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## **INDONESIA AND THEIR RADICAL ORGANIZATIONS CORRELATION TO THE INDONESIAN UNITY FUTURE**

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### **ABSTRACT**

This paper provides an overview about the activities of radical Indonesian organizations and their relation to Indonesian Unity's Future. This study's objective is to show the praxis and philosophy of radicalism are a big risk to Indonesia's future. This study will be carried out by analyzing some information or data and phenomena in press and kinds of literature in terms of radicalize organizations. This study is literature-based research in Indonesia from some books, journals, and hypotheses about radicalism. All in all, this paper calls on all facets about government, academic institutions, and people to mitigate the radicalism motion in Indonesian.

Penelitian ini memberikan gambaran tentang aktivitas organisasi masyarakat Indonesia yang radikal dengan hubungannya terhadap persatuan masa depan bangsa Indonesia. Penelitian ini bertujuan untuk menunjukkan bahwa praksis dan filosofi radikalisme merupakan risiko besar bagi masa depan persatuan bangsa Indonesia. Kajian ini akan dilakukan dengan menganalisis beberapa informasi atau data dan fenomena di pers dan jenis literatur dalam kaitannya dengan organisasi radikal. Penelitian ini merupakan penelitian berbasis literatur di Indonesia dari beberapa buku, jurnal, dan hipotesis tentang radikalisme. Secara keseluruhan, makalah ini menyerukan kepada semua pihak tentang pemerintahan, institusi pendidikan, dan rakyat untuk memitigasi gerakan di Indonesia yang bersifat radikal.

**Keywords:** *Islam, Radical, Violence*

## INTRODUCTION

The Western and Eastern researchers as well as Southeast Asia gave a new meaning to the Islamic radicalism movement after the bombing of the World Trade Center building at the Pentagon which happened on September 11, 2001. the Islamic radicalism movement entered a new stage, after the collapse of the world great ideology, Socialism, which is against Capitalism. That stage is the stage of religion, and that is Islam.

The practices of radicalism and terrorism are getting stronger with the emergence of radical organizations that are increasingly carrying out propaganda in various media. After the death of Osama bin Laden as the central figure of Al-Qaeda, a more extreme radical organization emerged, namely ISIS (Islamic State Iraq and Suryah). ISIS, which was spearheaded by Abu Ayub al-Misri and Abu Umar al-Baghdadi, grew rapidly when the leadership base was replaced by Abu Bakr al-Baghdadi.<sup>1</sup> The terror spread by ISIS in the form of seizure of strategic areas, mass murder, rape and various massacres have shocked the world. With approximately 10,000 fully armed troops, in June 2014 for example, ISIS captured the cities of Masoul and Tikrit and took over the radio and TV stations belonging to the Iraqi government, then they occupied the local governor's office.<sup>2</sup>

It does not stop there, according to a UN report stating that in the period of 2014, as many as 1.2 million Syrian residents and 1 million Iraqi population had fled due to the terrors launched by ISIS. Ironically in just 1 year ISIS troops have multiplied to more than 20,000 troops, they come from various countries

<sup>1</sup> Hikam, Muhammad, *Deradikalisasi*, (Jakarta: Kompas, 2016), hlm., 5

<sup>2</sup> "Iraq Criss: Militan Seize Trikit after taking Mosoul". Accessed from BBC, november 2020.

in various Islamic world, including Indonesia. In fact, according to data from the Central Intelligent Agency (CIA) quoted from the Israel News (2014), ISIS strength is currently estimated to be around 30,000-31,000 troops, and that number is continuing to increase.

The fear of terror and radicalism has reached Indonesia with the explosion of several bloody event and Abuse by radical Islamic groups in the name of religion. These incidents include: the series of bombings in Legian, Kuta Bali which claimed hundreds of victims, the Ahmadiyah tragedy in Cekuesik-Banten, the destruction of churches in Temanggung-Central Java, the bombing of churches during religious ceremonies, to terrorism in the form of demonstrations and mass actions wrapped in the name of the issue of blasphemy and SARA which some time ago had warmed the temperature of harmony between religious communities. The impact of these demonstrations can still be felt today because of the impact of the 114-mass action and the 212 action in Jakarta.

The series of events above encourages the researcher to analyze the impact of the radical Islamic movement in Indonesia on the future of the unity of the Indonesian nation. With a literature review approach and comparison of data and various information from various literatures, the authors hope that this paper will contribute academically to the study of Islamic radicalism in Indonesia.

Radicalism is a view that wants Making major changes in line with the understanding of social reality or philosophy. Even though the expressions of religious radicalism are so diverse, in general it can be defined as a movement that is always associated with sharp contradictions between the values espoused and championed by certain groups with prevailing and established

values.<sup>3</sup> The contradiction in question often creates resistance. Therefore, it always connotes physical and cultural violence in the form of ideological violence, both orally and in writing.

There are several factors that cause or the source of the problem of growing radicalism in a person are as follows:

1. Literal theological comprehension, fragments of the Koran verses. Such interpretation is scarcely moderate in general and has thus become the ummah mainstream.
2. Incorrect in reading of the history of Muslims, coupled at sometimes with excessive idealization of Muslims.
3. Political, social and economic deprivation in society continues to persist. These groups with certain eschatological dogmas even view the world as approaching the end of time and the end of the world, so now is the time to repent through their leaders and groups.
4. Social conflicts with intra and inter-religious nuances continued during the reform period.
5. Through the internet, in addition to using paper media, radical groups also use cyberspace to distribute books and information about jihad.<sup>4</sup>

## MOVEMENT OF ISLAMIC RADICAL GROUPS IN INDONESIA

During the last 10 years, Indonesian society has been shown by full of violent acts against the background of religious

<sup>3</sup> Hasani, I., dan Naipospos, B.T. 2010. *Radikalisme Agama di Jabodetabek & Jawa Barat: Implikasinya terhadap Jaminan Kebebasan Beragama/Berkeyakinan*. (Jakarta: Pustaka Masyarakat Setara), hlm 55

<sup>4</sup> Azyumardi., Azra. 2012. *Akar Radikalisme Keagamaan Peran Aparat Negara., Pemimpin Agama dan Guru untuk Kerukunan Umat Beragama..* Jurnal Pendidikan Islam UIN Sunan Kalijaga, No.2, Vol.1

motives (especially Islam). Ranking from petty criminal cases to acts of terror that threaten the lives of many parties. A series of acts full of violence and terror were spearheaded by individuals and even groups of Muslim organizations in Indonesia. This statement is not without arguments, a series of acts of terror and uproar that disturb the stability of the security of the Indonesian nation, frankly and firmly, the perpetrators argue that their actions are part of the action to defend Islam and jihad.<sup>5</sup>

It must be understood that there are many factors that encourage the emergence of the phenomenon of violence, there are many motives for the occurrence of terrorism, but what will be the focus of this paper is the factor of religion or "religious radicalism". Radical movements that spread in various parts of Indonesia legitimize their actions based on the call of Islamic teachings, based on the holy book Al-Qur'an and Allah's orders. Furthermore, the big question is "what is wrong with this argument?"

The emergence of violence under the guise of religion is more due to the authoritarianism of the text. There are several texts or texts from the Al Qur'an that seem to command violence. In fact, such texts really depend on who the readers are and who are the interpreters of these verses. If the Qur'an is read in the spirit of violence, then the text can also become a legitimization for violent acts. Vice versa. Therefore, we must be careful in reading legal texts, especially those related to violence. It takes knowledge of history, asbāb an-nuzūl, science 'ulūm al-Qur'ān as well as proportional and adequate reading methods, so that the

<sup>5</sup> (Front Pembela Islam) yang didirikan 27 Agustus 1998., melakukan tindak kekerasan dalam rentang tahun 2001 sampai 2008, lihat <http://maulanusantara.wordpress.com/2008/06/03/sejarahkekerasan-fpi-2001-2008/>

sound of the text does not come out of context.

In this study, the researcher defines radicalism according to Kartodirjo, the term religious radicalism is defined as a religious movement that seeks to completely revamp an existing political or social order through the use of violence. Therefore, the various activities of these groups always have the connotation of physical and cultural violence in the form of ideological violence, both verbally and in writing.<sup>6</sup>

Meanwhile, Kallen in Sumbulah also argues that the acts of terror spread by radical groups are among others caused by "strong belief in the truth of the ideology they offer and they think that there is no truth outside the group". This mindset is prone to creating potential emotional attitudes and often leads to violence and radical action.<sup>7</sup>

When looking at the history of the Indonesian nation, After the power of Islam became greater, Islam began to increase its position. From initially playing himself as the basis for the establishment of a social structure, through efforts to create an Islamic empire, he gradually began to increase his position in the political arena. The Pasai kingdom, Demak kingdom, Mataram kingdom, and Pajang kingdom, among other things. However, because of different reasons, both exacerbated by internal tensions between members of the royal family and external factors such as invasions by colonies such as the Portuguese and the Dutch, they all fell.

The role of Islam, however, remains unchanged by these historical complexities, but remains firm and

increasingly integrated with indigenous people's lives. In short, Islam has almost always demonstrated its presence in Indonesia on every corner of the history of the development of the Indonesian nation.

The friendly and courteous face of Islam has always been the identity of the journey of religious development in this country. The radical turmoil and dynamics were barely visible in the historical span of the acculturation and Islamic da'wah movements in the early period in the archipelago which were taught and preached by the wali Songo.<sup>8</sup>

Moreover, Azyumardi Azra stated that the constellation of the Muslim model of religion in Indonesia has changed following the presence of young Arabs from Hadramaut-Yemen to Indonesia, who brought a new ideology to their homeland. The new, stricter, and intolerant ideology is heavily influenced by the Muhammad bin Abdul Wahab or Wahabi school of thought, which is currently the official ideology of the Saudi Arabian government.<sup>9</sup>

Almost all Arab immigrants who came to Southeast Asia were previously adherents of the Shafii' which was full of exemplary and a spirit of peace. Later, this ideology gave birth to figures such as Habib Rizieq Shihab and ustaz Abu Bakar Baasyir, who were later classified as hard-line Muslims.<sup>10</sup>

In Indonesia, the problem of Islamic radicalism is getting bigger because its supporters are also increasing in line with the reform atmosphere that provides a breath of fresh air for democracy to grow. the development of various groups of

<sup>6</sup> Umi Sumbulah., "Islam Radikal dan Pluralisme Agama (studi Konstruksi Sosial Aktivis Hizb al-Tahrir dan Majelis Mujahidin di Malang Tentang Agama Kristen dan Yahudi)". (Kemenag Republik Indonesia. 2010), hlm. 39.

<sup>7</sup> Sumbulah, *Islam Radikal.*, hlm. 45.

<sup>8</sup> Sunyoto., Agus *Atlas Wali Songo.*, (Yogyakarta: Liman, 2016).

<sup>9</sup> Azyumardi Azra, *Terorisme, Perang Global dan Masa Depan*, (Bandung: Mata Pena, 2004), hlm. 5.

<sup>10</sup> Nuraida, "Gerakan Radikalisme Islam di Indonesia," dalam Wardah, Vol 12 No 2 (2011).

these radical groups. In fact, the regeneration carried out by these radical groups is well systematized, starting from the realm of high schools (SMA) to the university area.

According to Abdi, a teaching staff of Islam at the University of Indonesia (UI) explained that; "The regeneration of intolerant and radical groups has been going on intensively since the 1990s and has been carried out systematically. In addition, the Director of the Wahid Foundation, Yenny Wahid also confirmed the above statements and arguments by adding a statement that the systematization of the spread of radical ideology in Indonesia, which is very sophisticated and systematic, must be anticipated by implementing the spread of counter ideologies (tolerant Islamic ideology. and peace) periodically and systematized.<sup>11</sup>

According to Turmudi there are several movements from various groups of these organizations that Often they have distinct directions and priorities, and they do not have a uniform pattern. There are those who simply struggle for Islamic syari'at to be enforced without having to create an "Islamic state", but there are also those who are fighting for the establishment of an Indonesian Islamic state, as well as those who are fighting for the establishment of an "Islamic caliphate" as a substitute for the Pancasila ideology. The organizational patterns also vary, from Moral cultural movements to military models such as the Laskar Jihad (JI) FPI and FPI Surakarta, such as the Indonesian Mujahidin Council and the Indonesian Hizbut tahrir.<sup>12</sup>

We will see many of the same characters, both in the forms, strategies

and models that they also do as we look at religious movements in Indonesia. If it is a modern or an old trend. It can be said that most movements are formed to react to certain aspects of socio-political life that can have certain theological implications. This can happen, because Islam has given rise to a revolutionary movement from here and there as can be seen in its history. Revolution is an uprising to establish the desired order and order by individuals from an area or nation against existing conditions.

Motahhari states that Revolution means uprising against a dominant regime, aimed at creating a new situation. Therefore the revolt has two reasons: (1) Dissatisfaction and anger with the existing situation, (2). Desire for the coveted state. Recognizing the revolution means recognizing the factors that cause dissatisfaction and the ideals of the people. This phenomenon is then feared to threaten the integrity of the Indonesian nation in the future.<sup>13</sup>

On the other hand, Roy said that radicalism is often considered the same as fundamentalism. Fundamentalism in Islam and other religions is the desire to return solely to religious texts, ignoring the contributions of history, philosophy and human traditions.<sup>14</sup>

Meanwhile, Wahid states that radicalism itself is an understanding that wants social and political change or renewal in a hard way.<sup>15</sup>

The series of events that occurred in the Middle East region slowly touched the pillars of Islam in Indonesia, which was originally peaceful and full of tolerance.

<sup>13</sup> Murthadha Muthahhari. *Falsafah Pergerakan Islam*, terj: Muhammad Siddik., (Jakarta: Mizan, Cet.3 1993), hlm. 16.

<sup>14</sup> Olivier Roy, *Genealogi Islam Radikal*, (Yogyakarta: Genta Press, 2005), hlm. 13.

<sup>15</sup> Sholehuddin Wahid dkk, *Agama dan Problem Kemanusiaan, Radikalisme Agama, Pluralisme dan Rasionalitas Demokrasi*, (Jakarta: Pustaka Ukhluwah Basyariyah., 2003), hlm. 45.

The shouting of the HTI group about the caliphate and following Pancasila is one proof of the example of this incident.

Intolerant actions carried out by community groups FPI which always carry religious issues with verbal violence and other acts of evidence (such as the issue of religious blasphemy committed by Ahok, the unilateral closure of various shopping and nightlife venues and demonstrations 411 and 212 which warmed the tension of religious harmony in Indonesia in November and December 2016) and the blasting of non-Muslim places of worship by other radical organizations complement the arguments of this study.

### **THREATS OF ISLAMIC RADICAL GROUPS FOR THE FUTURE OF THE INDONESIAN**

A survey conducted by The Wahid Institute (2016) shows that around 0.4 percent or 600.000 people of Indonesia have committed radicalism/ Meanwhile, around 11 million people or 7.7 percent of the Indonesian people do not hesitate to take actions that are radical in nature. This figure is almost the same as the total population of DKI Jakarta and Bali if they are combined.<sup>16</sup>

Besides that, it has also conducted a survey in students, especially those who join Rohis (Rohani Islam) organizations. As a result, 6.8 percent of these children wanted to go to Syria and do jihad. And these students are the smartest in school. While 9 percent of them considered the Thamrin bomb is an act of jihad.

The phenomena and data above illustrate that the radicalism ideological movement in Indonesia (especially in the scope of educational institutions) has gone beyond a point of serious concern. Slowly but surely radicalism has undermined the national values and tolerance contained in

Pancasila and the 1945 Constitution for the younger generation of the Indonesian nation. In fact, these groups openly carried out acts of intolerance and anti-diversity which became the foundation for the founding of the Indonesian nation.

Movements, actions and ideologies championed by various organizations of radical Islamic groups in Indonesia have convincingly sent yellow signals for the future of the unity and dignity of the country of Indonesia.

Actions of radicalism, intolerance and the fading of the love for Pancasila and the Indonesian nation are major disasters that all elements of the nation must watch out for, who hope that the unity of the Indonesian state will not be divided. Therefore, the government's assertiveness, concern for social organizations and constructive action by Indonesian citizens to minimize and counteract the flow of religious radicalism development movements in Indonesia cannot be postponed tomorrow.

### **CONCLUSION**

The phenomenon of radicalism and terrorism in the name of religion in Indonesia in this article has been described in such a way as to argue with data and facts that are true. Threats of national disintegration and horizontal conflicts accompanied by hatred and violence have become phenomena inherent in the various actions of these radical groups. This has consistently changed the face of Indonesian Islam which is synonymous with tolerance, peace and amiability into another face of Islam which is fierce, rigid and violent.

Various research and research conducted by various trusted institutions, both the Indonesian Institute of Sciences (LIPI) and the Wahid Institute indicated serious concerns about the massive development of radicalism groups in Indonesia which erode the sense of

<sup>16</sup> <http://news.liputan6.com/read/2685648/wahid-institute,-11-juta-warga,-tak-sungkan-lakukanradikalisme>

tolerance and love for Pancasila, especially the youth generation and academics. Actions of radicalism, intolerance and the fading of the love for Pancasila and the Indonesian nation are major disasters that all elements of the nation must watch out for. Therefore, the assertiveness of the government, concern for social organizations and grassroots movements (civil society) must be systematically encouraged. []

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