

# Islamic Radicalism, Terrorism and Anti-Pancasila: Examining the Roots of Radicalism and the Anti-Pancasila Movement

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Info Articles	Abstract
<b>Article History</b> Received: 2025-09-05 Revised: 2025-09-15 Published: 2025-09-30	This study aims to analyze the relationship between radical Islamic ideology, acts of terrorism, and the emergence of anti-Pancasila movements in Indonesia. The phenomenon of radicalism is often the root cause of terrorist acts that threaten not only physical security but also the ideological stability of the state. Using qualitative methods through literature review and descriptive analysis, this study examines the triggering factors of radicalism, ranging from narrow religious understanding, global political influence, to socio-economic dissatisfaction. The results of the study indicate that anti-Pancasila movements often use religious narratives to delegitimize the national consensus, which, if left unchecked, can develop into systematic acts of terrorism. This study concludes that strengthening religious moderation and revitalizing Pancasila values in education and public spaces are crucial steps to stem the infiltration of radical ideology in society.
<b>Keywords:</b> <i>Islamic Radicalism, Terrorism, Anti-Pancasila</i>	

## I. INTRODUCTION

Indonesia is known as a pluralistic country where diversity exists and thrives. The diversity of Indonesia can be seen in the various ethnicities, races, cultures, and even religions that thrive within it. This diversity provides a unique added value for Indonesia. However, on the other hand, this diversity has resulted in increasingly intense encounters between human groups. One of these is the friction that often occurs between different religions, even within religions themselves. When focusing on religion, there is actually an interesting phenomenon in interfaith relations in Indonesia. This interesting phenomenon is because the majority of Indonesian society always conditions themselves in a majority-minority relationship, especially when it is related to religious matters. This has been proven in the nation's long history and concrete experiences present in the reality of Indonesian society. This reality is again apparent through humanitarian events currently being faced by all levels of Indonesian society. Radicalism, anarchism, or religiously motivated violence has tended to continue to increase or at least appear and disappear in recent years. Radicalism that gives rise to social conflict and violence with religious

nuances and backgrounds continues to spread. The increase in radicalism in religion in Indonesia tends to be based on religious understanding (especially Islam), although the source of radicalism can arise from anywhere such as economics, politics, social and so on. Radicalism that leads to terrorism is a significant problem, especially for Muslims today. Various acts of terror and bombings have caused Islam to be labeled as a religion that likes the path of violence that is considered "holy" to spread it. Although this can be easily refuted, the fact that the perpetrator of the terror is a hardline Muslim is very burdensome on the psychology of Muslims today. Indonesia is known as a pluralist country where diversity is present and growing within it. The diversity of Indonesia can be seen from the various tribes, races, cultures, and even religions growing within it. This diversity provides its own added value for the Indonesian state.

However, on the other hand, this diversity has brought about the result of increasingly intensive encounters between human groups. One of them is the friction that often occurs between different religions, even within the religions themselves. When focusing on religion, there is actually an interesting phenomenon in the relationship between religious communities in Indonesia. This

interesting phenomenon is because the majority of Indonesian society always conditions themselves in a majority-minority relationship, especially when it is related to religious matters. This has been proven in the long history of the nation's journey and the concrete experiences present in the reality of Indonesian society. This reality is again apparent through humanitarian events currently being faced by all levels of Indonesian society. Radicalism, anarchism or violence with religious nuances tends to continue to increase or at least appear and disappear in recent years. Radicalism that gives rise to social conflict and violence with religious nuances and backgrounds continues to spread. The increase in radicalism in religion in Indonesia tends to be based on religious understanding (especially Islam), although the axis of radicalism can arise from anywhere such as economics, politics, social and so on. Radicalism that leads to terrorism is a significant problem, especially for Muslims today. Various acts of terror and bombings have caused Islam to be labeled as a religion that likes the path of violence that is considered "holy" to spread it. Although this can be easily refuted, the fact that the perpetrator of terror is a hardline Muslim is a heavy burden on the psychology of Muslims today.

## II. RESEARCH METHODS

This study uses a qualitative research type with a library research approach, which is carried out by collecting, reviewing, and analyzing various literature sources relevant to the topics of radicalism, terrorism, and anti-Pancasila movements. Primary data in this study were obtained through documentation techniques of religious texts in the Qur'an, especially those related to the terms *al-ghuluw* and *arhab*, while secondary data were taken from the thoughts of experts such as Yusuf al-Qardhawi, Azyumardi Azra, and Zada Khammami to map internal and external factors triggering radicalism. The data analysis techniques used are content analysis and descriptive-analytical methods, where researchers conduct in-depth interpretations of the textual and essential meanings of the verses of the Qur'an to straighten out understandings of *jihād*, then synthesize these findings with the

noble values contained in the principles of Pancasila to formulate strategies for preventing extreme ideology in Indonesia.

## III. RESULTS AND DISCUSSION

### A. Research result

Based on an in-depth analysis of religious texts and expert literature, the results of this study indicate that radicalism and terrorism are deviations in understanding that have no strong foundation in pure Islamic teachings or the Pancasila ideology. Etymologically, radicalism refers to fundamental change, but in a religious context, this study found that the Qur'an uses the term *al-ghuluw* (excessive attitude) to describe this phenomenon. The findings in QS. an-Nisa verse 171 and QS. al-Ma'idah verse 77 emphasize that Islam forbids its followers from being excessive in religion that can lead to astray. Meanwhile, the term terrorism which is often associated with the word *arhab* in the Qur'an (as in QS. al-Baqarah verse 40 and QS. al-Anfal verse 60), after being examined contextually, turns out to refer to a legitimate sense of fear or military vigilance in defending the country, not to acts of brutal violence against civilians to create an atmosphere of terror (Mustofa, 2023).

This research also successfully mapped the complex factors at the root of the emergence of radicalism. Referring to the views of Yusuf al-Qardhawi and Azyumardi Azra, it was found that radicalism arises from a literal (textual) understanding of religion without understanding its essence, limited sociological-historical insight, and the existence of social, economic, and political deprivation. Externally, anti-Western sentiment and feelings of marginalization by secular civilization also strengthen radical doctrine. The study results show that radical groups often misuse the concept of *jihād* as a justification for committing acts of violence, even though Islam expressly prohibits actions that harm society and contradict humanitarian principles (Hidayat and Sani, 2024).

Regarding its relationship with state ideology, this study found that radicalism and terrorism movements represent anti-Pancasila attitudes. These movements directly violate the tenets of Belief in One Almighty God by imposing their will

through violence, as well as violating the tenets of Just and Civilized Humanity and the Unity of Indonesia (Susanto et al., 2025). As a solution, the study concluded that addressing this phenomenon requires active collaboration between the role of religious scholars in providing an understanding of religious moderation and the role of the government in strengthening policies, educational institutions, and the economic welfare of the community to close the space for the infiltration of radical ideologies that threaten national sovereignty (Mubarok 2021).

## B. Discussion

### Theological Analysis: Redefining Radicalism and Terrorism from an Islamic Perspective.

The phenomenon of radicalism is etymologically rooted in the words radical and radix, meaning root, referring to the desire for significant fundamental change. In a religious context, radicalism correlates with the terms al-ghuluw or at-tataruf, namely excessive attitudes (Zulyadain, 2022). An examination of QS. an-Nisa verse 171 and QS. al-Ma'idah verse 77 shows that Islam strictly prohibits extremism in practicing religion. Al-ghuluw is seen as a form of error because it ignores moderation (wasathiyah) (Arif, 2024). Meanwhile, terrorism is often misunderstood through the term arhab. The results of the analysis of QS. al-Baqarah verse 40 and QS. al-Anfal verse 60 prove that the term does not refer to brutal acts of violence against civilians, but rather a form of military vigilance to frighten the enemy in the context of legitimate state defense (Rohman 2023). Therefore, the use of these verses as justification for acts of terrorism is a form of fatal distortion of meaning.

### Dialectics of Triggering Factors: Internal and External Perspectives

The emergence of radicalism does not occur in a vacuum but is triggered by multidimensional factors. According to Yusuf al-Qardhawi's thinking, the root of the problem lies in a half-hearted, doctrinal, and literalist understanding of religion (Umar et al., 2022). The inability to grasp the essence of the text and the lack of sociological-historical insight lead to fatwas that contradict the public interest. Sociologically, Azyumardi Azra emphasizes that political, economic, and social

deprivation, as well as protracted conflict, provide fertile ground for the spread of radical ideology (Azra 2022). On the other hand, cultural factors, such as anti-Westernization sentiment and fear of Western secularism, fuel extreme purification movements, in which violence is considered the only effective instrument of resistance (Prasetyo, 2021).

### Synchronization of Values: Islam, Pancasila, and the Anti-Pancasila Threat.

Islam substantially rejects radicalism and terrorism because both contradict the principles of compassion (rahmah) and salvation. In the national context, radicalism is a direct threat to national consensus because it is anti-Pancasila (Fauzi and Nurdin, 2023). Radical actions violate the principle of Belief in One Almighty God through coercion of will, and violate the principle of Just and Civilized Humanity through brutal acts of violence. Furthermore, this movement threatens the principle of Indonesian Unity because it creates polarization and disintegration. The fundamental difference lies in the methods: radicalism is an extreme ideology, terrorism is an act of violence, while anti-Pancasila is an attitude of rejection of the ideal foundation of the state (Wibowo, 2024).

### Integrative Strategy to Counter Radicalism

Facing this challenge requires strategic steps involving synergy between religious authorities and the government. The role of religious scholars is crucial in revitalizing moderate Islamic teachings to correct deviations from religious norms. At the policy level, the government must strengthen formal educational institutions and organize the media to prevent them from becoming channels for indoctrination. Furthermore, improving economic welfare and implementing early detection strategies are preventative measures to break the chain of social frustration that often leads to acts of terrorism. Therefore, strengthening the values of Pancasila is not merely a political formality, but an urgent need to maintain harmony between religious and national identities.

## IV. CONCLUSION AND SUGGESTIONS

### A. Conclusion

Islam firmly rejects radicalism and terrorism because acts of violence and excessive religious attitudes (*al-ghuluw*) are very contrary to the essence of the teachings of the Koran and the values of Pancasila. The emergence of this phenomenon was triggered by a narrow, literal understanding of religious texts, socio-economic injustice, and foreign cultural influences that triggered ideological resistance. In conclusion, radicalism is the root of thought, terrorism is acts of violence, and both are forms of anti-Pancasila attitudes that must be overcome through synergy between religious moderation by religious figures and strengthening policies and welfare by the government.

### B. Suggestion

To counter the threats of radicalism, terrorism, and anti-Pancasila movements, it is recommended that religious leaders consistently promote moderate Islamic teachings to correct narrow textual interpretations. The government needs to strengthen educational institutions by instilling Pancasila ideology from an early age, organize social media platforms to curb provocative content, and improve the economic well-being of the community to address the roots of social frustration. Furthermore, early detection strategies and humane deradicalization programs must be continuously optimized to ensure national security stability remains intact within the framework of national unity.

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