



Integrating Ibn Khaldun's Ashabiyah to Strengthen Interfaith Harmony in The Forum for Religious Harmony [Fkub] of Lampung Province

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Abstract: The plurality of religions, ethnic groups, and cultures in Indonesia is a national wealth as well as a potential conflict, so the government established the Forum for Religious Harmony [FKUB] as a mechanism to facilitate interfaith dialogue, the establishment of houses of worship, and the mediation of religious tensions to maintain social harmony. This study investigated the integration of Ibn Khaldun's Ashabiyah by the Lampung Religious Harmony Forum [FKUB] towards the strengthening of the Islamic community in improving religious harmony. With a descriptive qualitative approach and a classical Islamic sociological framework, this study delves into the internal dynamics of FKUB institutions and the effectiveness of interfaith communication in the context of local religious pluralism. In data collection, this study used interviews, observation, and document techniques. The findings show that the Religious Harmony Forum of Lampung province integrated the concept of Ashabiyah Ibn Khaldun as (1) the inclusive Ashabiyah or the basis of social cohesion, (2) Ashabiyah and the development of Islamic society in an individual context, (3) conflict mediation mechanism based on dialogue and deliberation, (4) strengthening religious literacy and multicultural awareness, and (5) structural Ashabiyah through collaboration inter- institutional relations. Furthermore, the integration of the concept of Ashabiyah Ibn Khaldun emphasizes the importance of social solidarity, collective loyalty, and orientation to the common good. This approach offers a new paradigm in building an inclusive society, not only through administrative regulations, but through strengthening the social structure based on Islamic values and local culture. This research presents an alternative policy model based on classical Islamic values that is contextual and relevant for pluralistic societies in Indonesia

Keywords: Ashabiyah Ibn Khaldun, FKUB, Implementation, concept, Lampung

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1. Introduction

In the Indonesian context, society lives within a highly pluralistic structure consisting of various religions, ethnicities, cultures, and local traditions. This plurality constitutes an important national asset because it enriches social civilization and strengthens the spirit of unity in diversity. However, diversity also contains latent potential for social tension and conflict when differences are not managed constructively, fairly, and inclusively (FKUB Provinsi Lampung, 2013; Supriyanto, 2024; Mansur, 2023). Religious conflicts, disputes over the establishment of houses of worship, identity politics, and intolerance issues demonstrate that social harmony requires institutional strengthening and continuous dialogue mechanisms. Therefore, the Indonesian government established the Religious Harmony Forum [Forum Kerukunan Umat Beragama/FKUB] as a strategic institution to maintain religious harmony through interfaith dialogue, mediation, social communication, and recommendations related to the establishment of houses of worship as regulated in the Joint Ministerial Regulation [PBM] of 2006 (Kementerian Agama RI & Kementerian Dalam Negeri, 2006). FKUB thus becomes an important social instrument in maintaining social stability and strengthening integration within multicultural societies.

The existence of FKUB is not merely administrative, but sociological and cultural. FKUB acts as a mediator that bridges communication among religious communities, while also fostering collective awareness regarding the importance of tolerance, coexistence, and mutual respect amid differences. In multicultural regions, the role of FKUB becomes increasingly strategic because social dynamics are often influenced by identity-based sentiments, both religious and ethnic. Through dialogue and participatory approaches, FKUB is expected to build social resilience and prevent horizontal conflicts. Therefore, efforts to strengthen FKUB require not only practical approaches but also strong philosophical and sociological foundations capable of explaining the importance of social solidarity in maintaining societal harmony. In this context, Ibn Khaldun's concept of *Ashabiyah* becomes relevant as an analytical framework for understanding the formation of collective solidarity in plural societies.

The concept of *Ashabiyah* introduced by Ibn Khaldun in the *Muqaddimah* represents one of the important theories in Islamic social and political thought (Luhtitianti & Arifin, 2020;

Pramono et al., 2023; Shihan, 2018). Ibn Khaldun explained that the rise and fall of civilizations are strongly influenced by the strength of social solidarity [*ashabiyah*] possessed by a community group. Ashabiyah is understood not only as kinship-based fanaticism, but more broadly as collective solidarity arising from shared values, mutual interests, emotional closeness, and common goals (Ibn Khaldun, 1967). According to Ibn Khaldun, strong ashabiyah creates collective power capable of maintaining social order, building political stability, and preventing societal disintegration. Conversely, weak solidarity leads communities toward fragmentation and conflict (Hanik, 2023; Luhtitianti & Arifin, 2021).

In contemporary developments, the concept of ashabiyah can be interpreted inclusively as social solidarity based on shared humanity and collective responsibility, rather than merely tribal or genealogical ties. Inclusive ashabiyah emphasizes cooperation, mutual trust, social participation, and awareness of living together amid diversity. This perspective is highly relevant to the Indonesian context, particularly in strengthening interreligious harmony. FKUB, as an institution promoting communication and dialogue among religious groups, essentially performs the function of building collective solidarity within society. Through the perspective of ashabiyah, FKUB's activities can be understood as efforts to cultivate social cohesion that transcends religious identity boundaries in order to create peaceful and harmonious social relations.

Previous studies regarding FKUB have generally focused on practical and technical dimensions, such as tolerance socialization strategies, conflict mediation mechanisms, interfaith dialogue patterns, and the development of harmony-conscious villages (Elius, 2023). Although these studies contribute significantly to understanding FKUB's institutional role, they have not deeply integrated classical sociological theories, particularly Ibn Khaldun's concept of ashabiyah, as an analytical framework for understanding the dynamics of interreligious solidarity. In fact, the concept of ashabiyah provides a broader perspective regarding how social cohesion is formed, maintained, and strengthened through collective awareness and shared values. Thus, integrating Ibn Khaldun's thought into the study of FKUB can enrich the theoretical discourse on religious harmony and provide a more comprehensive understanding of social integration in plural societies.

Lampung Province constitutes an important locus for examining this issue because it possesses a high degree of religious, ethnic, and cultural heterogeneity (Ruslan et al., 2021; Jumala, 2019). Lampung society consists of indigenous ethnic groups and migrant communities with diverse religious backgrounds living side by side within complex social dynamics. Such conditions make Lampung vulnerable to potential social friction while

simultaneously offering opportunities for strengthening multicultural integration. In this context, FKUB Lampung plays a significant role in facilitating interfaith communication, mediating social conflicts, and promoting tolerance awareness at the grassroots level (Kaharuddin, 2019; Mukzizatin, 2020). Various dialogue programs, socialization activities, and collaborative initiatives carried out by FKUB demonstrate efforts to maintain social harmony amid plurality.

The integration of Ibn Khaldun's concept of ashabiyah into the analysis of FKUB Lampung's role opens a new analytical space for understanding how social solidarity can function as collective capital in strengthening harmony and societal resilience. Through inclusive ashabiyah, interreligious harmony is not only understood as the absence of conflict, but also as the presence of cooperation, mutual trust, collective participation, and shared awareness in maintaining social stability. Therefore, studying FKUB through Ibn Khaldun's perspective becomes important to identify the values of solidarity embedded within institutional practices and community interactions. This approach also offers a conceptual contribution to developing adaptive and sustainable models of harmony management in multicultural societies.

Based on the above background, this study seeks to analyze the integration of Ibn Khaldun's concept of Ashabiyah within the role and practices of FKUB in developing Islamic society and strengthening religious harmony in Lampung Province. Thus, the formulation of the problem in this study is: *How is Ibn Khaldun's concept of Ashabiyah integrated by FKUB in the development of Islamic society toward strengthening religious harmony in Lampung Province?*

2. Methodology

This study employed a qualitative approach using phenomenological methods with a descriptive-exploratory design (Hadi, 2016). The approach aims to describe socio-religious phenomena in depth and explore how the values of ashabiyah operate within the practice of religious harmony. The phenomenological method enables researchers to understand the subjective experiences of religious leaders and FKUB administrators directly, thereby providing a broader understanding of social solidarity dynamics at the local level (Erman, 2010). Meanwhile, the descriptive-exploratory design was chosen because the study not only describes empirical realities but also examines social processes, interaction patterns, and meanings emerging from interfaith relations (Moleong, 2007).

The research was conducted in Lampung Province, focusing on the Religious Harmony Forum [FKUB] as a strategic institution in implementing the 2006 Joint Ministerial Regulation.

Lampung was selected due to its plural social character and FKUB's important role in conflict mediation, facilitation of houses of worship, and interfaith dialogue development (Kuppinger, 2019). The research was carried out for six months, from May to December 2025, covering preparation, preliminary surveys, data collection, and staged data analysis.

Primary data were obtained through in-depth interviews with religious leaders, FKUB administrators, government officials, and community leaders. Semi-structured interviews were used to explore the experiences, understandings, and strategies of actors in managing socio-religious relations (Muhadjir, 1993). Participatory observation was also conducted during FKUB activities, including interfaith dialogues and coordination meetings. Secondary data were collected from FKUB documents, activity reports, regulations, and literature related to ashabiyah and religious harmony.

Data collection techniques included interviews, observations, and documentation studies. Interviews were conducted in a structured manner using previously prepared interview guidelines, while allowing limited improvisation according to field conditions. Observations employed a non-participant approach, with researchers acting as independent observers during both formal and informal activities (Huberman & Miles, 1992). Documentation studies were conducted by accessing important FKUB archives and institutional records relevant to the research focus.

3. Research result

The findings of the study revealed that the implementation of *the concept of ashabiyah* Ibn Khaldun in the work of the Religious Harmony Forum [FKUB] of Lampung Province is manifested in various forms of social solidarity, interfaith interaction patterns, and institutional mechanisms. This pattern not only strengthens relations between religious communities, but also forms a social structure that is able to reduce conflict and consolidate the value of togetherness in a multicultural society. Overall, the results of the study confirm that *ashabiyah* functions as the foundation of social cohesion and community resilience, as described by Ibn Khaldun that the strength of a group is largely determined by the level of internal solidarity. The following section describes the data analysis and discussion of each research question.

3.1. Inclusive Ashabiyah as the Basis of Social Cohesion

The findings show that FKUB Lampung implements inclusive ashabiyah, which is solidarity that reaches all religious groups regardless of background. This solidarity is built through intensive dialogue, deliberation, and national activities involving Islamic, Christian, Catholic, Hindu, Buddhist, and Confucian religious leaders on an equal basis. This reflects the shift of ashabiyah from primordial bonds to solidarity based on human values, as Sumertha et

al. (2025) assert that multicultural societies need an adhesive value that goes beyond the boundaries of exclusive identity. This was conveyed by the Chairman of the Lampung Provincial Religious Harmony Forum [FKUB], Prof. Dr. KH. M. Bahruddin, M.Ag.

Excerpt 1

"FKUB's strategy is to encourage each community to find a common ground from their respective religious teachings. Differences in rituals are respected, but universal values such as brotherhood, humanity, and social solidarity are used as the basis for togetherness. By finding this common ground, solidarity between religious communities can be established, without having to interfere in the ritual affairs of each religion."

FKUB's strategy that emphasizes a dialogical and inclusive approach is in line with MUI's expectations in strengthening the concept of ashabiyah as the foundation of social solidarity. MUI considers that ashabiyah is not only interpreted as a bond of kinship, but as an expanded solidarity to embrace all components of society, including those of different religions. In the context of Lampung, the strengthening of the values of brotherhood, humanity, and social solidarity as emphasized by FKUB is a concrete form of modern ashabiyah that is not exclusive, but inclusive and oriented towards the common good. In addition, the exclusivity of some groups who feel that their religion or tribe is the most serious obstacle to accepting differences. As stated by the Chairman of MUI Suryani:

Excerpt 2

"Ashabiyah should not be understood narrowly, only for one's own group. But it must be expanded into humanitarian solidarity. If the people of Lampung can embrace each other with that spirit, I believe our lives will be more peaceful, just, and prosperous."

In the context of a pluralistic society such as Lampung, the spirit of embracing each other and working together on the values of brotherhood and humanity is believed to be able to create a more peaceful, just, and prosperous life. Thus, ashabiyah serves as a moral foundation as well as a collective energy to strengthen social cohesion across religions and cultures.

Ashabiyah and the Development of Islamic Society in an Individual Context

In the context of the individual, the concept of ashabiyah serves as the moral and social foundation that shapes the attitudes and behaviors of Muslims in their daily lives. Essentially, ashabiyah emphasizes solidarity, caring, and togetherness that starts from oneself, so that

individuals can be part of a broader social network. The application of these values includes the ability to maintain harmonious relations with fellow Muslims, prioritizing cooperation in social activities, education, da'wah, and economic activities that strengthen the

internal cohesion of the community. As stated by Suryani, as the Chairman of the MUI of Lampung province:

Excerpt 3

"An individual who is honest, disciplined, and with integrity is a reflection of a true Muslim personality. Ashabiyah teaches that this character becomes a social glue. In Lampung, a person with noble character is an example that is able to calm the atmosphere in a plural society."

Ashabiyah forms individuals who are honest, disciplined, and have integrity, making them role models as well as social glues that strengthen interfaith brotherhood, so that the plural people of Lampung can live in peace and harmony. In the context of productivity, Ibn Khaldun's social solidarity encourages individuals to work together for the common good. In Lampung, this principle is applied not only in the religious community itself, but also in interfaith activities, such as people's economic programs, education, and social activities. As stated by Moh Bahrudin as follows:

Excerpt 4

"The quality of human resources is in line with the vision of ashabiyah. Individuals who develop at the personal, family, and group levels will grow into citizens who are able to contribute to strengthening tolerance and harmony in Lampung."

The development of human resource quality based on ashabiyah forms individuals who are mature personally, family, and socially, so that they are able to actively contribute to strengthening tolerance and harmony in the Lampung community, from the household level to the national level. FKUB utilizes the spirit of ashabiyah to build effective interfaith communication. The strategies applied include finding common ground from the teachings of each religion, while still respecting differences in religious rituals and practices.

Conflict Mediation Mechanism Based on Dialogue and Deliberation

One of the most significant findings is the conflict resolution mechanism pursued by FKUB. Every sensitive issue such as the establishment of houses of worship, differences in religious rituals, or friction between residents is always responded to through dialogue and mediation forums with religious leaders and local governments. This approach is in accordance with the

concept of ashabiyah which according to Ibn Khaldun functions to prevent group disintegration through the unification of collective vision and action. This mediation process has succeeded in reducing the potential for conflict escalation in several areas of Lampung. As stated by Moh. Bahrudin and Suryani as follows:

Excerpt 5

"Usually if there is a vulnerable issue, we immediately sit together with FKUB. We talk, clarify, and then find a solution that can be accepted by all parties. In principle, don't let small issues become big because of miscommunication. So MUI is always open and proactive in establishing communication with FKUB"

This value encourages all parties to build communication, open spaces for dialogue, and find common ground in problem solving. In practice, this approach does not stop at discourse or legal texts alone, but is realized through real programs that emphasize the importance of social solidarity. The habit of sitting together, clarifying, and finding solutions together when issues arise are prone to being in line with concrete activities such as interfaith dialogue, religious literacy, recitation, da'wah, and socialization of the rules for establishing houses of worship.

Strengthening Religious Literacy and Multicultural Awareness

Research found that low diversity literacy is an inhibiting factor for harmony. For this reason, FKUB took the initiative to hold seminars, public dialogue, tolerance education, regulatory socialization, and interfaith community empowerment activities. These programs are in line with the findings of Bhat and Ali (2023), who emphasize the importance of inclusive education in building tolerance. This effort to increase literacy strengthens ashabiyah ijtima'iyah, which is social solidarity based on the value of togetherness and collective goals. The Chairman of the FKUB stated:

Excerpt 6

"FKUB encourages the community not only to focus on differences, but to build agreement in the humanitarian aspect. The real program is directed at interfaith dialogue, religious literacy, and socialization of the rules for establishing houses of worship. For example, the community is given the understanding that establishing a house of worship must be based on real needs, not because of conflict or just a symbol of identity. That way, social solidarity can be maintained."

Efforts to maintain religious harmony are not enough only through formal policies or regulations, but also require a long-term strategy in the form of education and literacy. Real programs, such as interfaith dialogue, religious literacy, and socialization of the rules for

establishing houses of worship, are directed to reduce potential conflicts while fostering collective awareness. At the same time, religious literacy serves to help people understand the philosophy of the applicable rules, so that they not only obey formal procedures, but also realize the human values that underlie them. Formal and non-formal education then becomes an

important instrument in instilling tolerance from an early age, by forming a young generation that is used to respecting differences, prioritizing morals, and opening up to diversity. Thus, harmony is not only born from a momentary process of reconciliation but is inherited through continuous cross-generational education. As Suryani stated as follows:

Excerpt 7

"Education is key. If children are taught to respect differences from an early age, they will grow up to be tolerant individuals. In Islamic schools, we encourage that moral material and tolerance are really emphasized. So the understanding of harmony is not just a theory, but also practiced in daily life".

Education is the key to building religious harmony, because from a young age children who are taught to respect differences will grow up to be tolerant individuals. In Islamic schools, the emphasis on moral material and tolerance is important so that the understanding of harmony does not stop at theory, but is practiced in daily life.

Structural Ashabiyah through Inter-Agency Collaboration

FKUB Lampung not only works at the community level, but also builds collaborative networks with local governments, security forces, academics, community organizations, and religious institutions. This collaboration forms a structural ashabiyah that supports social stability more broadly (Williams & Ruparell, 2014). In fact, national and regional activities involving FKUB show an expansion of solidarity towards ashabiyah insaniyyah, which is a more universal humanitarian solidarity.

The collaboration between MUI, FKUB, PGI, WALUBI, PDHI, and the Diocese of Tanjung Karang is clear evidence of the implementation of ashabiyah in strengthening public trust. These two institutions actively respond to religious issues by sitting together, clarifying, and seeking solutions that are acceptable to all parties. The principle is to prevent the escalation of small problems into major conflicts, by prioritizing open communication and consensus deliberation.

In practice, this collaboration fosters a sense of security in the community. They are convinced that there is an official institution capable of being a mediator when a potential conflict arises. This confirms that the value of ashabiyah does not only apply at the individual or community level, but also at the institutional level. With solid cooperation, MUI and FKUB are able to strengthen the implementation of PBM while maintaining social stability in Lampung Province.

Excerpt 8

"Its application can be through cooperation in social, educational, and da'wah activities. For example, joint recitation between Islamic organizations, social service programs involving all groups. That way, the value of ashabiyah is not only theoretical, but real in daily activities."

The presence of FKUB which is always open to dialogue makes the community feel calm. If there is friction on the ground, they know there is an institution that can mediate and find a fair solution. This directly builds mutual trust between religious believers, because they see that there is an official forum that safeguards common interests.

The findings above indicate that the implementation of ashabiyah by FKUB Lampung has shifted from a narrow primordial understanding toward an inclusive and transformative social solidarity. Ashabiyah is no longer interpreted merely as loyalty based on ethnicity, lineage, or religious similarity, but rather as collective awareness to maintain peace, cooperation, and social harmony in a pluralistic society. Through dialogue, deliberation, and inter-institutional collaboration, FKUB has succeeded in positioning solidarity as a social capital capable of strengthening trust among religious communities. This condition confirms Ibn Khaldun's view that strong solidarity becomes the primary foundation for maintaining social stability and preventing societal disintegration.

The study also demonstrates that the values of ashabiyah operate simultaneously at the individual, communal, and structural levels. At the individual level, ashabiyah shapes moral character, integrity, discipline, and attitudes of tolerance that support harmonious coexistence. At the communal level, ashabiyah is reflected in collective participation within social, educational, and religious activities involving different faith groups. Meanwhile, at the structural level, solidarity is institutionalized through cooperation between FKUB, MUI, religious organizations, local government, academics, and security institutions in maintaining public order and resolving socio-religious tensions. This multi-level integration strengthens the resilience of Lampung society in facing challenges arising from diversity.

Another important finding is that dialogue-based conflict mediation has become an effective mechanism in preventing the escalation of religious disputes. FKUB's approach prioritizes communication, clarification, and consensus-building, enabling sensitive issues to be resolved peacefully before developing into wider social conflicts. This process reflects the essence of ashabiyah as collective cohesion that unites different groups through shared goals and mutual responsibility. In this context, harmony is not merely the absence of conflict, but the presence of active cooperation and continuous interaction among communities.

Furthermore, the strengthening of religious literacy and multicultural education conducted by FKUB contributes significantly to the formation of sustainable harmony.

Educational activities, interfaith dialogue, and tolerance socialization help communities understand diversity not as a threat, but as a shared social reality that must be managed constructively. The emphasis on moral values and tolerance within educational institutions also indicates that harmony is built through long-term cultural processes and intergenerational value transmission. Therefore, education functions as an important instrument in strengthening social solidarity and preventing exclusivism within society.

Overall, this study confirms that Ibn Khaldun's concept of *ashabiyah* remains relevant in understanding contemporary social relations within multicultural societies. FKUB Lampung has demonstrated that inclusive solidarity can become an effective foundation for strengthening religious harmony, social resilience, and collective stability. The integration of *ashabiyah* into FKUB's institutional practices not only strengthens interfaith relations but also contributes to the development of an adaptive, participatory, and sustainable model of harmony management in Indonesia's plural society.

3.2. The Conceptual Foundation of Ashabiyah and Its Relevance to Interfaith Harmony

Ibn Khaldun's concept of *Ashabiyah*, as elaborated in his monumental work *Al-Muqaddimah*, constitutes the foundational pillar of this study's analytical framework. Originally understood as social solidarity rooted in blood ties and tribal kinship, *Ashabiyah* encompasses a broader meaning: *esprit de corps*, group feeling, and the collective consciousness that binds a community together in shared purpose. In the context of Lampung Province a multicultural society comprising diverse ethnic and religious groups *Ashabiyah* is not confined to primordial bonds but transforms into an inclusive solidarity that transcends religious, ethnic, and social boundaries. The Forum for Religious Harmony [FKUB] of Lampung Province has become the institutional embodiment of this transformed *Ashabiyah*, operating as a platform for dialogue, mediation, and collective responsibility for maintaining social harmony in an increasingly plural society.

3.3. Ashabiyah as Inclusive Social Solidarity

The research findings reveal that religious leaders across all traditions in Lampung recognize and affirm *Ashabiyah* as a value resonant with their own theological teachings. Prof. Dr. KH. Moh Bahrudin, M.A., Chairman of FKUB Lampung, articulates this clearly: *Ashabiyah* begins as a primordial bond whether within Nahdlatul Ulama, Muhammadiyah, Catholic, or Protestant communities but must be expanded into an inclusive solidarity capable of binding diverse communities into a larger unity through *ukhuwah basyariyah* [human brotherhood] and *ukhuwah wathaniyah* [national brotherhood]. This reinterpretation is not a departure from Ibn Khaldun's thought but rather its natural evolution: whereas Ibn Khaldun

observed that religion strengthens *Ashabiyah* by transcending narrow tribal loyalties, FKUB Lampung applies the same logic to transcend narrow religious group loyalties in favour of a shared civic identity.

From the Catholic perspective, Romo Philipus Suryono of the Diocese of Tanjung Karang equates *Ashabiyah* with *caritas* the universal love of Christ which calls every believer to regard all people as friends and siblings, without exception. The Protestant community, represented by Rev. Riswan Pangaribuan, M.Th. of PGI Lampung, aligns *Ashabiyah* with the spirit of ecumenism and cross-faith brotherhood, emphasising equality as the foundation of solidarity. For the Hindu community, Jumaidi, S.Ag., draws on the principle of *Tat Twam Asi* "I am you, you are me" as a spiritual affirmation that harming another is harming oneself, which mirrors *Ashabiyah's* emphasis on mutual protection and collective feeling. The Buddhist community, through Andi Lie Wirawan of Walubi Lampung, grounds solidarity in the law of *pratītyasamutpāda* [dependent origination] and *karuṇā* [compassion], stressing concrete acts of care regardless of religious or social background. This convergence across traditions demonstrates that *Ashabiyah*, understood as inclusive human solidarity, finds its counterpart in every major religious tradition present in Lampung.

3.4. The Role of FKUB as an Institutional Expression of Ashabiyah

The study establishes that FKUB Lampung functions not merely as an administrative body executing the Joint Ministerial Regulation [PBM] No. 9 and 8 of 2006, but as an active agent of social transformation grounded in the values of *Ashabiyah*. FKUB was established by the community and facilitated by the regional government, embodying the spirit of collective responsibility that Ibn Khaldun placed at the heart of durable social formations. Its structure is deliberately representative and inclusive, drawing membership from Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, so that every major religious community has a voice and a stake in the decisions made.

Through Ibn Khaldun's lens, FKUB enacts what might be called *Ashabiyah* at the institutional level: the solidarity is not between blood kin but between representatives of faith communities united by a shared commitment to Lampung's social peace. The forum fulfils four primary functions identified in the research: cultivating a culture of tolerance, addressing and preventing intolerance, maintaining interfaith relations, and verifying and issuing written recommendations for the establishment of houses of worship. Each of these functions is a direct expression of *Ashabiyah's* core operation the willingness of group members to defend and sustain one another, redirected from ethnic loyalty to civic and religious harmony.

3.5. Implementation of PBM No. 9 and 8 of 2006 Through the Lens of Ashabiyah

The implementation of PBM No. 9 and 8 of 2006 in Lampung Province demonstrates that formal regulation gains its deepest efficacy when animated by social solidarity. The regulation establishes the legal framework it sets the procedures for building houses of worship, mandates interfaith dialogue, and defines FKUB's role but it is *Ashabiyah's* spirit that transforms these procedures from bureaucratic formalities into living social practices. As Moh Bahrudin observes, the requirement that communities seeking to build a house of worship must secure the support of sixty local residents is not an obstacle but a mechanism for building social communication and trust, ensuring that the future house of worship is embedded in the fabric of its neighbourhood rather than imposed upon it. This is *Ashabiyah* in action: solidarity across difference, achieved through dialogue and mutual recognition.

The research applies Henri Fayol's Five Functions of Management to analyse how FKUB operationalises *Ashabiyah* institutionally. In planning, FKUB develops annual work plans through participatory consultation with religious leaders, academics, and community representatives, mapping conflict-prone areas and designing context-responsive programmes such as interfaith dialogue sessions, religious moderation training, and public education campaigns. In organising, the forum builds an inclusive, representative structure where every agama [religion] has a seat and every member is placed according to their competence, creating a collective architecture that itself embodies *Ashabiyah*. In commanding, FKUB's leadership combines formal direction through plenary meetings with informal relationship-building, consistently emphasising moderation, tolerance, and service as the animating values of all activities. In coordinating, FKUB maintains systematic communication with Kemenag, Kesbangpol, MUI, and local communities, using both regular meetings and digital platforms to respond swiftly to emerging social tensions. In controlling, FKUB conducts regular evaluations, draws on feedback from religious leaders and government bodies, and adapts its programmes based on what is working developing new initiatives such as youth interfaith forums and creative moderation activities to deepen the next generation's commitment to harmony.

3.6. *Ashabiyah Across Three Dimensions of Social Life*

The study's analytical framework identifies three dimensions through which *Ashabiyah* is realised in Lampung's interfaith landscape. At the societal level, *Ashabiyah* functions as an inclusive social solidarity that binds communities across religious lines, enabling cooperative action in social, educational, and humanitarian activities. The principle of *ukhuwah Islamiyah*, *wathaniyah*, and *insaniyah* Islamic brotherhood, national brotherhood, and human brotherhood extends solidarity from the internal Muslim community outward to encompass all citizens of

Lampung, regardless of faith. This layered solidarity creates a durable social fabric in which difference is not a source of fragmentation but of collective richness.

At the individual level, *Ashabiyah* expresses itself through the cultivation of moral character: honesty, discipline, integrity, creativity, and productivity grounded in religiosity. Ibn Khaldun understood that the strength of social solidarity is ultimately a function of the moral quality of its members. In Lampung's context, this translates into FKUB's emphasis on moral education from an early age, the modelling of tolerant behaviour by religious leaders, and the encouragement of individual Muslims, Christians, Hindus, Buddhists, and Catholics to see their personal conduct as a contribution to collective harmony. As Dr. KH. M. Suryani M. Nur, M.Si, of MUI Lampung affirms, *Ashabiyah* teaches that honest and principled character is the social glue; individuals who embody these values become the living bridges between communities.

At the state level, *Ashabiyah* calls for governance that is just, inclusive, and oriented to the common good. Ibn Khaldun was clear that a state's stability depends on its capacity to sustain solidarity across the population: when the ruler acts as a fair arbiter who shelters all groups equally, *Ashabiyah* flourishes; when governance becomes discriminatory or exploitative, solidarity erodes and disintegration follows. In Lampung, this principle is reflected in the regional government's facilitation of FKUB, the issuance of Gubernurial Regulation No. 20 of 2013 strengthening FKUB's mandate, and the aspiration voiced across all faith communities that government should act as a neutral mediator ensuring that no religious community is disadvantaged in the public sphere.

4. Conclusion

The results of the study show that the implementation of the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9 and 8 of 2006 by the FKUB of Lampung Province has been carried out actively, systematically, and effectively in building religious harmony in the midst of a multicultural society. FKUB is able to translate the regulatory provisions of PBM into a series of strategic programs such as policy socialization, interfaith dialogue, verification of the establishment of houses of worship, peaceful election campaigns, and strengthening religious literacy which play a direct role in strengthening social cohesion and reducing the potential for horizontal conflicts. The research also confirms that the concept of *Ashabiyah* Ibn Khaldun is a moral and social foundation that strengthens the work of FKUB. The values of solidarity, togetherness, empathy, and collective responsibility have been internalized by FKUB as a spirit of togetherness that encourages the community especially the Muslim community in Lampung to play an active role in creating harmony and

respecting differences. Through interfaith dialogue, religious moderation training, and social action, Ashabiyah values develop into a social force that is able to overcome identity barriers and strengthen interfaith social networks. At the theoretical level, FKUB runs PBM within a framework that is in harmony with classical and modern social theories. Durkheim's thoughts on social solidarity, the theory of the Parsons system, the principle of Van Nieuwenhuijze's deconfessionalization, and the ideas of symbolic interactionism of John Dewey and Charles Horton Cooley became praxis references in building meaningful communication between groups. At the managerial level, FKUB implements Henry Fayol's management functions planning, organizing, implementing, coordinating, and supervising so that the implementation of the program runs effectively, adaptively, and results-oriented. The integration of Ashabiyah values, social theory, and institutional management makes FKUB not only an administrative implementer of PBM, but an agent of social transformation that strengthens the resilience and cohesion of the Lampung community. Overall, this study concludes that FKUB Lampung Province has succeeded in building a solid and responsive work system in maintaining religious harmony. Through an Ashabiyah-based approach that emphasizes collective moral awareness, FKUB plays a key role as a driver of harmony and a guardian of diversity within the framework of diversity. The implementation of PBM becomes more meaningful because it is supported by humanitarian values and solidarity that live in social practices. By strengthening cross-sector collaboration, supporting regional policies, and institutionalizing Ashabiyah values in FKUB programs, Lampung Province has the potential to become a model of inclusive, just, and sustainable religious harmony.

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