

The Role of Religious

by Riwu Wulan

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The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya

Prasetyo

Islamic Studies Department, Faculty of Islamic Studies Palangka Raya

(prasetyo@iainpalangka.ac.id)

Abstract. This research is to determine the role of Religious Harmony Forum (RHH) based on regulation of the Ministry of Religious Affairs in maintaining religious and religious organizations and community leaders and officers in various social aspects in Palangka Raya. This research is a case study using a qualitative approach with data collection by interview and observation. Results of this research show that role of RHH in Palangka Raya is increasing with the presence of RHH in the form of religious harmony forum, such as religious dialogue center, religious harmony forum, or a religious community for religious leaders in Palangka Raya. RHH is one of the tools for religious harmony forum and as a model of religious forum groups through the coordination of government agencies and other programs and social activities in order of the religious community to bring awareness of the government.

Keywords: Role, Religious Harmony Forum, Social Religion Life

1. Introduction

Indonesia is a country with a high cultural diversity, where people of different ethnic, religious, cultural, and religious backgrounds live together harmoniously. Many of the world's major religions are practiced in Indonesia, such as Islam, Christianity, Catholicism, Buddhism, Hinduism and Confucianism. In such multi-religious setting, religious harmony becomes a critical factor in order for development taking place smoothly and for the implementation of social, economic and advanced community development. Multi-religious peace is an activity of religious community in working together to improve the quality of life for a political society [1]. The religious diversity of Indonesia can be the country's main potential resource and strength, but on the other hand it is potentially can conflict in the absence of good management of with and without strikes among the existing religious communities.

Indonesia has Pancasila as the national foundation and philosophy, which is contained in the motto of *Bhinneka Tunggal Ika* (unity in diversity). This means that the sustainability of community development and the country's development in general can only be achieved if the spirit of unity is properly maintained and nurtured [2]. The main enemies of the unity factors that often cause conflict between religious groups is believed to be caused from the wrong interpretation of religious doctrine, which is not religion that diversity creates collaboration and respect between different religious groups, but rather a completely independent system where adherents of each religion only care for their own, while completely ignoring

interests of other religions as groups for their own belief, observing customs and based
values, activities, and in the case of religious acts, especially religious activities, religious
observances and activities (11 of the 2019 UU). Therefore, in this case, the government
and community should work together to create a religious harmony that can address
their conflicts and to build a good harmony for the sake of the nation (16).

Recently, there is a growing interest to studies of peace and harmony between religious
groups as shown by activities taken by the government (17) of the religious groups or dialogues in forms
or various programs such as religious dialogues, religious activities in which the country
is at risk of disintegration. As follows, in first of the journal for diversity as a positive
direction of course, a service effect is needed that can improve and create the conditions
of society that provides the values of fairness and an attitude of tolerance among religious
followers. Among the basis of tolerance is the willingness of all parties to dialogue, because
dialogue could involve the existence of some form one party position approach or other
party (8).

PKUB as the Forum on Religious Harmony, (generally referred to as FKUB) is one of the
primary bodies composed of representatives of various religious groups in the country
to ensure the social stability. On 02 November of this year, the research was
based on the role of FKUB in Palangka Raya as defined by article 1 of the 2008 National
Book of the Ministry of Religion and Ministry of Human Affairs (MHR) on 2008 (9)
regarding how to establish a dialogic forum between religious organizations and community
figures as part of the effort to maintain religious harmony in Palangka Raya, as well as to
strengthen the community and religious organizations' cooperation in the form of
regulation of the Ministry of Religion, Palangka Raya as part of the effort to
strengthen and maintain religious harmony in Palangka Raya (11). The research aims
to describe the role, cooperation and policies in Palangka Raya that could increase the
harmony and community engagement in Palangka Raya (12). The research aims
strategies that contribute positively to the conflict resolution process. The effort used as
processes and dialogic approaches in religious harmony, some communication efforts have
been fully implemented and still continues that could contribute to the research (14).

Even though it is very young, the city of Palangka Raya has a complex area, even so they
are still problems that arise, one of which is the problem of harmony, which is divided into
many related to tensions between religious communities arise. Issues that arise are still
many things that are still ongoing (15). The existing
is an event that occurs in society that requires the attention of the government (16).
The Forum for Religious Harmony (FKUB) is working effort to create religious harmony in
order to create a strong Unity State of the Republic of Indonesia (NKRI) religious harmony
in Indonesian society will reduce the likelihood of the people in understanding and practicing their
religious teachings. This reflection based on the basis of the study is the fostering of religious
dialogue. The study aims to help with its research in maintaining of harmony and diversity (17).
Other than that from religious dialogues under the program of FKUB in Indonesia can be as a
model and play an active role of Indonesia's national goals that religious harmony and religious
activities in the form of religious activities of spiritual harmony. Furthermore, it is an effort
to create a good and harmonious society of spiritual harmony and differences (18).

From the background, the research is to describe the role of the Palangka Raya City
Religious Harmony Forum (FKUB) based on how to strengthen the 2008 National Book of
the Ministry of Religion and Ministry of Human Affairs (MHR) in conducting dialogues with
religious organizations and community figures at church to maintain and religious harmony
in the Municipality of Palangka Raya, as well as to describe the existence of religious forum
organizations and the regulation of the community in the form of communication as policy

research for empirical study in the Francisco Pizarro Municipality, then also in the case of the Mayor of Religious Harmony, in order to be able to identify the field of religious related to religious harmony and community empowerment in the Municipality of Francisco Pizarro.

2. Theoretical Framework

a) Religious Harmony Forum (FAR)

From this background, this research aims to determine the role of the Francisco Pizarro City Religious Harmony Forum (FAR) based on Article 9 regarding the 2016 Local Regulations of the Municipality of Francisco Pizarro and the Ministry of Home Affairs (KEMH) in conducting dialogues with religious community leaders in efforts to maintain peace and good harmony in the Municipality of Francisco Pizarro, as well as discuss the expansion of religious community empowerment and the involvement of the community in the form of recommendations to public managers for empirical study in the Francisco Pizarro Municipality, then also in the case of the Mayor of Religious Harmony in order to be able to identify the field of religious related to religious harmony and community empowerment in the Municipality of Francisco Pizarro.

In order to create harmony, it is necessary to identify the factors that make it heterogeneous. There are four religious factors that cause dispersion in efforts to religious harmony. The four religious factors are: religious, religious, political, economic and differences between cultural values. Meanwhile, religious factors that can be the cause of disharmony, some of it is: religion, include religious education, religious broadcasting, religious practices, meeting between different groups (1).

The influence of four religious and religious factors that cause disharmony between religious communities, an effort to establish healthy relationships to be sought for and the communication that takes place becomes an important element in an effort to reduce disharmony. Through communication that is well conducted, it is possible to overcome the factors that cause disharmony. The four religious and religious factors that cause disharmony are: religion, religious, political, economic and differences between cultural values. Meanwhile, religious factors that can be the cause of disharmony, some of it is: religion, include religious education, religious broadcasting, religious practices, meeting between different groups (2).

Communication between religious believers can be achieved well and balanced through mutual respect between religious believers. The concept of religious communication is the most concrete and explicit form in the field of religious communication, in which the most important thing is the form of achieving or moving a culture of peace and trust between. As a religious communication, the communication between religious groups is a form of communication that is based on mutual respect and trust between religious groups. The concept of religious communication is the most concrete and explicit form in the field of religious communication, in which the most important thing is the form of achieving or moving a culture of peace and trust between. As a religious communication, the communication between religious groups is a form of communication that is based on mutual respect and trust between religious groups.

By Role of Religious Harmony Forum

Role is already associated with relatively power because role is **relatively** roles can be identical. Therefore, the role of the person or organization/individual can be **relatively** from the accordance of its relation with the situation and social status attached to the government's view, the position and role of FKH is very important in maintaining good relations between the state and religion (11). The role of the Forum for Religious Harmony (FKHM) in article 27 and 28 of the 1999 constitution is described in full in the article which read as follows:

Article 27

- 1) The Forum for Religious Harmony (FKHM) is formed from **non-religious leaders**
- 2) The establishment of the Forum for Religious Harmony (FKHM) is referred to in paragraphs that be carried out by the community and **facilitated** by the regional government
- 3) The Forum for Religious Harmony (FKHM) is referred to in **paragraph (1)** and a **consultative** advisory

Article 28

- 1) The Provincial Religious Harmony Forum (PRKHM) is referred to in Article 2 paragraph (1) has the following tasks:
 - a) Conducting dialogue with religious and community leaders
 - b) Accommodate the opinions of religious mass organizations and its members of the community
 - c) Clarifying the opinions of religious mass organizations and society in the form of recommendations as material for government policies, and
 - d) To disseminate information on laws and policies in the religious sector relating to religious harmony and community cooperation
 - e) **Provide** **advice** **and** **recommendations** **for** **the** **establishment** **of** **religious** **unity**

Article 29

- 1) **Structure** **of** **the** **Forum** **for** **Religious** **Harmony** **(FKHM)** **consists** **of** **non** **religious** **leaders**
- 2) The maximum number of members of the provincial Forum for Religious Harmony (PRKHM) is at most 21 people and the number of members of the Regional City Religious Harmony Forum (FKH) is at most 11 people
- 3) The composition of the members of the provincial and agency-managed Religious Harmony Forum (PRKHM) is referred to in paragraph (2) shall be determined based on the ratio of the number of adherents of each religion in the province and its districts
- 4) **The** **Forum** **for** **Religious** **Harmony** **(FKHM)** **is** **formed** **from** **non** **religious** **leaders** **and** **religious** **mass** **organizations** **and** **its** **members** **of** **the** **community** **and** **is** **facilitated** **by** **the** **regional** **government**

An **advice** **or** **the** **good** **recommendation** **provided** **through** **the** **members** **of** **the** **Forum** **for** **Religious** **Harmony** **(FKHM)** **is** **not** **binding** **for** **the** **government** **and** **is** **based** **on** **the** **consensus** **of** **its** **members** **and** **religious** **mass** **organizations** **and** **its** **members** **of** **the** **community** **in** **the** **region** **of** **the** **Forum** **for** **Religious** **Harmony** **(FKHM)** **is** **not** **binding** **for** **the** **government**

community spirit of religious communities, both locally and globally, who do not feel marginalized or left out of the development of the local community as a whole (article 1 point 1). The role of the Forum for Religious Harmony (FRH) is maintaining religious harmony in the work of the community and the government in the development of religious communities. The existence of religious harmony is a joint effort between religious communities and the government in the field of law, regulation, and implementation of religious communities (article 1 point 2). The role of religious people before government presence means that the role of religious people is an element of society has a bigger responsibility than the government. The concept is not only for participation in activities in the community, but also to make a strong and strong.

4. Position in Indonesia

The role of Pancasila in Indonesia is a set of principles of people from different ethnic, religious, and social groups. Pancasila is a set of principles that are very clearly stated, which influence the structure of the state. Pancasila states that there are five principles, despite the ethnic groups having different religions, which is: Supreme religion. The following is 2018 national election the population in Central Kalimantan based on religious affiliation. The data suggests that Central Kalimantan Province is populated by 73.11% of Muslims, and the largest population groups in the Province of East Kalimantan are 90.8% Muslims and 7.8% Christians.

As for religious people in Central Kalimantan mostly adhere to Islam, which is 73.11%, followed by Christianity on the top as for second of religion followed some all others. The largest number of Christians in Central Kalimantan are in Kalimantan Tengah, while the largest number of Catholics are in Kalimantan Tengah, Kalimantan Timur, and Kalimantan Selatan. The largest number of Protestants are in Kalimantan Tengah, Kalimantan Timur, and Kalimantan Selatan. The largest number of Buddhists are in Kalimantan Tengah, Kalimantan Timur, and Kalimantan Selatan.

Particularly, most people adhere Islam 73.11% in the province.

The vast diversity in religious belief in Kalimantan has put the city faced in pluralistic city, and creating peaceful and harmonious. The unity the people through across elements from the government. Therefore, the Forum for Religious Harmony people in Indonesia aim to building the society for all people through Pancasila values harmonization.

The second congress Forum for Religious Harmony in Liberia concerning guidelines for Organization and Working Procedure of the FRHM decided that FRHM is necessary to implement article 1 paragraph 14 and article 11 paragraph 1 of the Indonesian Constitution of 1945 regarding the establishment of the FRHM and the National Council of Religious Harmony. The National Council of Religious Harmony is a body that is established by the President of the Republic of Indonesia. The National Council of Religious Harmony is a body that is established by the President of the Republic of Indonesia. The National Council of Religious Harmony is a body that is established by the President of the Republic of Indonesia. The National Council of Religious Harmony is a body that is established by the President of the Republic of Indonesia.

FRHM's mission is based on the principle of religious harmony, and it

Center Kalimantan, 17 Moslems, 4 Protestants, 2 Hindus, 1 Catholic and 1 Buddhist. Center FKUB has been established in all Provinces and Cities in Central Kalimantan (11 Regencies and 7 Cities). The Province FKUB has received the authority of the National Building Trust for Central Kalimantan Provincial Government in the young town of the "New Town" of Palangka Raya. FKUB is formed at present as follows:

FKUB is a community-based organization and is formed by the members of the community. FKUB is formed by 7 (seven) members, 3 (three) members, 1 (one) member, who is

3. Method

This research is a qualitative type with a case study approach that aims to find meaning, explore processes and gain a deep understanding and understanding of various social conditions and situations that exist in individuals, groups, or situations. The research site is Palangka Raya Municipality and what was studied was the role of the Management of the Forum for Religious Harmony (FKUB) in the city of Palangka Raya. The research subjects in this study were the authorities, namely 3 members of the Forum for Religious Harmony (FKUB) in Palangka Raya City, while informants informants were 3 people representing community leaders and religious leaders as well as the Deputy Mayor of the FKUB in the young town Palangka Raya City.

The techniques used to collect data are observation, interviews and documentation. Documentation is a type of data that can be obtained and recorded in the form of the Forum for Religious Harmony (FKUB) in Palangka Raya City as a primary and secondary data source. In principle, qualitative data analysis is carried out simultaneously with the data collection and analysis stages, with professional skills and scientific procedures in the field and literature [1].

4. Result and Discussion

4.1. Role of Religious Harmony Forum

In 2009, the government of Indonesia issued a national policy on the establishment of a Forum for Religious Harmony (FKUB), but the necessary has started long before in their effort to prevent the violence. There had been dialogues between religious figures and joint meetings discussing the community, such as building facilities and infrastructure together. The community plays their role to maintain religious harmony in FKUB by discussing problems, solving conflicts and issues through formal and informal dialogues and spiritual communication based on the subject of the government as a reference before the legal body's decision-making process. Thus, responsibility of FKUB is to help the government conduct a public meeting to discuss regulations and policies related to religious harmony and community collaboration. Meanwhile, the role of the government is to be the facilitator and provider of the community's claims. In the implementation, the role of government as the donor means that the government would provide facilities and support the community by forming an advisory board or a council consisting of deputy governors, heads

not to neglect the requirements. If all requirements are met, PKUB administrators will
 immediately provide recommendations and if not through the request of the administrator in
 Medan they strongly requested the provision of recommendations for the establishment of
 places of worship for other religions as long as they had fulfilled the requirements. An
 officer from the city government in Medan explained that not only providing facilities
 but also building a sense of unity for people of other religions in the city. For this reason,
 interreligious forums should be held on a regular basis (12). The management of the
 Palangka Raya PKUB has never found major obstacles in providing recommendations
 by looking at the last activities of the council of religious relations such as
 and approach, confidence of whether the recommendations have been made properly,
 according to the Joint Movement (13) in the past, and also the fact that the
 district has not held any meeting or did something within a year, but will have
 several more good meetings that would strengthen cooperation of all the city
 of the PKUB in Palangka Raya City in supporting the operations of other
 interreligious organizations and the mission to have been carried out as well, but it is often
 difficult to find and evidence. (14) In PKUB, religious tolerance requires a strong
 discipline and responsibility to work together. It is supported by the PKUB
 where recommendations from religious and community organizations, such as PKUB of
 told the government to ask their permit for the use of general houses, buildings, hotels or
 temporary places of worship by issuing Wawancara Izin. (15) In Medan it is given a
 religious permit in the form of a building permit building for religious activities. (16)
 Several other recommendations was to have a "religious village" around the mosque. The
 establishment of this village was based on the consideration that the village represents all
 elements of religion recognized in Indonesia. To strengthen the function of religious
 village, it is necessary to establish a Dharma (DK) based on the PKUB. There are several
 villages that are considered to represent the names of religious harmony in the City of
 Palangka Raya such as: Pancasila Religious Village, Sanghiang Village, KSM Village, 41
 Pagar, KSM Village, Dharma Harmoni and Desa Sabarjaya. The PKUB considered the
 establishment of these operations is an example of the system given that the initial
 formation for each mosque. (17) In addition to the Day state table above,
 the provincial and city PKUB also have a number of other strategic tasks:

- 1) To coordinate and improve the religious harmony dimension
 (18) in addition to the work of directly providing assistance and religious
 harmony with the help of the harmony as a source of the city and by
 giving suggestions about the procedures steps in the request for
 the use and building for activities of religiously oriented (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)
- 2) To organize and work within the district
 (1) the role of religious harmony is different. However with the assistance of
 PKUB should be able to help WCA (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)
- 3) To identify and realize the local wisdom as supported by a harmony
 Every region has its own local wisdom, both the old and new ones, both directly
 and indirectly affect religious harmony. Some of the local wisdom in forming
 and functioning process. For some others are not functioning because because
 they are unable to realize the religiously oriented population and (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

be used to measure the harmony among religious groups. At the same time, we have to look closely at the Malay values that support the collaborative, religious and cultural values that are important for religious groups (Barnett).

4) Fostering Mutual Respect Among Religious People

Local wisdom comprises two important words of Islamic, 'ta'ad' and 'wakauf'. The word ta'ad refers to a particular action or commitment, while wakauf refers to the quality of being good judgement or being wise. In general, local wisdom is defined as the collective wisdom that accumulated or well-learned by the people of a particular region and time.

Local wisdom can be considered as the cultural inheritance, such like a part of a heritage in a community, and its environment, with the local wisdom. Essentially, local wisdom is the knowledge, values in a particular community.

Local wisdom can be considered as the cultural inheritance, such like a part of a heritage in a community, and its environment, with the local wisdom. Essentially, local wisdom is the knowledge, values in a particular community.

To sum up, local wisdom encompasses the entire aspects of community life, particularly those collective social values, attitudes and relationship among people, between people and environment, and between people and the local wisdom. There are a lot of significance and functions of local wisdom (i.e., being utilized as a social code or support religious harmony, first, it serves as the source of community's identity; it serves as social adherence to the community; thirdly, as a shared belief, attitude, knowledge, knowledge from the existing cultural elements that encompass (include) family, social wisdom adds value to the harmony (unity of community), and, for this, wisdom could serve as a strategic source of legitimacy, openness and the participation that could possibly break such threat of religious and changing the state of community's identity as a well as cultural or societal and religious community.

Moreover, in Malaysia, the success of the study is based through the development of a post-religious harmony development model currently proposed 22 socio-religious harmony factors, positive and avoided harmony among multi-religious citizens in Malaysia for more importantly proposed how these factors compared with each other to create a better view on factors to build a harmonious multi-religious society. Through the scope of the model, the process viewed four critical factors need to be addressed systematically rather than in Malaysia in dealing with a complex situation like socio-religious harmony (19).

The four factors, culture and religion at community level has similarities in terms of the influence it has to drive harmony. First of them have a value system to which the different adhere, although they are different. The second factor is the participation of values from both religious and culture of community. The third factor is the application of the shared perspective who practice a common value system. The fourth factor is a synthesis of cultural systems, which could be used to create a common value system. The fifth factor is the application of the shared perspective who practice a common value system. The sixth factor is a synthesis of cultural systems, which could be used to create a common value system. The seventh factor is the application of the shared perspective who practice a common value system. The eighth factor is a synthesis of cultural systems, which could be used to create a common value system. 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The ninety-ninth factor is the application of the shared perspective who practice a common value system. The one hundredth factor is a synthesis of cultural systems, which could be used to create a common value system.

To summarize, the concept of harmony and how to achieve it is not an easy task to

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and freedom for individuals to develop and carry out activities in serving the society.

Harna Rintang is a typical town of Dayak people in the town that is large, rich and long, inhabited by many families. A Harna Rintang's cultural philosophy is holding the role of religious people in the City of Palangka Raya by Dr. Mohammad and Abubakar, S.H., who are almost always held by this view:

- 1) **Equality**, meaning that Dayak people do not occupy positions, based on what appears in the concepts of equality, where everyone holds the equal position before Allah (the Islamic Law) (the Kalawaga Code), men and women have the same responsibilities in the family. It is **equality** in the same responsibility and position, and the spirit itself: **Equal, Free, and Fair** (sama, merdeka, adil).
- 2) **Self-reliance and honesty**, that encourages a habit of the people to be self-reliant and honest in their work. It is **self-reliance and honesty** in the work of **perjuangan** (struggle).
- 3) **Religious tolerance**, in Dayak, tolerance has already means being up the community and religious, meaning the word **toleransi** (tolerance) the values of tolerance that emphasize more and should respect for people, regardless the various and the diverse. The philosophy where the work is related to the day to day life is maintaining the moral attitude in appreciating the culture.
- 4) **Religious relationship**, meaning religious relationship to Allah, community and the universal world. People like to mutual respect and mutual respect in the spirit of brotherhood and harmony. Therefore, if something goes wrong with the moral principle, all parties will immediately apologize to God and others. All parties agreed that because they want the religious values of the world to be mutual, it must be immediately treated, solved, and distinguished and free from each of the foundation of friendship and brotherhood.

As for the relationship with the PKU of Palangka Raya in implementing its function in the management of tasks, because most of the committee members are religious leaders and public figures and that they have to share their responsibilities between the PKU's function and their role in their groups. Many times, conducting a meeting has been too challenging as it was difficult to have an organized public meeting. However, it was very well established that the function and responsibility of PKUB requires utmost dedication of time and **commitment** in order to work for **people** and **religious values**.

3. Conclusion

The role of PKUB in setting up dialogue with religious and community leaders has been carried out through formal and informal dialogue activities, through meetings with community leaders, religious leaders, and regional governments, the sub-Ministry of Religion of Central Kalimantan, the secretary office of the **PKU** (PKU) office, to start the movement website and the PKU's office, with all national elements and **PKU** members to attract and work together for the Kalimantan Community in Palangka Raya. Other than that, the role of PKUB

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PAGE 1

- ETS** **Article Error** You may need to use an article before this word. Consider using the article **the**.
- ETS** **Prep.** You may be using the wrong preposition.
- ETS** **Article Error** You may need to use an article before this word. Consider using the article **the**.
- ETS** **Article Error** You may need to use an article before this word. Consider using the article **the**.
- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
- ETS** **Article Error** You may need to remove this article.
- ETS** **Missing ", "** Review the rules for using punctuation marks.
- ETS** **Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.
- ETS** **S/V** This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.
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PAGE 2

- ETS** **Article Error** You may need to use an article before this word.
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- ETS Article Error** You may need to use an article before this word. Consider using the article *the*.
- ETS Verb** This verb may be incorrect. Proofread the sentence to make sure you have used the correct form of the verb.
- ETS Article Error** You may need to use an article before this word.
- ETS Confused** You have used either an imprecise word or an incorrect word.
- ETS Frag.** This sentence may be a fragment or may have incorrect punctuation. Proofread the sentence to be sure that it has correct punctuation and that it has an independent clause with a complete subject and predicate.
- ETS Sentence Cap.** Review the rules for capitalization.
- ETS Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.
- ETS Article Error** You may need to use an article before this word.

PAGE 3

- ETS Dup.** Did you mean to repeat this word?
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- ETS Missing , ;** Review the rules for using punctuation marks.
- ETS Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.
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PAGE 4

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- ETS** **Proper Nouns** You may need to use a capital letter for this proper noun.
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- ETS** **Article Error** You may need to use an article before this word. Consider using the article **a**.
- ETS** **Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.
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- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
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- ETS** **Article Error** You may need to remove this article.
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- ETS** **Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.
- ETS** **Proofread** This part of the sentence contains an error or misspelling that makes your meaning unclear.
- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
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P/V You have used the passive voice in this sentence. You may want to revise it using the active voice.



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P/V You have used the passive voice in this sentence. You may want to revise it using the active voice.



Wrong Article You may have used the wrong article or pronoun. Proofread the sentence to make sure that the article or pronoun agrees with the word it describes.

PAGE 7



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Prep. You may be using the wrong preposition.



Sp. This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



P/V You have used the passive voice in this sentence. You may want to revise it using the active voice.



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Article Error You may need to use an article before this word. Consider using the article **the**.



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Missing " , " Review the rules for using punctuation marks.

- ETS** **Article Error** You may need to use an article before this word.
- ETS** **Wrong Article** You may have used the wrong article or pronoun. Proofread the sentence to make sure that the article or pronoun agrees with the word it describes.
- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
- ETS** **Article Error** You may need to use an article before this word.
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- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
- ETS** **Proofread** This part of the sentence contains an error or misspelling that makes your meaning unclear.
- ETS** **Missing “,”** Review the rules for using punctuation marks.
- ETS** **Article Error** You may need to remove this article.
- ETS** **Confused** You have used either an imprecise word or an incorrect word.
- ETS** **Missing “,”** Review the rules for using punctuation marks.
- ETS** **Frag.** This sentence may be a fragment or may have incorrect punctuation. Proofread the sentence to be sure that it has correct punctuation and that it has an independent clause with a complete subject and predicate.
- ETS** **Missing “,”** Review the rules for using punctuation marks.

- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
- ETS** **Missing ^o, ^o** Review the rules for using punctuation marks.
- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
- ETS** **Article Error** You may need to use an article before this word. Consider using the article *the*.
- ETS** **Proofread** This part of the sentence contains an error or misspelling that makes your meaning unclear.
- ETS** **Verb** This verb may be incorrect. Proofread the sentence to make sure you have used the correct form of the verb.
- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
- ETS** **Article Error** You may need to use an article before this word.
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- ETS** **Missing ^o, ^o** Review the rules for using punctuation marks.
- ETS** **P/V** You have used the passive voice in this sentence. You may want to revise it using the active voice.
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- ETS** **Proofread** This part of the sentence contains an error or misspelling that makes your meaning unclear.



Wrong Form You may have used the wrong form of this word.



Proofread This part of the sentence contains an error or misspelling that makes your meaning unclear.



Article Error You may need to use an article before this word. Consider using the article *the*.



Proofread This part of the sentence contains an error or misspelling that makes your meaning unclear.



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PAGE 11



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S/V This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.



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S/V This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.

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ETS **Article Error** You may need to use an article before this word.

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ETS **Article Error** You may need to use an article before this word.

ETS **Run-on** This sentence may be a run-on sentence.

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PAGE 12

ETS **Article Error** You may need to remove this article.

ETS **Article Error** You may need to use an article before this word.

ETS **Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.

ETS **Proper Nouns** You may need to use a capital letter for this proper noun.

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ETS **Wrong Form** You may have used the wrong form of this word.

ETS **Article Error** You may need to use an article before this word. Consider using the article a.

ETS **Prep.** You may be using the wrong preposition.



Article Error You may need to use an article before this word.



Article Error You may need to use an article before this word.



Sp. This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



Prep. You may be using the wrong preposition.



S/V This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.



Article Error You may need to remove this article.

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Article Error You may need to use an article before this word.



Missing " , " Review the rules for using punctuation marks.



Article Error You may need to use an article before this word.



Run-on This sentence may be a run-on sentence.



Missing " , " Review the rules for using punctuation marks.



S/V This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.



Sp. This word is misspelled. Use a dictionary or spellchecker when you proofread your work.



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Article Error You may need to remove this article.



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Sp. This word is misspelled. Use a dictionary or spell checker when you proofread your work.