

THE EFFORT OF BUILD TOLERANCE SOCIETY WITH CROSS-FAITH DIALOGUE IN LUMAJANG REGENCY

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Abstract

The multi-religious reality cannot be avoided by the people of Indonesia, one of which is in the Lumajang Regency. If not treated properly, this condition will create the potential that leads to religious conflict. FKUB (Forum for Religious Harmony) is a bridge between religion and the state in uniting a pluralistic Indonesian society to create religious spaces. Interfaith dialogue is a meeting place for community and religious leaders through joint discussion sessions to open people's insights regarding differences through qualitative research methods with an ethnographic approach. Then for data collection techniques, the authors conducted observations, interviews, and literature studies both online and offline. The theoretical analysis carried out in this case study uses the concept of "Interfaith Dialogue" by Hans Kung through participatory involvement, which is divided into several activities, namely: 1) Inauguration of the Harmony Awareness Village; 2) Inter-Religious Harmony Dialogue in Senduro Village; 3) Inter-Religious Youth Harmony Dialogue (GEMA-UTAMA); 4) Interreligious Women's Dialogue (FP-KUB). The implementation of interfaith dialogue produces a positive impact on society. The interfaith dialogue program offered by FKUB Lumajang Regency is crucial in stimulating interfaith dialogue and creating avenues for communication.

Keywords: *FKUB; Interfaith Dialogue; Community of Lumajang Regency;*

INTRODUCTION

The life of religious people is something that must work in harmony with people's lives to create a tolerant environment. According to Tillman (2014), tolerance is mutual respect with the aim and essence of peace (Supriyanto dkk, 2017). Peace is a common goal of tolerance so that people can respect each other and support the running of a democratic country. Currently, people are faced with the reality that they do not live in a religious space alone; there are other individuals/communities whose presence needs to be appreciated by their willingness to share in a religious space (Wasehudin dan Syafei, 2021). The reality of plural religions should be realized as something natural in social life, regardless of each religion's teachings (Kewuel, 2017).

Multicultural education and pluralism are educational means to provide equality for all communities (Jayadi, Abduh, and Basri 2022). Globally, research on multicultural education covers many things, such as multicultural and intercultural education guidelines, critical pedagogy in education, and principles of multicultural education (UNESCO, 2006); (Kincheloe, 2015); (Banks, 2009; Banks and Banks, 2010). The interconnectedness of people through multicultural education, social justice of minorities in multicultural education, multicultural education and youth awareness of multicultural education in educational settings, and the struggle for the implementation of multicultural education (Grant and Portera, 2011); (Anastasiou et al., 2014); (Manning et al., 2017); (Tonbuloglu et al., 2016); (Sleeter, 2018). These studies demonstrate the diversity and overarching themes of multicultural education investigated across countries. So this study is used as a basis for developing the diversity space that exists in Indonesia as a pluralist country.

In reality, the life of religious communities in Indonesia often results in conflict, this is triggered by misunderstandings, and the ego of each group tends to be high. Will reality continue to lead to misunderstandings? For this problem, a sense of awareness in sharing religious space needs to be encouraged (Abdullah et al, 2021). To generate this sense of awareness, the role of all parties is needed, not only the people involved but also the government, so a facilitator is needed who socializes the importance of religious life. To ensure equality in terms of the law in the context of religious diversity, the government established the Forum for Religious Harmony (FKUB) as a formal institution as well as a facilitator that specifically deals with issues of religious conflict as well as promotes peaceful and tolerant religious life, which is in the province of East Java.

According to BPS, the number of religious adherents in Lumajang Regency consists of 1,087,267 Muslims, 7,101 Hindus, 5,227 Catholics, 11,309 Protestants, 836 Buddhists, and 482 Confucianists. The Head of the Law and Religious Harmony Unit (KUB) of the Regional Office of the East Java Ministry of Religion, Lumajang Regency is one of the barometers in East Java with a high plurality of people (Martono, 2017). This diversity is evidenced by Pak Suharyo's statement (in his remarks at the Dialogue on Religious Harmony on October 31, 2020). Lumajang District is one of the three districts in East Java (Banyuwangi and Situbondo) with relatively high tolerance, judging from the number of conflicts that have occurred in the last five years. The diversity of religious adherents in Lumajang Regency is reflected in five sub-districts, namely: Jatiroto District, Senduro District, Rowokangkung District, Pronojiwo District, and Lumajang District. One of the symbols of pluralism in Lumajang Regency is the Mandhara Giri Semeru Agung Temple which is located in Sendero Village, as one of the largest temples in Southeast Asia with conditions where people live side by side in sharing religious spaces. Based on this, Senduro Village was named a Village

Aware of Religious Harmony by Ms. Khofifah (Governor of East Java) on October 16, 2020.

FKUB Lumajang Regency has a wing organization that helps run its operational activities both in administration and in the implementation of work programs. The wing organizations are FP-KUB (Women's Forum-Religious Harmony) and GEMA-UTAMA. FP-KUB is a wing organization that comes from among women, and GEMA-UTAMA comes from youth groups, community organizations, or religious institutions. The method used by FKUB in Lumajang Regency in instilling tolerance values is interfaith dialogue activities. This research has a formulation of the problem, namely: 1) How is the implementation of interfaith dialogue activities carried out by the Forum for Religious Harmony (FKUB) in building a life of religious tolerance in Lumajang Regency? 2) What is the response and impact of interfaith dialogue activities that have been carried out? By the Forum for Religious Harmony (FKUB) for the people of Lumajang Regency?

The author's first analysis uses the concept of "Interfaith Dialogue", according to Hans Kung. The shift from the concept of "co-existence" (harmony and peace) to the concept of "pro-existence" (making differences) is contentious. Through "Pro-existence", Kung proposes a dialogue goal that involves more authentic differences. Kung ends the "Co-existence" phase when tolerance is still the only main goal of dialogue. Kung tries to formulate a step that is more than tolerance, but that does not mean putting aside tolerance. Kung started a scientific experiment in the field of "pro-existence"-oriented dialogue. This experiment is more than just a collection of elements of doctrinal similarities, traditions, and spirits, but also elements that include differences that contain potential conflicts. Interfaith dialogue is not just "I am with them, but I am also recognized by them". Therefore individuals feel their existence is recognized and involved. The stage of recognition and involvement is the most important thing as the essence of holding interfaith dialogue (Kung, 2000).

LITERATURE REVIEW

For the second analysis, the authors use the concept of Civil Islam from Robert Hefner. This concept is the basis for seeing how Islamic civil movements are the focus of interfaith dialogue activities, bearing in mind that the majority of Indonesian people are Muslims. "Civil Islam" was coined by Hefner (2019) in his journal entitled "Whatever happened to civil Islam? Islam and democratization in Indonesia, 20 years on". Hefner explained the Islamic movement in Indonesia in the 2000s, namely at the time of the transition between the New Order and Reformation Eras. The Islamic mass organization movement in Indonesia with the concept of "Civil Islam" seeks to declare that "Islam" is considered universal and compatible with "democracy" so that it indirectly depends on the socio-cultural and normative nature of where the institution develops.

Although various Islamic organizations act in the name of God and are considered exclusive, supporters of the "Civil Islam" movement understand that religious movements are in harmony with the state and even authoritarian leaders who act on behalf of Muslims. Hefner also explained that religious levels could be subordinated to instruments for certain groups. As Nurcholis Madjid stated in this journal, democracy and the rights of citizens are important not only for reasons of the state but also as protection for Islam from misusing its values to pursue personal gain. The reason the author uses this concept is that the case studies in this journal have similarities with the Islamic mass organization movement, which was the target of interfaith dialogue in Lumajang Regency, namely some mass organizations are aware of forming a pluralist and moderate movement, but some other mass organizations tend to be closed and do not participate in activities. Held by the government.

METHOD

In this study, the authors used a type of qualitative research. However, the current Covid-19 pandemic makes it impossible to collect data permanently for a long period. To overcome this, the authors use ethnographic methods with online data collection. Ethnography tries to pay attention to the meaning of action from events or events that occur in society, as well as studying problems through the perspective of society as an object that experiences it (Spradley, 2007). Data collection techniques in the ethnographic method are participatory observation, ethnographic interviews, and literature studies. The ethnographic techniques emphasized in this study are participatory observation and ethnographic interviews.

Then, in online data collection, the writer takes part in FKUB's social activities through online communication and news or data on online media. The activities that the authors carried out in online data collection were interviewing via WhatsApp with informants through several questions that had been prepared beforehand. Then the authors also make observations and study literature online based on publications on social media and online news. The FKUB of Lumajang Regency publishes through collaboration with online media, such as Suara Lumajang radio and other online news.

This research was conducted in Lumajang Regency, which is an area included in the work program of the Lumajang Regency FKUB. The areas that are the focus of the research are the secretariat of the FKUB of Lumajang Regency on Jl. General Ahmad Yani No.5 and several locations that are the focus of the Lumajang Regency FKUB, such as Mandhara Giri Semeru Agung Temple as the object of the FKUB work program, Office of the Ministry of Religion of Lumajang Regency, Lumajang Regency Regional Government Office, with the period from November 2020 to February 2021.

RESULTS

Interfaith Dialogue Activities

The interfaith dialogue activity is an activity carried out by the Lumajang Regency FKUB during the 2020 period. This activity is not only carried out offline, *considering* the constraints of the Covid-19 pandemic but also on *online media*. This activity was carried out in the framework of the appreciation given by the Governor of East Java to Senduro Village as a Harmony Awareness Village with a high level of diversity. This activity was divided into two sub-series of events, namely: 1) the Launching of Harmony Awareness Villages, and 2) the Inter-Religious Harmony Dialogue. The location of these two activities is the Mandhara Giri Semeru Agung Temple in Senduro Village. The FKUB administrators and their staff carried the theme "Through Village Development Awareness of Harmony; We Realize Dignified Great Lumajang". Participants in this activity totaled 100 and 85 people, consisting of the Chair of the Religious Council and Members, Village Officials, the Inter-Religious Young Generation, and Organizations of Religious Institutions.

This activity was held on the 2nd Sunday of October 2020. Speakers presented in this dialogue are: Plt. Head of FKUB Kab. Lumajang, Commander of Kodim 0821 Lumajang, Chairman of PC NU Kab. Lumajang, Leaders of each religion. Then when the author participated in the Dialogue on Inter-Religious Harmony, which was held on October 31, 2020, at Mandhara Giri Agung Temple, Pastor Jodhi, as Deputy Chairperson of the Lumajang Regency FKUB, said that there are two categories of pluralism, which are used as the basis for interfaith dialogue activities. First, the social category, namely pluralism, must exist in society through the values and ethics (morals) of what is conveyed by each community that is their domain. So that, as a diverse people, we are not allowed to offend this realm. Second, the theological category, that is, people must believe that all concepts come from the same source. It is not permissible to blame one or the other; religious people must assume that we are heading in the same direction and are equally oriented toward receiving blessings from their respective Gods.

Based on this, the Inauguration of the Harmony Awareness Village does not only aim at regional development but also to fade religious barriers by paying attention to social and faith aspects. The example is *Launching of Harmony Awareness Village* in Senduro Village. On October 16, 2020, a Harmony Awareness Village Launching was held, which was attended by resource persons, participants who had received invitations, and the Governor of East Java as a form of inaugurating the Harmony Awareness Village. Senduro Village was chosen as a "Harmony Aware Village" due to the number of followers of various village religions, with the willingness of the community to share religious spaces, such as Islam, Hinduism, and Christianity, with adjoining places of worship.

The Governor of East Java, Khofifah Indar Parawansa, appreciated the Harmony Awareness Village assistance of IDR 30,930,000, one of which was in Senduro Village, Senduro District, Lumajang Regency (Kominfo, 2021). The criteria set by the Head of the Regional Office (Kakanwil) of the East Java Ministry of Religion, Ahmad Zayadi, for potential recipients of the 2020 Harmony Awareness Village appreciation, namely: 1) Demographically, the population adheres to more than one religion in Indonesia, there are at least four religions adhered to with a minimum there are three different houses of worship in one village; 2) In general, the religious atmosphere is good, or the community can be considered harmonious, and there are no conflicts. Then Mrs. Khofifah added that the verification team conducted several village or sub-district documentation studies that were declared eligible and met the requirements to receive the "Harmony Aware Village" grant in 2020 for three villages that had met the requirements.

Then it was followed by a statement from Mr. Edi, one of the FKUB parties who attended the event by giving testimony regarding one of the interesting responses from a member of the community named Mr. Sholeh; he expressed his testimony regarding the tolerant attitude that occurred in Senduro Village. Here's the statement:

"I built a small prayer room; there is already an active church located on Jalan Burno, Senduro. We never permitted the environment, only the RW community. Alhamdulillah, it has been established for five years, but nothing has ever happened, even though there are religious activities of members of other religions (Hinduism, Christianity). But they have never had a problem with religious differences, such as loudspeakers" (Pak Sholeh, in Pak Edi's interview, November 24, 2020)

Based on this statement, Pak Sholeh realizes that the people of Jalan Burno understand these differences, so the steps they take are to accept them because they reflect on each other's religious activities and they are related to one another. The second series of events, namely the Inter-Religious Harmony Dialogue, took place on Saturday, October 31, 2020. This activity was carried out based on the continuation of Senduro Village's designation as a Religious Awareness Village. The Head of Senduro Police welcomed the event, where he told about the testimony of plurality that occurred in the Senduro District. As is the case in Wonocemptonko Ayu Village, where Mr. Mangku's house is Hindu and he has a Muslim in-law.

The theme that was carried out in this dialogue was "Increasing Tolerance and Harmony in National, Community and Religious Life". Then it was continued with the presentation of material by presenters who were still the same as the first series of events, namely: Romo Adi (Catholic Party), Gus Mas'ud (Islamic Party Chairperson of PCNU Lumajang), Pak Edi (Hindu Representative), Pastor Jodhi (Christian Representative). Here's the presentation:

"The Catholic Church does not reject anything true and holy, respect and sincere reflection on the way of life and the principles of human teachings. The Church encourages her beloved sons through dialogue with adherents of other religions about faith, recognizing and developing moral and socio-cultural values" (Father Adhi, Observation, October 31, 2020).

"If you already know the essence, then there will be no jealousy. For example, if there are radical Muslims, they are not allowed to enter the Church; that is not the whole teachings of Islam. The world's conditions are currently raging, so it cannot be justified that Islam is synonymous with terrorists" (Gus Mas'ud, Observation, October 31, 2020).

"Difference is by design. It is not good that humans are alone; God requires humans to relate to other humans. As in the Psalms, people should live in harmony, then blessings will come" (Pasthor Jodhi, Observation, October 31, 2020).

"We are all brothers; Hindus believe that God is only one. If we feel that God is one, then we are all brothers; differences should not be the subject of dispute. I am you: benarne insun sirah, sirah nggih insun. Those who are devoted to me, I will. If we are by his side, there are only our actions and karmic conceptions. Our ultimate goal is God, the place for creatures to return. God is most holy, so it can be obtained with holiness. Spread a sense of tolerance for religious harmony" (Mr. Edhi, Observation, October 31, 2020).

Then it was followed by a question session as a form of direct interaction between the presenters and participants in the interfaith dialogue. The question-and-answer session is one of the methods to involve the community with active participation. In this interfaith dialogue activity, Hans Kung's ideas regarding the shift from Co-existence to Pro-existence are quite visible. The substance of dialogue that Kung wants in the idea of pro-existence has a deeper reach for one's religious life amid an increasingly open and changing world society.

Inter-Religious Young Generation Harmony Dialogue (GEMA-UTAMA)

This dialogue was held on September 24, 2020, located at the Regional Finance Building and was carried out by members of GEMA-UTAMA as a wing of the Lumajang Regency FKUB. The theme that was carried out was "The Role of the Young Generation in Improving the Quality of Harmony Between Religious People", with two presenters, namely AKBP Deddy Millewa (Kapolres Lumajang) and Mr. Suharyo, AP (As Acting Head of FKUB Lumajang).

This dialogue was attended by Ops. Kodim 0821 Lumajang, Kasat Binmas Polres Lumajang, Kasatreskrim Polres Lumajang, FKUB administrators, GEMA UTAMA members, and youth representatives from youth organizations in each religion. On this occasion, GEMA-UTAMA cooperated with the Polres to work

together with members of the community, both from community organizations, student organizations, and leaders of each religion, to maintain unity and harmony in matters of religion. The reason why GEMA-UTAMA and FKUB chose the Polres as their partner this time was due to the role of the police apparatus as a motivator while maintaining the security of religious communities and overcoming criminal problems.

Then quoted from the website of the Kapolres AKBP, Deddy Millewa delivered his message to the youth as a closing sentence (Sidikkasus, 2020):

"Don't leave the streets; go to the science assembly so that you will know the right way to build your country, because when you try to improve the nation in a condition where you don't understand religious knowledge, you may damage it from a direction you don't expect. Maybe you think this is an improvement, but, it's not, so we don't need to be constrained by Pancasila because that's a requirement for the formation of a Civil Society, not a Nation State. Nation-State is the umbrella for all Civil Society" (AKBP Deddy Millewa, Literature Study, January 15, 2021).

In this dialogue activity, the main target is youth. This is to anticipate the occurrence of anarchism and acts of radicalism that are rife among youth. Hans Kung's ideas regarding the shift from co-existence to pro-existence are quite visible, given the aim of holding interfaith youth dialogue activities to reduce radicalism that has the potential to occur in the Lumajang Regency. Representatives of these absent religious groups generally felt that their presence was not accepted by the community, so they did not want to participate in events held by the government.

Interfaith Women's Dialogue

The interfaith women's dialogue was held on Saturday, September 12, 2020, at the Lumajang Muhammadiyah Vocational School. This dialogue was held by FP-KUB Lumajang Regency; this dialogue has the theme "Women's Role in Building Religious Harmony", with presenters: Secretary of FKUB (Mr. Edi) and Moh. Mas'ud, S. Ag. MA as Chair of the PCNU. In this activity, the author conducted interviews with Ms. Tiva (Secretary of FP-KUB), studied literature, and was given some documentation as an overview of the event.

Reporting to the website (Ministry of Religion of Lumajang Regency, 2020), the interfaith women's dialogue was attended by the head of the Office of the Ministry of Religion of Kab. Lumajang Drs. Mohammad Fachrur Rozi, Suharyo, AP as Plt. Head of FKUB Kab. Lumajang, Dr. Yuliatil Habibah, as Chair of FP-KUB and women's representatives from their respective religious institutions. During the current COVID-19 pandemic, dialogue participants were limited to only 40 participants. In his remarks, Mr. Fachrur Rozi said the importance of multiculturalism lies in the ability to foster and foster a spirit of diversity as part of building democracy and a

strategy to safeguard national integrity, bearing in mind that women are the first madrasah for their children.

Based on Mrs. Tiva's statement as the secretary of FP-KUB, the participants participated enthusiastically. In this dialogue, the participants can automatically interact with interfaith leaders so they can get to know each other and get to know each other. Differences for Mrs. Tiva are a barrier, especially when the intensity of the meeting is lacking, so the community feels involved with this dialogue.

"So there is a feeling, ohh this is how it feels to know the pastor, pastor. At first, we were confused about what to say, let alone chat; we just didn't know each other because there is a forum like this; in the end, when we were doing activities, they also brought their friends, and we also brought our friends, so, in the end, we got to know each other. If you don't meet them often, they are stiff, and you can see the difference" (Ms. Tiva, Interview, January 5, 2020).

Interfaith women's dialogue is an effective activity, bearing in mind that this activity is a forum or action for educating women regarding the role of women in their respective religious institutions. The role of women is one thing that can change people's thinking, especially in terms of religious dogma. So the involvement of various elements in this activity tries to open women's minds too, that they have a strong role in the development of religion and education in the family realm.

DISCUSSION

Improving Interfaith Understanding and Literacy

In general, the affected communities live in areas that are the focus of implementing interfaith dialogue activities, so they often participate in these activities. Then the people become administrators or members of religious institutions so that in some activities, they become delegates in interfaith dialogue activities. Interfaith dialogue has an impact on opening people's minds with a more positive attitude as a provision for interacting with one another by eliminating barriers or differences between people of other religions. When people understand the concept of tolerance, they will try to understand each other and accept the presence of other religious cultures and values, such as the testimony of Mrs. Masrufah that occurred in Senduro Village regarding temple cleaning activities involving local people who incidentally come from different religions so that the people of Senduro Village try to accommodate these various values in the implementation of activities that are carried out together.

Likewise, Bernadus response justifies that interfaith dialogue activities at least provide an overview regarding the teachings or values that exist in people of other religions. Although broadly speaking, both teach goodness. Here's the statement:

"When I participate in inter-faith dialogues, it feels cool, seeing religious communities that get together sometimes often chat and take photos together. So it feels like getting new friends, what we didn't know at first becomes known, so we don't make any more assumptions" (Bernadus, Interview, November 17, 2020)

Strengthening the Values of Community Tolerance in Lumajang Regency

The values of the implementation of interfaith dialogue activities are seen from the reflection of tolerance in each activity focus area, one of which is Senduro Village which has been named a Harmony Aware Village. This is caused by a plural village population with a high level of diversity, so the awareness of sharing religious space is very visible. For example, during the celebration of public holidays, the community collaborated with BANSER (Barisan Ansor Serbagunan Nahdlatul Ulama) as a representative of the religious institution that guarded the Church during the Christmas Mass procession. This statement is by the concept of "*Civil Islam*", in which some Islamic organizations realize that Islam and democracy are equal, so they help each other's religious communities and create a pluralist movement.

Based on this, society's geographic location and culture also influence the tolerant attitude or the degree of harmony. People who are used to differences will be different from people who are not used to the presence of differences in their lives. So this still needs to be honed with the existence of interfaith activities held by the FKUB of Lumajang Regency regularly.

Counteracting Radicalism and Movement in Lumajang Regency

Interfaith dialogue activities can reduce the potential for radicalism movements that are growing in society. One of the dialogue activities that is oriented towards reducing the potential for radicalism is the Interfaith Youth Dialogue which was held by GEMA UTAMA on September 24, 2020. In this activity, the FKUB of Lumajang Regency also collaborated with representatives of state-recognized religious institutions to free them from political interests. This is very different from GEMA UTAMA's activities, which encourage youth from other religious organizations, such as LDII and Ahmadiyah, to join in, even though some of their representatives are inactive. From this story, it can be concluded that the two mass organizations have not fully accepted the concept of "*Civil Islam*", as seen from their absence from the event held by the Lumajang District FKUB. In general, they think that the democratic values instilled by the government intersect with the foundation they adhere to so that they have their values and teachings. Therefore these mass organizations tend to be more closed and exclusive.

As an Opportunity for Interfaith Communication

The interfaith dialogue held by the FKUB of Lumajang Regency was an opening for the process of communication and a forum for exchanging ideas. This dialogue

emphasizes religious moderation as a foundation for opening up religious spaces. Religious moderation is a thought that can erode the movement of religious institutions or mass organizations that are considered radical and even exclusive. With the opportunity to communicate, exclusiveness is not allowed to develop in interfaith dialogue activities. However, the provision of interfaith dialogue activities needs to be expanded so that opportunities for communication can be carried out intensively and can reduce the boundaries between religions. Based on this explanation, the concept of "Civil Islam" is well understood; various interfaith mass organizations can unite and have the same goal, namely to communicate and open up elements of inclusivity with one another.

CONCLUSION

Through interfaith dialogue, religious differences, which were initially considered taboo or biased, will become commonplace and even create a friendly and harmonious society. Various interfaith dialogue activities make subjects (actors) and objects (participants) understand and accept the concept of religious differences. Hans Kung's idea regarding the shift from Co-existence to Pro-existence in interfaith dialogue is by involving community participation. The results that can be seen together are that the community is actively involved in question and answer sessions and is involved in community activities (such as: maintaining the smooth running of the activities of members of other religions). The obstacles faced by FKUB in Lumajang Regency in carrying out interfaith dialogue activities were funding problems, internal conditions of FKUB, and activity publications. Interfaith dialogue activities, in general, have been running well and effectively.

A positive response resulted from people who understand the concept of difference by having an open mind regarding interfaith ideas, even though they do not directly participate in these activities. The implementation of interfaith dialogue produces a positive impact on society. In general, areas that are not affected by interfaith dialogue activities are areas with homogeneous communities, so the potential for conflict between mass organizations is quite high. Several Islamic mass organizations realize that democracy and tolerance are parallel, but several other Islamic mass organizations are still conservative and choose to perpetuate their values or teachings by not participating in government-sponsored activities. So, the presence of FKUB Lumajang Regency with an interfaith dialogue program is very much needed in opening thoughts and opportunities for interfaith communication.

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AUTHOR CONTRIBUTION STATEMENT

Dewi, initiated research, designed analysis, and sent the research then developed along with second researcher, Arina, through mapping research instruments, data collection, reference management, and data contribution and analysis tools. All the authors participated in data collection and process analysis, and approved the final text.

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