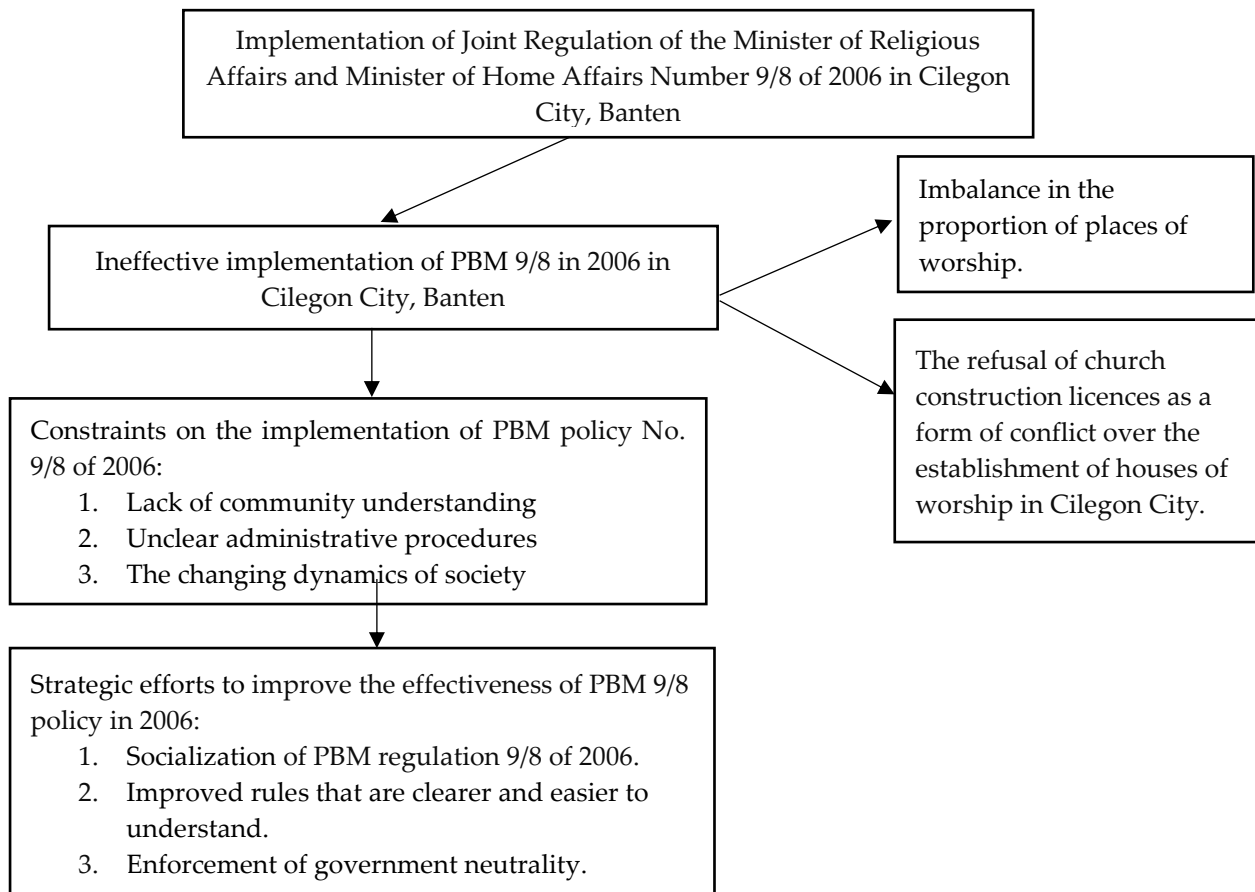
Unclear or complicated administrative processes can be a serious obstacle in implementing this policy. According to (Fidiyani, 2016), militant groups exploit this policy as a reason to obstruct the construction of places of worship. They argue that such actions are justified because minority worship house owners fail to meet the necessary requirements, are accused of using fake data, or because their construction disrupts the peace of the surrounding environment. Consequently, the establishment process of places of worship may be hindered, leading to potentially larger religious conflicts.

Changing dynamics of society

The need for policies that are more responsive to the dynamics of societal and religious life in Cilegon City is a significant challenge. Conflicts that previously took place in physical forms between followers of different religions have now shifted to disputes related to the construction, use, and purpose of places of worship among religious communities (Musthofa, 2019). This indicates a shift in the focus

of conflicts from religious aspects to more legal and public policy issues related to places of worship. Existing policies may not be flexible enough or capable of adapting to the latest developments in the social and religious dynamics of the city.

The description of the findings and discussion in this study is as follows:



The Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and 8 of 2006, applicable in Cilegon City, Banten Province, has not achieved the expected effectiveness, especially evident from the imbalance in the number of places of worship and several cases of conflicts related to the rejection of church construction licences. Challenges in the implementation of this policy include the lack of public understanding, unclear administrative procedures, and the ever-changing dynamics of society. Therefore, strategic steps can be taken to enhance the effectiveness of this policy by conducting public awareness campaigns to ensure better understanding, refining regulations to make them clearer and more easily understood, and enforcing government neutrality to ensure fair and unbiased policy implementation.

Identified challenges may hinder the implementation of the PBM 9/8 of 2006 policy in Cilegon City. Therefore, appropriate strategies are needed to improve the effectiveness of this policy. The first step in the strategy required is to conduct extensive public awareness campaigns regarding the policy and regulations so that all

segments of society understand its contents and objectives well. Meanwhile, the presence of the Interfaith Harmony Forum (FKUB) is crucial in addressing these challenges. FKUB is tasked with conducting dialogues with religious leaders and community figures, then gathering and channeling the aspirations of the community and religious organizations. FKUB is also responsible for drafting recommendations as input for policymakers in the government. Through these awareness activities, FKUB can help strengthen understanding and support among the community for policies related to religious diversity.

FKUB often utilizes dialogue and awareness activities as a means to develop stable conditions in religious and social aspects and to foster unity among religious communities. Dialogue approach is deemed effective as it can accommodate various perspectives to support multiculturalism ideas. Moreover, awareness activities also include disseminating information about policies related to interreligious peace and community empowerment efforts. These awareness activities involve various elements such as seminars, interfaith dialogues, visits to places of worship, and educational institutions. Media outlets such as newspapers, bulletins, magazines, radio broadcasts, and television programs are also utilized to disseminate this information. Meanwhile, community empowerment is achieved through active participation of religious followers in religious and social activities, both within their religious groups and in interfaith cooperation.

This means that awareness campaigns aimed at enhancing public understanding of rights and obligations related to the establishment of places of worship should broaden their goals by strengthening interreligious cooperation and raising awareness of the importance of harmony in society. Thus, awareness campaigns become an effective strategy to improve the performance of the PBM 9/8 of 2006 policy in Cilegon City by addressing the challenge of public misunderstanding.

The next step in efforts to enhance the effectiveness of the PBM 9/8 of 2006 policy in Cilegon City is to refine regulations that are clearer and more easily understood by the public and stakeholders involved in the process of establishing places of worship. This refinement may include administrative procedures, technical requirements, and approval processes. Article 14 of the PBM policy No. 9/8 of 2006 outlines administrative prerequisites and support requirements for the composition of congregations and local residents in the process of establishing places of worship. One of the conditions that must be met is that the construction of places of worship must comply with all administrative and technical requirements. Moreover, the article also emphasizes that places of worship must meet certain specific criteria. These specific requirements include:

1. Submitting a list of names and Identity Cards (KTP) of members of the place of worship community with a minimum of 90 people approved by local authorities according to the designated area boundaries.
2. Obtaining support from at least 60 local residents, who have obtained approval from the head of the local neighborhood or village.
3. Obtaining a written recommendation from the head of the Department of Religion at the district or city level.
4. Obtaining a written recommendation from the FKUB at the district or city level.

The third paragraph of this article then adds that if the specific requirements of number 1 have been met while the other requirements have not been met, the local government is obliged to facilitate the availability of a location for the construction of places of worship. The mentioned paragraphs outline the administrative and technical requirements that must be met for the construction of places of worship. Therefore, the refinement of this regulation allows for simplifying the licence process and realizing the construction of places of worship more efficiently. A more transparent and easily accessible policy will help reduce confusion or misunderstandings in the process of establishing places of worship. Furthermore, this also reflects the government's neutrality towards all religions in society, providing assurance that all religions have equal rights to establish their places of worship.

The importance of enforcing government neutrality in managing the process of establishing places of worship becomes the main focus in enhancing the effectiveness of implementing these regulations. Efforts to uphold government neutrality should be emphasized, with an emphasis on good diversity management in accordance with the principles of human rights guaranteed by the 1945 Constitution (Rohman, 2023). The government must act fairly and neutrally without any preference or bias towards any particular religion. This step is important to build public trust in the government and ensure that the process of establishing places of worship is carried out in accordance with applicable regulations, without discrimination or specific preferences that may disadvantage others.

However, at present, government neutrality is still not well demonstrated, as evidenced by its tendency to favor the majority religion. Such actions are evident, such as in the requirement for a minimum support of 60 people, which should only be complementary. The primary requirement should be the genuine and sincere need of prospective users of the place of worship for that place. Therefore, local governments should have an obligation to facilitate the availability of construction sites. This tendency is also reflected in Article 16 paragraph (2) of the PBM, which stipulates that the Regent/Mayor must make a decision within a maximum period of 90 days after the application for the establishment of a place of worship is submitted. This article should provide assurance that the licence for establishing places of worship will not take a long time, but this is often complained about by some parties (Azhari, 2014).

These provisions are essentially intended to simplify the licensing process and ensure that every religious community can establish places of worship legally. However, in practice, government authorities often fail to consistently enforce this policy. In fact, some local officials are seen to obstruct construction on the grounds that there is still opposition from some members of the community, thus the licence cannot be issued. Even more ironically, although places of worship have obtained official licences in the form of building licences (IMB), if there are groups of people who reject their existence, some local governments actually revoke these licences, leading to the legal status of places of worship becoming precarious (Azhari, 2014).

The cases in Cilegon City showing the government's lack of neutrality in granting the right to establish places of worship emphasize the need for the government to immediately enhance its neutrality. This is necessary because it is the state's obligation to respect the religions of the people, which is part of human rights. One

way to increase government neutrality is to foster cooperation between local governments, religious institutions, NGOs, and community groups. This collaboration can involve encouraging forums such as FKUB or other coordination mechanisms that allow all parties involved to share information, align understanding, and work together to support the process of establishing places of worship in accordance with regulations. Such collaborative steps can help ensure that the process of establishing places of worship is fair, transparent, and in line with the principles of government neutrality.

Based on these findings, it can be concluded that efforts such as regulation socialization, refining clearer and more understandable rules, and enforcing government neutrality are key factors in enhancing the effectiveness of implementing the regulations of PBM 9/8 of 2006 in Cilegon City, Banten Province. Through the comprehensive and sustainable implementation of these strategies, it is hoped that the effectiveness of this policy can be improved and support tolerance while fostering harmony among religious communities in the region.

CONCLUSION

The implementation of the joint regulations issued by the Minister of Religious Affairs and the Minister of Home Affairs Number 9/8 of 2006 in Cilegon City has not been effective in its application. Constraints on its effectiveness arise from aspects such as the lack of public understanding, administrative procedure ambiguities, and changing societal dynamics. Given these conditions, there is a need for more sophisticated strategies to ensure that regulations related to the licensing of places of worship can be implemented more effectively. It has been found that efforts such as regulation socialization, refining clearer and more understandable rules, and enforcing government neutrality are key factors in enhancing the effectiveness of implementing these regulations. These steps are considered crucial for addressing identified constraints, such as the lack of public understanding of the regulations, administrative procedure ambiguities, and the need for policies that are more responsive to the dynamics of community and religious life in Cilegon City.

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