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**COUNTERACT RADICALISM AND BRING UP *BHINNEKA TUNGGAL IKA*
(REFLECTION OF QS AL-HUJURAAT: 13)**

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Abstract. The purpose of this study is to know the students' understanding of Radicalism and the value of diversity through the Pancasila Education and Citizenship Education Course at the State University of Malang. Pancasila Education basically provides insight to students about the diversity of existing values in Pancasila. One of the values of diversity is anti-radicalism. This value is very necessary to be reinforced in view of the many cases of radicalism involving student groups. The value of diversity is also found in QS Al-Hujuraat verse 13. This research is a descriptive qualitative research through literature study and questionnaire distribution through *googleforms* well as researching the text of messages from the value of the Quran and Pancasila. In conducting the analysis, the author collects the material and is described, interpreted, compared to the similarities and differences with the particular phenomenon raised, then draws conclusions. The expected outcome of this study is the building of a model to provide understanding to students that 1). Multiculturalism is the wisdom to see fundamental diversity as a fundamental reality in social life 2). The role of Pancasila as a philosophical paradigm should be giving awareness that fanaticism will only provide insurmountable problems, especially in terms of ethical, religious, and cultural values. Pancasila Education and Citizenship Education is one effort to be done so that radicalism is not widespread and the spirit of diversity is greater 3).

Keywords: Radicalism; Diversity; QS Al-Hujuraat 13

A. INTRODUCTION

Indonesia is a plural nation consisting of various tribes, religions, and languages, making it one of the largest multicultural countries in the world. This is evident from Indonesia's sociocultural and geographical conditions that are so complex, diverse and extensive (Kusumohamidjojo, 2000; Hardiman, 2002). This plurality is intertwined in the unity bond of a united and sovereign nation that is Indonesia. The bond as a unity is also reinforced by the ideology and philosophy of national and state life as reflected in Pancasila and *Bhinneka Tunggal Ika* (Choirul, 2004). *Bhinneka Tunggal Ika* it self means that "diverse (ethnic, religious, linguistic) but still one (Choirul, 2004; Setyani, 2009. Both of these things become the basic capital for the nation of Indonesia to realize its ideals as contained in the preamble of the 1945 Constitution (Alganih, 2014). This situation is exacerbated by radical understandings to become the catalyst for the birth of Indonesian divisions (Saiffudin, 2011; Abdullah, 2016; LIPI, 2017).

Radical is derived from the Latin *radix* which means root, whereas in English the word *radical* can mean extreme, thorough, fanatic, revolutionary, ultra and fundamental (Hornby in Oxford University Press, 2000). Radicalism means the doctrine or practice of radical or extreme understanding (Nuhrison, 2009: 36). The Great Dictionary of Indonesian means that radicalism as a school or stream that wants change by hard or drastic (KBBI, 1990:

354). Studies on the religious sphere, radicalism are religious movements that seek to completely overhaul the existing social and political order by using force (Rubaidi, 2007: 33). Radicalism is defined as an interpretation of social reality or ideology it embraces. Thus, radicalism is a common phenomenon that can happen in a society with diverse motives, both social, political, cultural and religious, characterized by violent,

Radicalism is now a concern and a serious problem that threatens the unity of the state. Radicalism can attack anyone, not least students. This means that the role of Pancasila Education and Citizenship Education is very needed (Saiffudin, 2011; Abdullah, 2016; LIPI, 2017), considering the urgency and understanding of the students on diversity and understanding of *Bhinneka Tunggal Ika* is still lacking. Yet one of the important values of *Bhinneka Tunggal Ika* is anti radicalism (Saiffudin, 2011). These values need to be reinforced in view of the large number of cases of radicalism involving student groups (Saiffudin, 2011; Abdullah, 2016; LIPI, 2017).

Students of State University of Malang are given learning in planting the value of diversity and efforts to ward off radicalism through Pancasila and Citizenship courses. Both subjects are trying to study Pancasila as the basis of state and life view, Pancasila democracy, human rights, and the practice of Pancasila in the life of nation and state and examine the insight and state awareness, love the homeland of Indonesian culture through preliminary education study of state defending, national resilience, and national strategy politics. (Catalog Prodi S1 PIPS 2016). Implementation is done at the beginning of the lecture with the aim of providing a strong foundation and foundation of the values of diversity and counteract radicalism among campus.

This article invites us to reflect on the religious understanding of the reality of national and state life today. The issue that must be dealt with seriously is related to radicalism. We need not only the understanding of unity and unity from the point of view of state ideology, but from the point of view of Islamic values must also be applied. In terms of radicalism, we must refer to QS. Al-Hujaraat verse 13 to muffle it. The content of the letter is the value of diversity (diversity) and we live must respect each other among the people.

The contents of QS Al-Hujaraat verse 13 are in harmony with the objectives of learning in the Citizenship and Citizenship Education course. In the course of Pancasila Education which seeks to instill the values of the five precepts. The third precept that reads, "*Persatuan Indonesia*" is a reflection of the various ethnic, ethnic, and community beliefs. This precepts is the unifying of the diversity. In the course of Citizenship the value of tolerance / tolerance and state awareness is an attempt to eliminate the fanaticism of ethnicity, ethnicity and belief.

B. METHODS

The focus of the study in this study on the study of the value of diversity to ward off radicalism from the point of view of QS Al- Hujaraat verse 13. The approach used is qualitative with descriptive design. According Jalaluddin, descriptive researches not only describe (analysis), but also men and (synthesis). Not only do the classification, but also the organization. From descriptive research developed various correlation researches (experimental). And according to Azwar descriptive research in conducting analysis only to the stage of description, if analyze and present facts systematically so that it can be easier to understand and concluded. Descriptive method has a purpose:

1. Gather actual information in detail that describes existing symptoms.
2. Identify the problem / check the conditions and practices that apply.
3. Make comparisons and evaluations.
4. Determine what others are doing in the face of the same problem and learn from their experience to determine future plans and decisions.

Sources of study data from secondary data in the form of literature review and primary data in the form of a questionnaire about the students' understanding of the value of diversity in counteracting radicalism. Students who become the source of data cover all faculties in the

State University of Malang except the Graduate Program. The results of the questionnaire will be analyzed using a single tabulation to explain how the response patterns provided by the students. Broadly speaking, the questionnaire contains questions about students' understanding of radicalism through the courses of Pancasila Education and Citizenship Education. In addition, students are also asked questions about how much stock of their knowledge of the diversity of values as one effort to ward off radicalism.

C. RESULT AND DISCUSSION

1. RESULTS

Pancasila Education and Citizenship Education Course is a compulsory course that must be taken by all students of Malang State University based on the Law of the Republic of Indonesia Number 20 Year 2003, on National Education System, and Decree of Director General of Higher Education Department of National Education No. 43 / DIKTI / Kep / 2006. The distribution of both subjects is entirely handed over to the college concerned. From the results of the questionnaires, some students responded that the two courses are less equipped if given too early, because the initial value is implanted will begin to fade when they will enter the workforce. While most other students argue that the provision of both courses in the beginning is able to equip and internalize within them. Here is the result of the questionnaire that is meant in table C.1

Table C.1

Student Perceptions	MK Pancasila	MK Citizenship
Simply Equip	21	24
Less Equip	1	2
Equip	41	41
Very Equip	17	13
Total	80	80

Source: Personal data from questionnaires distributed via googleform

The results of interpretation of table C.1 above, indicating that both subjects have equipped students in the State University of Malang with the value kebhinekaan to ward off radicalism. In addition, the students' understanding of the University of Malang towards radicalism is quite qualified. This can be seen from the end of the questionnaire distribution through *googleform* involving students of the State University of Malang from all faculties.

Table C.2

Student Perceptions	Percentage (%)
Very Match	23.1
Corresponding	47.3
Simply Match	26.4
Less Match	3.2
Total	100

Source: Personal data from questionnaires distributed through googlform

Table C.2 shows the suitability of the course to counter radicalism. Based on the data obtained 23.1% of students stated that the Pancasila Education and Citizenship Education course is very appropriate to ward off radicalism. In addition 47.3% of students stated that the course is appropriate to ward off radicalism. Then 26.4% stated that the course is appropriate enough to counter radicalism, while the rest states less appropriate.

The results of this study indicate that the understanding of the values kebhinnekaan students State University of Malang is quite good. In addition to the Pancasila Education and Citizenship Education course, religious approaches are also needed, as diversity values are also reflected in the QS. Al-Hujuraat verse 13.

"O mankind, We created you from a man and a woman and made you nation and tribe so that you may know one another. Verily the most honorable among you by Allah is the most wicked among you. Allah is the Knower, the Knower."

Tafsir QS Al-Hujuraat verse 13 of the Muslim Voice of August 16, 2017 that:

a) Differences to Know each other

"This verse asserts, made humanity nation-nations and tribes are to know each other (lita'ârafû). According to Al-Baghawi and al-Khazin, ta'âruf is meant so that everyone can recognize near or far nasabnya with other parties, not to deny each other. Based on this verse, Abd ar-Rahman as-Sâ'di states that knowing nasab-nasab is a matter required by the Shari'a. For, human beings made nations and tribes for it. Therefore, a person is not allowed to make any other than his or her parents. By knowing the nasab, various laws can be resolved, such as the law of connecting with people who have rights over it, marriage law, inheritance, and so forth. In addition, ta'aruf also useful to help each other.

b) Eliminating Group Fanaticism

"This verse, was revealed to erode the sentiments and fanaticism of the class that had an impact on division. This Word of God opposes all things that favor the human group on any ground. Differences should be used for getting to know each other: lita'ârafû. Prophet sallallaahu 'alaihi wa sallam also made this verse as a proposition to deprive this ignorance of the Muslims. From Ibn Umar he said, "O people, verily Allah has eliminated you from the pride of ignorance and proud of each other because of the ancestors. There are two groups of people. There is a righteous, pious, and noble in the sight of God. There is also a wicked, wretched, and contemptible in the presence of Allah subhanahu wa ta'ala. Man was created by God from Adam and Adam from the land. Allah subhanahu wa ta'ala said, 'Yâ ayyuhâ an-nâs innâ khalaqnâkum min dzakar wa untsâ ...' "(HR at-Tirmidhi). Allah subhanahu wa ta'ala uses the word khalaqnâ (We created) and ja'alnâ (We make), which shows the absence of humanity in it. Therefore, naturally human beings are not assessed for that aspect".

The commentary has clearly stated that in QS Al-Hujuraat verse 13 is trying to erode fanaticism, because in fact it is human nature created to diverse in order to grow mutual respect, know each other, and love each other.

2. DISCUSSION

Today Indonesia is preoccupied with radical issues. However, the issue of radicalism has become a global issue. From a historical point of view, the threat of extremism and radicalism that led to the acts of terror began to respond greatly from ASEAN post-September 11 in the United States and the Bali bombing on October 12 (Emmers, 2003). The radical issues and terrorism in Southeast Asia, basically influenced by the relationship of majority, minority, and heterogeneity. It is either in terms of ethnicity, race, or religion. We can see the high rates of radicalism in Indonesia, Thailand and the Philippines, for example in Indonesia after the New Order regime collapsed, radical movements in Indonesia began to appear openly after previously only underground. Further radicalism became an increasingly popular issue after the tragedy of Bali Bomb I in 2002 that killed about 202 people. Then followed by a bomb explosion at the hotel JW Marriot, Australian Embassy, up to what happened in the region of Sarinah some time ago. Until that time it appeared *joke* which develops in society that the perpetrators misunderstood the instructions of their leaders, not to Syria precisely to Sarinah. Since the onslaught of radicalism and terrorism issues in Indonesia, terrorist hunting has continued to be encouraged and the control of radical-based mass organizations is increasingly tightened. But the result is that terrorist networks and radical groups have not

been able to be muzzled yet, but in Indonesia it has been proven that the government firmly dissolved mass organizations that smelled radical and deviated from the ideology of the Indonesian nation such as HTI (Hairi, 2017).

HTI activities are also strongly indicated in opposition to the goals, principles and characteristics of the country based on Pancasila and the 1945 Constitution. While the HTI mass organizations have denied all these allegations and considered the government's actions not in accordance with the proper procedures (Fadillah, 2017). TNI and Polri were made hassles. The latest example is Operation Tinombala aimed at eradicating the group of Mujahidin of East Indonesia (MIT). Although the leader of the Santoso had been shot dead, the seeds of his successor continued to emerge. More or less the same is true in Thailand and the Philippines, especially in the south of the two countries. In southern Thailand, there is still often news about car bomb explosions and violence involving soldiers and local residents (Kusuma, 2015:37).

Although there are differences of views between the Thai government and local communities, in general groups accused of radical actions are the National Revolutionary Front (BRN) and Pattani United Liberation Organization (PULO). As for the southern Philippines, the radical groups that are entrenched are the Moro Islamic Liberation Front (MILF) and the Abu Sayyaf. Even for the Abu Sayyaf case has now become the concern of three countries including the Philippines, Indonesia, and Malaysia. This is because apart from the operation area of the Abu Sayyaf group on the border of the waters of the three countries, Abu Sayyaf has also pledged to Abu Bakar Al-Baghdadi, the supreme leader of the Islamic State of Iraq and Syria (ISIS). Then what about Malaysia? In general, radicalism in Malaysia is relatively less visible on the surface, but it turns out that Sarawak Malaysia has become the headquarters for the group of Daulah Islam Nusantara (DIN) which is determined to unite Sarawak, Sabah, Southern Philippines, Kalimantan and Sulawesi.

Moreover, in Malaysia alone the number of ISIS recruited citizens is around 40 and in the Philippines around 200 (Hashim, 2015). Also found the fact that Malaysia became an "exporter" country of radical figures. Action Noordin Mohd Top and Azahari Husin in Indonesia is a valid proof of Malaysia's influence on radicalism in Southeast Asia. Not to mention the many Malaysians who are coaches of militant camps in the southern Philippines. Whereas in countries with relatively homogeneous populations such as Brunei Darussalam, Vietnam, Cambodia and Laos radicalism can be relatively minimized. Similarly in Singapore, there is hardly any news about radicalism. It's just that the people of Singapore have been fragmented by ethnicity of Malay, Chinese, and Indian. As for in Myanmar until now still struggling on the issue of violence on ethnic Rohingya. Actually, if based on the concept of ASEAN society in which consists of three elements, one of which is politics. So the stability of Southeast Asia should not only be the responsibility of each country. Every country in Southeast Asia should cooperate in addressing regional security issues, including radicalism.

D. CONCLUSION

Radicalism is now attracting special attention from all circles, from government, society, and students. Radicalism is something that must be minimized or even eliminated, given how cruel it threatens the unity and ideology of the nation. No wonder the society or students are now becoming a lot of nests of radicalism. Students with high intellectual level should be aware and more sensitive to this. Attempts to ward off radicalism are widely practiced among others by fostering diversity through the courses of Pancasila Education and Citizenship Education. In addition, the approach to religion is no less important to ward off radicalism and foster *Bhinneka Tunggal Ika*, as reflected in QS. Al-Hujuraat verse 13.

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