

# THE STRATEGY OF THE RADICALISM MOVEMENT IN BUILDING A CULTURE OF ISLAMOPHOBIA IN INDONESIA

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## Abstract:

Islamophobia is an issue of thoughts and views that triggers the growth of conflicts, disputes, and intolerance in social and religious life. Along with the news about Islamophobia issues, this incident re-opened the memory of the Indonesian people from 1970-2007 about acts of terrorism based on radicalism. This is a problem in the order of people's lives, as well as an alarm for the government and society that radical ideology still exists and will become a ticking time bomb that will continue to haunt the country if it is not taken seriously. This study aims to open 'dark glasses' to understand the meaning of Radical and know the dangers of radicalism, especially if it is coupled with misunderstandings in text and context. This research is a qualitative study with descriptive analysis methods and epistemological approaches that use literature searches through various print and mass media sources. The novelty in this study are that Islamophobia is the result of contemporary ideas through the strategy of the radicalism movement. Therefore, the writer concludes that understanding the meaning of radical and radicalism can be interpreted according to who interprets it; it can be positive or negative. Second, the rejection of westernization and modernization is considered to have made most of them lose global competence, so radicalism is taken as a way to escape the bondage of Western hegemony.

**Keywords:** *Radicalism, Islamophobia, Radical, Modernization*

## Abstrak:

Islamophobia merupakan isu pemikiran dan pandangan yang menjadi pemicu akan tumbuhnya konflik, perselisihan dan intoleransi didalam kehidupan sosial dan keagamaan. Seiring berita tentang isu-isu Islamophobia, peristiwa ini membuka kembali memori masyarakat Indonesia sejak tahun 1970-2007 akan tindakan terorisme berasaskan radikalisme. Hal ini menjadi masalah dalam tatanan kehidupan masyarakat, sekaligus menjadi alarm untuk pemerintah dan masyarakat bahwa ideologi radikal masih ada dan akan menjadi bom waktu yang terus-menerus menghantui negara jika tidak ditangani secara serius. Tujuan penelitian ini adalah membuka 'kacamata hitam' untuk dapat memahami makna Radikal serta dapat mengetahui bahaya radikalisme terlebih jika bergandengan kesalahan pemahaman secara teks maupun konteks. Penelitian ini merupakan sebuah kajian kualitatif dengan metode analisis deskriptif dan pendekatan epistemologi yang menggunakan penelusuran pustaka melalui berbagai sumber media cetak maupun media massa. Hasil temuan dalam penelitian ini adalah bahwa Islamophobia hasil gagasan pemikiran kontemporer melalui strategi gerakan radikalisme. Oleh karena itu, penulis menyimpulkan, pertama, pemahaman makna radikal dan radikalisme bisa dimaknai sesuai dengan siapa yang memaknai; bisa bermakna positif dan bisa pula bermakna negatif. Kedua, penolakan terhadap westernisasi dan modernisasi yang dianggap telah membuat sebagian besar kalah dalam kompetensi global sehingga radikalisme diambil sebagai jalan keluar untuk lepas dari jeratan hegemoni Barat.

**Keywords:** *Radikalisme, Islamophobia, Radikal, Modernisasi*

## INTRODUCTION

The Unitary State of the Republic of Indonesia is a country that is famous (*masyhur*) for its diversity of races, cultures, beliefs, groups, and religions. It includes large and small plains separated by the sea or straits. Including the variety of Indonesian Muslim movements themselves. For example, Nahdlatul Ulama' and Muhammadiyah, as well as several movements such as Hizbut Tahrir Indonesia (HTI), Islam Jama'ah or LDII, JIS (Liberal Islam Network), Wahabi, ISIS, and other religious activities that have their own culture (Abidin, 2015; Jaelani, 2022).

These differences in interpretations, thoughts, attitudes, and views often trigger the growth of conflicts, disputes, and intolerance in social and religious life. Among the consequences of the conflict is the birth of the term "Islamophobia," which is experienced by non-Muslim communities and Muslims themselves. In addition, the cause of the birth of the term is also the result of the understanding of radicalism brought by several religious groups. The danger of the presence of radicalism juxtaposed with religion seems to have more negative impacts. As stated by Abdurrahman Mas'ud, the movement of religious radicalism in several ways can disrupt national stability and the Unitary State of the Republic of Indonesia (NKRI). In addition, he revealed three reasons for the danger of radicalism, namely: (1) coloring/replacing an established ideology with the ideology of a group, (2) bringing social instability/unrest, (3) threatening the existence of the ruling elite position (Indonesia, 2014).

Besides that, radicalism is a classic problem, the seeds of which have emerged since the lifetime of the Prophet Muhammad and then developed during the time of the Khawarij, who separated themselves from Ali bin Abi Talib. Among the problems of the radicalism of the Khawarij were the accusations that Ali had committed fraud by accepting the arbitration (*tahkim*) proposed by Mu'awiyah. Finally, some of Ali's friends turned against Ali and Mu'awiyah with the call of *La Hukma Illa Lillah* (There is no judge but Allah SWT). After all, the Khawarij have left traces of the basic pattern (prototype) of subsequent radicalism movements (Alfanul Makky, dkk, 2019).

As known in the Global Terrorism Database, Indonesia carried out around 421 acts of terrorism between 1970-2007. Some of the reasons why groups called Islamists carry out terror in Indonesia include people's disappointment with the government in enforcing Islamic law properly, correctly and misunderstandings in interpreting *jiḥād* (Apriliani & Rosyad, 2021). Similar to previous events, the latest figures provided by the BNPT show that from 2000 to 2014, 729 terrorists served court sentences, 19 are on trial, 22 are under investigation, 330 are still in prison, and 561 have been arrested (Mubarak, 2015). Meanwhile, the Global Terrorism Index (GTI) Report 2020 released by the Institute for Economics and Peace (IEP) shows that on a global scale, Indonesia is ranked 37<sup>th</sup> with a score of 4.629 out of 135 countries affected by terrorism, while in Asia Pacific Indonesia is in 4 positions.

Radicalism in Indonesia has been recorded for a long time; groups or organizations that practice radical ideas are not few and continue to grow. Moreover, radicalism in Indonesia occurs in the country and abroad (Thoyyib, 2018). Meanwhile, the suicide bombing at the Makassar Cathedral Church and the attack on the National Police Headquarters that occurred in 2021 have worried the Indonesian people. Along with news about current issues, this incident re-opened the memory of the Indonesian people from

1970-2007 about acts of terrorism based on radicalism. This is a problem in the order of people's lives, as well as an alarm for the government and society that radical ideologies still exist and will become a ticking time bomb that will continue to haunt the country if it is not taken seriously (Yusuf & Susanto, 2021). Even simple things become radical claims, as was the case last year in 2021 when at that time, some students who memorized the Qur'an closed their ears while listening to music (Tim Kumparan, 2021).

As for the problem that has developed so far, namely the problem of terrorism, generally, most people believe that Muslims carry out terrorist acts, then the term "Islamophobia" appears, which is when someone has an excessive fear of Islam because Islam is synonymous with terrorism. The issue of terrorism for the people of Indonesia sounds sensitive because most of the population is Muslim (Yusuf & Susanto, 2021). For the Muslims and non-Muslims around them, these things will leave a worry themselves. So, this discussion will help the reader in opening the 'black glasses' to understand the meaning of Radical and know the dangers of radicalism, especially if it is coupled with misunderstandings in text and context.

In the context of Indonesia, the perpetrators of terror witnesses are indeed Muslims. However, linking radicalism as an ideological phenomenon unique to Islam is inappropriate. Radicalism is a global phenomenon that can also be found in social and economic groups. For example, the suicide bomber that occurred in Bali in 2005 was due to economic factors; the same thing as the bomb incident at the Australian Embassy in Kuningan was a bombing carried out by employees of a company because of the economy. There is no trace of religious radicalism in the bombers' incidents (Pramono, 2017). Amien Rais stated that the radicalism that emerged was none other than a factor in poverty that triggered despair. The problem with radicalism was the limited access to education and the economy, especially for minority communities. outside that (Pramono, 2017).

Several studies on Radicalism and Islamophobia have been widely studied from various aspects, such as the discussion of Islamophobia that occurs in Indonesia and its dangers to social life in Indonesia (Abdillah & Putri, 2022; Aini, 2021; Amalia & Haris, 2019; Rosada, 2022). Therefore, in the discussion on the history of radicalism and its influence on religion in Indonesia. Because of the various histories in each religion, there is no link between radicalism and terrorists with their religious doctrines as is widely believed by each individual, but rather towards the linkage of economic and political factors (Asrori, 2015; Khamid, 2016; Thoyyib, 2018).

Based on several things briefly written above, this article aims to describe the process of the presence of the term "Islamophobia" in society. In addition, the author would like to add to writing about the misunderstanding of the meaning of the word radical, which tends to be attached to religion. The wave of radicalism in various Muslim countries and Indonesia can occur because of the response from authoritarianism. Therefore, the author will describe two hypotheses, namely, first, understanding the true meaning of radicalism. Second, the rejection of westernization and modernization is considered to have made most of them lose global competence, so radicalism is taken as a way to escape the bondage of Western hegemony.

## RESEARCH METHOD

This study is research that uses a literature review with qualitative methods. Qualitative research is based on postpositivism philosophy, used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques and data analysis are qualitative. Qualitative research results emphasize meaning rather than generalizations. Because the primary goal of qualitative research is to make facts or phenomena understandable and allow the model to generate new hypotheses (Hennink et al., 2020). The research instruments in this study are data collection, data analysis, discussion of results, and presenting research findings to conclusions (Zuchri Abdussamad, 2021).

This study is classified as a qualitative descriptive study that produces data by describing and analyzing the movement of radicalism and Islamophobia. This research was conducted using the library research method (Rahmadi, 2011), descriptive, and analysis (Sandu Siyoto & M. Ali Sodik, 2015; Suryana, 2010). Library research means searching for the object of study using a bibliography. Qualitative data is collected entirely from primary and secondary data (Hardani. Ustiawaty, 2020; Rahmadi, 2011; Sandu Siyoto & M. Ali Sodik, 2015). Search data collected in the form of documents from news, books, journals, and other written works relevant to the topic of discussion can be processed and clarified using analysis and comparative assessment with an inductive mindset (Sutrisno Hadi, 2002). The primary data source is from a book published by the ministry of religion titled Religious Radicalism, challenges, and nationality (Indonesia, 2014).

For data processing, the researcher analyzes using the descriptive-analytical method (Hardani. Ustiawaty, 2020), For example, in analyzing the phenomenon of Islamophobia and the current Radicalism strategy, the authors collect data through a descriptive data collection and interpretation process. Descriptive analysis can be descriptive, reflective, or comparative between cases of certain phenomena (Samsu, 2017). Descriptively tries to describe and interpret an object of research objectively. Therefore, to support this analysis, proper and sound data analysis and data processing are needed to find accurate information. After that, the researcher will select the data that has been collected and need to be analyzed with precision and accuracy from the analysis by simplifying the data and drawing conclusions from the data (Samsu, 2017; Suwartono, 2014), so that the answer will be more in-depth and concrete (Sandu Siyoto & M. Ali Sodik, 2015). Moreover, the approach taken is an approach from an epistemological perspective which is one of the main branches of discussion in the area of the study of philosophy in discussing the origin of the birth of knowledge (Fathul Mufid, 2016). So that after that, knowledge can be obtained and can also be tested for truth.

## **FINDINGS AND DISCUSSION**

### ***Radicalism in Islamic Perspective***

The term origin of the meaning of Radical Linguistically comes from the Latin word 'radix', which means root (Mohammad Syam'un Salim, 2020). According to Yusuf Qardhawi, radicalism comes from the word *altaharuf* which means "standing at the end, at a distance, and in the middle". It can also be interpreted as being excessive in responding to something, such as being excessive in religion, thinking, and behaving (Wahid, 2018). He shortened it with the term *ghuluw* which is commonly used by the shari'ah, while *taharuf* is a more general term (Alfanul Makky, dkk, 2019). In terms, radicalism is an idea and action that aims to relax and change an established political system -usually through violence-

through a new system. Meanwhile, according to Dr. Syam, complex problems began when the term was associated with religious attitudes. Radicalism seems to mean a religious attitude that is prone to violence and division (Mohammad Syam'un Salim, 2020).

Azyumardi Azra in his book *the political upheaval of Islam*, tries to draw out the historical roots of radicalism in Islam. According to him, the Khawarij movement is considered the root of Islam's classical radical and extreme principles (Maulana, 2022). In his book *"Islamic Radicalization"*, Syaiful Arif writes that the notion of Radicalism is a change from the word Fundamentalism whose appearance refers to a militant group of evangelical Protestants who struggle to maintain the principles of life based on Biblical teachings (Biblical Absolutism) so that the absolute truth of literal interpretation in the Bible in the Christian faith.

He added, however, that this Fundamentalism existed long before modernity, such as during the reign of the Seleucid King Antiochus Epiphanes (175-164 BC). They forced the Jews to abandon his teachings and follow the Israelites with Greek religious traditions at that time. The king did not hesitate to kill dissidents. Until there was a Jew named Matthias who, in his struggle, managed to kill the official and formed a group called the "Pious People." The group's main activities were attacking sinners, tearing down Greek altars, and circumcising Israelite boys until there was a successor named Judas the Maccabee. In his movement, he managed to form a Jewish army and attack and burn towns and villages at night. Until then, he managed to take control of the temple in Jerusalem and cleanse it of Greek paganism. Based on this story, he adds in his book that this modern movement called Fundamentalism has become a label to demand obedience to the Bible and its moral code, which is aggressive towards politics. This moral disturbance which was initially just maintaining the tradition, finally turned into the form of their different attacks (Syaiful Arif, 2010). This is where the term Fundamentalism turns into Radicalism.

The radicalism that is claimed against Islam does not only occur in Islam but also in other religions (Zega, 2020), such as Jews, Christians, Hindus (Sudarmini, 2021) and Buddha (Diono, 2022). Based on its position in the social setting, religion is considered to have a manifest function, namely a function in essential awareness by its participants as an objective manifestation of a social system, or has a latent function which means an unconscious function such as in bringing up radicalism. Azyumardi Azra himself said that religion is an easy ground to become a crying banner in carrying out anarchic actions which are both based on the reading and construction of textuality in religion itself (Natalia, 2016).

In Islam, as mentioned earlier, extreme radicalism emerged even when the Prophet SAW was still alive; in a Hadith narrated by Imam Bukhari, one day, a man came and interrupted the Prophet Muhammad to do justice. Furthermore, the Prophet said: "By Allah, if I am not fair, then who else will be fair?". Then Umar's friend R.A said, "Allow me to cut off his neck, O Messenger." At that time, the Prophet SAW prevented the Companion of Umar R.A and said, which means: Verily he has followers who pray and fast, they make you feel inferior about your prayers and fasting. Nevertheless, they depart from religion as an arrow shoots out of a bow." (H.R. Bukhari) (Abu Abdillah Muhammad bin Ismail Bukhari, 1998; Alfianul Makky, dkk, 2019).

Then this radicalism reappeared during the Caliph Uthman Bin Affan, by a movement led by Abdullah bin Saba '(the originator of the Shia) and his followers who wanted Ali bin Abi Talib as Caliph. Finally, the group managed to kill Uthman bin Affan and urged Ali to occupy the throne of the Caliph. Then, according to history, there was an

extreme radical movement by Ibn Saba that considered Ali and his descendants as incarnations of God. As a result, chaos and terror began to rage (Pramono, 2017). At that time also emerged the Khawarij movement.

In the Middle Ages, some scholars of fiqh discussed the possibility of jihad against dissidents, namely the Kafirs and traitors. Based on this, modern fundamentalists divide their struggle into two variants: the struggle against the Kafirs who destroy the teachings of Islam from the outside and the traitors who destroy the teachings of Islam from within. Furthermore, in this century, radicalism must be watched out for because religious radicalism is a necessity born of a postmodernist response to modernity. This is called a response to postmodernism because radicalism is one of the "critical children" born as a result of the weakness of modernity (Syaiful Arif, 2010).

Citing an explanation (kalam) from Hamid Fahmi Zarkasyi (in response that Arabic is the source of Radicalism until recently Islam was accused that the source of intolerance and violence came from Islam), he said Post-Modernism is an understanding that came after the modernism era (AhlanQTV, 2021; AQL Islamic Center, 2021b). Furthermore, it is in Post-Modernism that later Western ideas will be present, the most prominent of which are Relativism (Truth Relativism) and Religious Pluralism. In this Religious Pluralism, there are prohibitions and rhythms of don't think your religion is the most correct'. The result is the recognition of Religious Fanaticism which Anis Malik Thoha explains in his presentation. That is Fanaticism which means Radicalism means Fundamentalism (AQL Islamic Center, 2021a).

From the above term, the term "terrorist" in Islam is known, namely the act of a group of people who intentionally instill fear in something so that terrorists can focus on themselves and their organization, indirectly telling what they understand about something they think is true or false. In the Big Indonesian Dictionary (KBBI), Terrorism is defined as the use of violence to create power to achieve goals (especially political goals) and to carry out acts of terror (creation of fear, terror, and cruelty by individuals or groups). The word is also described in Law Number 5 of 2018, Article 1 paragraph 2, explaining that Terrorism is an act that uses violence or threats of violence that creates an atmosphere of terror or widespread fear, which can cause mass casualties and can cause damage or destruction. Against vital strategic objects, the environment, public facilities, or international facilities with ideological, political, or security motives (Sudarmini, 2021). Several cases of terrorism in Indonesia, including the biggest Bali bombings and the JW Marriott bombing, show that these actions were systematic and were measured to threaten those who did not comply. For example, perpetrators also use suicide bombings to believe that their actions are correct and will be rewarded by God (Yusuf & Susanto, 2021).

That is how radicalism finally came and became a very worrying movement that needs to be watched out for now. The phenomena above are only a few that occur from the presence of radicalism in Islam. Furthermore, until now, Islam is the target and goal of the destruction of this understanding. Misunderstanding of a word in its meaning makes this understanding expand without responsibility; unfortunately, this misunderstanding is expressed not only by groups hostile to Islam but also by the Muslim sect itself. Interestingly, several studies conducted in other parts have come to different conclusions. From the search for Dr. Syam, for example, The British MI5 said that many terrorist movements were not carried out by people who were devout worshipers. The same thing was found by CIA researcher Sageman, who determined that those who participated in

terrorist groups were those who lacked education and lacked religious literacy (Mohammad Syam'un Salim, 2020).

### *Analysis of the Radicalism Movement in Indonesia*

According to language and, in general, radicalism is a school or ideology that hopes for renewal and change in the political and social order, either through wars of thought or physical movements dominated by violence (Mohammad Syam'un Salim, 2020). As written in the book *Radicalism and Terrorism*, the history of humankind has recorded that radicalism appears in thought and movement. Where its appearance in this thought is based on belief in the values, ideas, and views held by someone who is judged to be the most correct and considers others wrong (Diono, 2022).

The radical movement in Indonesia itself only emerged in the 20th century. It was only limited to demands for fulfilling Islamic aspirations, such as implementing the Jakarta Charter or Islamic Shari'a. The emergence of radical Islamic movements is influenced by factors, namely external by the authorities and internal where there have been deviations in their religious norms (Asrori, 2015). These groups have close ties to international groups believed to be at risk and terrorize the Foundation of the State, the Unitary State of the Republic of Indonesia, and the 1945 Constitution, in addition to intimidating civilized and open-minded Indonesian Muslims (Abidin, 2015). Islamic groups such as Salafis (Wahhabi) from Saudi Arabia, the Muslim Brotherhood from Egypt, Hizbu Tahrir from Lebanon, and Jama'ah Islamiyah, allegedly linked to Al-Qaeda, have entered Indonesia for a long time. At first, they moved underground. It was only in the reform era that they showed their faces openly. They dare to say that democracy is a kufr system contrary to Islam. In Indonesia, there are Salafis, the Muslim Brotherhood, and Hizbul Tahrir, who use precisely the names in their home countries. Some make modifications (change forms) in many Islamic organizations, both social organizations and political organizations. From this, it can be seen that radical groups entered Indonesia through a network of schools, colleges, mosques, and Islamic organizations (Abdillah & Putri, 2022; Khamami Zada et al., 2016; Nur Khoiri, 2019).

In Indonesia, this doctrine was adopted by the NII (Islamic State of Indonesia) group. The same thing was sharpened by the presence of the ISIS group (Islamic State of Iraq and Syria). Their presence shook the world; almost all religious figures, scholars, and state officials were involved in eradicating and discussing ISIS, fighting for the establishment of the Islamic State of Indonesia (Maulana, 2022). The second group was represented by NII, which was previously initiated by Kartosoewiryo, who also served as the priest of NII. Third, the group that wants to realize an Islamic caliphate, this group is represented by the Hizbul-Tahrir Indonesia (HTI) movement, the Indonesian Mujahidin Council (MMI), which fights for the establishment of a universal caliphate and Islamic law as its basis (Jaelani, 2022; Laisa, 2014).

In recent years, since Wahhabism emerged in Indonesia, the face of Islam has become aggressive, violent, intolerant, and full of hatred. Before the emergence of Wahhabism, Islam in Indonesia was known for its moderation, tolerance, and peace, so it was called Smiley Islam. Seeing the widening of the Wahhabi movement, on the one hand, the existence of Wahhabism poses problems for Indonesian religious organizations who consider Wahhabism dangerous for Pancasila and the Unitary Republic of Indonesia. Nevertheless, on the other hand, Wahhabism is also seen as a movement that can offer new hope for the future of Indonesian Muslims by covering up for the shortcomings of local religious organizations (Rahmatika, 2018).

In Indonesia, it is just as exciting. Followers and sympathizers of radical sects keep in touch with their comrades and continue to regenerate. One is that Santoso, a mujahideen from eastern Indonesia, has pledged allegiance and declared his membership in the Islamic State. Through social media, Santoso has also become a central figure in the struggle of the militants after Abuba Kalba Asir, who is now languishing in his cell in Sindu Prison, Bogor Regency, West Java. There are many acts of terror whose effects or echoes are more widespread on social media than on other media. From here, how important is social media in the world of communication? (Khamid, 2016)

A series of events in the 2000, such as 9/11, then spread to Indonesia, such as the Bali Bombings in 2001, and the Surabaya Bombings in 2018. Suicide bombings occurred in three churches in Surabaya, the Pentecostal Church and the Indonesian Christian Church. And the Church of the Immaculate Conception. Suicide bombers are suspected of wearing religious attributes such as veils when carrying out terrorist acts. The bombing can traumatize certain societal religious symbols (Iqbal & Fauzi, n.d.). Other acts of terrorism carried out by the Muslim minority have tarnished the face of Islam in Indonesia, which is known to be friendly and tolerant. Violence by a handful of fundamentalist radical groups has finally dragged Indonesia into the global war on terror. So Indonesian Muslims must fight for moderate Indonesian Islam's true colors (UIN Jakarta & Darajat, 2017).

There are at least three things that can be understood about the misunderstanding of the radicalism movement as an act carried out by these terrorists; First, there is an understanding that radicalism through religion is good without having to be understood through violence. They believe the Qur'anic commandment to "*amar ma'ruf nahi munkar*" should be applied strictly, without conditions or exceptions (Khamami Zada et al., 2016). Second, there is a unilateral assumption and assessment that the condition of Muslims now has become secular, does not practice pure Islamic teachings, is immoral, and is a *taghhut* ruler. In their view, this condition is exacerbated by not maintaining Islamic morals, so disgraceful acts are increasingly prevalent. The moral disease is increasingly rampant in society. As a result, they want to return to the most basic teachings of Islam, with the ways and beliefs they understand. Third, as a reaction to Western political policies that tend to marginalize and destroy the Islamic world. Palestine, which has been dragging on unresolved until now, has contributed to the rise of radicalism (Khamami Zada et al., 2016).

Poor political and social dynamics are another cause for radical mass organizations' rise that take advantage of state conditions that add to the overall change (Thoyyib, 2018). The problem of radicalism that is very troubling to the ummah is the problem of the perpetrators and their subordinates and the actions that lead to anarchism and terrorism by attacking. The flawed democratic system in Indonesia has become a very fertile field for radical mass organizations to take massive action. Contrary to the condition of Islam in Indonesia, which is full of gentleness, tolerance, and peace in a harmonious life with various adherents of other religions.

So the response comes from evaluation, rejection, and even resistance. So all radical movements, including radical Islamic movements, will never stop. This is due to a radical belief in the authenticity of the program or ideology they are promoting. This is due to weak knowledge of the nature of religion, textual understanding of texts, debates on local issues, excessive prohibitions, confusion of concepts, and following the *mutasyabihat* of scriptures so that they leave the *muhkamat* and learn knowledge only from books. Thus, it will impact the weakness of knowledge, sharia, hadith, and religious life (Juni Erpida Nasution &

Hendriadi, 2022; Wahid, 2018). Some people argue that this understanding occurs because the Islamization of knowledge that occurs among young people and takes place in the door is very closed; in general, this is an accusation that they distance themselves from other Islamic views, especially in terms of belief. Furthermore, they argue that all of this is capable of causing disintegration in the nation because they feel that the ideology of Pancasila is no longer critical.

The prevailing hypothesis is that the news of terrorism and radicalism by the mass media through television triggers community associations with the characteristics of terrorists and radical followers. They considered that not everyone characterized by a veil, beard, and religion is the same as the perpetrators of terrorism and radicalism. The construction of the mass media has given rise to such associations, which of course, is troubling those concerned. Therefore, the purpose of this study is that the author hopes to empirically show that media coverage can influence perceptions of terrorism and radicalism (Yusuf & Susanto, 2021). They condemned other groups who disagreed, carried out bombings at entertainment venues and even mosques, and attacked state officials. They aggressively and bravely die to uphold the most authentic faith with the call of Allahu Akbar and *jihad fisabilillah* (Maulana, 2022). This mental radicalism, which is often directly related to acts of terrorism in Indonesia, seems to never end (Ayu, 2020; Juni Erpida Nasution & Hendriadi, 2022).

#### ***Dealing with Islamophobia and Expanding Religious Engagement in Indonesia***

As is known, the phenomena of radicalism in the world of mass media, both online and offline, have made people think that they are not good at discussing radicalism. So the lack of literacy in Islamophobia makes people have a lousy framing of Islam. The effects caused by the mass media can influence one's view of reality and truth (Riza, 2021). As time progressed, the media became more extreme in emphasizing their point of view on the involvement of radicalism in Indonesia with radical Islamic networks worldwide.

Indonesia is no exception, Islamophobia has spread to Indonesia, and people who carry out jihad in the name of Islam are considered conservative, radical, fundamentalist, anti-Western and anti-NKRI. Media coverage coupled with political interests is increasingly cornering Islam, many media report what is visible to the eyes of Muslim behavior so that it can endanger the harmony of the Unitary State of the Republic of Indonesia (Faraz, 2022; Rosada, 2022). What is Islamophobia? A statement disclosed in 1996, "*Islamophobia is the dread or hatred of Islam and therefore, the fear and dislike of all Muslims, which also include discrimination against Muslims through their exclusion from the economic, social and public life of the nation*" (Abdusshomad, 2021).

The label of Islam as a religion of terrorism began to emerge among the Indonesian people. A misunderstanding makes people afraid of people who use Islamic attributes. The appearance of a bearded man identified as a terrorist has undoubtedly made his family the object of public and police suspicion. We often encounter the criminalization of ulama and the narrowing of the organizational space for Muslims as a form of government Islamophobia. Furthermore, as a sovereign person, there is an obligation to respect other human rights, as reflected in the Preamble to the 1945 Constitution, which does not accept impunity (Rosada, 2022).

This rejection and disapproval of Islam are not only reflected in the habit of worship but also include the legal aspects adopted by Islam and the concept of belief brought by Islam. The rejection of Islam and everything related to Islam stems from the assumption

that Islam is a threat to the culture of a region/nation because it is culturally incompatible with it and the assumption that Islam is not responsive to the realities of life (Rahman, 2021). Furthermore, they tend to focus on old models of conservatism that have never undergone reconstruction of reformed orthodoxy. Radicalism has become very popular because of its association with phenomena such as *jihadist* terrorism (Iqbal & Fauzi, n.d.).

Like the friction in Bali, Bali was not used as a place for immigrants from Java in the past. However, some Balinese Hindus recently refused to build mosques after hardline Islamists carried out the Bali bombings. Worse, this religious tendency has penetrated the socio-economic aspect. Therefore, Bali has become the leading destination for finding work and the livelihoods it offers. Islamophobia is not only described as a form of physical conflict between two different religious beliefs, but forms that prohibit the expression of religious teachings are also part of Islamophobia, such as the prohibition of Muslim women from wearing the hijab. Some workplaces offer hijab removal while working. Indeed, sometimes the regulations for removing the hijab in the workplace are not made in writing but are communicated discreetly to women who wear the hijab (Rahman, 2021).

Shukri, a researcher at IIUM Malaysia, said Islamophobia in Indonesia is motivated by the increasing number of extremist Muslims or Islamic extremism (Rahman, 2021). In Indonesia, the Islamophobic narrative is a narrative that is very disturbing to religious comfort, and this narrative is always echoed in the mass media. Including linking Islamophobia with terrorism that is considered radical against religion, eliminating and blocking Islamic sites, and holding a discussion with the theme 'Hijrah Lifestyle Trends: Opportunities or Threats for the Unitary State of the Republic of Indonesia' in Jakarta Thursday, 25/7/2019. In addition, Islam in Indonesia today tends to appear hard-line and rigid, causing a stigma outside and even within Islam that fosters Islamophobia. Islamophobia also creates a bad image and behavior toward Islamic politics and society (Apriliani & Rosyad, 2021).

The acts of extremism carried out by these extreme associations have directly damaged the reputation of Islam to this day. Islam is known to be excellent teaching, leading to goodness and peace, and does not command its followers to do evil, as stated in the Holy Qur'an Q.S. *Al-Qashash*: 77, said: "And do not make mischief in the earth. Verily, Allah does not like those who make mischief." These extreme groups carry out acts and movements of terror physically and mentally. Mental terror acts subtly, trying to mislead opinions and twisting historical instructions, namely *tasykik*, *tabdi*, *tasyrik*, and *takfir* against the ulama, figures, and people.

Actions of radicalism in Indonesia are a threat to society because these actions disturb the comfort and peace of religious tolerance in Indonesia. Acts of radicalism are always aimed at some Muslims in Indonesia because terrorist acts are identified with the typical clothes worn by Muslims. Nevertheless, the facts on the ground are not confirmed that terrorism is always aimed at Muslims. In general, acts of terrorism originate from psychological burdens and excessive behavioral attitudes in responding to their life circumstances, both in economics and politics. The mentality of Muslims in general (Rokhmad, 2012). According to Hasyim Muzadi is a person who thinks radically (meaning to think deeply, down to the roots) and is allowed and encouraged to think like that. Because in essence and the truth, everything that crosses the mind and brain of everyone cannot be tried because it is not a criminal or criminal act. In the sense that individuals cannot be punished and sanctioned because of their thoughts, but if there are actions (Rokhmad, 2012).

In today's postmodern era, due to westernization, there are many terms such as liberalization, pluralism, relativism, radicalism, and fundamentalism. In relativism, they assume that everything is right and nothing is wrong because there is no absolute truth. Because dogma is structured to understand religious pluralism, there are no religious teachings that consider their beliefs to be the most correct, and *aqidah* outside of that is wrong. In this way, religious pluralism succeeded in making everyone stop being a religious fanatic and people who think all religions are the same are people who have no religion, because of course religious people will always think their religion is the most correct, it is impossible to say that their religion is wrong (AQL Islamic Center, 2021a). Without realizing it, Indonesia has become an ideological marketplace; on the other hand, the invasion of transnational Islam that rides a hard-line Islamic ideology is very worrying for the ummah (Faraz, 2022) because the diversity of religious beliefs and views is considered a deviation from Islamic teachings (Rokhmad, 2012).

In the postmodern era, the influence of westernization has played with words so successfully that there has been *ghazwatul fikh*, a global battle of words and language, which only provokes Islam. Radicals in the West are considered as people who are fanatics of their religion. Meanwhile, religious people will love, care, and fight for the *lii' lai Kalimatillah*. If not, it is considered non-religious because there is nothing to fight for and love. Fanaticism is a sign of a man's belief in his God. If fanaticism is a mistake, then we are not allowed to have beliefs and religions in a country that prohibits fanaticism. All of this is structured and conceptualized systematically so that these terms can poison the whole society's minds and become dogma in every Muslim's mind.

Westernization appears a lot, such as moderate Islam, radical Islam, and terrorism, which have damaged Islam in general. Not only harming Muslims and society but also harming the government by labeling it as Islamophobia or anti-Islam. Thus, the rise of radical Islam was strongly influenced by the West and all its secular products. The West uses "Islam as a religion of terror" to politically stir up Muslims' hatred. Radicalism appears in the context of the spirit of jihad against the backdrop of Western political policies that oppress Islam in several Muslim countries; this policy undermines the unity between Islam and the West (Wahid, 2018).

Islamophobia in Indonesia is one example of the consequences of those who fear Islam will return to its heyday. So the government must play a role in restoring the actual image or essence of Islam in the eyes of the world, especially in Indonesia, because if it is not suppressed, Islamophobia may gradually destroy the harmony of the Unitary State of the Republic of Indonesia (Rosada, 2022). To prevent the movement of Radicalism as well as Islamophobia which is one of the consequences of it, the strengthening of religious taboos, requires the education of children from an early age so that they have the characteristics of moderation and prevent radicalism. Moderation of religion by instilling national commitment by introducing the values of diversity, strengthening tolerance by respecting friends and neighbors, and respecting differences in beliefs, to combat radicalism (Yuliana et al., 2022) As Allah SWT says in QS. *Al-Baqarah*: 143, "In the same way We have made you (Muslims) people of the middle 40) ..."

From a psychological point of view, we can analyze Islamophobic attitudes or behaviors in terms of behavioral methods or theories which argue that the learning process is a powerful way to develop Islamophobia. Foreign media reports not only bomb, but also lead to news or disinformation that defeats the truth (Faraz, 2022). In addition to nurturing

children from an early age with moral education and religious moderation, it is also necessary to supervise children early in internet access. Ease of internet access can even be a hazardous tool for the uninitiated. The media is a tool dominant community groups use to manipulate and strengthen their activities while eliminating weaker groups. So hate speech causes public unrest and inequality in understanding the news conveyed, leading to gaps that affect the reader's emotions (Abdusshomad, 2021). So there is a need for further classification and education in understanding children from an early age before trusting the news circulating in the media.

The challenges faced by Indonesian Muslims are certainly not easy. Indonesian Muslims are a weak majority that can be controlled and controlled by a minority. So we should be wary because the attitudes and actions of the government in various cases of Islamophobia appear to be impartial to Muslims, even though the originators of world institutions such as the United Nations, known as a Western institution, and the spread of Islamophobia's impact on the world, are fully aware of dangers of Islamophobia. Since March 15, 2022, they have declared war on the Islamophobic movement because it is considered no longer in line with the world order toward peace (Faraz, 2022).

## CONCLUSION

The study results indicate, *first*, a misunderstanding of the meaning of the word Radicalism which the general public has understood with the definition of understanding religious conflict. Therefore, it can be concluded that, *first*, Radicalism is an ideology that wants to change the social and political system by using extreme violence when a person or a particular group acts extreme. *Second*, while studying Radicalism from an Islamic perspective, it turns out that it can open up new horizons on the importance of maintaining the sustainability of human rights, which can be drawn on as desired, depending on who interprets it. *Third*, this understanding of Radicalism should not always be narrated as something often connoted solely in religion. Due to the correct understanding of radicals in Islam, Islamophobia becomes something that can be reduced, and society can accept the presence of Islam. From the reality of these various meanings, radical and Radicalism can be interpreted according to who interprets them; they can mean positive and negative.

*Second*, the rejection of westernization and modernization in the use of the term Islamophobia which is based on an attitude of Radicalism is part of being careful in its use in the general public in Indonesia so as not to be hegemonized by the West. Radicalism in Islam comes from the words *al-taharuf* and *ghuluw*, which means not excessive behavior, thinking, and being religious in responding to something. Economically and politically, the root of Radicalism is the class struggle between the 'moderate' and 'pro-government' classes against those marginalized. Meanwhile, on a structural basis, it can be seen that the existence of an elite oligarchy that controls political and economic resources has an impact on the emergence of structurally marginalized and impoverished groups. With this logic, it means that the root of the problem of religious Radicalism is not just a theological problem. However, this Radicalism is a matter of gaps that enter the social, economic, and even political realms.

This research becomes a supporter of the correct understanding of radicalism for academics and the public. In addition, radical understanding must be well understood in theory and concepts. The government also closely monitors the world of education, which has the potential to spread ideas that are contrary to state ideology.

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