

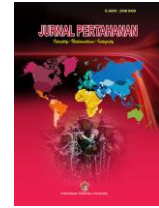


Jurnal Pertahanan

Media Informasi tentang Kajian dan Strategi Pertahanan yang Mengedepankan *Identity, Nationalism* dan *Integrity*

e-ISSN: 2549-9459

<http://jurnal.idu.ac.id/index.php/DefenseJournal>



THE DEVELOPMENT OF RADICAL ISLAMIC MOVEMENTS AND THE IMPORTANCE OF ANTI-RADICALISM EDUCATION AT THE HIGH SCHOOL LEVEL IN INDONESIA

Leilana Octaviani¹, Dewi Nur Indah Sari², Ahmad Fauzan Hidayatullah³

Departement of Biology Education, Walisongo State Islamic University, Semarang
Tambakaji, Ngaliyan, Semarang, Indonesia

leilana_1908086033@student.walisongo.ac.id¹, indah_1908086037@student.walisongo.ac.id²
afhidayatullah@walisongo.ac.id³

Article Info

Article history:

Received :
December 16, 2020
Revised :
July 2, 2021
Accepted :
August 31, 2021

Keywords:

Radicalism,
History,
Education.

Abstract

Radicalism is a challenge and concern for the world, including the Muslim community in Indonesia. The radicalism movement is evidenced by the existence of violence in achieving its goals in political, religious, social, educational, and economic matters. In the world of education in Indonesia, violence, and intimidation still often occurs so that anti-radicalism education is needed which can be realized through the teaching process, especially at the high school level. Anti-radicalism education requires humans to respect each other's differences and make peace according to the Al-Quran and Hadith guidelines which are integrated through education. For this reason, the analysis in this article is descriptive qualitative with an approach using the library method which aims to understand the history of the development of the Islamic radicalism movement and Islamic solutions to overcome the problems of religious radicalism and terrorism by implementing anti-radicalism education. Besides, this article will describe some of the terminology and examples of the influence of the Islamic radical movement at the senior high school. In Indonesia, the emergence of Islamic radicalism is based on three factors, namely developments at the global level, namely the radical group from the Middle Eastern. Second, the widespread of Wahhabi has led to conflict. And the third is poverty. The field of education also has an impact on Islamic radicalism, which can be from teachers to students, the influence of technological sophistication, the influence of Wahhabi understanding, poverty, even the materials in student worksheets and books also contain many radical values. Therefore, anti-radicalism education is very important because it can require the younger generation to respect differences, humans who love compassion, and humans who hate doing damage. Efforts to overcome radicalism at high school levels can be done with character education

DOI:

<http://dx.doi.org/10.33172/jp.v7i2.1097>

© 2021 Published by Indonesia Defense University

INTRODUCTION

The term radicalism was coined by Westerners but signs of the radical movement's behavior appear in the tradition and history of Muslims. Islamic radicalism has been believed to have been created in the 20th century in the Islamic world, especially in the Middle East. The divided religion of Islam into various nations and countries resulted in the emergence of the term modernization that causes adherents of Islamic teachings to feel the fading of moral and religious values embraced by the act of violence. This violent behavior that deviates from the teachings of Islam by taking action against regimes that do not follow the pure teachings of Islam led to the emergence of radical movements that emphasize justification in the form of violence in the name of religion (Abdullah, 2016).

In the world of education, it is felt that the younger generation and society have lost a lot of morals and committed acts of violence. Whereas Islam prohibits violence because it does not reflect noble morals by the teachings of Allah. Therefore, to eradicate acts of radicalism and terrorism, preventive efforts are needed to apply antiradicalism education to the community (Alhairi, 2017).

Psychologically, the age of adolescence or the age of students equivalent to high school is a vulnerable age, unstable, and immature so that it can easily be influenced by many things, including religious radicalism. Moreover, the teenager is classified as a poor family and lacks an understanding of the true teachings of Islam, it will be very easy to be invited to join the radicalism movement. Several incidents of radicalism and even terrorism occurring in Indonesia have proven the involvement of young people. The participation of the younger generation towards the ideology of radicalism is a must-see in this country (Sya'roni, 2019).

Radical movements and political violence have developed in recent times,

leading to conflicts between Islamic communities and various countries. One of the efforts to eradicate radicalism is by applying anti-radicalism education at the senior high school level. Anti-radicalism education aims to instill a sense of obligation to a person to respect one's own and others. Besides, anti-radicalism education can instill a sense of autonomy in a person or group so that it cannot be easily indoctrinated by radical ideology and improve moral education as a way to reduce Islamic radicalism (Jephthar, 2018). Therefore, this research article aims to discuss what radicalism is and the development of radicalism so that the world of education becomes the target of radical movements. In addition, this article also discusses the importance of preventive and anticipatory efforts for the development of radicalism through education at the high school level in Indonesia.

METHODS

The research is qualitative descriptive research. The qualitative descriptive analysis method is to analyze, describe, and summarize various conditions, situations from various data collected in the form of interviews or observations about the researched problems that occur in the field. The technique of collecting data for this article is by conducting a literature study of various library sources such as journal articles and books to get a theoretical basis on the problem to be studied. The data obtained by the author is described using words or sentences so that it can become a discourse which is the conclusion of the data analysis. The study of this research is through library sources by utilizing written materials such as books and journal articles to analyze and know the development of radicalism and the importance of anti-radicalism education at the high school level. Besides, this study is also to find out the meaning and characteristics of radical movements, to know the influence of radicalism in the

world of education, especially the high school level, and examples of the influence of radicalism movements in Indonesia, especially the scope of education.

RESULT AND DISCUSSION

Understanding the Radical Islamic Movement

Radicalism is a term within the scope of social and political movements which means a process, practice, or set of beliefs from a non-radical to a radical state to bring about political and social change and renewal using violence (Yunus, 2017). Based on this, radicalism means an understanding of a religious perspective that is as an understanding of a religious tradition that is based on a fundamental religion. Thus, adherents of the radical school often use acts of violence against people of different understandings or traditions. Therefore, radical schools or understandings must be forcibly actualized to others who must be embraced and trusted to be accepted as the foundation of religious teaching.

Radical movements are colossal-minded movements and often use violence in teaching radical beliefs or traditions. Although Islam is a religion that strongly does not allow violence in spreading the teachings of Islam. Islam is a religion of peace that spreads a religion full of friendly attitudes and mutual respect by not forcing others let alone committing violence to others (Muchith, 2016). According to Yusuf al-Qaradhawi argued that the term or meaning of radicalism is al-Tatarruf ad-Din which means to practice the teachings of religion that are not undue so that it is far from the substance of Islam and the values of Islamic teachings because it is excessive so that it seems unnatural. Al-Qaradhawi also argued that the position of radical understanding practice has three disadvantages, among which it will not be able to live long, is not liked by human nature, and can cause violations of the rights of others. Thus, the meaning of radicalism is people who

behave extremely with acts of violence so that it exceeds the level of fairness (Abdullah, 2016). So, radicalism can be interpreted as an understanding or sect that wants social and political change or renewal using violence and does not recognize tolerance.

The Emerging History of the Radical Islamic Movement

Historically, violent attitudes and behaviors in Islam occurred because of the association with political and social problems that have an impact on religion or belief as a symbol based on historical facts. When Caliph Umar ibn Khattab came to power there had been a killing of the caliph but an organized and systematic radical movement only began after the implementation of the Shiffin War during the caliphate of Ali bin Abi Thalib (Abdullah, 2016).

Radicalism has been seen by the movement of radicalism group called *Khawarij*. In language, the word *khawarij* comes from the Arabic word *kharaja* which means to appear, to come out, to rebel, and to arise. In Islamic theology, the *Khawarijs* came from the ranks of Ali's army who had come out of the ranks of his army who held fast to the kalam school. This was due to disagreements over the consideration of Ali's decision to accept arbitration (adjudicating) a peace treaty with the Mu'awiyah bin Abi Sufyan rebel group on the issue of the caliphate. According to *khawarij* group, the decree decided by Ali bin Abi Thalib was the wrong attitude because it benefited the rebel group, Mu'awiyah bin Abi Sufyan so that some of Ali's army members left their ranks (Abdullah, 2016)

In the history of Islam, it has been proven that the *khawarij* group has carried out an insurgency. Not only during the caliphate of Ali bin Abi Talib but also the *Khawarij* movement continued its resistance to the development of Islam in both the Umayyad and Abbasid dynasties. So that the *khawarijs* had formed the

government of the *khawarijs* and chose the Imam himself. *Khawarij* radicalism is a movement that is not only an aspect of understanding or mindset but also on the aspect of the action. Adherents of the *khawarij* group feel obliged to do the teachings of Islam firmly as contained in the Qur'an and Hadith without the need for an over-interpretation. And if some are contrary to their understanding, they are considered associate partners with Allah and don't believe in Allah by *khawarij* adherents. Besides, if there are people who like but do not want to migrate to their area so that the *khawarij* school refers to it as *Dar al-Harb* which is a country or region with a Muslim population as a minority, so that it can be killed (Abdullah, 2016).

It can be seen that radical movements place more emphasis on the justification of using violence in the name of religion. Therefore, many people think that Islam has taught its adherents to be fanatics by committing acts of violence as a manifestation of faith. From this event, some people want a group of Muslims who believe that God has commanded people to do all actions to defend the teachings of religion despite the wrong path and contrary to the values of Islamic teachings (Abdullah, 2016). The radicalism movement aims at social and political change using violence and its adherents have a high religious fanaticism so that adherents often use violence against people of different understandings or traditions. In particular, radicalization has been associated with extremist belief factors or mindsets in the form of assumptions, implicit or explicit so that beliefs tend to produce violent behavior. Radicalization has been defined as a gradually experienced social and psychological process of commitment to an extremist political or religious ideology that inflicts violent behavior on a person or group (Malthaner, 2017).

The movement of Islamic radicalization can be seen from its character, namely, the

process of opinion that is contrary to social politics and even religion then increases with acts of violence and develops through a series of complex interactions that take place over time. It happens when physical force is used to produce or reject the political change in the name of Islam.

Over time, radical groups often appear in Indonesia. Radicalism emerged in Indonesia due to changes in the social and political order. After the arrival of young Arabs from Hadramaut Yemen to Indonesia who brought a new ideology to their homeland, they also changed the constellation of Muslims in Indonesia. The new ideology they brought was tougher and did not recognize tolerance, because it was heavily influenced by the schools of thought of Muhammad bin Abdul Wahab or Wahhabis which are currently the official ideology of the Saudi Arabian government. Furthermore, the historicity of the emergence of radicalism in Indonesia is caused by three basic factors, the first factor is developments at the global level, namely where radical groups take the situation in the Middle East as an inspiration to take up arms and carry out acts of terror. What happens in Afghanistan, Palestine, Iraq, Yemen, Syria, and so on is seen as the intervention of America, Israel, and their allies. The second factor is related to the widespread understanding of Wahhabism which glorifies conservative Arab-style Islamic culture (Asrori, 2017).

Concerning radicalism, Wahhabism is considered not only a school, thought, or ideology, but a mentality. Mental traits, among others, like to narrow the boundaries of the group of Muslims, so that they easily say outside the group are infidels, enemies, and must be fought. While the third factor is poverty, although this does not directly affect the spread of radicalism. The main thing that might link poverty and radicalism is the feeling of being marginalized. Such a situation becomes a fertile breeding ground for radicalism and terrorism (Asrori, 2017).

The Influence of Radicalism in the World of High School Education

The true goal of Islamic religious education is to grow the same Muslim identity between students. In advance, many people in Arabian who cannot transcend the Islamic education know well because many of which literacy the ability of the Qur'an will be less. Islamic education was first harmless because each community contextually interpreted ideas of knowledge and education as he wanted and discovered they wanted not to be related to Islam. So, the ideas of Islamic science and education have narrowed this is what triggers radical acts. And now Islamic education has evolved in this modern age but it is not infrequently there is a dispute that triggers radical (Sabic-El-Rayess, 2020).

The factor of influence of Muslim radicalism is first, the secularism of the West who wants to separate the mosque and church, politics and religion from the country is rejected by them. West Tango has been successful to conduct secularism and it is considered dangerous because it can threaten the religion of Islam who usually takes care of the issue of both the world and the hereafter. Second, Muslims want to use the rules of the state that suits the Qur'an and Shari'at Islam (Abdullah, 2016). Therefore, if a formation of underground, has the ideals to establish Islamiyah Khilafah by bringing Jihadics topics, God's sovereignty, social justice, and the Islamic Revolution are no longer surprising. The Islamic society is considered to have suffered a setback due to the Islamic society no longer performs the religion of peoples and purely weldments immediately achieved in modern times. Though radicalism is not worth it to be followed because it does not match the teachings of Islam. Allah has commanded his people to be gentle, love each other, and respect anyone. Although with people whose narrations are different or the one who believes in other religions. It also feels to the world of educational

goals are Indonesian teenagers (Yunus, 2017).

Radicalism in the middle of society has spread through public activities. One public place that can be a means in the spread of radicalism is the school. Because students will be able to easily be affected by new thoughts. If students get an understanding of radicalism badly every day. So it will harm others with the results of their minds that have been affected by the radicalism (Fadlilah, 2019).

Sometimes in the student worksheet and the Package of the Learner Appearing a statement that can encourage learners to hate and anti against other nations and religions. For example, in the subject of the study of Islamic religious education (PAI) of high school in Central Java, found one material categorized as an element of Islamic radicalism (among them 4 teaching books of the edge of the educational handle). Whether it's deliberate or not, but the reality of the general element has been found in the discussion of the history of Islamic culture, namely in Chapter 10 "wake up and rise to the Islamic fighters", the teaching of the Tauhid is listed that allow killing the Musiquis (Muhammad versions of Ibn Abdul Wahhab). However, not necessarily the teachings of Wahhabi teaching are intended to invite students to kill the associate partners with Allah. Because it could have only provided information about the teaching of the tauhid version of Wahhabi (Muslih, n.d.).

Besides, based on surveys by researchers of the Islamic and Peace Assessment (LAKIP) explains that young people in Indonesia are increasingly tolerant and experience ideological radicalization and there is also a hard-line group that masters college. Also, previous studies proved that many students wanted to go to Syria to do Jihad action. Especially those who follow the Rohis Organization (Spiritual Islam). And from them assume that the action of some bombs is like a beam Thamrin is a jihad

action. The incident illustrates that the movement of radicalism in Indonesia in particular in the scope of the educational institution has exceeded the limit of serious concerns. When left will result in the eroded value of rationality and tolerance contained in Constitution 45 and Pancasila in the younger generation of Indonesia, especially in high school levels (Robingatun, 2017).

Anti Radicalism Education Efforts for Senior High School Level

One of the required materials taught in schools from basic educational boards to higher education rates is the education of Islam. Some of the problems that occur in religious life can be overcome with the existence of Islamic education. Forming and developing an attitude based on certain values. To fortify radicalism, educational institutions must have a very well-worth and value to fight radicalism. Thus the deradicalization can be done on educational institutions that have a close relationship with stemming radicalization (Arifin, 2016).

The emergence of radicalism understandings in Indonesia makes our country not separate from the threats of disintegration. The more radicalism movement makes concerns in the Indonesian society because radicalism is closely tight with other actions of terrorism. For the younger generation, today radicalism has started to be a threat. If left, this understanding can be the cause of the designation of the Indonesian nation because they have admitted the ideas of Pancasila are now important. Therefore, anti-radicalism education is required to prevent radicalism in high school schools. (Fadlilah, 2019).

Efforts to counter radicalism at school high school levels can be done with the following character education: a) can go through the formal curriculum in school, through religious materials, through counseling guidance, and other lessons. b) can go through the hidden curriculum (by-

products of the learning process, either outside or inside the school but not formally listed as educational goals), namely the planting of the values of the character (attitude) that is destined in everyday activities learners as an attempt to ward off radicalism in the school environment, both in intra or extra activities. Character education can provide understanding and awareness to students on good values (attitudes). So that character education has a very effective role in efforts to ward counter radicalism (Saihu & Marsiti, 2019).

Anti-radicalism education on the high school/material curriculum can be done with the following efforts: a) Changing the curriculum of uniform concepts to the appropriate concepts in the mission, function, and goals at each level of education as well as educational units; b) Using the theory of curriculum that contains theory and facts. It also does not include the skills, procedures, and moral values that must be owned. Here are the values of which students should have to be a fortress to survive from the influence of radicalism virus; c) using learning theory that causes economic, social, political, and cultural diversity; d) The learning process should be developed based on a process that has the level of isomorphism (high adoption) with social life; e) Using evaluations that include the overall aspect of student personality and student abilities (Sya'roni, 2019).

Also, an attempt to ward off radicalism at high school levels can be done so in the way of planting *Ilmiyah*, *Imaniyah*, and *Amaliyah*. First, *Imaniyah* is the planting of faith and piety. Second, *Ilmiyah* is the cultivation of scientific cultivation. Third, *Amaliyah* is the behavior that corresponds to *Imaniyah* and *Amaliyah*. These three ways can be applied intensely to students so that efforts to wardwristic radicalism at high school levels can be achieved by the character's educational objectives themselves (Saihu & Marsiti, 2019).

Anti-radicalism education is very

important because it can require the younger generation to respect differences, humans who love compassion, and humans who hate doing damage. Anti-radicalism education is carried out by incorporating anti-radical values radicalism in students through the process of education and teaching. The values of anti-radical education are prohibiting killing, doing damage, and orders to do something love for fellow human beings is contained in religious subjects Islam, counseling guidance (BK), civic education (PKN), and other subjects. Thus, it will gradually be able to break the movement of radicalism and terrorism in Indonesia.

CONCLUSIONS, RECOMMENDATION, AND LIMITATION

Radicalism is a fanatical understanding that intends to bring changes and reforms in politics and society in a violent attitude so that if seen from a religious perspective can mean a well-defined religious flow of religion with high fanatic properties. Radicalism is characterized by the movement of radical groups commonly referred to as *khawarij* which means to rebel or leave. In Islamic theology, the *khawarij* are guided by groups or sects of kalam originating from the followers of Ali Bin Abi Talib who later left their ranks because they disagreed with Ali's decision to accept arbitration (tahkim) or a peace agreement with the Mu'awiyah bin Abi Sufyan rebel group regarding a power dispute (Khilafah). In Indonesia, the emergence of Islamic radicalism is based on three factors, namely developments at the global level, namely radical groups who use the Middle East as an inspiration to take up arms or terror. Second, there is a wider spread of Wahhabi understanding which is considered not just a school, thought or ideology but a mentality so that conflicts often occur. And the third is poverty.

The field of education also has an impact on Islamic radicalism, which can

be from teachers to students, the influence of technological sophistication, the influence of Wahhabi understanding, poverty, even the materials in student worksheets and books also contain many radical values. Therefore, anti-radicalism education is very important because it can require the younger generation to respect differences, humans who love compassion, and humans who hate doing damage. Anti-radicalism education is carried out by incorporating anti-radical values radicalism in students through the process of education and teaching. The values of anti-radical education are prohibiting killing, doing damage, and orders to do something love for fellow human beings is contained in religious subjects Islam, counseling guidance, civic education, and other subjects. Thus, it will gradually be able to break the movement of radicalism and terrorism in Indonesia. Efforts to counter radicalism at school high school levels can be done with the following character education: a) can go through the formal curriculum in school, through religious materials (PAI), through counseling guidance (BK), and other lessons, b) can go through hidden curriculum namely the planting of the values of the character (attitude) that is destroyed in everyday activities learners as an attempt to ward off radicalism in the school environment, both in intra and extra activities. Besides, in an attempt to ward off radicalism at high school levels can be done as well as the planting *ilmiyah*, *imaniyah*, and *amaliyah*.

REFERENCES

- Abdullah, A. (2016). Gerakan Radikalisme Dalam Islam: Perspektif Historis. *ADDIN*, 10(1), 1. <https://doi.org/10.21043/addin.v10i1.1127>
- Alhairi. (2017). Pendidikan Anti Radikalisme : *Jurnal Tarbawi*, 14(2).
- Arifin, S. (2016). Islamic religious education and radicalism in

- Indonesia: strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies*, 6(1), 93. <https://doi.org/10.18326/ijims.v6i1.93-126>
- Asrori, A. (2017). Radikalisme Di Indonesia: Antara Historisitas Dan Antropisitas. *KALAM*, 9(2), 253. <https://doi.org/10.24042/klm.v9i2.331>
- Fadlilah, V. M. (2019). *Upaya sekolah dalam mencegah radikalisme bagi siswa di SMA Ma'arif NU Pandaan Kabupaten Pasuruan* (Universitas Negeri Malang). Universitas Negeri Malang. Retrieved from <http://repository.um.ac.id/id/eprint/52401>
- Jephthar, M. (2018). The role of moral education in mitigating radicalisation in Kenyan secondary schools. *European Journal of Alternative Education Studies*, 3(1), 62–76. <https://doi.org/10.5281/zenodo.1227218>
- Malthaner, S. (2017). Radicalization. *European Journal of Sociology*, 58(3), 369–401. <https://doi.org/10.1017/S0003975617000182>
- Muchith, M. S. (2016). Radikalisme Dalam Dunia Pendidikan. *ADDIN*, 10(1), 163. <https://doi.org/10.21043/addin.v10i1.1133>
- Muslih, H. (n.d.). *Melacak Akar Radikalisme Beragama Di Sekolah: Analisis Buku Ajar Pai Sma Di Kota Semarang*. Semarang. Retrieved from <https://core.ac.uk/download/pdf/328341320.pdf>
- Robingatun, R. (2017). Radikalisme Islam Dan Ancaman Kebangsaan. *EMPIRISMA*, 26(1). <https://doi.org/10.30762/empirisma.v26i1.684>
- Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73, 102148. <https://doi.org/10.1016/j.ijedudev.2019.102148>
- Saihu, S., & Marsiti, M. (2019). Pendidikan Karakter Dalam Upaya Menangkal Radikalisme di SMA Negeri 3 Kota Depok, Jawa Barat. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 1(1), 23–54. Retrieved from <https://jurnalptiq.com/index.php/andragogi/article/view/47>
- Sya'roni, M. (2019). Strategi Integrasi Pendidikan Anti Radikalisme Dalam Kurikulum Sma/Ma. *Karangan: Jurnal Bidang Kependidikan, Pembelajaran, Dan Pengembangan*, 1(01), 37–45. Retrieved from <http://ejournal.billfath.ac.id/index.php/karangan/article/view/6>
- Yunus, A. F. (2017). Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam. *Jurnal Online Studi Al-Qur'an*, 13(1), 76–94. <https://doi.org/10.21009/JSQ.013.1.06>