

THE PATTERNS OF RADICALISM ANTICIPATION BASED ON COMMUNITY IN INDONESIA

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Abstract

The study departs from an important question of how the situation and conditions of development of radicalism in Indonesia. How do radicalism group strategies strengthen social networks? How is the urgency and effectiveness of handling community-based radicalism? How is the pattern of handling anticipation of community-based radicalism? Research with descriptive type and method used is a qualitative method with naturalistic logical phenomena and social psychology approaches. The results showed that the situation and conditions of the development of radicalism in Indonesia remain vigilant, this group is like a fire in the husk, this group has never died and Indonesia is the basis for the growth and development of radicalism compared to other ASEAN countries. There are various patterns of handling anticipated community-based radicalism carried out in Indonesia, namely: Through social organizations, social and religious organizations, youth organizations, various forums with the aim of deterring radicalism and terrorism and other organizations. Through active community involvement without being organized by anyone. it is carried out through families, educational institutions, da'wah movements, mosque empowerment, commemorative and historicholidays, performances of arts and creativity performances, social media and local wisdom.

Keywords : *Anticipation, Community, Patterns, Radicalism*

Introduction

Radicalism and terrorism remain pressing issues in Indonesia, with groups perpetuating these ideologies consistently attempting to expand their influence. The continuous recruitment process among such groups ensures that the threat to Indonesia, particularly its regional areas, persists (Azra, 2020). This is evident in the recent increase in acts of terror and violence, including targeted attacks on religious leaders, which are now identified as crimes of terrorism. Provinces such as North Sumatra and West Java are often labeled as red zones for terrorism due to the

significant volume of radical activities occurring in these areas (BNPT, 2019).

North Sumatra has experienced several notable incidents, including an attack on the North Sumatra Regional Police Headquarters on Eid Al-Fitr in 2017, and the discovery of an improvised bomb in Pare-Pare, Tanjung Balai, in October 2018. The perpetrators of these incidents were linked to radical groups, highlighting the severity of the threat (BNPT, 2019). Similarly, West Java has also been marred by a rise in radical actions, such as the assault on KH Umar Basri, the leader of Al-Hidayah Islamic Boarding School, in 2018. Despite uncertainty surrounding the

motives behind this attack, it was perceived as a manifestation of radical behavior (Hamdi et al., 2021).

Efforts to counter radicalism in these regions have involved professional approaches by regional governments and contributions from national institutions like the National Counterterrorism Agency (BNPT) and Detachment 88. These entities collaborate with local governments, forming institutions such as the Coordination Forum on Preventing Terrorism (FKPT) (Hamdi et al., 2021). Despite these strategies, the latent and systematic nature of radical groups often undermines preventive efforts. These groups operate with professional and adaptive strategies, making them challenging to detect (Aini et al., 2022).

The involvement of the community is an essential component in the effort to anticipate and counter radicalism. Radical groups emerge and operate within communities, often shielded by community members themselves (Aini et al., 2022). Addressing this issue requires an inclusive approach where the government collaborates with communities to establish a resilient societal framework. Academic exploration into community-based strategies is crucial for developing effective policies that address the root causes and manifestations of radicalism (Hamdi et al., 2021).

Radicalism is a term that originates from the word “radical,” which signifies a fundamental approach to principles or demands for significant changes, often through extreme measures. It encompasses political ideologies and social movements that seek drastic transformations (Phoenix, 2019). Experts like Azyumardi Azra describe radicalism as a mindset that aims to disrupt or overhaul existing political orders, replacing them with new systems. Radicalism often incorporates violent methods to achieve its objectives (Azra, 2020).

Religious radicalism, specifically, has gained prominence, often linked to Islamic radicalism in the Indonesian context. Although radicalism can emerge across various religions, the phenomenon of Islamic radicalism reflects an extreme interpretation of Islamic teachings. Characteristics of radicalism include fanaticism, coercion, harshness, prejudice, and the tendency to label others as infidels or deviants. These traits contribute to social tensions and the perpetuation of violence (Aini et al., 2022).

Religious misunderstanding is a significant driver of radicalism in Indonesia. Distortions of religious teachings often lead to extreme interpretations, creating an imbalance between fanaticism and tolerance. An overemphasis on fanaticism fosters

suspicion and hostility towards followers of other religions. For instance, certain interpretations of Islamic doctrines, such as Surat Ali Imran: 19, may inadvertently reinforce exclusivity, prompting radical actions under the guise of religious obligation (Phoenix, 2019). This misunderstanding has been further exacerbated by primordialism, where loyalty to one's religion or group transforms into radical behavior, particularly when differences are politicized or perceived injustices occur (Hamdi et al., 2021).

Injustice is another contributing factor to radicalism. Perceived inequities in governance, law enforcement, and resource distribution create dissatisfaction among marginalized groups. Law enforcement, often seen as biased and favoring the powerful, fosters resentment and fuels radical ideologies (Aini et al., 2022). For instance, when legal systems fail to uphold justice equitably, it undermines public trust and motivates individuals or groups to resort to radical measures as a form of social or political critique (Hamdi et al., 2021).

Cultural factors also play a role in the emergence of radicalism. The influx of Western culture, driven by globalization and technological advancements, is perceived by some as a threat to Indonesia's traditional values and identity. This cultural

shift creates a sense of alienation and opposition among certain groups, who view Western influences as detrimental to societal norms. According to Soerjono Soekanto, cultural changes stem from advancements in education, societal openness, and dissatisfaction with existing conditions (Soekanto, 2021). However, these changes, when unfiltered, can lead to a rejection of external influences and a resurgence of radical ideologies as a defense mechanism (Hamdi et al., 2021).

Radicalism's persistence in Indonesia is attributed to a combination of these factors, necessitating a multifaceted approach to address its root causes. Community-based strategies are particularly effective, as they leverage local insights and participation to counter radical ideologies. Engaging communities in this effort ensures that preventive measures are contextually relevant and sustainable. For instance, fostering interfaith dialogues, promoting education that emphasizes tolerance, and addressing socio-economic disparities are critical components of such strategies (Hamdi et al., 2021).

The active role of institutions like BNPT, Detachment 88, and local governments further underscores the importance of collaborative efforts in countering radicalism. However, the adaptability and resilience of radical groups demand continuous innovation in counter-

terrorism strategies. This includes enhancing intelligence capabilities, fostering community trust, and addressing systemic issues that fuel radical ideologies (Aini et al., 2022).

Method

This research is descriptive, using qualitative methods with naturalistic logical and social psychology approaches. Researchers conducted interviews with various relevant agencies and community institutions in the Provinces of North Sumatra and West Java. Interviews were conducted to confirm the initial records held by researchers related to the phenomenon of handling terrorism that has been carried out by the community through various social institutions. Furthermore, the researcher also explores further about the stigmatized efforts that have been, and are being carried out by, the social institution or agency of the community.

Result

The family holds a pivotal role in preventing terrorism and radicalism within the community. Protection against radical influences must originate from the family, where parents, particularly fathers and mothers, are tasked with ensuring the holistic development of their children. Education, both formal and informal, is a fundamental right that children should

receive from their parents. Parents are obligated to provide the best education as a fortification for self and family defense against detrimental influences. When children are equipped with optimal education, they grow resilient, especially under the close guidance of their parents, who monitor their development. Educational psychology highlights the importance of parents understanding their children's physical, mental, and spiritual growth, as these aspects are significantly influenced by the surrounding environment (Hamdi et al., 2021). Parents serve as critical components of this environment, shaping children's character through their actions and behaviors. What children see and hear becomes ingrained in their lives. Fortified by education, children can recognize and repel various criminal influences. When they are aware of the criminal nature of radicalism and terrorism, they reject them outright, remaining impervious to invitations to join such groups. The family approach is seen as an effective countermeasure against terrorism and radicalism and is emphasized by social and religious organizations such as MUI, NU, and Muhammadiyah. These institutions recognize the significance of family education in safeguarding future generations from dangerous networks like terrorism and radicalism. Programs conducted by MUI, NU, Muhammadiyah,

and similar organizations are consistently socialized to the broader community. MUI's Fatwa Commission, for instance, issued Fatwa No. 3 of 2014, declaring terrorism haram and mandating its rejection. This fatwa provides a legal and Islamic perspective, affirming that terrorism contradicts Islamic law. MUI's Women, Youth, and Families Commission also undertakes similar efforts, emphasizing family coaching as a fundamental step in preventing the infiltration of radicalism into communities. Activities such as seminars, workshops, dialogues, and muzakarah are held as part of MUI's engagement to motivate and guide the public in preventing radicalism and terrorism (Khoiri & Asmuni, 2020; Idris, 2018).

Education serves as another essential approach to countering radicalism and terrorism. Law No. 20/2003 on the National Education System defines education as a conscious and planned effort to create a learning atmosphere and process that enables students to actively develop their potential. Education aims to cultivate spiritual strength, self-control, personality, intelligence, noble character, and skills necessary for personal and societal development. Three core ideas underscore the essence of education: conscious and planned effort, the creation of a conducive learning environment, and the cultivation of

spiritual and intellectual capacities alongside noble character. When these principles are aligned with efforts to combat radicalism and terrorism, education emerges as an effective preventive measure (Aini et al., 2022). Community-based institutions like MUI, NU, and Muhammadiyah have supported and facilitated the establishment of formal educational institutions at elementary, secondary, and tertiary levels. These institutions aim to develop students into individuals who are faithful, noble, knowledgeable, capable, creative, independent, and responsible citizens. Community participation in supporting educational institutions complements government initiatives, bridging gaps in facilities and resources. Religious education, in particular, is viewed as a vital antidote to radicalism. Early introduction to Islamic education strengthens students' understanding and empowers them to identify and avoid radical ideologies. Conversely, children and young individuals who lack access to education are vulnerable, as they lack the knowledge and critical thinking skills needed to resist radical influences (Law No. 20/2003; Hamdi et al., 2021).

Religious da'wah represents a powerful strategy in addressing radicalism and terrorism. Da'wah, defined as an effort to promote Islamic teachings, can either

counter or inadvertently strengthen radical ideologies, depending on its application. Radical groups often use da'wah to propagate their ideologies, taking advantage of its wide reach and acceptance in society. Da'wah encompasses collective and individual efforts to promote good and prevent evil, as outlined in Islamic teachings (Ali Imran: 104). Organizations such as MUI, NU, and Muhammadiyah utilize da'wah to address societal issues, foster unity, and educate communities. The effectiveness of da'wah lies in its use of religious language, which resonates deeply with communities and builds trust (Phoenix, 2019). Radical groups exploit this by presenting themselves as pious figures, gaining respect and trust while gradually recruiting members and sympathizers. MUI emphasizes the importance of da'wah in countering radicalism by fostering community awareness and promoting peace. Da'wah serves as a counter-narrative to radical ideologies, reinforcing Islamic values and educating communities on the dangers of terrorism (Khoiri & Asmuni, 2020; Idris, 2018).

Mosque empowerment forms a critical component of the broader strategy to prevent radicalism. Historically, mosques have been multifunctional centers for education, politics, and community development. In Indonesia, however, their

functional role has narrowed, often confined to worship and ceremonial activities. This underutilization renders some mosques vulnerable to exploitation by radical groups, who use them as recruitment bases and platforms for disseminating extremist ideologies. Cases such as the Al-Islah Mosque in Samarinda and the Az-Zikra Mosque in Cirebon highlight how radical groups exploit unmonitored mosques. Surveys by organizations like the Gusdurian Network reveal that some mosques in Jakarta promote intolerance and radicalism through sermons. Addressing this issue requires rethinking and expanding the role of mosques. Empowering mosques as centers for education, dialogue, and community engagement can foster social harmony and mitigate radical influences. This involves training mosque administrators and educating communities about the broader societal roles mosques can play (Soekanto, 2021). Enhanced functionality and oversight ensure that mosques are not misused by radical groups but instead serve as symbols of unity and dignity. Efforts to empower mosques highlight their potential to act as counter-radicalism hubs, promoting positive social change (Hamdi, Utami, & Maulana, 2021).

The interconnected strategies of family education, formal education, da'wah, and mosque empowerment underscore the importance of community

involvement in combating radicalism. Social and religious organizations like MUI, NU, and Muhammadiyah play a pivotal role in these efforts by providing education, resources, and awareness campaigns. These initiatives create resilient communities capable of recognizing and resisting extremist ideologies. While significant progress has been made, challenges such as resource limitations and societal resistance remain. Strengthening collaboration between government agencies, religious organizations, and communities is essential to address these barriers. Continuous evaluation and adaptation of strategies are needed to tackle the evolving nature of radicalism. By integrating these approaches, communities can effectively safeguard themselves against the threat of radicalism, ensuring peace and security in Indonesia.

Conclusions

There are various patterns of handling anticipation of community-based radicalism. First, through social organizations, social and religious organizations, youth organizations, various forums with the aim of deterring radicalism from terrorism and other organizations. These organizations function to take part in handling anticipation of radicalism in the community. Such as MUI, NU, Muhammadiyah and others. Second, the

approach of direct community involvement without being organized by anyone. Communities make their own initiatives to carry out various patterns of handling anticipation of radicalism in the community. Either community based organizations or the community directly perform a variety of measures to anticipate radicalism of terrorism. The patterns are carried out through families, educational institutions, da'wah movements, mosque empowerment, commemoration of historic and holy days, performances of arts and creativity performances, social media and local wisdom.

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