

Construction of the Radicalism Meaning in Society

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Abstract

This research discusses the construction of the radicalism meaning in the people of Gampong Bueng Bakjok, Aceh Besar district. This study aims to reveal the perspective of the Gampong Bueng Bakjok Community regarding the meaning of radicalism and the link between the understanding of radicalism in society. Using qualitative research methods, where researchers directly observe the people being studied and try to analyze objective and subjective experiences. The key informants in this study were the people of Gampong Bueng Bakjok, because they are considered representative and have the capacity to answer problems. While the supporting informants were community leaders in Gampong Bueng Bakjok, who immediately became role models for the community. Analysis of the data was carried out using Peter L. Berger's theory of social construction which looks at three main factors of construction; externalization, objectivation and internalization. The results of this study reveal that the understanding of radicalism in society is divided into 4 parts, radicalism has the meaning of creating chaos and violence; thinks himself most righteous; critical and hard in preaching; rude in social interaction and prejudice with other than the group or class. The article recommends that community leaders and community observers use the results of this research to prevent the dangers and misunderstandings of the construction of the meaning of radicalism, especially for the community.

Keywords: Construction, Radicalism, Society

1. Introduction

The Indonesian Institute of Sciences (LIPI) issued a very astonishing report that the Indonesian campus environment has experienced an increase in radicalism (lipi.go.id: 2022). A study conducted by the Maarif Institute in 2013 (Ma'arif: 2013), confirmed the results of LIPI's research. The Maarif Institute shows that the expansion of the Indonesian Islamic State (NII) movement, a radical movement in the name of Islam that rejects the Unitary State of the Republic of Indonesia, occurs due to the spread of radicalism in society and can lead to terrorism. (News, *BBC NEWS*, on 14 May 2018) The study of radicalism has become a study that has long been the focus of researchers, including religious radicalism (Muzakkir: 2008). This study tends to talk about, first, how radicalism originated and originated, in this case radical movements always have a relationship with jihad, especially in fighting evil (Nurrohman: 2010); second, studies that look at the side of radicalism in society which is influenced by educational factors, economic factors and environmental factors (Nurrohman: 2010); Third, a study that looks at how the roots of radicalism arise in society, one of the root causes for the emergence of radicalism in society is due to prejudice launched by the media (Wirnani L: 2014). There are still not many studies that look at the construction of radicalism in society, starting from

the process of understanding indoctrination to the actions they take both in society and in certain places.

This paper complements the shortcomings of the studies that have been pointed out. In line with that, there are three pieces of evidence showing that the construction of the meaning of radicalism among the people starts from their understanding of radicalism. First, radicalism means violence; second, radicalism has a violent meaning; third, radicalism means fanatical; fourth, radicalism means prejudice (Suudz Zhon). These four things are the main focus of this paper.

This research departs from the assumption that, the more understanding of the meaning of radicalism in society, the more people will avoid acts of radicalism. This research focuses on the construction of the meaning of radicalism for society by examining people's understanding of the meaning of radicalism. Which is inseparable from our national education goals to develop and solve problems in society through research? (RI Law No. 20, Regarding the National Education System) and to prevent radical movements that lead to terrorism in accordance with Law No. 15 of 2003 concerning Eradication of Criminal Acts of Terrorism.

2. Research Methods

This research is classified as field research or *field research*, namely researchers conducting research directly on location to obtain and collect data regarding the construction of the meaning of radicalism in students at the location of Gampong Bueng Bakjok, Aceh Besar District. The data used are primary data (main data) and secondary data (supporting data). The primary data is the Gampong Bueng Bakjok community, totaling 9 people; these informants are randomly selected, while the secondary data is in the form of important community documentation data, as well as other supporting elements.

This type of research is qualitative, namely research that is intended to understand the phenomenon of what is experienced by research subjects and produce descriptive data in the form of written or spoken words from people and the behavior observed in the Gampong Bueng Bakjok community (Moleong LJ, 2012, p.6) Thus, it can be said that *the framework* in this study using social construction theory a la Peter L. Berger. That is, the author tries to provide an explanation of the construction of the meaning of radicalism in the people of Gampong Bueng Bakjok Aceh Besar.

Theoretically, descriptive research is research that intends to collect information about the status of an existing symptom, namely the condition of the symptoms according to what they were at the time the research was carried out, so that it is only a disclosure of facts by analyzing data. (Arikunto, 2007, p. 234) This study provides a description or picture of the truth in understanding the meaning of radicalism in students and society.

Data collection methods use observation, interview and documentation instruments. In this study the researcher himself as the key instrument. The data processing follows L. Berger's theory which is processed and analyzed with the stages of data reduction, data presentation, and drawing conclusions or data verification, while testing the validity of the data using the triangulation technique, namely the technique of testing the validity of the data concerning the construction of the meaning of radicalism in the Gampong Bueng Bakjok community with source triangulation, technical triangulation and time triangulation.

3. Results and Discussion

The findings of the research results are intended to answer the formulated problems. Research data in this study were obtained through observation, documentation and in-depth interviews conducted by researchers in 2022. Where all the informants who were interviewed were the people of Gampong Bueng Bakjok Aceh Besar.

This research was conducted through a descriptive approach. Researchers must describe, explain and describe the data that has been obtained in the field through in-depth interviews conducted with informants.

Researchers used typology (the study of grouping) to analyze the construction of understanding the meaning of radicalism in the Gampong Bueng Bakjok Society, namely a typology of community groups. In the construction process of understanding the meaning of radicalism, there are various dialects between the subjective world of each Gampong Bueng Bakjok Community, and the reality of the phenomena of radicalism that occur. From the dialectical process in the Gampong Bueng Bakjok community studied, researchers see that there are three broad outlines of construction variants of understanding the meaning of radicalism in the Gampong Bueng Bakjok community, in looking at the issue of radicalism, namely those who are classified as moderate contextual (as the majority group), contextual fundamentalist (idealist) and contextual pragmatic. The results of interviews with the people of Gampong Bueng Bakjok, can be seen in the table below:

Radicalism means violence

The opinions of the informants in the table above are in accordance with Nurossobah's opinion, that the element of violence has included the notion of radicalism. The purpose of using violence is to drastically change socio-political conditions. This element of violence is also closely related to terrorism, because in KBBI, terrorism is defined as the use of violence to create fear in an effort to achieve goals (especially political goals) by practicing acts of terror. Radicalism Means Feeling Right (Nurossobach M; 2019)

Claiming that one's own group is right and misleads other groups who have different opinions from them. The assumption of truth always emerges from those who seem as if they were prophets and feel self-ambitious who have never made any mistakes. Pretending to be the most righteous cannot be justified because humans only have relative truth and only God knows the ultimate truth. Therefore, if there are certain groups who feel that they are self-righteous, they will immediately act arrogantly to seize Allah's authority unless there is an argument that clarifies it.

From the explanation above, the researcher summarizes the understanding of the impact of the assumption of truth, because those with a level of radicalism feel that their beliefs and beliefs are the most appropriate. With understanding, they feel there is nothing wrong with them. Parties responsible for handling acts of radicalism must be able to quickly overcome

According to the researchers, this is normal amid the government's attitude that is very serious about dealing with the problem of radicalism, but no one admits or feels they are radicalists. As a result, giving the title radical is pinned on anyone by society, who is considered to be strict in upholding religious principles, and critical of the government.

So according to researchers, people often have prejudice against something that is sometimes not necessarily true, but if the prejudice is based on evidence, or signs, or reasons that corroborate the accusation, it is permissible. For example, if we see someone we know who is taking his non-mahram in a dark place, we may assume that he wants to

do *khalwat*. Or we see people gathering on the side of the road accompanied by knives, swords and machetes with a blurry face and high emotion, we can presume that they will fight. And examples like that. However, don't be easily prejudiced that can break the unity of the people and society just by being prejudiced against beliefs that don't suit us.

4. Conclusion

This study contains an analysis of the construction of the meaning of Radicalism according to the perspective of the people of Gampong Bueng Bakjok, Aceh Besar District. A construction of reality built by the people of Gampong Bueng Bakjok, Aceh Besar District. In the theory of social construction, radicalism has become a meaning that is externalized, objectivated and internalized in individuals who consciously accept the meaning of radicalism.

Radicalism in the perspective of the Gampong Bueng Bakjok community, the term radicalism basically does not contain the meaning of violence. The word radical comes from the Latin, *radix/radici*. It means root or base. In a state, people who return to the "*radix*" or "roots" want everything to be based on the roots of beliefs and beliefs, namely the fundamental principles that serve as a guideline for everyone in religion, nation and state. The meaning, according to the meaning of the word, is to be radical, does not mean to be terror. Being radical is not the same as condoning violence or chaos. In fact, returning to the roots, or based on basic religious beliefs or the basis of the state, is commonplace for citizens. However, the facts that occur in the field are the people of Gampong Bueng Bakjok Aceh Besar and there are people who interpret the meaning of radicalism as entering into various different domains. First, there are those who mean that radicalism has the meaning of violence or chaos.

Second, there are those who give the meaning that radicalism means to think that they are the most righteous and Third, *there* are those who interpret radicalism that people who always think they are the most right and mislead others when it is not in accordance with them both in religion and in the state, have special characteristics. different from the others, such as: bearded, veiled pants and even a turban. Fourth, there are those who interpret critical and violent radicalism in preaching, causing fear and anxiety for Muslims who have limited abilities. Fifth, radicalism means unethical and harsh in social interactions, so that when conveying a message it is seen in stiff and harsh language. Sixth, there are also those who interpret radicalism as prejudice (Sujon) with groups that are different from them.

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