

The Opinion of Medan City Society to Islamic Radical Polemics and Terrorist in Indonesia

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Submission date: 13-May-2020 10:25PM (UTC+0700)

Submission ID: 1323367837

File name: iety_to_Islamic_Radical_Polemics_and_Terrorist_in_Indonesia.docx (27.54K)

Word count: 4786

Character count: 25173

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Abstract

Radicalism and terrorism are understandings that require people to make changes, changes and breakthroughs in a system of society at the root with actions that use violence to cause fear, in an effort to achieve a goal. However, the handling of radical groups and terrorists is not possible to be borne alone by the government. The role of the community is also important because the roots of the problem of radicalism and terrorism are more in touch with social life, for example the problem of understanding the true religion. What needs to be considered is whether religious phenomena are lawful as a source of justification for what followers want to do without regard for universal human values. So that it is necessary to study the form of a country, retell the struggle of the ulama to fight for Indonesian independence, study of the relationship between Islam and the constitution, and study of the legitimacy of the Unitary State of the Republic of Indonesia. These earthed Islamic values will become universal values that are capable of resolving the problems of humanity itself. Besides that Islam is not rigid and does not depend on form, so that it can be implemented within any framework of virtue and in any time dimension. Showing the face of Islam that *rahmatan lil 'alamin* will prevent Muslims from Huntington's trap, so that Islam is not seen as radical and terrorist.

Keyword: radicalism, terrorism, Islam.

INTRODUCTION

Radicalism comes from the Latin radix which means root. The point is to think deeply about something to its roots. This is a term used at the end of the 18th century to support radical movements. Radicalism is an understanding that requires a change, turnover, and penetrating of a system in society at its root. Radicalism wants a total change in a condition or all aspects of community life. Of course, making changes in the form of renewal is a natural thing to do even it must be done in the direction of a better future. But revolutionary change often takes more lives while success is not comparable. Some social scientists suggest that changes are carried out slowly, but continuously and systematically, rather than revolutionary but in a hurry (Nur Syam, 2005: 90).

While terrorism itself is an act that uses violence to cause fear, in an effort to achieve a goal (especially political goals). Whereas terrorists are people who use violence to cause fear (usually for political purposes). And terror is an arbitrary, cruel act in an attempt to create fear, horror by a person or group. In accordance with this understanding is actually far from the concept of Islam that actually does not allow violence and crime in any form in accordance with the hadith Ahmad "Crime and evil deeds, both are not at all the teachings of Islam. And the person who is the best in Islam is the best in morality".

In recent years there have been widespread cases related to ISIS such as the Islamic State of Iraq and Syria. This problem has entered the international arena and has been covered in various media in the world. ISIS is a movement that embraces radicalism and terrorism. People who embrace this understanding want the formation of an Islamic

state with a model of order that is based on the values of fundamental Islamic teachings, namely the Qur'an, the hadith, and the practice of the life of the first generation of friends of the Prophet. They reject the existing order, especially those considered to be from the West.

The phenomenon of the radical Islamic movement in Indonesia lately, the trigger is very complex, both locally, nationally and globally. The radicalism movement is a response to the slow or even failure of the modernization project in the Islamic world. Not a few Muslims experience theological, sociological and intellectual obstacles in responding to modernization. As a result they become marginal, both economically, socially, educationally, and politically. They accused there was a "Western conspiracy" so that Muslims were left behind. Mark Juergensmeyer compared terrorist groups in several faith traditions, he concluded that religious terrorists share the following attributes: First, they consider the contemporary form of religion as a weakened version of true, authentic faith. Terrorists invite more demanding, "hard" religion that requires sacrifice. Second, they refuse to compromise with secular institutions, criticizing "soft" religions to easily accommodate with mainstream culture. Radical Islam thus calls for a stronger attitude towards Western influence. Finally, Juergensmeyer notes that religious terrorists reject public-private divisions where trust is seen as a private matter to be kept outside the political sphere. Some even hoped that their actions would contribute to the collapse of the secular state, eventually leading to the formation of theocracy (Muhammad, Imarah 1999: 76).

Excessive suspicion can bring up various potential radical movements in the Muslim world. The rise of radical movements forces change of order in their own ways and wants rapid change. Radical Islamic groups do not hesitate to commit acts of violence in fighting for their mission. And that shook the peace that every human coveted. Basically, every religion teaches about peace, how to behave well with others, how to respect the differences between one person and another. But sometimes with an understanding of religion that is still shallow and narrow, unilateral claims of truth often arise from each group. They assume that their teachings or what they believe is the most correct. They are the ones who understand the teachings of their beliefs the most, others still cannot understand and finally they invite or they are forced to follow them. In the course of human history, religion is often not always articulate, paradoxical atmosphere often accompanies the lives of religious adherents, especially if the religious adherents have politicized their religion for the sake of momentary interests. If so what is felt is religion is very vulnerable in triggering problems.

The basis for the descent of religion by God is as if it no longer meets the ideal expectations. Because it is loaded with the content of sentiments so that it blurs one of the goals of religion, namely the bearer of peace. Social and political tempests under the pretext of the name of religion often stand out and not only occur in Indonesia, but have become a common symptom of the lives of the world community. What needs to be considered is whether religious phenomena are lawful as a source of justification for what followers want to do without regard for universal human values? The essence of every religion is essentially for all mankind and is not limited to mere defense of its adherents. Nurcholish Majid said that all passed away from their respective religious adherents. If religion is still expected as a paradigm of peace, inevitably every follower of religion must abandon absolutism and accept the reality of pluralism. Anyone may see religion as something absolute, because perhaps this is the meaning of adopting a religion. But his understanding, both as individuals and groups, must remain through the senses of reason, mind, and save the relative qualities of humanity.

LITERATURE REVIEW

This paper focuses on exploring the polemic of radicalism and terrorism in Indonesia which is associated with a religion, and in this case is the religion of Islam. The purpose of this study focuses on exploring some of the experiences of informants in the city of Medan, who live here in the land of Glugur 1, so the method used in this study is a descriptive qualitative with a type of phenomenology. In this way validation is no longer needed because during the research process, research subjects, and researchers have been involved intensively in the process of sharing experiences (Beck, 2005: 15). Through a phenomenological approach, this research was designed using four levels of exposure, i.e.; Horizontalization, presentation of important statements, theme analysis, and phenomenological reduction or statement of the essence of experience.

Horinzontalization is the overall data presentation stage where all data have the same place and treatment. Next is the second stage that presents the Significant statement, namely the sorting and selection of all statements of informants submitted in interviews that are considered relevant to the research question. Thematic analysis is the third step. The theme in this case is interpreted as a broad categorization of feelings, thoughts and meanings that represent the core of the experience of each research subject. The theme in this context becomes important because it will facilitate the researcher to map about the subject's experience and also focus the researcher in digging deeper about the specific experiences of the subject that have similarities with other subjects.

All data to explore these important themes was obtained from direct interviews with first-hand information sources. In this way the scientific conceptualization of the subject's experience can be done validly without bias and distortion. In accordance with Heidegger's hermeneutic phenomenological analysis process that prioritizes prior knowledge about the phenomenon under study, in this study the important category or theme of polemic radicalism will be presented first and then juxtaposed with themes that emerge from the interpretation process carried out by the research.

RESULT AND DISCUSSION

Radicalism in the name of religion will never be discussed. Until now, the daily news both television and print media, some are still filled with news of radicalism and terrorism. Not to mention the conflicts in the Middle East, one of which is caused by a fundamental and radical understanding of political, religious and life problems. At the end of 2015 until 2019, there was a climax of this case in Indonesia (Liputan6.com, 2019). Detachment 88 held suspected terrorist arrests in several areas, for example in Cilacap, Sukoharjo, Mojokerto, and Bekasi. Some elements in Indonesia also openly reject the existence of radical flow in the name of religion. On the other hand, many radical groups in the name of religion want to replace the Unitary State of the Republic of Indonesia, Pancasila, and the 1945 Constitution with the Khilafah, even though the Unitary Republic of Indonesia and the 1945 Constitution are products of Indonesian clerics who struggle against and expel invaders, to formulate the basis of the state and the shape of this Indonesian state.

Informant A responding to this is often a misunderstanding about the concept of Islam which is often associated with cases of radicalism and terrorism that occur in the world. Reviewing the involvement of this matter, Islam itself recognizes the existence of jihad, namely fighting in the way of Allah, even this meaning is sometimes misinterpreted as an act that does not have the concept of human rights, because fighting for religion is an obligation and to realize it by killing or destroying it is considered legal and allowed.

Assumptions like this are often associated with radicalism and terrorism movements, in fact this is just an issue that is intentionally associated with true Islamic beliefs.

Informant B gave an opinion that the issue was used to damage and destroy Islamic beliefs, namely that Islam is a radical and hard religion that does not respect democracy and other freedoms. Islam indeed regulates life in the world, freedom is not used wrongly and excessively, this is for the good of humanity itself. Therefore Islam has strict laws and rules that cannot be offered logically, because everything has been arranged in the Qur'an as a perfect revelation. Even in Islamic jihad there are rules and regulations that must be obeyed, not merely the destructive actions often associated with radicalism.

Informant C stated that Religion was the right vehicle to carry out radicalism because religion was sensitive. Moreover, religion has often been used to pit sheep. With that condition, the image of religion itself is ultimately not good. Religion that should provide teachings about peace, because of the misuse of it all eventually turned around casually. As the verses of the scriptures are cut, so the interpretations vary according to their political interests. So it was all because of human activity, not religion.

During this time, continued informant C, everything that happened due to the issue that occurred did not filter, instead it was carried away by the rhythm and joined their 'drum'. And the impact is considered very large because it spreads to religious imagery. According to him all parties must hold asbabun nuzul (because of the descending verses) in interpreting the verses of the scriptures, especially the Al-Qur'an. Informant A added that what happened to the verse for war could not be applied on the field of peace. But it was hit flat so that the situation became hot even polarized, giving rise to a new image, new views that tended to be minor and discredit. As a result religion is thought to be like that, even though it did not lead to misunderstanding and widespread. Even if the victim will get revenge so it hit people. That is the aim and desire of the parties above who want to collide with society using religion. They like the term dancing on the wound and it's a threat to the Book together. To counter these efforts, Informant B believes that all parties must be critical of what is happening in the community. Do not all swallowed it raw without filtering first. In addition, all parties must have extensive insight and networking so they know what the targets of such movements are. Meanwhile, responding to acts of violence under the guise of religion, Informant C stated that acts of radicalism stem from humans, not religion and are forbidden in any religion, including Islam. Whatever is called violence in Islam, is strictly forbidden. Likewise in other pages, no one will teach violence. In Indonesia, Islam is considered as a religion that can uphold togetherness, harmony and mutual respect between religions other. There is no violence in Islam.

In this case, Informant B, who once had a vacation in Thailand, told a bitter experience when claimed to be a radical. He explained that Islam had indeed been made worse by irresponsible elements. The existence of radical parties and terrorists who carry the flag of Islam does exist and cannot be ruled out by its actions. Their existence not only threatens western civilization, but also destroys Islam itself. Many terrorist groups associate their terrorist movement with Islam through radical movements in using the concept of jihad that they have created so as to cause controversy in the definition of jihad within Islam. Certain groups that carry out radicalism and terrorism in the name of jihad, make the general public misinterpret the understanding of jihad itself. As a result of the emergence of the terrorist movement that is the number of innocent people who become victims, damage to buildings and public facilities, the emergence of

mutual suspicion between one religion with another religion, one country with another country.

Informant C in this case often participates in some Islamic actions against radicalism related to Islam, in this issue rarely touched by the mass media when raising the issue of radicalism and terrorism is global injustice. Whereas the factor of global injustice is one of the triggers for attacks on the west or objects deemed to be related to the west. Occupation of the west against the Israeli occupation of Palestine in Palestine, is a reflection of that injustice. Speaking on the issue of views, Informant A stated that so far this had happened because of the problem of social disparities that occurred in his country and even from the religious community itself because their knowledge of their religion was also lacking. So they are as if from that religion which teaches violence, even though it is not. That can't happen in social life. Everything must be harmonious and respect each other. If that happens, of course it will be very dangerous. The informant added that this could lead to a civil war such as that which occurred in Palestine, Afghanistan and even now that is happening in Iraq and Syria known as ISIS. He hoped that this would not happen in our country because it was a joint threat.

For this reason, the Informants requested that all forms of violence that use religion must be fought, because it can have a negative impact on the life of society and the state, as he pointed out in the opening of the 1945 Constitution, "That the truth is independence is the right of all nations and by Therefore, the occupation of the world must be abolished because it is incompatible with humanity and justice. So violence that carries the name of religion must be fought together, because in Islam the religion is never taught violence.

A. Tracing the Roots of Radical and Terrorist Understanding of Islam

Indeed, radicalism in the name of this religion has occurred since the time of the Prophet Muhammad. In fact, he has also reported in various hadiths that such a movement will always exist until later. One of them is the hadith which tells about Dhul Khuwaishirah (HR Bukhari 334² Muslim HR 1773) and the hadith which tells the characteristics of radical groups (HR Bukhari number 7123, Juz 6 pages 20748; Sunan an-Nasai chapter Man Syahara Saifahu 12/474 number 4034; Musnad Ahmad chapter Hadith Abi Barzakh al-Aslami 40/266 number 18947).

In the history of the development of Islam, known later firqah named Khawarij. This Khawarij emerged as a response to disagreement with the action of arbitration carried out by the Caliph 'Ali Ibn Abu Talib in the completion of the Shiffin war with Mu'awiyah ibn Abu Sufyan. On its way, this Khawarij can be crushed. However, his thoughts metamorphosed in various forms of law. So that even now there are still many fanatical, textual and fundamental ideas. Among those whose opinions differ from that of him will be given a stamp of "infidels", "heretics", and "Pervert". Even at the state level, there are also radical groups that always raise the issue of the Khilafah (a government in the name of Islam).

Every state problem is always brought into the realm of the Khilafah. In fact, there are those who consider that the government besides the khilafah is thaghut. Although, this form of state is an ijtihadi case (ijtihad is needed and not absolute). These radical circles are very intensively injecting their paradigms so that not a few young people are anesthetized by these apparent paradigms. Encouraged by merit and heaven, many young people support these radical movements. In fact, many young people are willing to become a party of suicide bombings. Ironically, even their religious provisions cannot be said to be sufficient (not yet pious and faqih), but they are

already preaching on their own perspectives. Their movement model is very massive and well coordinated so that it can influence almost all levels of society. So, this paradigm must be a serious concern.

Radical thoughts and movements are usually associated with ideological and religious factors. The term radicalism is the result of labelling religious and political movements that have distinguishing characteristics from mainstream religious and political movements. The radicalism movement related to religion is actually more related to a community of believers than to the body of belief (Scott M. Thomas: 2005, *The Global Resurgence of Religion and The Transformation of International Relations, The Struggle for the Soul of the Twenty-First Century*)

Radical thoughts and movements associated with the Muslim community are understood as a way for certain Muslim communities to develop the values of beliefs due to the insistence of rulers, colonialism and westernization (Ernest Gelner: 1981, *Muslim Society*). On the other hand, Mudhofir and Syamsul Bakri (2005) explained that modern radicalism emerged usually caused by political pressure from the authorities, the government's failure to formulate policies and their implementation in public life and in response to Western hegemony.

Syafi'i Ma'arif, Former General Chairperson of Muhammadiyah Central Leadership Period 1999-2004, in the book *Illusion of the Islamic State, Expansion of the Transnational Movement in Indonesia* (2009), there are at least three theories that led to radical movements and the proliferation of expansive transnational movements. First, is the failure of Muslims in facing the currents of modernity so that they look for religious propositions to "entertain themselves" in a world that is imagined to be uncontaminated. Second, is the encouragement of solidarity with several Islamic countries that have experienced conflicts, such as Afghanistan, Iraq, Syria, Egypt, Kashmir and Palestine. Third, in the scope of Indonesia, is the failure of the state to realize the ideals of the country in the form of social justice and equitable welfare.

B. To quote Samuel P. Huntington's opinion

Adian Husaini (2004) quotes and analyzes several opinions of Samuel P. Huntington who wrote a book entitled *"Who Are We? : The Challenges to America's National Identity"* in 2004. Huntington uses a more straightforward language, that the main enemy of the West after the Cold War is Islam - which he added to the predicate "militant".

However, from the various explanations, the definition of "militant Islam" extends everywhere, to various groups and Islamic communities, so that the definition becomes blurred. This proves that Islam is indirectly created or framed as terrorists so that the perception of Islam becomes bad and comes that Islam is terrorist. The definition of "militant Islam" without limits then harms Muslims as a whole.

Radicalism and terrorism in the name of this religion not infrequently then causes conflict to its peak, namely terrorism in the stage of endangering the stability and security of the country. In the end, this radicalism causes wars which actually create insecurity. At the lowest level, radicalism disturbs the harmony and harmony of society. Claims of "Perver", "heresy", and "infidels" for those who disagree with it makes people uneasy. Ironically, the unrest is considered a da'wah challenge by radicals. The problems of radicalism and terrorism that are interconnected are also very complex.

Samuel P. Huntington's book influenced the US to create militant Islam as terrorism, even though Huntington himself did not impose "militant" boundaries so that the militant Islam in question would be biased and potentially widening. The US has also always campaigned that militant Islam is terrorism. Terrorism always starts with radicalism. Radicalism in context because it understands the text and religious norms superficially. Radicalism in the context of being trapped in the political situation and Western hegemony. Radicalism in the context of cause is not satisfied with the performance of the government and wants to hold a massive revolution.

Adian Husaini (2004) explains that many US scientists and figures, such as Chomsky, William Blum, who without hesitation named the US as 'a leading terrorist state', or 'a rogue state'. Therefore, it is very naive for Huntington who is actually trying to present a unjust fact and deliberately frame Islam as a new enemy of the US. He even stated, "The Rethoric of America's ideological war with militant communism has been transferred to its religious and cultural war with Islamic militants." On the other hand, this act of terrorism by militant and radical Islamists has also drawn protests from moderate Muslims, although moderate Muslims also view that terrorism is also including the global conspiracy to destroy Islam.

Displaying the face of Islam as a mercy of Islam which comes from the word "salima" which means salvation, is a religion that guarantees safety for anyone in the world and the hereafter. In fact, the words of the Prophet Muhammad SAW that people are called Islam if other people can survive from the words and actions of Muslims.

C. *Conceptual Affirmation of Jihad in True Islam*

War in the history of the development of Islam must also be interpreted contextually, including the interpretation of the verses of war in the Qur'an and Hadith. Allah SWT also said that He sent the Prophet Muhammad who brought perfect Islam as a mercy for all nature. In addition, the Prophet Muhammad also said that he was sent to perfect morals. Thus, the true face of Islam is full of tenderness, tolerance and soothing. In fact, in Q.S. An Nahl verse 125 is also said about the method of preaching which was not commanded for war at all. One thing that is understood by radical Muslims is that the meaning of da'wah is to invite, not force. They understand the meaning of da'wah that other groups must and must follow their path of thought. Da'wah comes from the word "dâ'a" which means to invite. Even this invitation has also been arranged in Q.S. An Nahl verse 125, namely by way of wisdom (good words, clear, firm, and true), want'idhah al hasanah (good lessons) and mujadalah bi al lati hiya ahsan (refute in a good way).

In the next sentence it is explained that "Indeed, your Lord is He who knows more about who has strayed from His ways and He who knows better those who are guided". This indicates the emphasis that preaching is indeed in a good and right way, and the willingness of people to follow the path of Islam is only determined by the guidance of Allah SWT. Not later dubbed the "pervert". In addition, soothing stories in Islam with nuances of peace are rarely raised to show the true face of Islam.

The government should not only try to fend off radicalism and terrorism movements by destroying their groups. However, also by trying to improve the condition of the nation and the performance of the government so as to prioritize the interests and welfare of the people, bearing in mind that one of the factors causing radicalism and terrorism is political factors and dissatisfaction with various solutions to problems made by the government and global politics.

A difficult task for moderate Muslims, must be vigorous in instilling humanist Islamic values at the grassroots level. For example, promoting the Al-Qur'an Education Site and recitation and assemblies filled with the internalization of Islamic values *rahmatan lil 'alamin* and deradicalisasi. Al-Qur'an Education Site, recitation, and Majelis Ta'lim is a precise place in internalizing Islamic values because the targets of the Al-Qur'an Education Site, recitation, and assembly are people.

CONCLUSION

The study of the form of a state, recounting the struggle of the ulama to fight for Indonesian independence, the study of the relationship between Islam and the constitution, and the study of the legitimacy of the Unitary State of the Republic of Indonesia must also be intensified. One thing that must be underlined and should not be forgotten is that Islam must be earthed so that it can empower humanity. These earthed Islamic values will become universal values that are capable of resolving the problems of humanity itself. Islamic values that are not rigid and do not depend on form, so that they can be implemented within any framework of virtue and in any time dimension. Displaying the face of Islam *rahmatan lil 'alamin* will also prevent Muslims from the Huntington trap, so that Islam is not seen as radical and terrorist.

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Diakses di <http://icrp-online.org/112011/post-804.html> pada 17 Desember 2019.

Diakses juga di <https://www.nu.or.id/post/read/64719/islam-radikalisme-dan-terorisme>, konten adalah milik dan hak cipta www.nu.or.id pada 19 Desember 2019

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