Religio Education

THE ROLE OF THE YOUNGER GENERATION IN PREVENTING THE SPREAD OF RELIGIOUS RADICALISM

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Abstracts

The spread of radicalism never stops in the span of the history of Muslims from the past until now. Although radicalism is often associated with Islam, there is no fact that Islam is a religion that teaches peace, there has never been an element of religious coercion against others and does not condone the practice of using violence in spreading religious understanding. Meanwhile, radicalism is an understanding that seeks to impose religious opinions, desires, and ideals to realize certain goals through the path of violence. The spread of radicalism can be a real threat to all circles, including the younger generation. The younger generation is more likely to be involved in radical groups, in addition the younger generation is often the main target in the spread of radical understanding because so far the younger generation is very easy to influence. But actually the younger generation has a very important role in preventing the spread of radicalism, considering the younger generation is the next generation of the nation that will challenge the future of the nation. Therefore, the role of the younger generation becomes very important in maintaining unity, unity and preventing the spread of radicalism.

Article Info

Introduction

The development of Islam is in line with the development of Islamic thought itself. Islamic thought is the ijtihad of a person or group in understanding the Qur'an and As-Sunnah. In Islamic history, differences of opinion in understanding the Qur'an and As-Sunnah always appear in every age. Not infrequently, these differences of opinion then gave birth to new sects, sects, and religious groups. However, differences of opinion about religious understanding should be respected, but if there is a disturbing dissemination of understanding and even damage aspects of national, state, and religious life such as radicalism, then it should be prevented from spreading.

The phenomenon of radicalism that occurred in the early days of islamic civilization pioneered by the Khawarij group re-emerged in this era. This phenomenon of radicalism can certainly be a serious problem for many people, not least the younger generation. The younger

generation is an age group that is often the main target in the spread of radicalism, so they are very vulnerable to exposure to radicalism.

As it is known that the younger generation is the next generation of the nation. If the younger generation has good quality then also the future of the nation, but if the younger generation is damaged then the future of the nation is also damaged. Therefore, this is where the participation of the younger generation is needed in efforts to prevent the spread of radicalism.

Methods

The research method uses a library study method with a qualitative approach. In this study, researchers used data collection techniques by searching for several sources of literature in the form of journals that were then adapted to the theme of writing. The focus of research on the role of the younger generation in preventing the spread of radicalism. The scope of the discussion includes Religious Radicalism, Radical "Islamic" Groups, Causes of The Emergence of Radicalism and the Role of the Younger Generation in Preventing the Spread of Radicalism.

Results and Discussion
Religious Radicalism

Radicalism comes from the Latin*"radix"* which means root, which according to language means an understanding or tradition that wants change or renewal by means of violence. Whereas according to the Great Dictionary of the Indonesian Language (KBBI) radicalism means (1) radical understanding or flow in politics; (2) understanding or flow that wants social and political change or renewal by means of violence or drastic; (3) extreme attitudes in the political flow. Religious radicalism can be interpreted as a very high fanaticism towards religion that results in the attitude of adherents who use violence in inviting different people to understand in line with their understanding (Mulyadi, 2017). Religious radicalism can also be said to be a religious behavior that requires drastic change by taking a hard character that aims to realize certain goals in the review of instincts (Thoyyib, 2018).

The phenomenon of religious radicalism is reflected in the destructive actions of anarchists in the name of religion of a group of people against other religious groups (external) or interfaith groups (internal) that are different and considered heretical. Included in the act of religious radicalism is the activity to impose religious opinions, desires, and ideals with violent paths (Munip, 2012). From some of the above understandings can be concluded that religious radicalism can be interpreted as understanding or behavior that shows excessive interest in religion that results in the emergence of an attitude or action that seeks to impose religious opinions, desires, and ideals to realize certain goals through the path of violence.

Radicalism can be distinguished into two levels, namely the level of thought and the level of action or action. At the level of thought, radicalism is still a discourse, concepts and ideas that are still being discussed, which essentially supports the use of violent means to achieve goals. As for the level of action or action, radicalism can penetrate into the socio-political and religious realm (Mustapa, n.d.). It can be seen that everyone can be radical-minded, but not necessarily commit acts ofviolence to achieve what they want. According to Abdullah Zein, radicalism is not limited in relation to a particular religion, radicalism can also be seen from a political, sociological, cultural or economic perspective or point of view. However, theinterpretation of radicalism in a religious perspective is more complex when compared to the talk of radicalism in other perspectives. This is because, that there is not a single religious teaching that may contain an order for its adherents to commit acts of radicalism (Huda et al., 2018).

Radical "Islamic" Groups

Religious radicalism can arise from any religion, but because the population in Indonesia is majority Muslim, then religious radicalism is synonymous with Islamic radicalism. Some Muslims who commit acts of radicalism often refer to verses of the Qur'an and As-Sunnah that are the basis of his actions. In fact, Islam is a religion that teaches the values of tolerance that become one of the core teachings of Islam that is in line with other teachings, such as justice ('adl), compassion (mercy), and wisdom (wisdom). As a mercy to the universe, the Qur'an recognizes the diversity of belief and religion (Rodin, 2016).

In Islam there has never been an element of religious coercion against others. In addition, Islam has never condoned the practice of using violence in spreading religion. But it is undeniable that in its historical journey there have been certain Islamist groups that used violent paths to achieve certain goals or maintain their religious understanding. But this is not in accordance with God's command regarding the spread of religion whose application is done persuasively, as God said in QS. al-Baqarah verse 256: "There is no compulsion to (enter) the (Islamic) religion; Surely the right path is clear"… In addition, Allah also forbids Muslims to vilify-despise religion or even insult God who is the belief of other religions. This is in accordance with the word of Allah SWT in QS. al-An'am verse 108: "And do not resent those whom they worship besides Allah"…

Islam has actually come to spread salvation to all nature. Islam came not to spread hostility. But the large number of radical actions committed by a group of Muslims can change *the image of* Islam as a religion that teaches the way of salvation. Radical Islamist groups can simply be said to be groups with high ideological beliefs and fanatics that they are fighting to replace the ongoing order of values and systems. In their activities they often use harsh actions, not even close the possibility of acting harshly against the activities of other groups that are judged to be contrary to their beliefs (Jamhari & Jahroni, 2004).

Characteristics of people and groups with radical understanding are generally described as intolerant, excessive fanatics, claiming to be the most correct (Parhan et al. 2020), have a bad stigma towards western culture, carry the Islamic caliphate and Islamic sharia, reject modernization, tend to be anarchist in fighting for its ideology, impress rigid and textual in interpreting verses and hadiths (Huda et al., 2018).According to (Jamhari & Jahroni, 2004) radical Islamist groups generally have some ideological foundations. *First,* the group argues that Islam is a comprehensive and total view of life so that it cannot be separated from political, legal and community life. *Second,* they often assume that Western societies are secular and materialistic and should be rejected. *Third,* this group tends to invite its followers to return to Islam in an effort to change the social order of life. *Fourth,* they rejected the legal products of colonialism and had to enforce Islamic law as the only accepted source of law. *Fifth,* the group does not reject modernization, it is evident that they use many technological advances in supporting the success of their actions. *Sixth,* the group believes that efforts to Islamize the Muslim community will not succeed without the organization of a strong group.

In addition, according to (Laisa, 2014) radical Islamic groups can be seen from the emergence of various movements or organizations divided into 3 forms: *First,*the group that sekedar fight for the implementation of Islamic sharia without having to establish an Islamic state. For example FPI and Laskar Jihad. The orientation of Islamic radicalism is more on the application of sharia at the community level, not at the state level, it's just that they tend to use violent means or approaches. *Second,*fight for the establishment of the Islamic State of Indonesia, for example ISIL. *Third,*the group that wants to realize the Islamic caliphate, the group is represented by the Hizbut-Tahrir Indonesia (HTI) movement, the Indonesian Mujahideen Assembly (MMI).

Causes of Radicalism

Many factors cause the growth and development of radical understanding in the name of religion. The increase in religious radicalism is rooted in the fact that there are increasing interpretations, understandings, traditions, and even sects within one particular religion, according to Azyumardi Azra, among Muslims, religious radicalism is mostly derived from a literal religious understanding, pieces of verses of the Qur'an and incorrect readings of Islamic history combined with excessive idealization of Islam at a certain time. The factors that cause the occurrence of radical "Islamic" groups according to Laisa Emna, can be described as follows:

1) Religious factors .
   The push for the spirit of Islamization globally as a solution to fix various problems by radical groups that are seen as a result of the increasing distance of people from religion.
2) Social factors - politics.
   Social irregularities are detrimental to the Muslim community, leading to radicalism that is underpinned by religious sentiments and emotions.
3) Educational factors.
   Lack of education level, resulting in a lack of knowledge information obtained. In addition, the lack of religious basis results in a person easily receiving religious information from people who are considered highly scientific without being digested first.
4) Cultural factors.
   Kultur Barat is considered by Muslims to have deliberately marginalized all aspects of Muslim life so that Muslims become backward and oppressed.

Supporters of Islamic radicalism use various means and media to disseminate their understanding. The means taken to disseminate the understanding of radicalism can be through the organization's recruitment, through mosques that are successfully "controlled", through magazines, newsletters, and booklets, through the publication of books and through the internet (Munip, 2012).

The Role of The Younger Generation in Preventing the Spread of Radicalism

According to Muhammad Najib Azca, there are at least 3 factors that can explain the phenomenon of radicalism among the younger generation. *First,* the socio-political dynamics in the early phases of the transition to democracy. *Second,* the transformation of radical Islamic movements that partly had geneology at the beginning of independence. *Third,* the high unemployment rate among young people in Indonesia. In addition, there are many factors that cause the phenomenon of radicalism among young people, ranging from the approach of religious understanding, identity crisis, identity action, to the symptoms of socio-cultural-economic and political crises.

The phenomenon of religious radicalism is becoming a real threat to the younger generation in Indonesia. As the driver of the future of the nation, the role of the younger generation becomes very important in preventing the spread of radicalism. As it is known that the younger generation has a stronger and more likely tendency to engage in radical groups compared to adults, it is due to the transitional phase in age growth that causes identity crisis prone so that they have a high vulnerability to influence and solicitation of radicalism in the name of religion.

The younger generation is often the main target by radical groups in the spread of radical understanding because youth have been very easy to influence. But actually, young people have a very important role to eradicate the problems of radicalism in Indonesia. In line with the opinion (Widyaningsih, Rindha. Sumiyem, 2017) stated that radical groups prefer educated young people to be the vanguard in launching their actions. Targeting educated young people is

a very strategic effort for the sustainability of radical organizations in the future, and infiltration through religious activities in schools and campuses is considered to be very effective and efficient. According to (Mulyadi, 2017) there are several roles of the younger generation in preventing the spread of radicalism, namely:

1) The younger generation as the next generation of the nation is required to be able to create a comfortable, safe and conducive atmosphere amidst the differences that arise in the life of the nation and the state.
2) The younger generation should be filtering negative understandings. The younger generation should play a role in providing counseling or socialistism about radicalism to society.
3) The younger generation must be able to play a role in the process of changing the paradigm of society that still considers a difference is chaos by holding various activities that are able to strengthen the relationship between community groups.
4) The younger generation can cooperate with formal educators in providing information about true religious values.
5) The younger generation needs to be directed to a variety of quality activities in various fields so as to spur them to become young people who excel and actively organize in their environment and can anticipate youth from the influence of radical ideology.

The spread of radical understanding among the younger generation is also quite widespread in school and college environments. School and college environments are strategic targets for radical groups to spread their understanding. Some efforts that can be made to prevent the spread of radicalism to schools include providing adequate explanations about Islam, promoting dialogue in Islamic religious learning, monitoring of religious mentoring activities and materials as well as the introduction and application of multicultural education.

Universities also play an important role in countering the dangers of radicalism, and students as a young generation are expected to be mobilizers in countering the spread of radicalism in universities (Parhan and Sutedja 2019). Universities are expected to have a clear and precise orientation in instilling the right values of nationalism to their students. Therefore, the need for revitaslization of courses that are ideological pancasila, national insight, and religion. So that they will have clear principles and views in national and religious life (Sahri, 2016).

Similarly, it is said (Huda et al., 2018) that universities must provide students with proportional religious learning facilities, so that they do not study religion to dangerous radical and exclusive groups. Universities should periodically seek the dissemination of religious teachings in an open atmosphere and emphasize moderateism.

Conclusion

Religious radicalism can be interpreted as an understanding or behavior that shows excessive interest in religion resulting in the emergence of an attitude or action that seeks to impose religious opinions, desires, and ideals to realize certain goals through the path of violence. Religious radicalism can arise from any religion, but because the population in Indonesia is majority Islamic, then religious radicalism is synonymous with Islamic radicalism. The younger generation is an age group that is often used as the main target in the spread of radicalism so it is very vulnerable to exposure to radicalism. The spread of radicalism is quite frequent in school and college environments, therefore, good cooperation between the younger generation and educational institutions is needed in an effort to prevent the spread of radicalism.

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