

Determining Radicalism And Violence In The Name Of Religion In Indonesia Through Local Wisdom Approach

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ABSTRACT

This article discusses strategies to counteract radicalism and violence in the name of religion through local wisdom approaches in Indonesia. This study aims to provide an analysis of how radicalism and violence in the name of religion occur in Indonesian society and to present a recommendation on a strategy for solving these problems through a local wisdom approach originating from the cultural heritage of the ancestors of the Indonesian people. The space for freedom at the beginning of the reform era, which went too far, has been used by certain parties to instill radical ideas that are contrary to Pancasila ideology. The entry of this radical understanding is often manifested in the form of violence in the name of religion. In general, there are five factors that encourage violence in the name of religion in Indonesia, namely: superiority, injustice, vulnerability, distrust and powerlessness. One strategy that can be used as a solution to overcome this problem is through a local wisdom approach. This article raises the culture that exists in the Fak-Fak – West Papua and Karo ethnic groups in North Sumatra as a role model as well as showing that local wisdom is very effective in controlling and controlling people's lives and is able to prevent the growth of radicalism and intolerance in society.

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Introduction

Radicalism and violence in the name of religion is phenomenal in the 21st century and has become one of the global issues especially after the attack on the twin towers of the WTC (World Trade Centre) in New York – America in 2001. As a result of the attacks, western countries is framing radical stigma against Islam. Islam is accused of having given birth to a radical understanding that is often manifested in the form of violent terror and bloodshed. Western countries then imposed various restrictions and discrimination against citizens of Islamic countries and even against their own citizens who were Muslims. On the other hand, what these western countries

have done to Muslim citizens has triggered the formation of narrow solidarity among some muslim groups to antagonize western countries, especially America and its allies and make it "the great satan", a common enemy that must be resisted/fought (Sumbulah, 2014). This hostility then spread to various parts of the world and some of them emerged into violent conflicts.

In Indonesia itself, radicalism and terrorism have become viral and frightening since the occurrence of a series of "Christmas Eve Bombing" events in late 2000 and the "Bali Bombing I" incident in October 2002. Since then, the world has claimed that Indonesia is one of the hotbeds of terrorists on earth. This is then exacerbated by several events or incidents of violence in the name of religion in Indonesia such as those that occurred in Poso, Ambon, NTB and several other areas. Triggered by this event, the terminology of radicalism, terrorism and violence in the name of religion then became viral, scary and troubling to many parties because indeed in the period between 2000 to 2020 both acts of terrorism and violent conflicts in the name of religion often adorned the events that occurred on this gemah ripah loh jinawi earth.

The entry of radicalism and terrorism into Indonesia, especially at the beginning of the reform era, was also influenced by government policies at that time which tended to provide a wide open space for freedom in various aspects of national life and water, including in terms of ideology, politics and religion. This freedom space was also used by the remnants of NII (Indonesian Islamic State) sympathizers to rekindle their old ideals of establishing an Indonesian Islamic State with an Islamic sharia ideology. This freedom space was also used by a group of people to develop puritanical Salafi and Wahabi understandings among Indonesian Muslims. These two schools are exclusive, anti-modernized, tend to denigrate other schools in Islam and often consider heresy and haram all things that are not in the Quran, and also tend to be intolerance towards religious believers who are not in line with them. On the other hand, the end of the cold war between America and the Soviet Union and the invasion of America and its allies into Afghanistan after 9/11 to hunt down Al-Qaeda leader Osama Bin Laden have caused a shift in the field of struggle for jihadists. The jihadists from Indonesia who used to be sent to Afghanistan, the majority returned to their homeland and built their struggle cells in Indonesia. They use the struggle motto "far enemy and near enemy", which means that if they cannot attack an enemy whose existence is far away, destroy the rumblings around them. The combination of these groups then gave birth to radicalism, terrorism and violence in the name of religion in Indonesia.

Responding to these situations and conditions, the government and all relevant stakeholders have actually made great efforts to combat and deal with issues of radicalism, terrorism and conflicts in the name of religion in Indonesia. The seriousness of the government was shown by drafting Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism which was later revised into Law Number 5 of 2018, establishing the National Counterterrorism Agency (BNPT) and terrorism action enforcement units such as the Special Detachment-88 of the National Police and the TNI Koopsus. In general, the efforts made by the government have yielded good

results. This can be seen from the decline in terrorism in Indonesia from year to year significantly. However, efforts to completely erode radical understanding, terrorism and violence in the name of religion have not been fully achieved, because in fact there are still many sleeping cells of terrorism that have not yet emerged and radical thoughts and attitudes in society that have the potential to trigger violence in the name of religion anytime and anywhere. Thus, efforts to counter radicalism, terrorism, attitudes and thoughts of intolerance must continue to be carried out in a sustainable manner.

Related to efforts to fight radicalism, terrorism and intolerance attitudes and thoughts should not be a difficult problem for the Indonesian nation, because since time immemorial the ancestors of the Indonesian nation have realized that the various diversity that Indonesia has the potential to cause intolerance and trigger violence and division in this archipelago so that they then pass on a teaching that later becomes a noble culture about how to deal with and solve various plurality problems that exist in social life. These teachings were then passed down from generation to generation and became a culture that is very attached to people's daily lives to this day. The cultural heritage, which became known as the terminology of local wisdom, actually has the potential to be used as an antidote to the development of radicalism and intolerance in the community, so that it will be able to prevent acts of terrorism and violence in the name of religion.

Through this paper, the author tries to raise examples of the value of local wisdom in Fak-Fak Regency, West Papua and in the North Sumatra region, especially in the Karo ethnicity which can be used as a role model in an approach to solving the problem of radicalism and violence in the name of religion in Indonesia. According to the author, this topic is very interesting to discuss because it turns out that in the midst of the plurality of the Indonesian nation, our ancestors have bequeathed a very valuable legacy in caring for harmony and diversity that exists and is very effectively used as a solution in dealing with the phenomena of radicalism and violence in the name of religion that often occur recently . In addition, it turns out that not many researchers or writers have discussed how local wisdom in Fak-Fak Regency, West Papua and local wisdom in the Karo ethnic community in North Sumatra, especially as well as other regional local wisdom as an alternative approach that has the potential to be used as a powerful weapon to counteract radicalism and violence in the name of religion in Indonesia.

Research methods

The research method in this paper is descriptive qualitative, using data collection techniques by interviewing sources and observations in the field and equipped with literature studies to obtain secondary data. Literature studies were conducted on several open sources such as journals, research results, books related to the problem of radicalism and violence in the name of religion as well as data on local wisdom of "One Furnace Three Stones" in Fak-Fak and Merga Silima Regencies, Rakut Sitelu, Tutur Siwaluh and Perkade-kaden ten two plus sada on Karo ethnicity in North Sumatra. By

using qualitative methods, the process of analyzing research data will be carried out in an inductive way, namely discussing from general things to more specific things and then described to answer hypotheses or research questions. In this article, the author focuses on the problem of radicalism and religious violence that occurred in Indonesia after the reform era and raises two examples of local wisdom in Indonesia, namely "One Furnace of Three Stones" in Fak-Fak Regency - West Papua Province and local wisdom Merga Silima, Rakut Sitelu, Tukur Siwaluh and Perkade-kaden ten two plus sada on Karo tribes / ethnicities in North Sumatra as role models in an effort to counteract radicalism and violence in the name of religion that often occurs in Indonesia.

To elaborate on radicalism and violence in the name of religion, the author tries to analyze it through the theory of "Dangerous idea" proposed by two researchers with a background in psychologists from the University of Pennsylvania, USA, namely Roy J. Eidelson and his colleague Judy I. Eidelson. In the theory of "Dangerous Idea", the two psychologists argue that there are five ideas or ideas that if they are owned by a person / group of people, they can potentially cause / trigger violence between groups. These ideas are: (1) Superiority; (2) Injustice; (3) Vulnerability; (4) Distrust; and (5) Helplessness (Sarwono,2012). Meanwhile, to formulate the concept of handling the subject matter in this paper, the author uses a theory about local wisdom expressed by I Ketut Gobyah which states that local wisdom is something that has traditionally declined which contains norms that teach harmony and togetherness in community life (I Ketut Gobyah dalam Astri, 2011),, and the theory of local wisdom which was stated by Kamonthip and Kongprasertamorn (2007) in their book entitled Local Wisdom, Environmental Protection and Community Development which states that local wisdom or local wisdom used by society as a controller of daily life in family relationships, with fellow relatives, as well as with people in the wider environment.

Results and Discussions

Etymologically, the word radicalism does not actually have a negative connotation, because the word comes from the Latin "radix" which means root, used to explain something learned down to the root/foundation/foundation and its origins (McLaugh in Nurish, 2020). However, recently, especially after the events of 9/11, the term radicalism is more associated with religion which is defined as narrow fundamentalist thinking (puritanical) and behavior that leads to extreme acts with violence or terrorism (Nurish, 2020). Clark McCauley and Sophia Moskalenko (in Shortland, 2021) define radicalism as an understanding that wants a change in beliefs, thoughts and behaviors with the aim of increasing justification for acts of violence between groups and demands for sacrifice in defense of their groups. The Big Dictionary Indonesian defines radicalism as an understanding or sect that wants social and political change or renewal by violent or drastic means. According to Abdul Munip (2012) radicalism can be categorized into two levels, namely radical at the level of thought and the second radical at the level of actions/ actions. Radicalism at the level of thought is still in the form of concepts, ideas, ideas or discourses that desire or approve of a change by violent means. Meanwhile, radicalism at the level of deeds or actions means radical thoughts that have been manifested into real actions or deeds.

Radicalism in religion is described in destructive and anarchist thoughts and actions towards adherents of different religions (external) and adherents of the same religion (internal) but is considered heretical because it is different in terms of understanding and carrying out the religious rules that are believed so that this religious radicalism allows to occur in every religion (Abdul Munip dalam Syafi', 2017). In everyday life, this religious radicalism often results in acts of terrorism and or becomes a background for triggering violence in the name of religion.

In Indonesia, violence in the name of religion often occurs in the form of acts of terrorism, communal conflicts against the backdrop of religious disputes such as those between Muslims versus Christians in Ambon and Poso, between Islam versus Hinduism in NTB and between Sunnis versus Shia in Sampang-Madura, etc., destruction/burning of places of worship such as occurred against the Vihara in Tanjung Balai-North Sumatra, against Ahmadiyya mosques in some places, dissolution of religious activities, raids and destruction of shops and entertainment venues and in other forms of violence. However, according to Ahmad Isnaini (2017), the phenomenon of religious violence cannot be concluded solely as a form of pure religious violence. Religious violence often occurs because it is related to other causal factors that exist in the community such as political, social, economic, etc. Religious violence in Indonesia also sometimes arises as a result of what is happening in global life. For example, America's and its allies' attacks on Iraq and Libya a few years ago, as well as Israel's conflict with the Palestinians. These incidents have several times influenced the occurrence of religious violence in Indonesia.

From the description above, it can be analyzed that religious radicalism has given birth to various forms of violence in the name of religion in Indonesia. Violent practices in the name of religion that occur in Indonesia are generally rooted in religious radicalism which is then driven by several factors, namely: (1) Violence as a response to existing socio-political failures. The socio-political order is often the reason for the emergence of violence in the name of religion where the perpetrators seek to replace the existing order with the ideology they use as the only way/alternative to improve existing conditions (Sumbulah, 2014). This condition can be understood when examined through the theory of "Dangerous Idea" proposed by Roy J. Eidelson and his colleague Judy I. Eidelson which elaborates that one of the causes of the emergence of violence is distrust. Distrust of the government in establishing the existing order, encourages fundamentalist and extreme religious groups to make radical changes by offering their ideas/ideologies as the best alternative. All those who obstruct or do not conform to their understanding will be countered by violent means; (2) There is a deviation in understanding of religious theology. In fact, theologically, every religion contains teachings of kindness and love, but deviations in understanding of religious values often give birth to religious ideologies, some of which justify the path of violence to achieve goals. According to the "Dangerous Idea" theory, deviations in understanding something can be a vulnerability to be infiltrated or influenced by negative ideas/ideas/thoughts; (3) A feeling of superiority over other groups. Religious violence also often occurs as a result of the superiority of one majority group over a minority religious group (Sumbulah, 2014). This is in line with what is stated in the theory of "Dangerous Idea", superiority will form the thought and attitude that only the group is the best, most superior and plenipotentary so that other groups are inferior and can be destroyed when considered obstructive, threatening the existence of the superiority group (Sarwono, 2012); (4) Religious solidarity factor. It is undeniable that religious

solidarity is often built among religious believers so that often the oppression of certain religious people that occurs elsewhere can arouse religious emotions in other groups (Ridlo, 2018). Group solidarity is often formed when a situation arises or a feeling of injustice and helplessness. For example, the Palestine versus Israeli conflict, America's and its allies' attacks on several Islamic states in the middle east give rise to the perception that the religion of Islam is being demonized, and treated unfairly. This helplessness then builds a narrow solidarity among a group of radical fundamentalists of Islam, because they think an attack on one Muslim person means an attack on Islam as a whole. But the funny thing that happened later was that these emotions were vented by committing violence against other religious groups in Indonesia; (5) Anti-western ideological factors. For certain religious groups, such as fundamentalist Islamic groups or schools such as Wahabi and Salafi, things that reek of the western world are something that is haram so it is obligatory for the law to be fought. According to their thinking the western world has undermined the Islamic order, the western world has resulted in the vulnerability of the Islamic faith to some muslims so that all products of western countries both in the form of economic products, socio-cultural products, products of political systems including including the democratic system run by the current government are contrary to the teachings of the Islamic religion so that it is obligatory for the law to be destroyed. This condition is in line with the "Dangerous Idea" theory that vulnerability is one that will trigger violence; (6) Government Policy Factors. Policies that are carried out by the government but are considered inconsistent with the concept of religion that they understand (especially fundamentalists) and are detrimental to the existence of their group will give birth to radical thoughts and attitudes that are often manifested in the form of violence in the name of religion (Ridlo, 2018). This factor is also in line with the theory put forward by Roy J. Eidelson and Judy I. Eidelson in the theory of "Dangerous Idea" specifically about distrust and helplessness in triggering the birth of violence. The distrust of religious radical groups towards the policies set by the government, especially if they are contrary to their ideology, can cause negative reactions that lead to acts of violence. Likewise, if the policy set by the government suppresses / endangers the existence of radical groups but on the other hand they do not have the power (powerlessness) to resist the policy, it is very possible to trigger the birth of an act of violence in the name of religion that can be vented both against other religious groups, against society in general and against the government or its apparatus.

Responding to the phenomenon of religious radicalism and violence in the name of religion that occurs in Indonesia, the government through its related institutions has made great efforts to deal with various cases that occur. Some of the efforts that have been made by the government in this regard are by establishing the State Counterterrorism Agency as a cornerstone in dealing with radicalism and acts of terrorism in Indonesia, establishing an Interfaith Harmony Forum (FKUB) in each region to assist the government in promoting interfaith dialogues so that conflicts in the name of religion can be minimized, campaigning and organizing various de radicalization programs for former terror perpetrators. and people identified as having been exposed to radicalism, as well as other constructive efforts. These efforts have gone well, but until now they have not been able to completely solve the problem of radicalism and violence in the name of religion.

One method of approach to solving radicalism and violence in the name of religion in Indonesia that has not been used optimally is through the method of local

wisdom approach. Local wisdom is a collection of various human wisdom values derived from culture, philosophy of life values that are believed to be true, contains ethics and procedures that regulate daily behavior, is formed through a long process in certain communities and is passed down and used as a life handle by these communities (S.Swarsi Geriya dalam Astri, 2011). Almost every region in Indonesia has its own local wisdom. This is one of the uniqueness of the plurality of the Indonesian nation. Since a long time ago, the ancestors of the Indonesian nation have always prioritized local wisdom in their respective regions to solve various problems that arise in social life, including when there is a social conflict. Resolving conflicts using local wisdom is considered very effective and effective because it always prioritizes cultural and philosophical values that are upheld and acceptable to all warring parties (Bakri, 2015).

One of the local wisdom that can be used as an example in counteracting radicalism and violence in the name of religion in Indonesia is the philosophy "One Furnace Three Stones" which is a local wisdom run by the people of Fak-Fak – West Papua since hundreds of years ago until now. This philosophy has existed since the oldest tribe in Fak-Fak, Mbaham Matta (Wuh) inhabited the Fak-Fak region. Since time immemorial, the Fak-Fak people have been accustomed to cooking on a furnace composed of three large stones. The three stones must be sought to be equally large, strong and heat-resistant and arranged in a balanced manner to be able to support the cauldron or *belanga* used for cooking. If there is one stone whose size or strength is not the same or the placement is unbalanced, it will cause the cooking utensil placed on it to become unstable so that it falls, breaks or is damaged (Abbas Bahambah dalam Rachmawati, 2019). This simple thing was later adopted into one of the philosophies of life that regulates how the diversity of people can live in balance in the area. In addition, for the Fak-Fak people, the furnace is a symbol that symbolizes life, while the three stones that make up the furnace depict the symbols of "me", "you" and "he" which in the language of the Mbaham Matta tribe is called "Ko, On, Kno, mi mbi du qpoma" which means: you, me and him brothers (Ngabalín, 2018). The philosophy of "One Furnace of Three Stones" or in the local language called "Toromit War Istery" was then applied by the Fak-Fak people in religious life. The three religions embraced by the Fak-Fak community since long ago, namely Islam, Protestant Christianity and Catholicism, are symbolized as three stones that support the families (symbolized by the furnace) of the Fak-Fak community so as to produce a harmonious life (Sholekan, 2019). Until now the three religions are known as "family religions" by the Fak-Fak people because it is very common for the three religions to be present simultaneously in one family (for example in one family, fathers and mothers convert to Islam but some of their children convert to Catholicism and or Protestant Christianity, or vice versa). This (mixing religions in one family) can happen because it has long been a tradition / custom that if there is a mother / father who used to be Christian then because of interfaith marriage she must convert to Islam then one of her sons or daughters must return to the religion of the father / mother (Christianity) (Sholekan, 2019). Although in one family consists of several different religions, uniquely each individual will carry out their worship obediently and well according to the rules of the religion adopted, and they will be tolerant, respectful and even support each other. For example, if there is a family member who is Christian and has to worship on Sunday, his Muslim parents will take him to church, and vice versa, if his parents who are Muslim because of something forget to carry out worship, then his Christian son will not hesitate to remind his parents to pray (the author's interview with one of the Fak-Fak communities, November 2020).

Fak-Fak's local wisdom symbolized in the philosophy "One Furnace Three Stones" can be reflected in religious life in Fak-Fak because it was formed from the historical experience of the entry of religions on the nutmeg-producing earth. Around the 16th century AD, the Fak-Fak area was under the rule of the Sultanate of Ternate and Tidore which was an Islamic sultanate in Indonesia. Many Fak-Fak people who lived on the coast then converted to Islam through the process of marriage and trade. At the end of the 19th century, the Dutch entered Fak-Fak by bringing Christianity. When Christian Missionaries from the Netherlands tried to spread Christianity in the Fak-Fak area, the coastal communities who had previously converted to Islam told the missionaries that they had become Muslims, but they would be happy to send the missionaries to spread Christianity to their brothers and sisters who lived in the mountainous area because the majority of the people were not yet religious (Sholekan, 2019). In its later development, Islam, Christianity and Catholicism were able to grow and develop harmoniously in the life of the Fak-Fak people. There are even several houses of worship there whose shape / design is a combination of mosque and church designs, built mutually by interfaith communities (Pandaiya et al., 2021).

The philosophy of "One Furnace of Three Stones" of the Fak-Fak community often also experiences various tests, one of which occurred in the early 2000s. In 2000 there was a peak of interfaith conflict in Ambon and the entire Maluku region, this condition then affected the political situation in other regions including Fak-Fak. At that time, a group of people from Maluku and its surroundings carrying tools of war docked in Fak-Fak and wanted to carry out "jihad" in Fak-Fak and throughout the land of Papua. In response to this, the Fak-Fak community continued to accept migrants with open arms, but on the other hand they also sent news to their Christian brothers and sisters to increase their vigilance and report to the security forces (Polres and Kodim) and the local government. Finally, the mobs who want to undermine the harmony of religious life in Fak-Fak can be arrested and secured by the security forces so that Fak-Fak remains safe and peaceful (Sholekan, 2019). The same thing happened when there was an idea/idea to make Fak-Fak the "Porch of Medina" to match the city of Manokwari which is said to be the city of the Gospel. Responding to this idea, the community and local government in Fak-Fak responded that it is like a house the position of the Fak-Fak community is the host so that the host should not be given a place on the terrace / foyer (Sholekan, 2019). In terms of the entry of radical ideas, the philosophies that became local wisdom were also used as a basis or guideline for accepting a new/foreign teaching brought by migrants to the Fak-Fak area. According to the Fak-Fak people, they are never covered with something new coming from outside, but they will filter the new teachings with their local wisdom. If something new brings the common good to the Fak-Fak community, it will be accepted and applied in everyday life, but if it is considered to endanger the harmony of religious life, the harmony of indigenous life and the harmony of other social life of the community then they will subtly reject/not apply the teachings (extracted from interviews with traditional leaders and some Fak-Fak communities who are resource persons).

The next examples of local wisdom that can be used as a role model in preventing radicalism and acts of violence in the name of religion are the philosophies Merga Silima, Rakut Sitelu, Tukur Siwaluh and Perkade-kaden ten two plus sada which have become a declining culture in the Batak Karo community in North Sumatra. This philosophy is actually the essence of Ertukur culture which until now has been preserved and has become one of the identities of the Karo people. The Karo ethnic community or

sometimes often referred to as the Karo Batak tribe is one of the ethnicities in North Sumatra Province which is mostly spread across three regencies, namely Karo, Dairi and Deli Serdang Regencies. Since time immemorial, Karo ethnic ancestors have organized and established kinship between them through a tradition called Ertutur (Tarigan, 1990). The Ertutur tradition generally aims to determine the level or connection of inter-personal relationships based on the clan owned by a person. When fellow Batak Karo people first meet, the first communication they will do is to carry out an ertutur procession to determine kinship ties based on the philosophy of Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada (Barus dalam Bastanta Bernardus Peranginangin & Yudi Perbawaningsih, 2016).

Merga Silima (merga = clan, silima = five) shows the five main clans in the Karo tribe, namely: Karo-Karo, Sembiring, Tarigan, Ginting and Warin-angin. Clan is an inherited identity derived from the paternal (father) lineage. Rakut Sitelu (rakut = bond; sitelu = three) is a kinship bond that forms a system of social order and regulates a person's position in the customs of the Karo community which is divided into three, namely: Kalimbubu, Sembuyak/Senina and Anak Beru. Kalimbubu is a party that should/is highly respected because it is the party that gives women or who gives "blood" descendants to a certain clan. In a simple sense kalimbubu is the in-laws and a clan of brothers of the wife, mother, grandmother including the brother of the child's wife and the wife of our brother (Brahmana, 2012). Sembuyak/Senina is a party that is still one clan or one branch of the clan with its own party. Meanwhile, the beru child is the female taker/receiver party to be married. Those who are included in the group of children are sisters from their own side, father/father, grandfather side along with husband and family. In a traditional event, the beru child is the person in charge of the event who works to prepare the logistics of the event, while in a conflict resolution, the beru child acts as a moral judge who mediates / becomes a judge if something happens in the family of the kalimbubuparty (Fitriani, 2018). In the philosophy of Rakut Sitelu, there is a slogan that has become a firm grip for the Karo ethnic community, namely "mehamat man kalimbubu, metenget man sembuyak, metami man anak beru" (Sembiring, 2018). Mehamat can be interpreted as an attitude of high respect for a person. Thus, mehamat man kalimbubu has the meaning of giving a high attitude of respect to the kalimbubu both in traditional traditions and in everyday life. Metenget is an attitude of giving full support to a person / group both morally, materially and immaterially. Metenget man sembuyak means to give full support to the parties who are sembuyak/senina of the brother side. While the word metami can be interpreted as an attitude of pampering or loving wholeheartedly so that metami man anak beru can be interpreted as an attitude of giving deep affection to the beru child. The definition of Tuter Siwaluh (speech = relationship; siwaluh = eight) is eight types of relationships in the kinship system of the Karo people which later gave rise to the Perkade-kaden Ten Two Plus Sada. While Perkade-kaden Ten Two Plus Sada (Perkade-kaden = fraternity; ten two = twelve; plus sada = plus one) are twelve types of fraternal ties in the social structure of Karo society.

Furthermore, the result of the relationship relationship obtained from the procession will be the interpersonal fraternal bond that will be used/carried forward. In its development, the ertutur tradition was not only carried out among the Karo Batak tribe, people outside the Karo ethnicity who entered the Karo community were then often "invited" to carry out ertutur processions by labeling certain clans to them and then based on the clan, it was agreed that the relationship between them was agreed.

The relationship of brotherly ties obtained from the results of the speech certainly has consequences and responsibilities, one of which is through the relationship of brotherly ties established through the ertutur process, both parties are equally responsible for supporting each other, helping, respecting each other and reminding each other / giving advice to avoid deviations in carrying out life social norms. Lessons that can be drawn from the ertutur culture and philosophy of Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada are: 1) Placing everyone who enters the Batak Karo community as part of brothers who always have to hone, love and nurture each other; 2) Among people in social life must care for each other, respect each other, support each other in various ways and give each other affection; 3) Give responsibility to everyone to maintain the honor of each other's relationships in a way that behaves well according to applicable social norms. By implementing this local wisdom, the Karo ethnic community until now can live in harmony in a diversity of beliefs/religions. Every time issues arise that want to trigger religious divisions, instill radical ideas and efforts to incite violence in the name of religion, the philosophies Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada will be put forward to neutralize the developing situation.

The philosophy of "One Furnace Three Stones" owned by the Fak-Fak community in West Papua as well as the philosophy of Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada implemented by the Karo ethnicity in North Sumatra are examples of local wisdom that turns out to be very potential and effective in counteracting the spread of religious radicalism to the community while preventing violence in the name of religion. This can be understood from the point of view of the theory of local wisdom as expressed by I Ketut Gobyah in his theory which explains that in principle every local wisdom contains teachings about harmony and togetherness in social life. Thus, what the Fak-Fak people and Karo ethnicity practice in descending through their respective philosophies is in an effort to realize and maintain harmony and togetherness in the diversity they have. By upholding this local wisdom, the Fak-Fak community in West Papua and the Karo ethnicity in North Sumatra have been able to prevent violence in the name of religion from occurring in the midst of their people's harmonious life. The factors driving violence in the name of religion do not apply to the Fak-Fak community because every religious group there always puts the philosophy of "One Furnace Three Stones" as an antidote. Likewise for the Karo ethnic community in North Sumatra who view that everyone is a brother who must respect each other, take care of each other and support each other in every side of life so that differences in beliefs / religions are not an obstacle in building harmony and familial ties. The same is true of religious radicalism that can be counteracted by making their local wisdom a stronghold. This condition is also a proof of Kamonthip and Kongprasertamorn's theory of local wisdom which states that local wisdom will be a tool for controlling the daily life of every individual in society. Through the philosophy "One Furnace Three Stones", the Fak-Fak people control and control every new understanding that enters the midst of their people's lives. The harmonization of the relationship of "Family Religion" has been able to be used as a tool to monitor the entry of any religious radicalism and as a tool to control and filter the values of these radical understandings so that in the end these understandings will not be able to develop widely in people's lives. The experience that occurred in 2000 where there were parties who wanted to infiltrate religious radical understanding to the Fak-Fak community is one clear example of how local wisdom has worked effectively in counteracting the

influx of religious radicalism in the Fak-Fak area. The same thing is also done by the Karo ethnic community in North Sumatra, the local wisdom of Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada is also used as a control tool to control any new understanding that is not in accordance with the norms of community life. If there is a teaching or understanding that deviates from the norms carried out by the community so far, the philosophy of Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada will be used to neutralize these understandings / teachings so that they will not have time to develop widely in people's lives.

Conclusion

In closing, it can be concluded that today regardless of the meaning of the etymology, the terminology of radicalism is more predominantly used to designate or define extreme thoughts and actions carried out in the name of religion. To avoid misunderstanding the general view of the word radical itself, many later wrote it as religious radicalism or terrorist radicalism. In reality, this religious radicalism then gave birth to a lot of violent acts which of course were in the name of religion. Religion is used as a justification, a legitimizing excuse for acts of violence committed by groups that have been infiltrated by radical thinking. Violent practices in the name of religion that occur in Indonesia in the form of acts of terrorism, communal conflicts between religious believers, destruction of places of worship, dissolution of religious worship activities, etc., are generally rooted in religious radicalism.

One of the effective and potential solutions used by the community in counteracting the radical understanding of religion and preventing violence in the name of religion is to prioritize local wisdom owned by each region in Indonesia. Without realizing it, our ancestors have actually prepared a powerful weapon in maintaining the harmonization of plurality in the life of the Indonesian nation. The philosophy of "One Furnace of Three Stones" which became the local wisdom of the people of Fak-Fak Regency - West Papua and the philosophy of Merga Silima, Rakut Sitelu, Tuter Siwaluh and Perkade-kaden ten two plus sada owned by the Karo ethnicity in North Sumatra are a few examples that can be used as role models for how local wisdom turns out to be able to fortify the community from religious radical understanding and protect them from violent conflicts over the name of the religion. In other regions in Indonesia, of course, it also has its own local wisdom in accordance with the characteristics and culture of the local community. The local wisdom passed down by our predecessors, although different in each region but in general all contain noble norms about life that teach how to maintain harmony and togetherness in the life of a plural society. It is time for us to explore and reactivate this ancestral heritage as one of the antidote tools for the entry and development of religious radicalism in people's lives so that violence in the name of religion can also be prevented. In addition, prioritizing local wisdom in resolving conflicts is actually also an effort to maintain and cling to the identity of the nation (Astri, 2011).

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