

CULTURAL EDUCATION AS AN EFFORT TO PREVENT RELIGIOUS-BASED RADICALISM ON SOCIAL MEDIA IN INDONESIA

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ABSTRACT

This research begins with an understanding of the endemic radicalism of society, not only of the real world, but also of various online social media. This study showed that the avoidance of online radicalism can be stopped as soon as possible by accusing those influenced by radical radicality of a secular religion approach. The methods used must be assisted in order to achieve balanced understanding (wasathiyah) under the different environmental conditions of the culture through recognizing the meaning of religion. The research tool used is primarily library work and the journal writings by Abu Rokhmad, a terrorist and radicalist specialist. The results of this study are that an approach that supports inclusive ism will avoid the awareness of radicalisation through a heart-to - heart approach. This study also shows that radical actors will never cease to argue dramatically until they are able to grasp different views from Islamic law, culture and the families.

Keywords: radicalism, deradicalization, multiculturalism, culture, religion, moderate.

ABSTRAK

Penelitian ini berawal dari paham radikalisme yang telah mewabah di masyarakat, bukan hanya di dunia nyata, bahkan sudah menyusup di berbagai media sosial online. Penelitian ini menemukan bahwa cara menangkal radikalisme online dapat dilakukan pencegahan sedini mungkin melalui pendekatan budaya terhadap mereka yang terkena paham radikal radikal. Diantara teknik yang digunakan adalah melalui pemahaman tentang konsep agama juga perlu digalakkan agar memunculkan pemahaman yang moderat (wasathiyah) diberbagai keadaan lingkungan masyarakat. Metode yang digunakan untuk penelitian ini adalah library research dengan sumber utama adalah karya dan jurnal karya Abu Rokhmad seorang pakar dalam masalah terorisme dan radikalisme. Temuan penelitian ini adalah paham radikalisasi itu dapat dihentikan dengan pendekatan hati ke hati dengan mengedepankan budaya yang multikultural. Kajian ini juga membuktikan bahwa pelaku paham radikal tidak akan pernah berhenti memberikan argumen radikal kecuali mampu memahami perbedaan pendapat yang bersumber dari syariat Islam, lingkungan sosial, dan keluarga.

Kata kunci: radikalisme, deradikalisasi, multikultural, budaya, agama, moderat.

INTRODUCTION

In the results of his research entitled *Radical Islam: The Hard-Line Islamic Group Organizations in Indonesia*, Khamami Zada claimed that many Islamic mass organizations in Indonesia suggested "strong" ideas for religion (Zada, 2017) (Abdallah, 2016; Bailey, 2016). Included in the teaching program that has spread across many places in terms of *ta'lim* or *liqo* amongst teachers to offer religious studies at this time. The word radical is given because in some cases members of such movements take acts which are considered disrespectful and unacceptable to other people according to most societies. Anarchist acts are viewed as a consequence of an disparity between expectations taught in understanding their religion and the fact that occurs within society. On the other hand, the current social and political powers prohibit this fact from being resolved easily and precisely. (Abdullah, 2016; Aminah, 2016)

The threat of radicalism is a real threat worldwide, including to Indonesia. Some incidents of violence in the name of religion and the intention to create an Islamic State within the Republic of Indonesia (NKRI) have disturbed the society, and in several incidents have also claimed lives. The events of the "Bali Bombings I and II," and eventually the terrorist activities of the "Sarinah bombing" alleged by some radical Islamic groups, provided a message that the ideology that brought violence was not to be ignored. In response, the President of the Republic of Indonesia emphasized that social organizations or mass organizations must be a defense against radical actions. (Agency, n.d.; Aminah, 2016)

One of the key problems faced by the Indonesian people in relation to the growth of the radical movement is the advancement of radical ideologies by targeting students within the tertiary institution. It was clarified in several media including CNN Indonesia that the perception of radicalism had grown rapidly in the campus world. (Rokhmad, 2012; Syarofina, 2019) The campus was used several times as a place of regeneration where students are indoctrinated to pursue radical ideas like the Khilafah. One speaker who had joined a radical group said that when they were a student the ideology (brainwash) of revolutionary comprehension was backed up with military training practices. (Brown & Saeed, 2015; Tausch, 2019)

In her research on Islamic Radicalism and its social media movements (2015), Nafi Muthohirine looks at the rise of Islamic radicalism articulated through virtual networks (internet media). Facebook, YouTube and Twitter have become a venue of propaganda, recruitment, training, preparation and appeal to create Khilafa Islam, as well as free applications providers, like Whats up app. (Muthohirin, 2015)

Prevent the development of radical movements that drive out movements due to activities, campuses or universities in Indonesia have a very important role Cultivating the ideology of Pancasila and religion are a very

important part of preventing the entry of radicalism on campus.(Wildan, 2013)

The method of 'brainwashing' itself, according to some experts, is "thought reform, including within the scope of" social influence. " Meanwhile, so-called social influences will "happen every minute of the day"(Hamid, 2007) See also (Arif, 2016). Thus, 'brainwashing' is "a collection of ways in which people can change other people's attitudes, beliefs and behavior." As an illustration, "the obedience method aims to produce changes in a person's behavior and is not concerned with his or her attitude or beliefs".(Lyausheva et al., 2018; Nuraniyah, 2018; Wijayanti & Muthmainah, 2018)

The world is also growing today restless with radical groups have sprung up, extremism, and terrorism that involving young people, with the nuances of religion as a facility. As happened from various events bomb kill itself in various centers cities in parts of Europe, even Indonesia. Almost in part big the culprit is they that still young. At age The young is a time to look for new knowledge, develop themselves, and even look for self-identity as evidenced by various instabilities and self-vulnerabilities. Of course this is very easily influenced and used as material for the penetration of ideology in young people, moreover it is done by online media networks.(Hafidzi, 2018; Rozi, 2017)

Public student learning through student groups, is a strategic, creative and interconnected phase in combating radicalism. In addition, each tertiary institution needs to have an advisory centre, where any lecturer, including a high-quality religious supervisor, can help promote their role. The high animosity among students can save the seeding of fundamental radicalism that need not be resolved can be a huge blow to universities and the world of education that do not inculcate the ideals of plurality in Pancasila and ideology for students.

This feeling comes from those who feel alone in a family or in a culture that likes to torment him, before eventually he searches for the best way to unlock his young wishes. Often it is optimistic if the text and the religious meaning are matched with sufficient learning, or negative if it does not understand. As the QS al-Hujuraat verse 11 states, the Koran basically forbids slandering, bullying and even refusing men, *"O ye who believe, do a bunch of men degrading another group, may be ridiculed it better than them. And don't let a group of women demean another group, it may be better to lower the group. And do not be self-deprecating and do not call with a title that contains ridicule. As bad as the summons are (bad) calls after faith and those who don't repent, then they are the wrongdoers"*. (Q.S. Al-Hujurat: 11)

Thing this Becomes challenge alone How circles young Indonesia can strengthen itself so as not to be easily affected and Become followers group radical, extremist, and terrorist who use religious motives with language jihad lately. This pattern of immunity is not accomplished without the full comprehension of the religion of Islam itself being practiced by the family ,

society and online media groups. If not treated, radicalism will disturb the order and peace of the nation's and state's existence in Indonesia and it has been shown that acts of terrorism are motivated by these radical ideas. In addition, Indonesia could collapse into a pool of bloody anarchy, as is happening now in Syria and other countries in the Middle East (Büscher et al., 2017; Scrivens et al., 2020).

METHODOLOGY

The method used in this research is a literature review with a variety of data sources related to radicalism, such as the work of Abu Rokhmad, Khamami Zada, in mapping the characteristics of "hard" understanding by using religion in unilateral interests. Nafi Muthohirine 's findings have shown that the social media factor is the fastest part of the transmission of understanding. This research is also a continuation of my previous research on deradicalisation through a multicultural approach. The difference is the method to religious agenda therapy counseling (Hafidzi, 2018)

Some of the data collected was analyzed in a comprehensive way with a phenomenologically compiled qualitative approach (Manzilati, 2017). The results of this method are analyzed on the basis of facts circulating in the field descriptively through a pattern of content analysis of various research findings. The benefit of this research finding is that it may respond to the trend of de-radicalization found by some analysts, but it has not been successful unless it gives priority to social and economic factors that are equally distributed in Indonesia.

RESULT AND DISSCUSION

Radical Circle of Understanding

Language radicalism means understanding or flow which wants to socially and/or politically alter or recreate through violence in different ways. The meaning of radicalism, in a particular way, is the idea of mind's place in transformation. Whilst in the Major Indonesian dictionary radicalism has three meanings: 1. Extreme perception, or flow of society, Comprehension or flow that wants to radically alter or relive socially or politically by aggression, 3. Strong positions in prominent political movements (Ansori, 2018; Wahyudin, 2017).

Abu Rokhmad's study suggested that educational institutions allegedly were not resistant to radical ideology's influence. His work concludes the following: a. Some teachers recognize the idea of radical Islam that can spread among students due to a lack of awareness of religion; b. Islamic research units in schools are well established but immunity from radicalism is not guaranteed because the learning process is left to third parties; c. There are some references in the reference books and working papers that may cause students to hate other religions or nations. This study of radicalism has evidently also penetrated the world of adolescents whose notes are students either general or

religious.(Rokhmad, 2012, 2014)

The results of research conducted by Sakti Wira Yudha with the title "Islamic Group Radicalism (Structural Analysis - Agent Against the Islamic Group Post-New Order Radicalism Discourse)" systematically mentions several studies related to the theme of radicalism by looking at various aspects, namely socio-historical aspects political economy and social movements. These studies have been focused on systemic and institutional approaches, namely socio historical , political and social movements and have not discussed the facets of the educational environment. In addition to rendering Islam as a stand against democratic principles and tolerance, a debate on radicalism also undergoes a cycle of generating and reproducing the information that each other fill, the studies carried out by the Sakti Wira Yudha, which aims to study at graduating with a Bachelor's in Indonesia University. The phenomenon of the involvement of many young and educated people in the radical movement inspired various researchers to examine the discourses and radical movements among young people.(Yudha, 2019b, 2019a)

There is a study that raises the issue of radicalism in the world of education, such as research conducted by Lembaga Kajian Islam dan Perdamaian (LaKIP) Jakarta (LaKIP). Research conducted by LaKIP between October 2010 and 2011 of PAI teachers and students (junior and senior high schools) in Jabodetabek showed that 49% of students agreed with radicalism for religion. In addition, research conducted by Abu Rokhmad with the title "Islamic Radicalism and Radical Understanding Deradicalization Efforts". The targets of the research are Islamic Religious Education (PAI) teachers and Islamic High School Islamic Education learning materials in Semarang.(Abdurrohman & Syamsiar, 2017; Alim et al., 2018; Junaedi, 2018) The conclusion of the research is *First*, there is recognition from some that students who in fact are minimal in religious insight have been infiltrated by radical ideology. *Second*, religious activities such as Rohis become fertile ground for radicalism seeding among students so that rokhis become no sterile guarantee of the seeds of radicalism because there are managed by not PAI teachers at the school, but religious teachers from outside the school. *Third*, the content in the worksheet found narrations that encourage students to be intolerant. (AF, 2013; Fanani, 2013; Munip, 2012)

This compares with the results of research conducted by the *Center for the Study of Religion and Culture* (CSRC) in 2017-2018, which results in the finding that the behavior of young Muslims towards radicalism shows an unstable mental tendency. Even though educated millennial young Muslims tend to adopt conservative religious attitudes and behaviors with a communal, scriptural and puritan style, the basic attitude of the millennial generation is open to the values and principles of moderate religion, with a fairly good appreciation of freedom in freedom individuals and human rights, by being limited by religious and cultural norms. (Al-Makassary et al., 2010; Fauzia et al., 2011)

Radical intervention comes, generally, from one of the political schools that focus, not from the ensegnments of any sects, on the situation. This shows that the idea of radical motion does not come from theological doctrines. This radical word, however, may have come from policy which has to do, in theory and practice, with a false understanding of religion.

The Laisan research shows that Radicalism has four characteristics: first, an intolerant attitude and does not want to respect the opinions or convictions of others. The first, however, is an intolerant attitude. Secondly, fanaticism, that feels good always and feels other people are wrong. Third, the exclusive attitude that differentiates from the average person 's habits. Fourthly, a radical strategy that uses aggression to accomplish objectives.(Nihaya, 2018; Rodin, 2016)

It can be seen from a theological viewpoint that is viewed as a very simple religious understanding with very strong religious fanaticism, thus it is not surprising that adherents of this understanding often use violence to upgrade it for acceptance by those with varying understandings even if forced. In the meantime he's never taught violence in a number of ways when faced with Islam and still teaches tolerance, but even to non-Muslims. In spreading religion or understanding religious texts, Islam has never justified using violence. This can be done in person or more easily via social media, a favorite among today's young people.

Counseling Patterns: Reflections on Religious Hegemony

Upon studying for a while, it seems that a movement trend of radicalism crossed two lanes directly through schooling or education and even online through the distribution, politically, economically and socially, of important issues which are oriented to the value of the entire transition. Intellectuals in various national and even global media also seem to have spoken about the conference face to face. Like Abu Rokhmad's study , he found that educational institutions are believed not to be free from the effects of radical ideology. He concludes his research that: (Rokhmad, 2012, 2014) (1) Some high school teachers recognize that a hard-working Islamic concept has been established and is spread among students because there is a lack of religious knowledge; (2) Islamic schools are developing well, but the immunity from radicalism is not guaranteed because learning is left to third parties. This method is seen by the arrival of teachers from outside school or from seminar methods; (3) There are also certain comments that may inspire students to hate towards other religions or nations. often printed books or school guides and working papers.The study of radicalism has also entered the realm of teenagers who incidentally are general students or religious specialists.

However, there will be many issues when it is faced with an online approach and online preventative measures and environmental protection will be important. The Internet is using all classes, from small to adults, more and more quickly. The internet seems to have become an integral part of people's lives today and through different applications connects to all parts of the world via wireless

networks or mobiles.

The social media trend among young people today is like telegram, Facebook, YouTube, twitter, WhatsApp, and others which are used to make interesting sympathies for the young. Religious approaches, convictions of going into heaven without counting and precious things like martyrdom are approaches that are easily used in attracting young supporters.

Often radical groups generate multiple pages with contentious provocations to attract followers through theological keywords and government discontent. Starts with How to shape radical purpose as an ideology mechanism to provide information as a soft instrument for extremist action such as fighting in Syria, how to create bomb and how to destroy themselves (Qatl al-nafs). There are also many social media facilities that are broadcast to create discourse in a way for those who only want to access it and become sympathizers for the ideal practice of Islam.

Brutal brainwashing provocation by religious fanaticism is used as a tool for those who have multiple issues or are often called religious therapy. Counseling is done through a soul and heart approach to adolescents with life anxiety, particularly those who experience worried outcome pressure from the economy, dissatisfaction with the government, and even loss of life orientation. And finally feel like seeking the islamic solution instantly by islamic model folk jihadist, that is to say jihad with way to war or Becomes the perpetrators bomb kill it themselves.

This anxiety pays off with the hope that there will be a rank of Shahid before Allah Almighty if he carries out religious duties later. This approach to religious counseling becomes a solution for those who are frustrated but this counseling seems to lead to a noble life or martyrdom.

Frustration and confusion in search identity in the middle taste, those who call defenders of the religion of Allah often teach different kinds of science which leads to martyrdom as a short answer in the face of this world. This is what makes young children easily trapped in instant religious patterns and that shallow reasoning. If it is considered appropriate and mature religious instruction, then they will attempt to follow an emotional and economic approach as the preferred answer in the world in order to accomplish the aims of radicalist actions anywhere they wish. According to Ali Mustafa Yaqub, among the signs that someone is joining a hardline party are six, namely (Mala, 2020, p. 122); (Ya'qub Mustafa, 2006, p. 43): (1) Fanatical about one's own opinion and not recognizing other opinions; (2) Bound with rigid practices; (3) Stubborn out of place; (4) Rude in words and deeds; (5) Prejudice; (6) Backbiting.

A jihadist actor carrying ideological violence in the search for followers, as is research M. Najib Azka through two approach:(Azca, 2011; Sunesti et al., 2018). *First*, radical thinking, the reasoning that has been built by cognition and emotions mechanism, brainwashing, and moral surprise. To people with a disability they are suggestible, perhaps more so because they have not enough information and experience. *Secondly*, participation by identification of behavior.

The other person will take part in revolutionary acts and violence despite training radical thought.

Chart Of The Principles Of Deradicalization: Ethnic Theological Consultation

Evidently the Republic of Indonesia's Unitary State is the nation with the most diverse cultures and ethnicities. The islands which decorate this country are also evidence of Indonesia being a country with high multicultural values. Each ethnic group has different customs but they are bound together in a single Indonesian republic. In religion as well, Indonesia also has five sects which are accepted based on their respective beliefs for shared worship. This diversity is a peculiarity and ability that is of great value to national growth. However, if this diversity cannot be properly controlled, then this diversity has the potential to cause conflict and tension among tribes, ethnicities, customs and religions. (Hanum, 2009; Iskandar, 2017)

So far, Indonesia is a nation that has not managed diversity properly. That has been shown since the collapse of the New Order system, marked by the opening of the taps of liberalism, intolerance, and radicalism that have erupted in Indonesia. Shift to death, and there are still many more cases that do not bring up religious culture as Indonesia's most important component. (Annajih et al., 2017; Hafid, 2020; Khamid, 2016)

Youth are transitions from adolescence to adulthood, adolescents are easily affected by their feelings between these two stages. In this phase, adolescent emotions tend to be unstable, so special attention is needed. Because, at this stage, teenagers are looking for a form of identity that is also influenced by the surrounding environment. We therefore need the role of the environment with positive nuances in order to avoid negative influences from outside the environment.

Santrock's view shows that there are quatre key characteristics which must be considered in the development of teenage life, namely, first of all, that it is important to be aware of changes to self-reality as an organic being, particularly the changes of the body as a consequence of physiology; second of all, the changes of body forms as a result of physiology; Thirdly, the emergence of an attempt to gain personal independence and develop their independency in the environment; fourthly, young people's desire and improve their philosophy of life and to reinforce those habits based on the principles of life to which they conform, which will serve as a guide to the act of adulthood. (Annajih et al., 2017)

Results of Leni Winarni's research show that this century's radicalism seems to use religion as a protector so as not to say terrorism, especially Islam in circumstances and conditions that are unavoidable and bring about connection between Islam and violence, thus harming the Islamic world even if it is a religion that is a mercy to all human beings. It wasn't even the sword that colored the birth of Islam thousands of centuries ago, but Islam carried the messages of peace brought by the Prophet Muhammad. In the one side, radicalism is often defined as a rather negative perception. There are two main things that can be concluded: (Winarni, 2014a, 2014b).

First, the Internet media plays a very large part and role in providing information about radical ideology to the public, particularly young people. This is compounded by the fact that youth recruitment in radical groups is often achieved using the internet media.

Second, the mass media play a vital role in counteracting and supplying the public with information on issues of radicalism so that citizens can take steps to avoid the emergence of terrorist groups originating from their own community. Although basically, Indonesia is a moderate Islamic country and radicalism is difficult to develop in this country, it does not mean that Indonesia is not spared as a target for them, especially the younger generation. Whatever it is, the mass media has a moral and social responsibility to the public, although on the other hand the news does benefit these movements as a form of free propaganda, but it also raises mass movements from the community itself to actively participate in maintaining the environment from things that can disturb security and public order without relying only on the government.

For the two above issues, as part for radicalism, preventive action on social media activity is required which is constantly evolving in spreading religious ideology. A multicultural therapy approach is needed as a tool for uniting understanding of Indonesia such that things that are not anti-diversity happen, while on the one hand it still retains the authoritarian religion as a foundation and guidance in everyday life. The factor that must be tackled is of course the source of the radicalism problem. If it was identified then a radicalistic approach to the online media would be the next one.

Based on this report, according to the writers, there are several offers that can be used as a tool for peace-loving and avoiding radical conflicts occurring in social media, including: (1) Social campaigns on any social media to continue to love the culture and scope of the State of Indonesia; (2) A smart movement is needed to prevent the spread of radical thought propaganda on social media; (3) Need comprehensive teaching in the study of religion as Islam in terms of various aspects of science; (4) Invite your closest friends to express peace on social media and promote religious tolerance; (5) Do not act arrogantly for religious leaders in Indonesia, be it Islam, Christianity, Buddhism, Hinduism, or Confucianism; (6) Share information that has true publicity and has moderate educational content on nationality and religion.

Therefore, da'wah online is also needed to prevent diverse radical thought. In his *Muqaddimah* book Ibn Khaldun cites that preaching is not only simple, but also a form of preaching in order to inspire others to do something different. Different approaches are needed in Indonesian society to combat this radical understanding. One of them is the group approach and adaptation.

CONCLUSION

In social media or the online Da'wah against radicalism is not achieved without young people's understanding and questioning of the messages issued. A pragmatic approach is important in order to find new solutions and to find the root

of the problem. In the name of religion, steps to prevent radicalization are then taken. To prevent actions in Indonesia that affect humanity as a whole, religious and multicultural approach is needed. If this is understood already, it is possible to discover problems with root understanding by de-radicalisation. The most convenient approach in this study is to view the situation from diverse aspects of community life and society on a multicultural basis. Another interesting study is how deradicalisation with religious-multicultural methods can be reactive for those students who say that a State Intelligence Service intervention is used to expose other campuses to extremists. Such results will begin with the results of the authors to see clearly and evidence-based conclusions.

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