
**Religious Harmonization as Deradicalisation Efforts Through
Interfaith Communities – A Case Study of the Religious
Communication Forum (FKUB) in Pekalongan City**

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Abstract

Religious radicalism is one thing that threatens security and peace. FKUB Pekalongan City is one of the community organizations formed by the government that effectively provides a good impact on the survival of a tolerant, inclusive and multicultural life. Deradicalization is a concrete step to fortify religious radicalism by harmonizing religion. This research is a qualitative descriptive study with interviews with research subjects and supplemented with supporting literature. The result of this study is FKUB Pekalongan City as one of the organizations that can be a peace spreader among young people, women, and the smallest structure of the State, the family. Religious harmony is an important part of creating dialogue, understanding of Pancasila and being united in diversity.

Keywords: *FKUB Pekalongan City, deradicalization, religious harmonization.*

INTRODUCTION

Religious radicalism is a common enemy of the state and its people. On the one hand everyone is fighting radicalism. On the other hand, the radicalism movement is getting stronger. Radicalism does not only occur in Islam but other religions also have an understanding of radicalism, which consequently will have a tendency to conflict in the name of religion. Religion is supposed to be a savior for people and humans but when the power of radicalism strengthens, it will pose a threat to anyone. For this reason, radicalism needs to be controlled by deradicalization, a counter-radicalism efforts in dialogical ways to provide an understanding of religious harmony and not to blame one another. As cases of conflicts in the name of religion that occurred in Pekalongan City on August 25, 2017 conflict on the construction of the Darul Arqom Krapyak Kidul Gang 7 mosque, which had a national effect because it was peppered by provocations that exaggerated the problem even the Anshoru ad-Daulah Jamaat (JAD) who gave the statement would bomb

the City of Pekalongan. This made the government's special attention to the point that the ministry of law and human rights politics sent people to settle this issue. In that case, the Pekalongan City government appointed FKUB figures, especially internal Muslims, to reconcile the case. There are still many other cases where FKUB of Pekalongan City becomes one of the poles in order to dilute the problem in the name of religion in Pekalongan City. There has been a structured pattern of communication and coordination between and among religious communities.

The purpose of this study is to describe how the role of FKUB in deradicalisation efforts, how FKUB treats religious harmony in the Pekalongan City. Deradicalization is the most effective way to stem religious radicalism. Deradicalisation here has not reached the people who have been infected with the virus of radicalism but only provides an understanding of the harmony of religion for people who have not been exposed to the virus of radicalism. Deradicalisation or counter-radicalism is done through FKUB (Forum for Religious Harmony) of Pekalongan City. The FKUB's board consists of Islamic interfaith representatives consisting of representatives from Nahdlatul Ulama, Muhammadiyah, Rifa'iyah, LDII, and Al-Irsyad al-Islamiyyah, as well as representing interreligious groups, such as Christians, Catholics, Hindus, Buddhists and Kong Hu Cu with the management consisting of inter and internal religious communities. They know each other about their beliefs, traditions, and religious culture, which are intended not to blame each other, because by knowing it will be easier to communicate if there are problems in internal and interreligious relations. The research subject in this writing is the management of FKUB in Pekalongan City, both internal of Islam and among religious communities.

This explorative descriptive research will collect data from the management of one person representing each Islamic organization and one person representing a religion outside of Islam. After the data is collected, the writer will be easy to do the analysis by linking the answers of the respondents related to the deradicalization and harmonization of religion.

This writing will have an impact on the continuity of religious harmony which is not only based on theory but more than that it is a real practice in the efforts of deradicalization through religious harmony, especially in the City of Pekalongan and hopefully can provide an experience that can be applied in other areas.

RESULT AND DISCUSSION

History of FKUB in Pekalongan City

The discourse of harmony between religious communities has long been discussed, especially Indonesia, which is a country with religious plurality. For this reason, the

government has spawned policies related to religious harmony which began with the Minister of Religion Alamsyah Ratu Perwiranegara applying the concept of religious harmony in life which officially covers three harmony: 1) internal harmony among religious communities, 2) inter-religious harmony, and 3) harmony between religious communities and the government. These three harmonies are commonly referred to as the Harmony Trilogy. In supporting the harmony trilogy, the Indonesian Minister of Religion Alamsyah Ratu Perwiranegara, formed a forum called the Interfaith Forum (WMAUB).

In the next period of the Minister of Religion, the policy of maintaining religious harmony was continued through the project of religious harmony building with the establishment of the Religious Interfaith Harmony Study Institute (LPKUB) in Yogyakarta, Medan and Ambon. In fact WMAUB and LPKUB, are forums that are formed and funded by the government and are intended more for the elite, less for the grassroots because they are top-down.

In 2005 a polemic occurred in the community regarding the Joint Decree (SKB) of the Minister of Religious Affairs and the Minister of Home Affairs No.01 / BER / MDM-MAG / 1969 concerning the Implementation of the Duties of the Government Apparatus in Ensuring Order and Smooth Implementation of Development and Religious Worship by Adherents. Some people want the SKB to be revoked because it is seen as hampering the construction of houses of worship. On the other hand there are some people who want the SKB to be maintained. In dealing with the growing polemic in this society, the President ordered the Minister of Religious Affairs to review SKB No. 01 of 1969. From the results of a study conducted by Research and Development Agency of the Ministry of Religious Affairs stated that the existence of the SKB is still needed but needs to be refined. Based on the results of this study, the Minister of Religion and the Minister of the Interior formed a special team to discuss the improvement of SKB No.01 of 1969. In the process, the improvement involved permanent members and religious assemblies, each of which was represented by two people, the meeting lasts up to 11 meetings. The results of the study were formulated in the form of Minister of Religious Affairs and Minister of Home Affairs (PBM) Number 9 and Number 8 of 2006, which was signed by the Minister of Religious Affairs and the Minister of Home Affairs on March 21, 2006.

The PBM contains three things; first, Guidelines for Implementing Duties of Regional Heads/Deputy Regional Heads in the Maintenance of Religious Harmony. The second is the Empowerment of Religious Harmony Forums (FKUB). The third is the establishment of houses of worship.

After the Joint Ministerial Regulation Number 9 and Number 8 of 2006 signed by the Minister of Religious Affairs and the Minister of the Interior on March 21, 2006 which

contained the establishment of FKUB,¹ Pekalongan City welcomed the policy by forming the Pekalongan City Religious Harmony Forum. The appointed chairman was Drs. KH. Abdul Fatah Yasran as the former head of the Office of the Ministry of Religious Affairs in Pekalongan City. However, this leadership did not last long. This happened due to the many attacks shown by several mass organizations in Pekalongan City against the FKUB chairman who happened to also be the administrator of the Jami Mosque 'Kauman City of Pekalongan.² On the pressure of society against themselves, Drs. KH. Abdul Fatah Yasran finally resigned from the chairperson of FKUB in Pekalongan City and his position was filled by a deputy namely Drs. KH. Ahmad Marzuqi, M.Pd.I in 2007 until 2012, there were no funds so there were no activities. Starting in 2010 Kyai Marzuqi was officially asked to be the chairman with the decree of the mayor of Pekalongan³ period 2010-2015 and continues the period 2015-2020. It was then that the FKUB of Pekalongan City got funding from the Pekalongan City government and the Office of the Ministry of Religious Affairs in Pekalongan City so that it could carry out its strategic role in implementing activities to make religious harmony in Pekalongan City.⁴

Leadership of Drs. KH. Ahmad Marzuqi, M.Pd.I as the chair of FKUB face many challenges. The immature attitude of the Pekalongan City community towards interfaith relations and communication made Kyai Marzuqi also often received criticism and attacks from Islamic Organizations in Pekalongan City. With a passion for harmony and peace in the City of Pekalongan, he remained strong and tried his best to run the organization along with the entire board of FKUB Pekalongan City management. Since the Religious Harmony Forum is a result of PMB, the funding is obtained from the Pekalongan City Government and the Pekalongan City Ministry of Religious Affairs Office, the FKUB Pekalongan City trip has had a positive impact on understanding religious tolerance, peace and harmony between religions in Pekalongan City.

¹ Deni Miharja dan M. Mulyana, *Peran FKUB dalam menyelesaikan konflik di Jawa Barat*, (Jurnal Religious: UIN Sunan Gunung Djati Bandung, Volume 3 No. 2 2019), pg. 123.

² The attack can also be seen on Singgih Nugroho and Setyo Nugroho ed., *Peta Potensi Konflik dan Kebebasan Beragama/Berkeyakinan di Jawa Tengah*, (Pustaka Percik: Salatiga, 2016), hlm. 202-210.

³ Decision of the Mayor of Pekalongan number 450.1/142 2010 and the decree Mayor of Pekalongan number 450.1/185 year 2015.

⁴ Interview with KH. Ahmad Marzuqi, M.Pd.I, on 30 August at 14.00 – 15.30 WIB.

Deradicalization Efforts handled by FKUB in Pekalongan City

To explain this, the writer divides the efforts of the de-radicalization of FKUB in Pekalongan City into two, first the theoretical effort, second, practical efforts and field results.

1. Tolerance Approach: Inclusivism and Multiculturalism

Radicalism has many variants of terms, but in its common thread on the terminology of religious radicalism, this is identified with religious groups who fight for fundamental religious principles in a strict, hard, decisive manner without compromise. This understanding connotes physical violence, even though radicalism is an ideological opposition. Based on that, according to the Indonesian dictionary, radicalism is an understanding (ism), an action that is inherent in a person or group who wants a change both social and political.⁵ Religious radicalism will later lead to a hard attitude towards other teachings that are not in agreement, easy to blame and disbelieve. Even the emergence of terrorism (not just the Islamic religion of course) departs from the understanding of radicalism. To solve this problem, it is necessary to understand tolerance especially that the Unitary State of the Republic of Indonesia is manifested in a pluralistic society. To manifest tolerance, it must have an inclusive and multicultural attitude.

Inclusivism is a religious understanding based on the view that other religions in the world contain truth and can provide benefits and safety for their adherents.⁶ The intended inclusiveness is theology. Inclusive theology according to Azyumardi Azra can also be called theology of religious harmony.⁷ More than that, inclusivism must be understood: as a positive way of looking at the plurality of

⁵ Deputy for Prevention, Protection and Deradicalization, *Anak Muda Cerdas Mencegah Terorisme*, National Counterterrorism Agency, 2015, pp. 29-31.

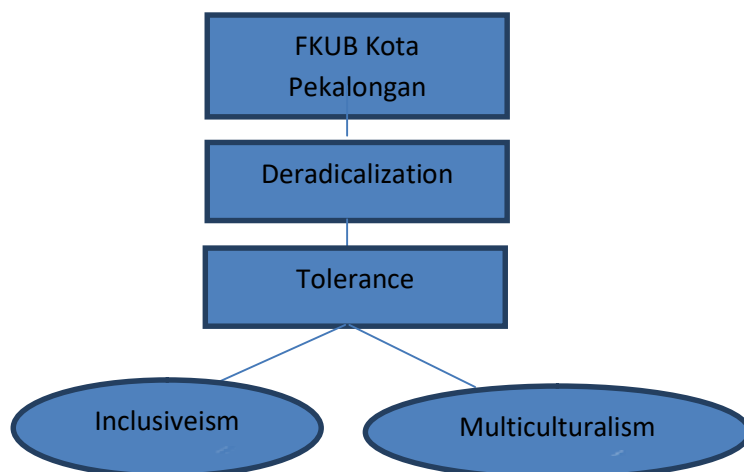
⁶Abuddin Nata, *Peta Keagamaan Pemikiran Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 2001), pg. 98.

⁷Azyumardi Azra, *Konteks Berteologi di Indonesia Pengalaman Islam*, (Jakarta: Paramadina, 1999), pg. 87

human life, by promoting attitudes that are flexible, tolerant, open, and willing to accept other truths other than their own truth.⁸

The root of the word multiculturalism is culture.⁹ Multiculturalism emphasizes inter-cultural relations with the understanding that the existence of a culture must consider the existence of other cultures. From this came the ideas of equality, tolerance, mutual respect, and so on. Multiculturalism is an ideology a way out of the problem of the decline of the power of integration and nationalism awareness of a nation as a result of changes at the global level.

In this case FKUB in Pekalongan City has not been able to deradicalize someone who has been exposed to ideology even in his expression to become a terrorist. However, FKUB in Pekalongan City is trying to deradicalize the public not to be exposed to radicalism (radical ideology). The method is as shown below:



2. *The practice of understanding the de-radicalization of Pekalongan City interfaith communities*

To understand the importance of understanding the deradicalization of interfaith societies, understanding of religious radicalism is needed. When the author asks religious radicalism related to several interfaith leaders, interesting answers emerge. In general, interfaith leaders disagree with religious radicalism, as Reverend Argo of the Indonesian Christian Church, which explains that:

⁸Zain Abidin, *Islam Inklusif: Telaah Atas Doktrin dan Sejarah*, Jurnal Humaniora, Vol. 4 No.2 October 2013, pg. 278.

⁹ Parsudi Suparlan, *M menuju Masyarakat Indonesia yang Multikultural*, Jurnal Antropologi Indonesia ke 62, 2002. pg. 100.

"Radical in meaning is to think at its roots, if it is practiced in religion it should be better. Then radical people try to bring about change in society. There are many radical figures both in terms of politics, culture and religion, which actually become a reformer for the community or society, but not infrequently the actions of change are carried out in extreme ways, including violence. It seems, because that for a long time the word "radical" has a negative connotation as a person or group of people who justifies the path of violence. Despite the fact, the spirit of radicalism is the spirit of renewal. In fact, the more appropriate term is probably religious fundamentalism. There are groups of people who try to want to return to the fundamental things in religion. In other words, they want to maintain the purity of religion (puritanism). As a result, things that are not in accordance with their fundamental understanding are then challenged because they are considered to be wrong, even misguided. Such fundamentalists do indeed carry out "radical" actions in the sense of violence."¹⁰

In this case the priest Argo expresses radicalism with religious fundamentalism (puritanism) which is more likely to blame it on other groups who are not in the same group. Reverend Argo even concluded that what must be wary of radicalism is not only action but should be from an idea or thought.

"Fundamentalism and radicalism do need to be seen not only when they become actions. However, since it is an understanding or idea in mind, it must be watched out. Fundamentalism and radicalism in the name of religion can indeed be so extreme because religion becomes legitimacy that has "divine" power. Religion comes from the "revelations" of God. So the act of violence seems to have legitimacy or justification."¹¹

This opinion is not much different from Muhammadiyah figures Drs. H. Nur Khan, who conveyed the de-radicalization of potential ideologies that conflict with the state is a must:

"The important thing is also to equate perceptions about what is meant by de-radicalization. If there are still different perceptions, it will lead to different actions. Deradicalization to reject ideology that threatens the country should be done."¹²

As the opinion of the Buddhist figure Pak Munarso:

"I am part of the nation's children who uphold the values of diversity and unity are very concerned and strongly disagree with their actions that use religion as a tool to fight for their goals (radicals) to achieve their goals, by scorching the values of brotherhood among the nation's children. Therefore,

¹⁰ Interview with Priest Argo from Kristen Jawa Church, on Sunday, September 1, 2019, at 12.30 WIB.

¹¹ *Ibid.*, Interview with Priest Argo.

¹² Interview with H. Nur Khan Muhammadiyah figure, on Sunday, 1 September 2019, at 11.00 WIB.

in our religion we forbid its leaders from giving lectures that cause national divisions.¹³

Also confirmed by the figure Rifa'iyah:

"The radicalism movement in the name of religion must be watched out because it can damage the lives of religious people. Religious radicalism or excessive religious fanaticism must be watched because it can trigger extremism which can lead to acts of terrorism."¹⁴

These interfaith leaders' answers show their concern for deradicalization which then leads to the next question related to the role of FKUB in Pekalongan City. They felt and considered that the existence of FKUB in Pekalongan City was one of the motors for building interfaith bond of togetherness, which made fresh air so that the conditions of Pekalongan City were harmonious and peaceful, tolerant of mutual understanding between one another.

Efforts made in the de-radicalization of the people of Pekalongan city, FKUB touched various segments of society both from youth and students, religious counselors, and interfaith women.

a. Youth across mass organizations and religions

One of the efforts for deradicalization is how to make friendship getting closer to young people across faiths. The friendship model is to visit the offices of youth organizations across community organizations (mass organizations) and across religions. The FKUB Pekalongan City Board consisting of religious leaders both cross-organization and inter-religious came in youth and student forums. The forum aims to dialogue with each other how to practice religious culture in religion, and so forth. Besides that, FKUB of Pekalongan City Goes to School held a competition of creating and reading poetry of harmony among religious communities for all high school students in Pekalongan City.¹⁵

These efforts more or less have an impact on youth awareness, to have an attitude of inclusivism and multiculturalis, because by knowing each other all negative stigma can turn into a positive stigma.

¹³ Interview with Buddhism figure Pak Munarso, on Sunday, 1 September 2019, at 09.00 WIB.

¹⁴ Interview with figure of Rifa'iyah Agus Saefudin, 1 September 2019, at 07.00 WIB.

¹⁵ The author was involved in these events.

This has made the awareness of Pekalongan City youths to have no more hating, blaming, insulating, even brutal attitudes due to differences in mass organizations and religions. By knowing each other communication and dialogue will grow to love, embrace, glue, and unite the differences. This attitude strengthens Indonesia with its Pancasila ideology as a safe and peaceful country.

b. Dawa inclusive through religious counselors

In addition to dialogue with the FKUB Pekalongan City youth organization, it also gathered interfaith religious counselors in Pekalongan City. FKUB gathered religious counselors in 4 Religious Affairs Offices and offices of the Ministry of Religious Affairs, which consisted of Islamic, Kong Hu Chu, and Hindu instructors while Buddhist, Christian and Catholic religious counselors in Pekalongan did not yet exist. Religious counselors are given an understanding to jointly invite the public to reject the understanding of radicalism. As revealed by Kyai Marzuqi "Religious Instructors are not limited to being the light of their respective religious communities, but rather being religious life counselors who create tolerance and create a religious-friendly atmosphere."¹⁶

Religious counselors who have the task of providing counseling and illuminating religious understanding to their followers are important to be equipped with an understanding of tolerance, inclusivism and multiculturalism. On the basis of this understanding, religious communities have a harmonious life of mutual understanding and comprehension while eroding religious radicalism that disrupts religious harmony. This religious instructor is also called the preacher who preaches to enlighten the religious community to truly understand the plurality of Indonesia, so that with a complete tolerance can make the understanding of religious people understand about their religion. Religion is a bastion of morality for the people, because through religion is regulated how to establish a good relationship with fellow human beings and

¹⁶ Accessed from <http://kotapekalongan.kemenag.go.id> on September 2c at 20.00 WIB.

between humankind with His Lord.¹⁷ According to what was expressed by KH. Musthofa Bisri, "To understand religion is likened to praising your wife as high as the sky, but there is no need to compare with other people's wives/husbands."¹⁸ Of course these words are very fitting to be applied in the harmony of religious life. Religious people must believe and express a complete belief in their religion but do not let these beliefs vilify other religions.

c. **Interfaith women**

In addition to the youth and religious instructors FKUB Pekalongan City also invited women of interfaith, which in this case was the inaugural event held in Pekalongan City, gathering women across community and interfaith organizations. Women should be the most important factor in the family, but are often not involved in determining public sector policies.¹⁹ It becomes interesting when FKUB in Pekalongan City gives an understanding of religious radicalism in the face of women across mass organizations and religions. It aims at gender equality and also considers it important for women to be involved in religious harmony.

3. The family as a fortress of deradicalization

Efforts made by FKUB in Pekalongan City in the de-radicalization of religion have touched various sides, both from youth, religious preachers/extension agents, to women. The main foundation of the integrity of the State is the family, as well as religious harmony. To gain a tolerant understanding of religious diversity in Indonesia, a strong family education is needed for tolerance, inclusivism and multiculturalism.

The family is the smallest unit of a system. The country will be good if it has a good family too. In line with this statement, Mahmud Saltut argues that the family is the foundation of the building of a community that is formed from families that are closely related to others. The strength of a building depends on the

¹⁷ M. Khoirul Hadi Al- Asy'ari, *Dakwah Lintas Iman Sebagai Upaya Harmonisasi Agama Perspektif Badiuzzaman An-Nury*, (Jurnal Fikrah: Volume IV. No. 2, April 2016), pg. 313.

¹⁸ <https://www.nu.or.id> accessed on September 2, 2019, at 20.30 WIB.

¹⁹ Elfi Muawanah, *Pendidikan Gender dan Hak Asasi Manusia*, (Yogyakarta: Teras), 2009. pg. 13.

strength of the family foundation.²⁰ For this reason, the latent danger of religious radicalism and terrorism in Indonesia can begin with an understanding of tolerance and mutual understanding that Indonesia is a plural state in which there are diverse religions, cultures, ethnicities, nations, and languages. This complete tolerance is an important part of deradicalization.

Religious Harmonization through FKUB in Pekalongan City

1. Habib Luthfy is a pioneer and inspiration for religious harmony

FKUB Pekalongan City which is one of the motors for the religious harmony in the City of Pekalongan is inspired and motivated even to do what has been done by a native International Pekalongan scholar, Habib Muhammad Luthfy bin Ali bin Hasyim bin Yahya. The religious harmony that took place in Pekalongan after the dark history of Pekalongan which is known as the short axis community is none other than the role of Habib Luthfy in building religious harmony in the City of Pekalongan. Starting with the commemoration of the Islamic holiday, the birthday of the Prophet Muhammad SAW by Habib Luthfy up to now even the series is almost even one year, in the event always put interfaith leaders outside of Islam to sit on the stage and witnessed by the recitation of the Prophet's birthday.

Because of Habib Luthfy's character and charismatic attitude to the people of Pekalongan City and its surrounding areas who set an example to pay homage to interfaith leaders on the stage of the commemoration of the Islamic holiday, the Prophet's birthday, the short axis slowly changed. The changes that have occurred in the community are then continued by the FKUB of Pekalongan City to maintain harmony and peace in Pekalongan City. Interfaith leaders are very happy because their existence is recognized, protected, and even respected by Habib Luthfy which is automatically followed by the Pekalongan community and its surroundings.

²⁰ Dedi Wahyudi dan Novita Kurniasih, *Konstruksi Pendidikan Keluarga sebagai Pionir Deradikalisasi Pemahaman Agama*, (Jurnal Fikri: Volume 3, No. 2, Desember 2018), pg. 328.

2. The role of FKUB in religious harmony

a. Dialogue as the Key

After seeing how the FKUB of Pekalongan City conducted deradicalisation efforts, then concrete steps are needed to be able to maintain peace and harmony between religious communities. The key is dialogue to dissolve the ego from truth claims and exclusivity that breeds religious radicalism. Dialogue has a very important role, people who previously had a negative understanding of other religions can change after having dialogue asking each other related to religion and tradition. Developing dialogue can be carried out on four levels for mass communication. First, dialogue of hearts: feeling as brothers, fellow creatures of God, fellow humans. Second, dialogue of life: upholding the values of human life. Third: dialogue of peace: the courage to talk about God and people in peace. Fourth, dialogue of silence: where God speaks to humans.²¹

When conducting dialogue between community organizations and interfaith, it is also contained in the FKUB Pekalongan City management structure. Then manifesting a work program in the form of dialogue against youth, religious counselors, women to the family will eliminate the virus of religious radicalism and build religious harmony.

b. Understanding Pancasila ideology

The running of the FKUB organization in Pekalongan City is due to the understanding of Pancasila by its management. As a state ideology, Pancasila should be practiced in the daily life system as an Indonesian citizen, because Pancasila is the meeting point of all groups who believe in an almighty God. Hence, it will not be surprised if the late. KH. Maimoen Zubair issued PBNU jargon; Pancasila, Bhinneka Tunggal Eka, NKRI, and the 1945 Constitution. Understanding the ideology of Pancasila to religious people is part of the necessity to remember the first precept of Pancasila; This Godhead is applied in the practice of interfaith life in Indonesia. Pancasila is not given but grows from within Indonesian society. President Sukarno was only digging the living law

²¹ Ngainun Naim, *Teologi Kerukunan Mencari Titik Temu dalam keragaman*, (Yogyakarta: Teras, 2012), pg. 70.

which was then politically agreed as the basis of the state. Pancasila is an affirmation of habit patterns and behavior that are within the community.²²

United in diversity

Deradicalization through religious harmony should be maintained as Indonesia is independent with a pluralist nation condition. Various kinds, religions, languages, tribes are part of Indonesia's wealth. This condition has two sides of a coin, one side as an advantage if it is able to treat differences into fraternity. Secondly, it can be a conflict that cannot be dammed because it is easily ignited by conflict with issues of religious differences, racism, radicalism to birth terrorism. Both live to the extent of understanding that is owned by the community.

This diversity in Indonesia can be answered with the concept of brotherhood. In Islam there is the ukhuwah trilogy concept; ukhuwah islamiyah, ukhuwah wathoniyah and ukhuwah insaniyah.²³ This emerged inspired by the Medina Charter which at that time the apostle migrated to Madinah to establish an agreement with the adherents of Judaism, Christianity and the polytheists. Seeing this KH. Ahmad Shiddiq developed the concept of the ummah with three meanings. First, the ummah with one group of religious ties (Muslims, Christians, Catholics, Hindus, Buddhists, Confucius and believers), secondly, the ummah who had a group understanding with ties of statehood or nationality (the Ummah) of Indonesia). Thirdly, people who have the understanding of all groups of people (human beings).²⁴

The ukhuwah trilogy is very interesting to understand. First, ukhuwah Islamiyah (the unity of Muslims, can also be religion outside of Islam) that the reality that occurs among Muslims because of differences in religious flow raises an attitude of blame other than the flow that is believed even to infidelity. This happens in society grassroots who are still questioning furu'iyah things, not ushuliyah things. This is a form of religious radicalism. Likewise what

²² Christina Maya Indah Susilowati, *Pancasila sebagai sumber dari segala sumber hukum dan kekerasan agtas nama agama di Indonesia*. (Jurnal Masalah Hukum, Volume 45, No. 2, April 2016), pg. 95.

²³ Slamet, *Trilogi Ukhuwah Pondasi Pembangunan Indonesia*, (kolom opini dalam <https://www.nu.or.id>), diakses pada 2 September 2019, pukul 23.30 WIB.

²⁴ Ahmad Faisal, *Skripsi, Pemikiran KH. Ahmad Shiddiq tentang ukhuwah dan pengaruhnya terhadap wacana perilaku politik NU (1984-1999)*, (UIN Sunan Kalijaga: Yogyakarta), hlm. 4.

happens in other religions outside of Islam also has a problem that is not much different, how the factions in Christianity, Hinduism, Buddhism, Confucianism and Confidence also have much potential for conflict. The solution to overcome this problem is religious ties in the Islamic language of Ukhuwah Islamiyah.

Second, Ukhuwah Wathoniyah or can be called a state bond. Although the differences that occur are so clear in terms of religion, ethnicity, language and culture, these differences are not to be contested which raises one strengthened and some weakened. The differences that occur and already exist in the ties of the Unitary Republic of Indonesia are to always be taken care of and remember that all Indonesian people without exception from Sabang to Merauke are fellow countrymen and nationals to love, love, and give the best for their country.

The third is Ukhuwah Insaniyah or humanitarian ties. This is the key to all the differences. There are no more words of blame, badmouthing, demeaning because in fact man was created from the one Eve of the Womb and from Adam. So all forms of warfare, physical violence, and hostility in other matters must be ended and it is realized that they are all brothers and sisters. The attitude that must be thought about is when it does not want to be hurt not to hurt, humanism that gives rise to an attitude of love and affection as Allah SWT has the nature of Rahman and Rahim to always be treated in order to maintain religious harmony.

CONCLUSION

FKUB Pekalongan City is an important part in the efforts of deradicalization through religious harmonization. Religious radicalism with the practice of religious violence and even terrorism which is a common enemy of the State and will potentially endanger the unity of the Republic of Indonesia. Deradicalisation has been pursued by FKUB in Pekalongan City. Gathering internal and interfaith youths, giving inclusive da'wah to religious instructors, gathering interfaith of women is the key to deradicalization. In addition, education and understanding of parents of their children will greatly affect the mindset of children.

Besides, the harmonization of religion can be done with several things, first, dialogue between religions, second, understanding of the ideology of Pancasila as a whole, third, united in religion which then gave rise to the ukhuwah trilogy; ukhuwah Islamiyah, ukhuwah wathoniyah and ukhuwah Insaniyah.

Although the FKUB of Pekalongan City has not been able to optimally touch the grassroots of the Pekalongan City community to have a strong tolerance, but at least this endeavor is able to provide conduciveness for the region.

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