



Interpreting Religious Radicalism in State Islamic Higher Education Institutions in East Java

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Abstract: This study aims to analyze the meaning and activities of religious radicalism in State Islamic Higher Education Institutions (PTKIN). The type of this research is qualitative through phenomenological approach. Conducted in three State Islamic Higher Education Institutions (PTKIN), namely; IAIN Ponorogo, UIN Sunan Ampel Surabaya, and IAIN Madura, this study began in July until November 2019. The subjects of this research are students, lecturers, and academic staff as well as faculty leaders. The data collection process uses in-depth interview techniques, observation, and documentation. Data validity is carried out according to the degree of credibility, transferability, dependability, and confirmability. Data analysis was carried out in stages and interactively, starting with the activities; data reduction, data presentation, conclusion drawing and verification. The results showed that; First, religious radicalism is interpreted as thoughts, attitudes and behaviors urging comprehensive, fast, and revolutionary change in all aspects of the life of the society and nation. Radicalism is divided into three levels, namely; level of knowledge/understanding, attitudes, and behavior. Second, the programs and activities conducted by radical groups are exclusive, anti-government and anti-colonialism. Western ideology and bourgeoisie practices in secular government system are considered as the cause of injustice and poverty of society and nation.

Keywords: Interpretation, religious radicalism, Islamic higher education, phenomenological approach

1. Introduction

Education is believed to be an effective medium in shaping children's character; whether it is informal, formal or non-formal (Setiawan, 2013). Children's thoughts, attitudes, and behaviors are formed through simultaneous and continuous process between one factor and several other factors. Each factor has a significant role. The factors forming the character of a child include family, education culture, and social interaction (Subianto, 2013); (Ainiyah, 2013). Each factor has elements contributing the formation of a child's character. For this reason, adequate studies are needed in order to conduct education engineering to produce better character of children. The mapping of these elements is expected to make it easier for policy makers and education managers to accelerate the formation of children's characters in accordance with national education goals.

The goal of national education is to develop the potential of students so that they would be faithful and devoted to God Almighty, noble, smart, capable, creative, independent, and healthy so that they can become democratic and responsible citizens (UU Sisdiknas, 2003). Such character formation requires collaboration between the school as the main actor, with people and the community as supporting factors. Various studies show that family and community

factors are inevitable factors that cannot be ignored (Rubin, 1971). Other studies analyze several factors that are considered having big role in character formation, they are: family, school, government, civil society, political society, and the environment of business and industry (Eliasa, 2011). More detailed study shows that environmental factors have a significant positive effect on character formation when the educational values of family, school, peer and mass media factors are obtained together (Wening, 2012). Herein lies the urgency of cooperation between the factors forming the character / personality of students. Principals / institutions of higher education need to take roles in developing a culture of cooperation with individuals or institutions.

Inter-institutional cooperation as a determinant factor in religious deradicalization becomes a necessity. In this context, the government can issue a policy that encourages the formation of a system of prevention to handle religious radicalism and its impact on society. Whether we realize it or not, educational institutions have an important role to prevent the development of radical thoughts and behaviors among students (Kholis, 2017). Institutional leaders can make concrete efforts, for example; reviewing learning materials, preventing the formation of radical thoughts, and reducing cultures which can potentially form radical thoughts (Masduqi, 2013), giving strict decision to student groups who are proven to study radical materials (Suharto, 2017). Suspicion towards radical thought and behavior among universities is not baseless, many research have shown that radical thoughts have been targeting high school and college students (Ahnaf, 2013; Abror, 2016; Fuad, 2018).

Youth are the backbone of a nation, so the trend of Islamic radicalism among youths should not be underestimated. Youth are future leaders, who will influence policies and implementation of national development. The presence of youth in the midst of society is needed as new energy for sustainable development. History shows that religious radicalism among young people has a negative impact on development, both during the colonial period and independence (Yunus, 2017). Therefore, knowing religious radicalism among young people as early as possible has an urgency for the integrity of the Unitary Republic of Indonesia (NKRI) and the development of the people and nation. This research is expected to find the meaning of religious radicalism among youth; the level of religious radicalism they have; and the programs and activities of religious radicalism in tertiary institutions. The knowledge and understanding about it can be used as a basis to formulate programs and activities to prevent and reduce the impact of religious radicalism. Those programs and activities are expected not only based on the assumptions of institutional leaders, but rather to be based on the results of previous studies. Therefore, this research is dedicated to find a comprehensive program of activities in handling religious radicalism. The religious deradicalization activities undertaken by State Islamic Institutes will be implemented in a simple and implementative manner as a "best practice" that might be adopted later by other institutions.

2. Theoretical Review

The term of radicalism comes from the Latin *radix* which means root, base, bottom, or it can also mean overall, all-out and very hard to demand change (Laisa, 2014). Radicalism can also mean; radical belief or stream in politics; kind of belief or stream urges social or political change or renewal in a violent or drastic way; extreme attitudes in political streams (Saifuddin, 2011). Based on the understanding of the terminology, the researcher sees radicalism as a thought, idea, or idea that wants a revolutionary, violent, and forceful change. The expected change covers all aspects of national and state life: socio-political, cultural and government aspects.

The term of radical, radicalism, and de-radicalization are often discussed by many groups, especially those related to the issue of terrorism. There is no strict definition of this term, because it is often obscured by the terms intolerance, militancy, and extremism. Actually it really depends on which point of view; rulers-non-rulers; mainstreaming-non-mainstreaming. When it is understood from the point of view of the government, the terms of intolerance, militancy, and radicalism might be negative. But on the contrary, if it is viewed from the point of view of non-government, radicalism might be positive. But we do not need to prolong such polemics, the researcher will only limit the term of radical or radicalization as negative one. Radical attitude is usually followed by a reluctance to have dialogue, but tend to choose confrontation and conflicts.

Radicalization is an act of de-legitimizing system and social environment. Those who behave radically usually withdraw themselves from social systems and environments that are considered inappropriate for their ideas and thoughts. They prefer violence and revolutionary attitude as their dialogue because they no longer believe in the existing socio-political system or order and try to withdraw from social relations outside their own group. Radical individuals or groups are usually characterized by their distrust of the system, distrust of the surrounding social environment, and their choice to tolerate violence as an alternative solution. (Demant, Sloodman, Buijs, & Tillie, 2008). Radicalization is the process of forcing knowledge, views, ideas, and thoughts against other people or groups. There are various ways of forcing those ideas. Some of them use terror, physical contact, and /or destructive activities. Previous studies concluded that there are at least three things to understand radicalization, namely; First, the use of pressure and coercive strategies through violence and non-violence. Second, intimidating or supporting various forms of violence, in addition to terrorism, to realize the goals that are considered as honor. Third, extreme violence or terrorism (Schmid., 2013). Thus it can be understood that the religious radicalization is the coercion of religious values and ideas towards other people, it could at the level of religious thought, attitude and social behavior.

The difference in the way of viewing religion comes from how to understand the religious texts. Religious attitudes and behaviors are not religion itself, but they are manifestations of their understanding of the religious texts. All knowledge and understanding of texts is relative because they are obtained by means of the human senses which are also limited in nature. The truth obtained by a person based on religious text cannot be understood as absolute knowledge, except that doctrines that do not require human interpretation (qoth'i). Absolute self-knowledge and understanding will lead to the attitude of seeing others as something wrong. All truths in human relations are relative, because there is only one absolute truth, namely the The Most Absolute Essence (God Almighty).

Religious radicalism is influenced by self-truth claims about the truth of their thoughts. Such a person or group is easier to belief doctrines that everyone outside himself is wrong. So they are easily trapped in what Wictorowitcz (2005) conceptualized as cognitive opening, which is a situation when someone discovers a perspective that provides an explanation of the situation around him that is considered unfair. By presenting some provocative objects like showing injustice in the community will further strengthen its cognitive opening, especially those that lead to Muslims as victims, for example; Muslim-Christian conflict in Ambon, the case of blasphemy of Islam by Ahok, the cruelty of American soldiers in Afghanistan, Iraq, Israeli occupation in Palestine, and so on.

3. Methodology

The type of this research is qualitative with a phenomenological approach, by observing how academic communities view the phenomenon of religious radicalism. The researcher explored in depth how each element of the academic community interpreted the concept of Islamic radicalism, both formally and informally. The study was conducted at three universities, namely; IAIN Ponorogo, UIN Sunan Ampel Surabaya, and IAIN Madura. The main considerations in the selection of the three places include; IAIN Ponorogo is located on the western edge of East Java, assuming the social-cultural background of its students is rural. UIN Sunan Ampel, Surabaya is assumed to be an urban tertiary institution whose students' socio-cultural background is quite diverse (multicultural). Whereas IAIN Madura is assumed to be an Islamic tertiary institution whose students' socio-cultural background is exclusive to some particular islands (Madura).

This research was conducted between June and November 2019. Researcher came to three universities to explore data relating to how subjects view religious radicalism, the level of radicalism, and radical group activities. Data obtained from subjects at the three research sites was collected through in-depth interview techniques, observation and documentation. In its implementation, the researcher functions as the main instrument in the process of data collection, while the instrument is the guidelines for open-depth interviews, observation guidelines and documentation guidelines. In-depth interviews are the main data collection techniques, while observation and documentation are complementary data collection techniques. Concepts that cannot be understood during in-depth interviews can be explored through observation and / or documentation techniques.

The validity of the data is measured from the degree of credibility, transferability, dependability, and confirmability. To ensure the credibility of the data obtained, it is done by triangulation of sources, techniques, and theories. Researcher's understanding of all concepts, variables, and data is very important. Therefore, researcher always reread and ask peers to reread the results of research findings so that they can be described in research reports that are easily understood by the reader. Likewise, the degree of dependency and confirmability is done through; audit tracking, peer reading, and asking subjects to reread as a form of confirmation of findings, so as not to cause problems if one day they are published. Data analysis is carried out in stages and related to each other; data reduction, data presentation, conclusion drawing and verification. Data were analyzed starting from the collecting data process, data display, and conclusions.

4. Data Findings

Phenomenon is a general description of an object. When we discuss about the phenomenon of religious radicalism among students at the State Islamic Higher Education Institutions (PTKIN), then we are discussing a general picture of the radical thoughts that appears among students. Phenomena can also be symptoms that arise about an object of study. Symptoms are signs that appear and can be used as a conclusion. The inference of sensory exoteric symptoms is based on observable behaviors, public speech, and patterns. Every cultural behavior of a community is an inseparable part of its views, desires, hopes and thoughts. Thoughts that result from knowledge and understanding of an object are always responded in individual or social attitudes and behavior.

According to one lecturer, radicalism is a forceful idea, as the following details, "radicalism is an understanding, ideas, thoughts or ideologies that want to change the socio-political system of society through coercion or violence". Radicalism can also be interpreted as understanding, ideas, or thoughts in social and political aspects that want extreme change. The word "extreme" according to one student means, "activities, hobbies, or super hard work, beyond normal limits". Another key word for understanding radicalism is a willingness of change through revolutionary quick ways, as stated by a respondent (student) as follows:

Socio-political changes made by radical groups is because they tend to want change in a quick, short, and revolutionary time. Therefore, such groups always carry out acts of terror, intimidation and intimidation of

other groups. The forms of intimidation or terror are verbal and physical. This group has a fairly strong network and conducts all terror systematically and well planned. Radicalism is also often faced with opposition to social norms and values.

According to the view of some lecturers that radicalism should be anticipated as much as possible and prevented as early as possible because it is contrary to social order, as a stated by a respondent (lecturer) as follows:

People who have radical attitudes and behavior have antisocial views, attitudes, and behavior. Their desire to force thoughts, views, understandings on other people or other groups in a short time requires them to act forcefully to realize their goals at any cost. They tend to violate social rules, norms and social values. Even verses and hadith are interpreted rigidly to support their desires. For example suicide bombings, intimidating people and recruiting people to become "suicide bombers bride".

Some events that are interpreted as the realization of radicalism are antisocial behaviors, contrary to Islamic religious values. For example terrorist acts and suicide bombings. Such behavior is essentially violent, both verbal and physical violence. Violence which is interpreted as part of radicalism in higher education according to respondents can be classified into three, namely radicalism of thought, verbal and physical, as stated by a respondent (faculty leader) as follows:

If we observe a series of violent events in religion, or violence carried out for the sake of defending religion, it can be divided into three levels of radical, namely; level of religious belief, verbal, and action. Radical understanding (belief) can be viewed as a way of understanding religious values and teachings in a rigid way. Verbal radicals are violence that is caused by understanding rigid religion, so that it tends to be hard and easy to blame others. While radical actions are acts of violence and tend to hurt other groups.

According to the lecturer, recent phenomenon in studying religion can be classified into several groups, including; liberal, radical and progressive groups. Liberal groups in studying religion (al-Qur'an and al-Hadith) they tend to understand, interpret and conclude freely, as stated by a respondents (lecturer) as follows:

Liberalism is a thought that believes in freedom as a principle and orientation, motivation and goals, basis and results in human life. This understanding is the only system of thought (manhaj) which only wants to characterize the activities of free human beings, explain and interpret them. In interpreting al-Qur'an and al-Hadith they tend to do it freely, according to the level of knowledge and understanding, including outside of what have been taught by the salafiqh scholars.

Radical groups studies religious doctrines (al-Qur'an and al-Hadith) in a rigid, harfiyah, and textual manner. The use of textual methods in interpreting and studying religious teachings tends to ignore the dynamics of the external world. The hadiths are used as part of a way to deepen and interpret the content of the Qur'an that is being studied, including the views of 'salaf' scholars. This way of interpreting, if followed by a normative paradigm (a black-and-white perspective) will emerge views that tend to blame other groups that are not in line with their belief. This group does not consider the social situations and conditions in which they live. For them social dynamics should adjust to the teachings of Islam, as stated by an informant as follows:

The method of interpreting al-Qur'an and al-Hadith of radical groups is merely based on the existing text, and if possible interpreted with the hadiths and opinions of '0' scholars. They do not consider the current condition of society. The community must adapt to the teachings and values of Islam as contained in al-Qur'an and al-Hadith. Like the Islamic community in the early arrival of Islam in Mecca and Medina, they (society) adjusted to the values of Islam, not Islamic values that should adjust to the society.

In accordance with the results of observations by researcher about routine discussions conducted by Islamic study groups in the mosque, it shows that this group has a permanent membership. The themes studied are related to how to build and improve morals (morals with God and morals with fellow human beings). They study the verses of al-Qur'an and interpret them with al-Hadith and the views of previous scholars. According to lecturers at the Faculty of Ushuluddin, methodologies of interpreting Qur'an are quite diverse, we must understand that, because for now there are no individuals or groups who have scientific authority to be reference for all Muslims, not like the time when Prophet Muhammad was alive.

Such a study method if conducted routinely will produce strong knowledge and can even foster an exclusive religious attitude. According to one lecturer that it is undeniable that there are small groups of Muslims that are exposed to method, mindset and exclusive attitude patterns. As conveyed to the researchers, exclusive studies conducted by several Muslim groups result in stronger fanaticism groups and tend to impose their religious opinions on other people or groups. The observations of the researcher indicate that formally there are no exclusive study groups, but informally there are students and lecturers who participate even as a speaker for such study groups.

These study groups can be found in several mosques or prayer rooms around the campus, and some are even further away. Members of this study group have the following characters; having strong spirit, discipline in time management, willingness to learn, and togetherness of fellow community members. According to respondent's statement, the routine study carried out by this group produced unity in feeling and purpose, as stated by the respondent as follows:

These study groups can be found in several mosques or musalla around campus, and some are even further. Members of this study group have a character including; have a strong spirit, discipline in sharing

time, willingness to learn, and cohesiveness of fellow community members. According to respondents' statements that the routine study carried out by this group produced unity in taste and purpose, as stated below:

Solidarity, discipline, enthusiasm, and willingness to always learn in this study group are trained from continuous studies. Conducted studies do not only produce religious knowledge, but also have an impact on strengthening the unity of ideology and thought to increase solidarity in the group. They reinforce each other, help, and remind to always do good deeds. They always maintain istiqomah (continuity) in performing shalat jama'ah (mass prayers) every five times. Solidarity in the group produces close-minded patterns, attitudes and behavior. They are reluctant to open communication with people outside their group members. Fanaticism has grown in his thoughts and attitudes. Ideological similarities and views have grown to be an important part for them to strengthen group solidarity. According to some students, this attitude has a positive and negative meaning, depending on which point of view is used, as stated by a respondent as follows:

In general, people view the religious study groups conducted by the "radical" community as exclusive, closed, and anti-social. This group does have a strong internal solidarity, discipline and istiqomah (continuing) in performing five-time prayer. But their weakness, they are always closed (exclusive) to other society groups. They are only open to communities and new members who are tend to be part of the group. The closed nature of this group can lead to an attitude of violence, because they considers themselves as the only good group. A closed (exclusive) attitude will strengthen the growth of fanaticism. According to some informants, this group was indeed designed to be a closed group. Because the closeness of the group will make the group members become more fanatical about the group, as the informant said, "study groups conducted by radicals are usually closed, even the houses used as study sites are always closed, they are always visited only by people who have become permanent members".

Some of the results of their studies were also exposed to social media, such as Facebook, Instagram, WA groups, and others. The use of social media aims to expand the spreading of information, especially to reach millennials. This young group generally has shallow religious knowledge and understanding so that they can be easily influenced by their persuasion. According to the informant, this group was the target of spreading their propaganda. As the details are stated below:

Radical groups usually, in addition to having good routine religious study activities, they also actively disseminate propaganda information through social media. The use of social media is an important choice for them to be able to reach young people. Today's young people always use social media to meet all their needs, both service and information. Such tendencies are exploited by radicals. Based on young people's experiences, they are easily influenced by information conveyed through social media. If they are interested, they will be recruited as permanent members to be used as bombers (manten).

Information conveyed through social media tends to spread hatred towards other people or groups, who are considered close to the government. The government is understood as an institution that must be responsible for "injustice" in society. This view was conveyed by informants to researchers as follows, "radicals understand that the government has a responsibility for justice and prosperity of the society. Until now people have always suffered from government injustice. Therefore, they spread hatred and suspicion towards the government ". Groups that are close to the government are considered to have deviated, so they may be enemies. Hatred becomes energy and is needed as an entry point to make the members opposing governments and allied groups.

Radical groups often watch films about violence, injustice in society, social inequalities, and phenomena of the profane success of those who become their enemies. Films are used as social media that makes members to be provoked easily into extreme actions, such as bombings, suicide bombings, and other forms of physical violence against individuals or groups, as described by the following student respondent: "The gap between West and East, urban and rural, rich and poor, unemployment of young people is increasing, discriminatory treatment between young indigenous people and Chinese workers"

The social problems faced by the nation at this time, as described above become topics that are discussed and made into movies/ videos. In addition to direct (oral-verbal) method, the approach used to propagate society and their internal groups is by making and screening movies. One of the leaders at the Faculty of Ushuluddin stated, "Among the characteristics to easily recognize a student's radical behavior is the intensive watching movies/video with their friends. The themes of movies/ videos watched are always socio-religious problems in order to ignite distrust of the Government ". Beside of that, they are also present videos/ films that show violence or resistance to government or to its allied groups. This is where the seeds of hatred between groups are raised and used as a trigger for hostility towards the government in terms of ideas, attitudes, and radical behavior.

Excessive suspicion is usually obvious from thoughts and talks in various forums and social media. According to one respondent, each department has a way to monitor whether students are exposed to radical thought or not. Among the ways to detect is to make key students as spies (espionage) as detailed below:

We have techniques to monitor students whether they are exposed to radicalism or not. The method is quite traditional, which makes some students spying the thoughts, attitudes and behavior of their friends. Youth can be easily influenced by the external world, partly because this age is a period of searching for role models to find their true identity. Therefore, an educational approach for students who are allegedly exposed to radicalism is the right choice.

For example, there are students who always express excessive suspicion of the government or other groups, become emotional, and show an attitude that is always different from the government.

Being suspicious and always choosing face to face enmity is one of uncritical attitudes. This way of thinking according to the lecturer (informant) needs to be reduced because it is not part of academic culture, as stated: "radical groups always show attitudes and ways of thinking that are not in line with academic culture, namely critical culture. They always think of underestimating others, there is no reflection and critical process of all information". The way of thinking and academic culture according to the informant needs to always be improved in quantity and quality, so that it can automatically eliminate radicalism among students. In the youth age, we should develop a learning model to develop capacity and skills that support academic quality. The phenomenon of radicalism that always accept everything without filter by using knowledge and experience in progressive manner will give birth to a radical generation"

Lately the targets of spreading radicalism are teenagers and students. According to the informant: this target preference is due to an idea that adolescence is a period of psychological development. "For radical figures, teenagers become potential recruit that are easily persuaded into the narrative of the ideology of radicalism. Teenagers are an age segment that is vulnerable to be exposed by radical religious thoughts. Psychological-social factors which are the triggers for the involvement of young people in the phenomenon of radicalism such as; psychological crisis, social identification, status search, and revenge against enemies.

Most people recruited in the membership of radical groups are youth. For this reason, universities are the main target of operation of this radical group. Nowadays, their operational targets are college students, unemployed young people, and other workers who have less strong religious background. A shallow understanding of religion will make it easier for them to enter into ideas based on the group's vision and mission. Religious ideas that are easily incorporated into their minds are about khilafah, injustice, and the potential of Islam as a religion that teaches about goodness which can lead to fair and prosperous society. The prosperity of the society is a basic goal and they want to create justice and prosperity based on Islamic norms.

5. Discussions

Radicalism is a thought, ideas, view, and concept that want to make socio-political changes quickly and thoroughly (Mahfud, et al, 2018); (Pattanaik, 2011). There are two important elements in the concept of radicalism, namely; First, the changes must be made quickly and violently. Second, aspects that want to be changed include all aspects of human life. Changes are basically natural phenomenon in human life and the universe. Every life phenomenon will always experience changes even though it is related to religion, for example; shallow, comprehensive, partial, deep, accelerative, and fundamental. Although sometimes there are some changes that are forced without paying attention to the rules and norms that apply in society.

One of the criteria for religious radicalism is to impose ideas or thought of socio-political change in socially radical religious life. It imposes certain religious understandings on other parties and is followed by stigma or violence. There is no absolute human truth, all human knowledge derived from their senses are relative. The relativity of human knowledge needs tolerance, mutual respect, and collaboration in religion and society. The relativity of the truth of knowledge, diversity and society is natural, as has been developed in the theory of relativity (Goldberg, 1984: 312). Differences in a person's or group's understanding about religious subjects, for example about worship, muamalah (interactions) and morals are caused by differences in paradigms, methods, and approaches used in analyzing and deciding an issue.

Differences in understanding and practice of religions and society are basically natural. This is caused by several factors, including the approach or method and the ability of individuals to understand a phenomenon (Susantyo, 2018). Every information that is around the individual is always received by the individual through his five senses. The five human senses are limited, so it is natural that the information received is understood differently between individuals. Internal and external conditions are the most important factors in receiving and reacting to information. Individuals' external situations and conditions are stimulant factors that are always responded. The form of individual responses to stimulants varies according to the emotional state, feeling, and internal abilities of individuals (Kartono, 2005). Thus the form of response to each stimulant is situational.

The dynamics of various aspects of human life (economic, social, political, cultural), both national and international, are external stimulants that are always responded by conducting various programs and activities. Various individual or group responses are positive and negative, passive and proactive, cooperative and hostile, all depending on the paradigm of each individual or group. For groups that follow the hostile paradigm, all external conditions that are assumed to be the cause of weakness will be resisted. Various radical group responses -in the form of thoughts, attitudes and actions- are reflections of the paradigm of the group to response any external conditions and situation. Thus, it can be understood that internal and external situation factors become determinants of the birth of a variety of religious radicalism.

Symptoms of religious radicalism as the findings of this study can be analyzed through "aggressive theory" with a situational approach. This approach tries to see some situational conditions as a trigger of aggressive behavior. This approach believes that aggressive behavior is not an inherent factor (instinct) that exists in each individual, but involves external factors as determinants. Aspects of the situation that can trigger aggressive behavior is a stimulus that arises in

certain situations that leads individuals or groups towards aggression as a potential response (Birkbeck & LaFree, 1993). Some experts analyze aggressive behavior as innate behavior, but in the case of religious radicalism it is better to explain with a situational approach. Because in the view of researcher, the behavior of radicalism is a form of group response to internal social political situation of Muslims and government systems.

Social change is inevitable due to the development of technology and science. Changes that are forced in a revolutionary manner will only give birth to destructive changes in all aspects of human life. Historically the Indonesian society did not tolerate any destructive changes, for example the Darul Islam and Indonesian Islamic Army (DI / TII) rebellion; the Indonesian Republican Revolutionary Government (PRRI) rebellion in 1958; the PKI Muso rebellion in Madiun, 1948; the Movement of the People's Struggle (Permesta), 1957; the G30 S / PKI rebellion, 1965; Free Aceh Movement (GAM); the rebellion of the Republic of South Maluku (RMS); and the rebellion of the Free Papua Organization (OPM). Social change can be only planned in an evolutionary manner based on the dynamics of society and guided by the basic principles of the formation of the Unitary State of the Republic of Indonesia (NKRI).

A person's behavior and actions are a function of their intentions, desires, hopes and support from the external world (Fishbein & Ajzen, 1975). This theory assumes that a person's behavior is not only controlled by himself (full individual control), but also requires control of the availability of resources and opportunities and even certain skills, so it is necessary to add the concept of behavioral control which is perceived to affect intentions and behavior. The desire to destroy, commit violence, injure others and radical actions are always preceded by intention. Intention is the realization of attitude, attitude is the embodiment of one's knowledge. Thus, radical actions are the realization of one's knowledge, intention and attitudes towards an object.

Routine studies, discussions, and the establishment of ideology experienced by each member is intended to provide information, understanding, and ideological doctrine so that it becomes stronger. The final goal (output) of this activity is the formation of knowledge and diversion of ideology to fight in the name of Islam. The diverted ideology of preaching to amar ma'ruf nahyi mungkar (commanding good deeds and forbidding bad ones) is a realization of changes in knowledge and is intended to strengthen the urge to implement their (radical Islamic group) values. This is consistent with the view of "planned behavior" theory, which stated that behavior is a function of prominent information or beliefs about that behavior. People can have various kinds of beliefs about a behavior, but when faced with a certain event, only a few of these beliefs arise to influence behavior (Ajzen, 1991).

Behavior that is influenced by environmental dynamics will come stronger if it turns out that thoughts, beliefs, and actions observed from the environment match their norms and values. A person's ability to adjust to the paradigm, values, norms and behavior will further strengthen his belief in the truth of his group. Likewise, if everyone in the group praises and supports the efforts to make a change, it will add more energy in the process of adjusting to such environment. Attitudes and subjective norms have a high correlation (Sheppard, Hartwick, & Warshaw, 1988). Individuals will always adjust to the subjective norms of the community. Subjective norms are norms that are expected to be understood and practiced by internal members of the organization. Attitudes and beliefs of subjective norms are highly correlated with behavior through readiness and real behavior which is also caused by the environment (Fishbein & Ajzen, 1975).

Practices that are in accordance with the values and norms of new members in this group as found in this research are; taking part in regular studies, activities and community programs. Routine studies are intended to change the ideology of new members to fit the group's ideology. This ideological change makes it easier for community leaders to direct actions and patterns of behavior according to the rules, values and norms of radical communities. The norms and values that are desired to be practiced are scriptural and textual understanding of Holy Qur'an and al-Hadith. Such understanding gave birth to a rigid attitude towards religious practices which they considered incompatible with the teachings they understood. Absolute truths are only based on the revelations and hadiths of the Prophet, therefore religious practices should be based on example of the Prophet.

In accordance with the views, opinions, and meaning of the subject that radicalism can be identified from the following indicators. First, ideology. Ideology can be understood as a way of looking, how to behave, and how to act for members. Ideology is the core of the teachings, values, norms and standards of behavior possessed by a group. The source of the ideology of a group is the teachings that are believed to be a guide in the practice of a group's daily life to achieve goals, in the short, medium, and long term. The approach used in implementing the teachings of al-Qur'an and al-Hadith in the daily life of people and society is textual and scriptural. This guideline is believed to be sourced from Allah, God Almighty, because that doctrines should not be mixed with human thoughts which is relative and tends to be filled with their desires.

Second, the goal. The aim of the radical group is the occurrence of socio-religious changes in the daily practice of the people and nation. The expected change from this group is a change in structure and culture (Azra, 2012). Changes in structure were marked from a "kafir" government system to a khilafah system. This government system is believed to be able to realize the ideals of a justice and prosperity in society. The government system implemented by Indonesia is believed to be unable to realize its initial ideals. Because of the secular system, the State is trapped in an increasingly swirling debt cycle. Culture change is the daily life practices of the people and the nation in accordance with Islamic teachings which are guided by the Qur'an and al-Hadith. Government and daily life of the people should be carried out according to the norms and values outlined in the Qur'an and al-Hadith.

Third, the method. The method used by this community to carry out socio-religious changes is using violence, coercion and revolution. Violence is the main way, so that each group member is always given information and doctrine that government and allied parties are always wrong. The doctrines are the keywords make the members dare to fight. Various life problems of nationality are used as objects of concern and tools to indoctrinate and brainwash members. The doctrine carried out on members can be analyzed with two approaches, namely; the intensity and quality of the doctrine. Intensity refers to the quantity of doctrinal practices carried out by seniors on members. While quality refers to the ability of doctrinaire to make changes in the way of thinking, attitude, and behavior as expected by the group leader.

Changes from the secular government system to Islamic government system is believed to be able to realize the justice and prosperity of the nation. Therefore, the state must be understood as a collection of all individuals agreeing on the same goals and each helping to move towards the expected goals on the basis of the same leadership. The basis of the system is the similarity of faith and leadership so that everybody move towards the same qibla. This is a characteristic of the Islamic community or community which is religious in nature and treatises that clarify the ways and qibla of its members (Syariati, 1990: 38). In the Khilafah system, the government is a servant who has the authority to supervise, control and serve the community. Power can be distributed to other institutions to realize the welfare of the people. Thus, for radical groups, the effort to realize the khilafah system in government in Indonesia is a necessity.

6. Conclusion

First, radicalism is thoughts, ideas, understandings and movements that aspire to make changes in the social, political and religious fields through a revolutionary process. The movements carried out by this group are planned, neatly organized and branched out. Most respondents divided the movement's activities into three levels, namely; level of thought change, attitude change, and real action. The three levels of this movement constitute a mutually reinforcing unit to achieve the goals of change in society. Second, the activities carried out by radical groups are closed, anti-government groups allied to the government, including anti-colonialism activities. Radical groups assume that the injustice and unequal welfare of the community and Muslims is caused by a government that is not in favor of the society, but instead cooperates with foreign countries for the benefit of other groups or countries.

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