

The Harmony of Multifaith Community and Government: *A Study of The Role Of The FKUB In Riau*

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KEYWORD

FKUB
Kerukunan
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ABSTRACT

This paper examines the role of the FKUB in creating religious harmony in society. Beginning with the presentation of the importance of religious studies to create a conducive atmosphere that is tolerant, this research is focused on the description of institutions followed by the evaluation of FKUB's performance in creating religious harmony in Kampar District and Pekanbaru City. The findings obtained were, although FKUB's age was still two years old, its role or performance was quite significant.

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INTRODUCTION

Background of Study

Based on the contemporary social facts, there are some internal and external religious conflicts requiring the reform and rethinking of religious understanding about human's life. In future, globalization as its characteristic, the social relation needs the cooperation among human beings based on the equality. The conflict caused by the diverse ideas not only contradicts with religious values but also does not provide a solution. Instead of solving the problem, it generates the new conflicts.

A peaceful society is an expectation of each civilized person. This expectation is a must since peace is the main requirement for the civilization. In this case, religious studies are necessary to develop an understanding and emphasize the equality of religious values which focus on the problems of environment, social ethics, human's future stressing in spiritual consciousness as well. Religious studies also avoid the truth claim but they develop *de-absolutizing truth* or *relative absolute* (Hidayat dan Nafis, 1995).

The plurality of religion, culture, and ethnic are phenomena which cannot be neglected. Indonesia is a multi-faith and multi-culture society. Historically, the plurality of Indonesian society can be seen from its early formation in which Hinduism and Buddhism adherents have lived. Then, Islam and Christianity adherents came and have become the indigenous community of Indonesia (Ali, 1971). In this case, Marshall G. Hudson notes that the spreading of Islam is great social and cultural achievement (Hadgson, 1974).

By considering the objective facts of Indonesia as a plural society, religious studies are very urgent to be developed. By using multi-discipline, inter-discipline, and historical-critical approach, religious studies are hoped to design a tolerant multi-faith society. If there is not tolerance in a plural society, the religious or racial conflict may emerge. This creates an unstable social life. The religious harmony which is existed must be protected by respecting other religious societies so that the plurality does not create the disaster for the nation-states.

The different conceptions among religions are the fact which can not be avoided. These different conceptions often provoke the conflict. Sometime, the dispute creates the conflict when the religious propagation uses force through political power or economical power.

The government's attention to protect the religious harmony was decided in *Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri Nomor 9 Tahun 2006* and *Nomor 8 Tahun 2006*. In this decision, the government established Forum of Religious Community Harmony (*Forum Kerukunan Umat Beragama*) called as FKUB, divided into the FKUB provinces and regency. This forum is expected by the government as the bridge of internal and external religious harmony between the government and religious communities.

The different way of approach to the religion sometime put its position at certain level. The approach of religious studies aim to put religion at proper position among religions and other beliefs, develop, and guide the religious tolerance both internal relation in one religion and external relation among religious communities. Tolerance means an attitude to respect the possibility of different thoughts and different religious beliefs, different ways of religious practices as well (Ali, 2007). It proves that religious studies play an important role in leading and creating the religious tolerance among the religious adherents both in one religion and in different religion through the FKUB.

Therefore, the dialogue among religious adherents needs a referee, namely the government which has authority in regulating the procedure of the dialogue to be order. In 1989, Indonesian government, in this case the ministry of religious affairs and ministry of interior, designed an agreement (*Keputusan Bersama*) about technical duty of civil servants in guaranteeing the security and the smoothness for the construction of house of worship and religious services of religious adherents Agreement 2 ministers Number I/BER/MDN-MAG/1989 or *Pelaksanaan Tugas Aparatur Pemerintahan Dalam Menjamin Ketertiban dan Kelancaran Pelaksanaan Pembangunan dan Ibadat Agama oleh Pemeluk-pemeluknya SKB 2 Menteri Nomor I/BER/MDN-MAG/1989*. However, this agreement, then, was reviewed its effectiveness and its efficiency in 2006 resulting a new agreement called *Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri No. 9 Tahun 2006/ No. 8 Tahun 2006 tanggal 21 Maret 2006 tentang Pedoman Pelaksanaan Tugas Kepala Daerah/Wakil Kepala Daerah Dalam Pemeliharaan Kerukunan Umat Bersagama, Pemberdayaan Forum Kerukunan Umat Beragama dan Pendirian Rumah Ibadah*.

Riau is as a province having various ethnics, cultures, languages and religions. The religious harmony in Riau has to be kept so that there is not the potency of conflict damaging social life of a society.

RESEARCH

FKUB

The FKUB is explained in the agreement of minister of religious affairs and minister of interior section 8 sentence 1 or *Keputusan Bersama Menteri Agama dan Menteri Dalam Negeri dalam pasal 8 ayat 1* having duties as follows :

- a. Conducting dialogue with religious figures and figures of society.
- b. Accommodating the opinion of religious organization and society.
- c. Channelling the opinion of religious organization and society in the form of recommendation as material of regional officer's policy.
- d. Conducting the socialization of the laws and policy on religious harmony and religious empowerment.
- e. Giving written recommendation for the construction of house of worship.

Due to the emergence of religious conflict, there are some crucial questions; whether the dialogue and the cooperation among religious adherents are still relevant. If the answer is yes, the next question is what are the essential requirements to craft mutual dialogue and an agenda for religious harmony. This is because the development of social structure requires a relevant and adequate dialogue. Kuntowijoyo says that in 21st century, we need a new name for the relation of religious adherents. During this time, we use religious harmony or tolerance. These terms provoke the truth claim and apology which each religious adherent claims that his religion is the most tolerant and open-minded.

Apology, from its initial context, is conducted by employing textual approach and contextual (historical, sociological, and anthropological) approach which incite the new clash. For Christianity adherents, Christian is a love religion. Hinduism adherents claim that his religion emphasizes good deeds. And Buddhism adherents claim that his religion aims to release people's grief.

Kuntowijoyo states that we need a new concept of religious relation paying attention to human's problem. Therefore, he proposes that harmony and tolerance are replaced by cooperation. Historically, in Indonesia under the Dutch colonial, the relation of religion was dominated by colonial interest which was *rust and order* (Kuntowijoyo, 1990).

The relation among the religious adherents in Indonesia has entered a new phase emphasizing tolerance since the New Order. It is closely related to the government awareness which focused on the national stability as the prerequisite of the new government. Connected with the relation of Islam-Christian, it was described that in 1965 a big dispute emerged among Islamic organization members and other organizations, particularly common Muslims and non-Muslims. However, this dispute concentrated on the quarrel with Christianity adherents. This is because there was a problem of missionary. At that time, religion appeared as potency of disintegration.

In 1970s, modernization is a new theme in the context of socio-political changes in Indonesia. Dawam Raharjo says that Indonesia is considered as the "last passenger" to take this theme. As a result, the consciousness in conducting dialogue is only caused by modernisation or known as developmental rather than religious mission. A Religion in Indonesia has faced not only other religions but also modernism discourses (Kuntowijoyo, 1990).

Mukti Ali states that religious adherents, recently, can not live alone in their religious environments. They have to interact with other different religious adherents. The way of this interaction should be thought since the conflict can happen at anytime and can not predict its ending (Ali, 1970).

As a result, there is a new idea proposed by a new generation. Its inclusive, rational, and liberal characteristic of thought has become the dominant paradigm in Indonesia. The religion then, has to choose between keeping its identity and adapting to the social changes.

Mukti Ali proposes that an inter-faith dialogue is the interaction of different religions' followers. Dialogue is a communication between those who believe in religion. Dialogue is a way to get the truth and cooperation together related to the common interest (Ali, 1992).

Because of its inclusive typical, the participants of the dialogue should have some characteristics; such as respect, like to listen, sincere, open-minded, and wish for cooperating with other persons. In religious level, dialogue demands that the followers of a religion could practice his or her own religion without any pressure.

Leonard Swidler, proposes ten basic procedures for interfaith-dialogue: (1) the initial purpose is to change and develop based on the same perception of the fact and to take fast action. (2) Dialogue must have two projects; dialogue among the same religious adherents and the dialogue among other different religious adherents. (3) each participant has to believe in the honesty of other participants. (4) it is forbidden to compare the idealistic of his own religion with those other religions. (5) each participant must define his own religion and this definition must be respected by other participants. (6) each participant must control his anger to find the differences; (7) Dialogue can be accomplished *partum part*, namely among the participants who are in the same level (8) dialogue must be based on the trust; (9) each participant must be critical, at least for his ideas and his religious traditions. (10) each participant must try to understand the religion of his partner from within.

According to Mukti Ali, there are some kinds of interfaith-dialogue; *the first* is daily dialogue. At this level, people in a multi-faith society conduct cooperation to enrich their beliefs through religious values without formal dialogue. It can be done in the family, school, military, hospital, industry, office and government. *The second* is social dialogue. In Indonesia, the developmental projects are done together by people without looking at their religions and beliefs. They focus on the eradication of poverty and stupidity based on developmental motivation instead of religious motivation. *The third* is communicative dialogue of religious experience. This dialogue can be conducted only by religious leaders. In this

dialogue, spiritual experience becomes the dominant theme. This dialogue is relevant to the management of religious harmony for each religious adherent. This is because the dialogue does not discuss on religious formal aspects, rather it discusses the substantial and transcendental aspects.

The fourth is ritual dialogue. It is often conducted at international scale, such as “international prayer for peace” on 27 October 1986 in ASSISI. It is another form of dialogue, namely collective prayer. Each participant says a prayer individually and does not follow other persons’ prayer. This collective prayer can not follow by common people since it needs intellectual, psychological, and spiritual preparation.

The fifth is theological dialogue. This dialogue is attended by religious figures to exchange information related to faith, belief, and religious rituals and try to search an understanding one another. This dialogue tends to be academics so that it requires the intellectual capability of the participants.

Moreover, this dialogue is not free from resistance because this dialogue is oriented at developing the understanding of theological construction of each participant. In fact, to get an understanding of another theology, someone must ‘live’ in the community of that theology, for instance, it is difficult for a Muslim to understand the doctrine of “children” in Christianity theology, if he does not have full and total comprehension of that theology. If a person knows a cognitive aspect but he does not recognize an affective aspect, it means that he does not cover full and total comprehension. Therefore, the aim of the theological dialogue is to provide an understanding of cognitive doctrine so that each participant respects his partner’s theology.

Thereby, an institution which is fashioned as dialogical ‘bridge’ to produce the multi-faith harmony is the FKUB . It was legally decided by the government on 18 May 2006. The organization of the FKUB at the provincial level and the FKUB in the regency is as follows:

The counsellor of the FKUB in a province:

- a. Head : The Vice of Governor
- b. The Head’s Assis. : The Head of Provincial Religious Affairs Department.
- c. Secretary : The Head of National and Political Union of the Province
- d. Members : Heads of related institutions

The Counsellors of the FKUB of the Regency / City :

- a. Head : The vice of the regency/Mayor
- b. The Head’s Assis. : The Head of Religious Affairs Department of The Regency
- c. Secretary : The Head of National and Political Union of the Regency/City
- d. Members : Heads of related institutions (*Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri Nomor 9 Tahun 2006 dan Nomor 8 Tahun 2006*).

Since its establishment, the FKUB has existed for 2 years. Its role in the society can be seen in the following finding researchs:

Finding Research

The methodology applied is descriptive by employing qualitative approach aiming to find the relation between the internal and external symptoms in religious community/religious organization and the FKUB in Riau. Thus, the description of the investigation found in the empirical phenomena is emphasized.

The FKUB is a forum established by a society and facilitated by the government to develop, keep, and empower the multi-faith society for the harmony and prosperity. The FKUB of the regency/city, particularly in the regency of Kampar was established on 23 May 2006 with its organizational structure as follows :

- Head H. Zulhernis, SH
- Head’s Assistant I Drs. Johari, M. Ag
- Head’s Assistant II KH. Sujarwo
- Secretary Drs. Ahmad Lutpi

Assistant's Secretary	Mhd. Ansar, S. Ag
Treasurer	Drs. Muhammad Shaleh
Member	Drs. Syamsu Kamar
Member	Drs. Khairullah Chan, SH
Member	Syahrul Aidi, Lc, MA
Member	H. Zaidun, SH
Member	Roy Simanjuntak
Member	Yulizar, S. Ag, MM
Member	Syamsuddin Edi
Member	Alisman, S. Ag
Member	Hartono Djoni
Member	Adynata, M, Ag
Member	Mukhlis, S. Ag

Based on the duty decided in *Peraturan Bersama/ SKB 2 Menteri*, namely Minister of Religious Affairs and Minister of Interior or *Menteri Agama dan Menteri Dalam Negeri Nomor 8 Tahun 2006*, the regency of Kampar establishes the FKUB which has existed for 2 years. The FKUB of Kampar's regency has statutes or ADRT (*Anggaran Dasar Rumah Tangga*) which follows the agenda decided in agreement or SKB 2 ministers. The duty and function of each member of the FKUB of the Kampar's regency are according to the FKUB's decision Number 004/FKUB-KPR/I/2008 on 03 January 2008 as follows:

1. Head. His duty is to assist the regional head in realizing the harmony of multi-faith society in the regency of Kampar. His function is to lead the organization of the FKUB of Kampar's regency. His detailed duties are :
 - To prepare the formulation of the regional government's policy in order to prepare the harmony of multi-faith society in Kampar.
 - To decide the direction of FKUB's policy in Kampar in order to keep the harmony of multi-faith society in Kampar.
 - To coordinate with the government's institution and related institution in order to keep the harmony of multi-faith society in Kampar.
 - To realize the program decided through the discussion of members of the FKUB in Kampar.
 - To delegate the duty to his assistant.
 - To sign the outward letter and authorizing signature of incoming letter.
2. The Head's assistant:
 - To assist the head in preparing the formulation the policy of regional government in order to create the harmony of multi-faith society in Kampar
 - To assist the head in deciding the direction of the policy of the FKUB in Kampar in order to keep the harmony of multi-faith society in Kampar.
 - To assist the head in coordinating with the governmental institution and related institution for keeping the harmony of multi-faith society in Kampar.
 - To assist in realizing the program decided by the meeting of organizational members of the FKUB in Kampar.
 - To realize the duty delegated by the head.
3. Secretary :

- To assist some of the head's main duties in administration and secretary.
 - To lead the secretariat duties.
 - To arrange the formulation of the program, activity, and annual report.
 - To conduct the duty based on the head's guidance.
4. The secretary's assistant :
- To prepare the concept of letter and answer the letter based on the secretary's guidance.
 - To prepare the concept of requesting fund and prepare three month SPJ and annual SPJ.
 - To spend and prepare the materials based on secretariat's needed.
 - To conduct the duty based on the secretary's guidance
5. Treasurer :
- To coordinate the pouring of fund based on the request
 - To receive money, save, pay and to be responsible for it.
 - To make entry of the fund based on the request.
 - To assist and coordinate with the secretary to prepare three months SPJ and annual SPJ.
 - To conduct the duties based on the secretary's guidance.
6. Members:
- To attend the periodic meeting and other meetings based on the schedule.
 - To give input and consideration to the head and meeting's participants.
 - To conduct the duty based on the program decided through the discussion of the organizational members of the FKUB in Kampar.

The above organizational members of the FKUB are not included the Buddhism and Hinduism adherents. However, Islam and Christianity adherents are represented. The finding research about the role of the FKUB in kampar for the harmony of multi-faith society is that there are 574.239 people:

Islam	: 541.864 people
Catholic	: 6.328 people
Protestant:	25.694 people
Hindu	: 188 people
Buddha	: 165 people

Those phenomena indicate that the regency of Kampar is a part of region having potential conflict, particularly the region in which the majority is non-Muslim. The regions in which are indicated as the potency for the conflict are : Kecamatan Tapung Hulu, and Tapung Hilir. Those regions are area for the oil palm plantations which the majority of their populations are outsiders and consist of a plural community (research in 2007).

The role of the FKUB in Kampar :

- a. Socialization the agreement between the minister of religious affairs and the minister of interior.

In 2007, the socialization was done in 14 subs districts or *kecamatan* from 20 subs districts in Kampar. Those subs districts which were not socialized yet are *Kecamatan Kampar Kiri, Kampar Kiri Hilir, Kampar Kiri Tengah, Gunung Sahilan, Kampar Kiri Hulu* and *Perhentian Raja*. Therefore, this program will be done in this year. The objects of socialization in subs district level : subs district's head and his officials, the head of village, and religious figures. Those religious figures are from Islam, Catholic, Protestant, Hindu and Buddha.

b. Data collection of the house of worship in Kampar

The data collection of the house of worship is the second program which will be conducted this year. However, for this year, the *Majelis Ulama Indonesia* (MUI) of Kampar's regency also will conduct the data collection of the house worship. Therefore, based on the agreement, the FKUB of Kampar's regency will collect the data of non-Muslim's house of worship. The MUI, then, will conduct the data collection of mosques.

Based on the decision of Pekanbaru's Mayor or Walikota *Nomor 175 Tahun 2006* on 22 November 2006 the organizational members of the FKUB in Pekanbaru are as follows:

Counsellor	Mayor of <i>Walikota</i> Pekanbaru
Deputy I	The Head of Police or <i>Kapoltabes Pekanbaru</i>
Deputy II	The Military Commander or <i>Dandim 0301 WB</i>
Deputy III	Secretary
Head	Drs. Ismardi, MA
Assistant I	Drs. M. Nur Anan Domo, MA
Assistant II	Pdt. Rison Sitorus, M. Div
Secretary	H. Dahlan Jamil, MA
Member	Lukas Debataraja, SH
Member	Taslim Prawira, M. Ag
Member	H. Ghazali, MZ
Member	Drs. Erman Gani, MA
Member	Drs. Ayub Nahar
Member	Drs. Saharuddin, MA
Member	H. M. Ridwan Hasbi, Lc, MA
Member	Drs. H. Tarmizi Muhammad
Member	DR. H. Munzir Hitami, MA
Member	Drs. H. Bin Fajri
Member	H. Zulfikar Abdul Malik, Lc
Member	Ir. Ratmaja Eka Putra
Member	Drs. Dharmaji Chowmas, S. Ag

The organizational board consists of multi-faith adherents. This indicates that the FKUB is a forum considered having the authority in serving multi-faith society so that the FKUB plays an important role in creating the harmony of a multi-faith society.

The programs of the FKUB in Pekanbaru are according to the agreement of two ministers in 2006 or *SKB 2 Menteri Tahun 2006*. From its establishment on 22 November 2006 to May 2008, the programs decided are divided into two semesters each year. Because the existence of the FKUB has been for $\pm 1 \frac{1}{2}$ years, its programs have been done only in two semesters in 2007. In the first semester, its programs are :

- a. Socialization about *SKB 2 Menteri tahun 2006* in each subs district in Pekanbaru :
1. *Kecamatan* or subs district of Marpoyan Damai on 22 February 2007
 2. *Kecamatan* or subs district of Tenayan Raya on 29 March 2007
 3. *Kecamatan* or subs district of Rumbai on 31 May 2007
 4. *Kecamatan* or subs district of Tampan on 19 June 2007.

5. Socialization to the head of sectoral police or *Kapolsek* and the village's officers or *Lurah-Lurah* in Pekanbaru in the hall of *Walikota Pekanbaru* on 25 June 2007
6. a multi-faith dialogue for all regions in Pekanbaru at the hall of *MAN 2 Model Pekanbaru* on 22 Maret 2007.
7. a multi-faith society all students in Pekanbaru at UIN Suska Riau on 9 June 2007.
For the second semester in 2007, the programs which can be conducted are :
 1. Socialization in *Kecamatan Payung Sekaki* on 1 November 2007
 2. Socialization in *Kecamatan Sail* on 6 November 2007
 3. Socialization in *Kecamatan Sukajadi* on 8 November 2007
 4. a meeting with religious figures and all the organizational boards of house of worship in Pekanbaru on 8 September 2007
 5. a visit and dialogue between the FKUB Pekanbaru and the center FKUB in Jakarta on 13 November 2007
 6. a visit from the regional government of Bukittinggi and the FKUB Bukittinggi in Pekanbaru on 12-14 November 2007.

Monitoring the Religious Days in Pekanbaru

Based on the general regulation or *ketentuan umum Pasal 1 Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri No. 9 dan 8 Tahun 2006* about the guidance of conducting the duty of the regional head/assistants in creating the harmony of multi-faith society, empowering the FKUB, and establishing the house of worship, it states that the harmony of multi-faith society is the relation among religious adherents or multi-faith adherents based on tolerance, open-minded, respected, equality, and cooperation in the context of nation-states based on *Pancasila* and *undang-undang Negara 1945*.

Those general regulations obligate to each person and related social components for keeping the tolerance continuously among the multi-faith adherents in Pekanbaru. In fact, in Pekanbaru, there are a lot of people having multi-ethnics, multi-cultures, and multifaith. The heterogeneity of society in Pekanbaru has a potency of conflict. Therefore, the FKUB Pekanbaru has conducted preventive acts to protect the possibility of emerging the conflict. The active role of the FKUB in keeping the harmony of multi-faith society can be seen in its socialization on, firstly, *SKB 2 Menteri No. 9 dan 8 Tahun 2006* to all social components and multi-faith dialogue. This aims to give an understanding for society about the harmony of multi-faith society. Secondly, the FKUB conducted some meetings with the religious figures and organizational boards of house of worship in Pekanbaru. *Thirdly*, the FKUB conducted the monitoring of religious days in Pekanbaru.

There are some regions which have potency of conflict in establishing the house of worship :

1. Church in Kelurahan Maharatu Kecamatan Marpoyan Damai
2. Church in Kelurahan Labuai Kecamatan Bukit Raya
3. Church in Kelurahan Simpang Tiga Kecamatan Bukit Raya
4. Church in Kelurahan Tampan Kecamatan Payung Sekaki
5. Church in Kelurahan Sidomulyo Timur Kecamatan Marpoyan Damai
6. Vihara in Kelurahan Rejosari Kecamatan Tenayan Raya

Some of those cases were solved but some are not solved yet (FKUB, 2008). Therefore, the FKUB tries to facilitate the relation between the government and the society in keeping the harmony of multi-faith society based on *SKB 2 Menteri yakni Menteri Agama dan Menteri Dalam Negeri*.

Related to the significance of religious studies, the FKUB should approach its objects by applying the equal principles. At the socialization level, the introduction of the FKUB is done by explaining its duties and functions to the society. However, if there is a conflict, the FKUB should use the approach of religious studies. This is because based on the agreement of two ministers or *Surat Peraturan Bersama 2 Menteri*, namely the

minister of religious affairs and minister of interior, the harmony of multi-faith society is based on the tolerance, mutual understanding, respecting each others, and the equality in practicing their religious teachings in the context of nation-states based on Pancasila and UUD 1945.

CONCLUSION

Based on the above explanation, It can be concluded that the FKUB is a forum established by the society and facilitated by the government in order to protect, keep, and empower the religious community for tolerance and prosperity. The role of the FKUB in Kampar and in Pekanbaru is significant enough. It can be seen from its socialization based the programs decided by the FKUB. Since its establishment, the role of the FKUB is based on the agreement of two ministers, namely minister of religious affairs and minister of interior. The FKUB Pekanbaru also tries to use related approach in keeping the harmony of multi-faith society, for instance, by facilitating multi-faith dialogue.

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