# 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 historic holidays, performances of arts and creativity performances, social media and local wisdom.*

**Keywords:** *The Patterns of Radicalism, Anticipation Based on Community, North Sumatra and West Java Provinces*

## INTRODUCTION

Radicalism and terrorism groups will never stop doing their actions, especially groups that come from religious radicalism. The recruitment process will never stop, as long as the recruitment process takes place, Indonesia and the regions will remain a threat. After the terror and violence committed against religious leaders lately, this is indicated as a form of terrorism crime.

The provinces of North Sumatra and West Java are considered as areas of terrorism red zone, areas that are prone to become the basis of terrorism radicalism.

This indicator can be seen from the volume of actions taking place in these two regions. For North Sumatra after the attack on a group of people at the North Sumatra Regional Police Headquarters (MAPOLDASU) which occurred precisely on Eid Al-Fitr Day 1 Shawwal 1438 H (2017), then in October 2018 the discovery of an improvised bomb in the village of Pare - Pare Tanjung Balai that was defused. by the Police, after the shootout with the perpetrators indicated was carried out by terrorism radicalism groups.

Likewise, in West Java it is also labeled as a red zone, due to the rise of radical actions. The last case occurred in the attack and persecution of Islamic religious leaders (01/27/2018) experienced by the leader of Al-Hidayah Islamic Boarding School KH Umar Basri in Cicalengka, Bandung Regency, when the clerics returned from the dawn prayer, as a result of the persecution KH Umar Basri died. The background of the persecution is unknown, but this incident is seen as a form of radical behavior.

Various patterns of handling radicalism are quite good and professionally carried out by the two regional governments, especially the contribution of the National Counterterrorism Agency (BNPT), Detachment 88 and others. Then the Provinces of North Sumatra and West Java learned quite a lot in handling radicalism from other regions. The existence of the BNPT, the Regional Police through the Special Detachment (Densus) 88, the Regional Intelligence Agency (BINDA), and local government policies involving the community to form various institutions such as the Coordination Forum on Preventing Terrorism (FKPT) and others, are all seen as strategic in handling terrorism radicalism. But the reality is different. When both of these regions (West Java - North Sumatra) have felt safe from the threat of radicalism of terrorism, the threat always occurs and often spread fear everywhere which actually presence of terrorism is quite close around the community itself.

Cases of terrorism radicalism that occur, show evidence that groups of radicalism in these two regions are real. The speed of movement of this group is sometimes not always able to be anticipated by the instruments owned by both the police and various strategic institutions above. Even so, it does not mean the device is weak and does not work optimally. It must also be recognized that the movement of this group is quite latent, systematic and professional, both in the process of recruiting members and carrying out their actions. Besides the strategy, it is always changing and

difficult to detect by BNPT, the police and others. Nevertheless, cooperation between the government and the community has become a strategic asset in handling this radical anticipation. The active involvement of the community is highly demanded, because the emergence of radicalism of terrorism originates from the community, they are also part of the community itself, even at the base societies, it is the community itself who participates in protecting these groups.

The active involvement of the community in handling anticipation of terrorist radicalism becomes an urgent need to address the potential for the development of radicalism of terrorism which is increasingly feared. Handling community-based radicalism needs to be done and developed. Quite a lot of active community involvement in each region has carried out its own patterns in dealing with radicalism and terrorism. On that basis, academic exploration is needed and then becomes a stimulus for the Research Team to further research and explore, at least what is seen and found in the community can be applied to a joint policy and adopted by the government to be applied as a pattern of handling community-based terrorism in Indonesia.

**LITERATURE REVIEW**

**Radicalism**

The word radicalism comes from the word radical, in the Big Indonesian Dictionary is interpreted: Basically (to the principle); Strongly demanding changes (governmental laws, etc.); Forward thinking and acting.[1] While radicalism is a radical understanding or flow in politics; understandings or streams that want social or political change or renewal by means of violence or drastic; extreme attitude in a political school.[2]

Radicalism is terminologically interpreted by many experts. Azyumardi Azra defines radicalism as the attitude of the soul that leads to actions aimed at weakening or changing the established political order and replacing it with a new one..[3] Yekki Bus & Ainil Novia, defining radicalism is an understanding or flow that wants social or

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[1]Tim Pustaka Phoenix, *Kamus Besar Bahasa Indonesia* (Jakarta : PT Media Pustaka Phoenix, 2010) Cet. V, p. 676.
[2]*Ibid.*
[3]Azyumardi Azra, *Pergolakan Politik Islam dari Fundamentalisme, Modernisme Hingga Postmodernisme* (Jakarta : Paramadina, 1996) p. 109.

political change or renewal by means of violence or drastic.[4] The various definitions above show that radicalism is the emergence of an understanding to make social and political changes in a violent and extreme manner.

In addition to the terminology of radicalism, the term religious radicalism has also developed into Islamic radicalism or radical Islam. If the above definition from the aspect of the perpetrators of anyone can do radicalism both all religions, tribes, groups and others who have the desire to make social and political changes by means of violence and extreme. This means that religious radicalism is a phenomenon that can appear in any religion. But in the context of radical Islam (Islamic radicalism) it can be interpreted as the condition of someone who believes in Islam as his religion in a fanatic and emotional way. A Muslim who experiences a radical situation feels a sharp contradiction between the values that he fought for on the one hand and the order of values prevailing at that time. Understanding radical Islam or Islamic radicalism is the substance of understanding or flow that wants social or political change or renewal by means of violence or drastic, in the name of Islamic-based groups. Yusuf Qardawi outlines the characteristics of a radicalism can be seen, can be seen from various forms of behavior are: First, a person looks quite fanatical about one opinion without respecting the opinions of others. Second, obliging others to do something that is not required by the text (Koran - Hadith). Third, a person applies a harsh attitude that is not in place so that it harms others. Fourth, a person always has a bad sense of prejudice towards others. Fifth, it is too easy to disbelieve others who disagree (takfir) as if his opinion is the right one.[5]

**The Factors of Radicalism**

**Religious Misunderstanding**

Religious misunderstanding is an important factor for Indonesia to be the basis of radicalism and terrorism attacks. This factor is a factor that raises the attitude of radicalism when religious teachings have been distorted. In fact, religion has given attachment to its adherents. There are two concepts by which each religion can

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[4]Yekki Bus & Aidil Novia, *Radikalisme Islam Era Hindia Belanda* (Padang : Pusat Penelitian IAIN Imam Bonjol, 2012) p. 22
[5]*Ibid.*, p. 23

influence its adherents, namely: fanaticism and tolerance. These two concepts must be applied in a balanced pattern, because if there is no balance, social instability arises between religious adherents. When fanaticism is too strong while tolerance is low, it raises suspicion and animosity towards followers of other religions. Moreover, in the Islamic religion the Nash doctrine appears which confirms that: "Surely the religion accepted in the sight of Allah is Islam." (Surat Ali Imran: 19) This verse becomes the doctrine of creating religious loyalty and consistency. But vice versa if tolerance is more dominant in adherents of religion, then the existence of religion will be weakened because adherents of religion no longer feel proud of their religions. Religion is no more a ritual that has no meaning because the religion concerned has the same degree of truth as other religions.[6]

Then religion also encourages its adherents to practice their teachings. Because religion through its doctrines and teachings provides an ideal picture such as the condition of society that must be formed by its adherents by using hands and power. In regards to the concept as sufficiently affirmed as in a hadith of the Prophet: "Whoever sees disbelief, then change it with his hands, if it cannot then change it with his tongue, if it cannot then change it with his tongue." Indeed, this teaching has encouraged adherents of a strong religion to carry out religious orders to the full. In certain situations, due to misunderstanding, it raises radical attitudes even with violence because it is related to the maximum effort to implement religious teachings or correct religion when religion is deemed to have been distorted. The emergence of radicalism in Indonesia is mostly caused by factors in the effort to implement religious teachings. Whereas radicalism outside Indonesia such as the Philippines and Thailand is due to hard efforts to preserve it when their religion is trampled.[7] This misunderstanding of religious belief then gave rise to fundamentalism and became radicalism. Besides being followed by the strengthening of primordialism, attitudes that show realization and fanaticism. In fact, fanaticism within the religion of the community will not prevent them from harmonizing with other religions. But in many

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[6]*Ibid.*, p. 5 - 6
[7]*Ibid.*, p. 8

cases primordialism shifts to radicalism, when differences are politicized, unfair treatment by other groups and other cases.[8]

**Injustice**

Injustice is a factor in the emergence of radicalism in Indonesia. Injustice is always understood arbitrarily done by someone to someone who does not put things as they should. Injustice means that there is a demand for a sense of justice in government policy, but it is not felt by a group of people. The inability of the government to act and improve the regional situation, such as equitable development, law enforcement and others sparked radicalism as a social and political criticism of the government and the state.

Law enforcement, for example, is always a common concern. Sometimes the law is always sharper down, not upward. Law enforcement is always on the side of the strong, even untouched by the law, even though they are obviously committing legal errors. The legal partisanship of the weak is relatively weak enough, so that those who are weak and powerless are always victims of the law. This reality is a concern even radically addressed by groups who feel the injustice. Sensitive fight is a noble call to be made even though it is against the law and is detrimental to many things. Therefore this injustice must be a concern of the state to ensure its citizens get justice in various aspects of human life. Guaranteed justice will help create harmony in society and the country.

**Cultural Factors**

Culture is one of the factors that gave rise to radicalism. Culture is intended as an antithesis to Western culture (secularism) is considered as an enemy that can damage Indonesian culture. The magnitude of the flow of Western culture that comes into concern is not only damaging existing culture, but it brings cultural change that has been alive and becomes the values of the identity of Indonesian people. Culture is actually a display of the community itself, because of cultural relations with society two things inseparable. Culture is something that will affect the level of knowledge and include systems of ideas or ideas contained in the human mind. Indonesia is a

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[8]*Ibid.*, p. 8 – 9.

pluralistic society rich in culture. Every culture has quality social and artistic values. The swift flow of foreign culture into Indonesia is caused by factors of globalization and sophisticated technology that cannot be filtered properly. According to Soerjono Soekanto, these changes were caused by: (1). Advanced formal education system. (2). An attitude of respecting the results of others and a desire to move forward. (3). Systems that are open in society (4). Tolerance for deviant acts (5). Society's dissatisfaction with certain areas of life occurred for a long time so that it led to saturation. (6). Heterogeneous population is a society consisting of social groups. (7). A better orientation to the future. (8). There is contact with outside communities which causes cultural mixing. According to Selo Soemardjan social change also has similarities to cultural change.

## METHODOLOGY

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.

## FINDINGS AND DISCUSSION
### Patterns of Handling Community-Based Radicalism Anticipation
### Family Approach
The role of the family is important in preventing terrorism radicalism in the community. Surely that protection must start from the family. The figure of the head of the family, especially the capacity of husband and wife must be able to guarantee the protection of children until he is an adult. For children education (formal - non formal) is a right that must be obtained from their parents. While parents are obliged to provide the best education, as a fortification against their self and family defenses from various things that can damage themselves and their families. If a child is given the

best education, he becomes strong especially since his parents follow and know the child's development. In educational psychology it is always emphasized that the steps of child development including physical, mental and spiritual aspects must be known by their parents. The development of these three things is greatly influenced by the environment which takes a big role in shaping the character of children. The function of parents' part of the environment in the formation of physical, mental and spiritual child. So acting and giving good role models to children is a form of learning to children. What is seen, heard will be inherent in the lives of children. When various crimes approach and influence him because he has been fortified with various kinds of education, then those various crimes will be turned away by him. Likewise he knows and realizes that radicalism and terrorism are crimes, so he will immediately reject them and are not easily influenced by invitations to become followers or sympathizers.

The family approach is considered as an effort to counter terrorism radicalism to the full attention of social and religious organizations such as MUI, NU and Muhammadiyah. These institutions understand family education is important in fortifying this generation not to be trapped in dangerous networks such as terrorism radicalism. With various programs carried out by MUI, NU, Muhammadiyah and others and continue to socialize to the wider community. MUI through the Fatwa Commission has stated fatwa No. 3 of 2014 concerning terrorism that acts of terrorism are haram and must be shunned. This fatwa is part of a form of prevention to the wider community. MUI has provided a legal understanding of the perspective of Islamic law as the law implemented daily by Muslims. With this affirmation it is clear that terrorism is a crime that is contrary to Islamic law. Not only that MUI through the Commission on Women, Youth and Families. Also doing the same steps to socialize to the wider community will be important for family coaching as the first basis for preventing the entry of the influence of terrorism radicalism in the community. Various activities were held ranging from muzakarah, seminars, workshops, dialogues, which as a form of MUI involvement encourage, motivate the public towards the prevention of radicalism and terrorism.

**Education Approach**

Education is intended here is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual power of self-control, personality intelligence, noble character and skills needed by themselves, the nation and state society (Law No. 20 / 2003 concerning the National Education System). From this understanding there are three main ideas contained as educational substance, namely: First, the existence of conscious and planned effort. Second, realizing an atmosphere of learning and learning process so that students actively develop their potential. Third, has the spiritual power of religious self-control, personality intelligence, noble character and the skills needed by himself, the people of the nation and state. When correlated the meaning of education above with radicalism and terrorism that education patterns are an effective way of anticipating radicalism and terrorism.

Realizing this, community-based institutions such as MUI, NU, Muhammadiyah and others have also motivated, facilitated the community to make formal educational institutions ranging from elementary, secondary, upper to tertiary levels to pursue education goals. Where the purpose of education is: Developing the potential of students to become human beings who have faith and devote to God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. So the purpose of this education is considered very noble in the eyes of the community. (Law No 20/2003 concerning National Education System Article 3). Furthermore, the community was also encouraged to be involved in facilitating various educational institutions in Indonesia ranging from elementary to tertiary level. Moreover, the limitations of government-owned facilities, the presence of educational institutions established by the community as a form of community involvement helps the government in educating young people in terms of obtaining skills, knowledge, and understanding themselves and the surrounding environment.

In the context of anticipating radicalism and terrorism, MUI as a religious organization considers that education especially religious education can be an important antidote in anticipating radicalism and terrorism. The education approach is applied to families and educational institutions that help education for families will

provide reinforcement to children and the nation's generation. Therefore according to the MUI the community is obliged to introduce their children early on with Islamic education. Education is an instrument to counteract radicalism and terrorism. Education provided from an early age strengthens the knowledge of students, so that he knows and understands especially the crimes of radicalism and terrorism that must be shunned. Unlike the case with children and future generations who are not equipped with education, their soul and mentality become fragile and easily influenced, because in themselves they do not have the power to understand themselves and their environment.

**Religious Da'wah**

The da'wah movement can counteract radicalism and terrorism in Indonesia, as well as being able to strengthen the existence of radicalism and terrorism in Indonesia, because terrorism radicalism groups also use da'wah as an approach. Da'wah is intended as an effort or active involvement of the community both institutionally or individually inviting the community to apply makruf nahi munkar. According to his theory the role of the perpetrators of da'wah (collective - individual) has at least four important roles namely: First, the perpetrators of da'wah as guardians of Islamic teachings (Qs. Ali Imran: 11. Qs. Al-A'raf: 36 - 37 - 39 - 147, 182. Surah Thaha: 51. Surah al-Ankabut: 48 - 49 - 68 and Surah Az-Zumar: 59. Surah Ali Imran: 32, Surah Asy Sura: 5-6, Surah az-Zuhruf: 36 and Qs al-Jin: 17. Second, the perpetrators of da'wah function as spokespersons for the aspirations and interests of Muslims, Third, as integrators of the ummah who are able to unite the full potential of the Ummah (Qs. al-Baqarah: 213, Qs. Yunus: 19). Fourth, as a reference for the people in overcoming the problems they face (Qs. An-Nahl: 43-44, Qs. Al-Anbiya: 7) All of the above roles are functions that must be carried out by the community especially community and religious organizations such as MUI, NU, Muhammadiyah, etc. In the context of radicalism, terrorism, da'wah is used as an effective approach in the fight against radicalism and terrorism. one of the roles of the perpetrators of the da'wah outlined as the reference of the people to overcome the problems of society. Radicalism of terrorism is essentially a problem of society and the state, where religious actors through the da'wah approach are required to participate in providing solutions that are requested or not requested at all.

The MUI, which includes ulama, zuama and scholars, asserted that the da'wah approach was considered as an effective way to deter radicalism from terrorism in the community. Because of the effectiveness of da'wah, networks of radicalism and terrorism also make da'wah as an approach to conveying its teachings and ideology. The effectiveness of the preaching approach is reasonable: First, the substance of da'wah is religious languages which incidentally invites the people of amar makruf nahi munkar. Usually with this kind of communication it is easier to approach and influence the community because in community assessment, those who deliver propaganda are seen as good people, moreover their interactions are more active in various aspects of people's lives so that they are not suspected and instead respected and loved by the community . Second, when delivering the da'wah along with the appearance and the character that they play in the eyes of the community, so it looks between behavior with everyday even though it is considered as a mask to deceive the community. Unwittingly, these groups enter the middle of society with covert intentions. Third, through the language and teachings of religion delivered to the community it makes it easier to influence the community, so that the community does not realize that there has been a gradual process of recruiting members and sympathizers from the community itself..

**Mosque Empowerment**
In the course of Islamic history, the mosque has an important role, not only as a means of worship, but also a social institution that acts as a basis for education, economics, politics and others. This also has been practiced by the Prophet that the mosque functioned as a place of deliberation, formulating political strategies, central government, library of science and others. In the science library function, many Islamic intellectual figures are known in history because their knowledge is obtained through reading a lot in mosque libraries, such as Ibn Rusyd, Ibn Sina and others. But in its development, especially in Indonesia, when seen the existence of the mosque at this time functionally has experienced a narrowing of the mosque's funsgi. Mosque empowerment has not been expanded, only limited to the place of prayer, prayer and

recitation. The role of the mosque is no more than a symbol than a means of building dignity.

There are several factors so that the mosque is not empowered: First, the lack of knowledge and understanding of the community about the mosque and the function of the mosque, so that the mosque is only understood in the narrow meaning of the place of prayer. Second, the attention of the mosque management and the community is more focused on the physical improvement of the mosque, especially beautifying the mosque from various sides that need to be addressed, physical attention like this becomes an annual routine. Third, the functioning of the new mosque is limited to the commemoration of Islamic holidays such as: Commemoration of Isra 'Mikraj, commemoration of the Prophet's Birthday and recitation and other religious matters. Moreover, the mosque management itself from the aspect of human resources is relatively lacking in understanding about empowerment. Fourth, the emergence of thought is still considered taboo when the mosque is empowered so that it rejects the community and the mosque management itself. As a place where the perception of a wedding party is always considered to be polluting the mosque's existence, the mosque's empowerment always becomes a long-standing polemic.

Lack of attention and understanding of the community in the empowerment of the mosque, making the mosque less noticeable, moreover the mosque was finally closed to the public, opened only at the time when the prayer time. The condition of the mosque like this without the knowledge of the community was then used as a basis by groups of radicalism and terrorism as a hiding place as well as a place to convey their teachings and theology. This has happened to the al-Islah mosque in Samarinda in 2016, the mosque was originally open to the public then left by the community after it was made the headquarters of the radical terrorism group. The Cirebon case, Syarif committed suicide bombings in the az-Zikra Mosque in Cirebon (2012). The Case of the Falatehan Mosque in South Jakarta, Mulyadi, a young and quiet and closed man, carried out an attack on the Falatehan Mosque (2017). The same but different case, also stated by Alisa Wahid, National Coordinator of the Gusdurian Network (2018) based on the results of a survey conducted on mosques in Jakarta, that indicated that 40 mosques in Jakarta were exposed as radicalism, with the mosque indicator presenting its lecturers by teaching intolerance and radicalism. When the cases above show up,

the mosque can be used as a basis for the growth and development of radicalism in Indonesia.

**CONCLUSION**

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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