

THE IMPACT OF RADICALISM ON THE NATION'S DISINTEGRATION

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Abstract

The threat of radicalism in the Pancasila state has become an important issue in Indonesia, various research and studies on the phenomenon of the development of radicalism against the disintegration of the nation. The radicalism movement as an ideology is not always marked by acts of violence, but can also be limited to an ideology that does not use violent means. The research method uses a qualitative approach, the analysis is carried out using a qualitative analysis method with descriptive decomposition. In this study, the author only describes and sees the condition of the object of research and analyzes by comparison or comparison of various books, articles, journals and data relating to the impact of radicalism on the disintegration of the nation. The results of the research show that the disintegration of the nation is a serious problem for the nation and state. Disintegration can trigger various conflicts that are even bigger and do not even rule out the possibility of giving birth to a new nation. Radicalism can be suppressed by bringing up an attitude of nationalism.

Keywords: Radicalism, Disintegration, Indonesia

A. INTRODUCTION

The disintegration of national unity and integrity is a threat that needs serious attention. In this era of globalization, threat should be defined as a condition, action, potential, both natural and the result of an engineering, physical or non-physical, originating from within or outside the country, directly or indirectly predicted or suspected or real that can endanger the order and survival of the nation and state in the context of achieving national goals. The urgency of national vigilance and early vigilance, in addition to threats that are very dangerous to the unity and integrity of the State, are precisely the current threat that needs to be watched out for is the threat to radicalism (Setiabudhi et al., 2018).

Radicalism has become a common problem for countries in the world (Damayanti, n.d.). In the context of Indonesia, the forerunner to the development of radicalism coincided with the competition between America and Russia in the 1980s, where America carried out

propaganda and mobilized Islamic forces against Russia in the Middle East and Asia. For example, the power of Islam in Afghanistan gave rise to the Taliban group. There are also Indonesians involved in this group. After ending in Afghanistan, the group returned to Indonesia. Indonesia provides space for combatants who came from Afghanistan to return to Indonesia so that they are free to socialize radical ideas and understanding. Radical seeds then develop into communities and are left without state control. This network is getting stronger and gaining mass with networks from various regions and groups. The reason for the occurrence of radical understanding is getting stronger due to internal factors called Takfirism which are facilitated by international geopolitical interests. Geopolitical interests include: security, defense, state survival, and the existence of superpower countries (Hastangka & Ma'ruf, 2021).

In the post-reform era, the fall of the New Order regime in 1999, acts of radicalism became increasingly widespread. The peak of this radicalism movement openly began with the Bali bombing tragedy in 2002. This group felt they had the legitimacy to disseminate their ideas and ideas openly in the post-reformation era rather than in the Suharto era. Sumarah's view reinforces the argument above that since the reformation, indications of cracks in national solidarity have spread to the surface. The tendency towards territorial separatism, ideological conflicts, ethnic clashes, frictions between layers of society, and religious fanaticism is becoming more and more common. The democratization process in Indonesia has become an open space to legitimize radicalism activities that interact with international groups. This activity also strengthens and interacts with the electoral process through the mechanisms of democracy and elections as well as the establishment of political parties. Therefore, the existence of Middle East conflicts such as ISIS (Islamic State of Iraq and Syria) at the beginning of the 2010 period, has brought the notion of radicalism to Indonesia increasingly strong even though ISIS' power in the Middle East has begun to decline in the 2020 period, the internalization process and the spread of radicalism still exist in Indonesia through various forms. This can be indicated that when ISIS strengthens in the Middle East and the understanding of radicalism also strengthens, and vice versa when ISIS weakens, the understanding of radicalism weakens in various countries. When after the successful eradication of ISIS led by General Qosem Sulaimani from 2010 to 2020 in Syria and Iraq, the strength of radical groups also decreased. In 2014, an Egyptian court declared ISIS or the militant group Islamic State of Iraq and Syria (ISIS) and all its affiliates a terrorist organization (Hastangka & Ma'ruf, 2021).

In Indonesia, the reform era has become an important process in the development and entry of radicalism in Indonesia. One of the indications as the cause of the easy entry of radicalism is the weakening of state control over society, the change from authoritarian regimes to democracy, and ideological liberalization which are the main driving factors for the development of radicalism in Indonesia. Studies on radicalism have been numerous and developed in Indonesia since the post-reformation era. Various approaches in viewing the phenomenon of radicalism have developed to interdisciplinary and multidisciplinary approaches. In addition, the locus of study is not only on agenda setting with an understanding of religion but also geopolitics and global economy. Case studies in examining the phenomenon of radicalism do not only focus on certain groups but also include educational institutions such as schools, universities, state institutions, social organizations, and TNI/POLRI institutions (Hastangka & Ma'ruf, 2021).

The ideology of Pancasila and the 1945 Constitution of the Republic of Indonesia, which are the guidelines for state administration in Indonesia, are again facing a test with the recent

development of radicalism in Indonesia. The government's concern about radicalism is logical considering that radicalism can potentially become an act of terrorism (Budijanto & Rahmanto, 2021).

The word "radical" comes from the Latin, "radix" which means "root". The word radical is defined as an attitude or understanding that is extreme, fanatical, revolutionary, ultra and fundamental (Hornby, 2000). Radicalism does not have to appear in the form of physical violence. Ideology of thought, massive campaigns and demonstrations of opposing attitudes and wanting to change the mainstream can be classified as radical attitudes (Mulyadi, 2017).

Research from Robingaton (2017) explained that the phenomenon of radicalization has three characters: first, radicalization appears as a response in the form of evaluation, rejection or resistance to ongoing conditions, either in the form of assumptions, values or even religious or state institutions; second, radicalization always tries to replace the existing order with another that is systematized and constructed through their own worldview; third, the strong belief in the truth of the ideology they offer. This is prone to potential emotional attitudes and often leads to violence (Siraj, 2011).

These various problems of the nation, state and society are increasingly complicated by the emergence of radicalism movements in society, such as the use of attributes and issues of the rise of the PKI (the PKI had attempted a coup against the Republic of Indonesia in 1948 and 1965), the movement with the vision of establishing a caliphate (HTI), the emergence of the ISIS movement. in Indonesia, insulting Pancasila, insulting religion, insulting the state flag, accusing some people of being "anti-Pancasila". Malay village terror, terrorism, and the issue of treason against the government. These problems lead to the ideology of radicalism which wants to change the order of the Indonesian nation which is clearly contrary to Pancasila. The radicalism movement as an ideology is not always marked by acts of violence, but can also be limited to an ideology that does not use violent means (Satriawan et al., 2019).

Radicalism is now starting to spread in the midst of society through public means of community activities. School is one of the places that can be a means of spreading radical understanding because every student who gets an education will be easily influenced by new ideas. If every day students are given a bad understanding of radicalism, it will affect the mindset of these students and will be applied in a deviant behavior and will harm others (Fadlilah, 2019).

B. METHOD

This research is a research with a qualitative approach that aims to reveal facts, and circumstances, phenomena, variables and circumstances that occur when the research is running and present what it is (Budijanto & Rahmanto, 2021). This research is a library research conducted by examining library materials or secondary data (Soekanto & Mahmudji, 2003). The qualitative approach aims to examine human life in limited cases that are casuistic in nature, but deep and total or comprehensive in nature which does not recognize conceptual sorting of symptoms into exclusive aspects (Wignjosoebroto, 2013).

Data analysis was carried out using qualitative analysis methods with descriptive analysis. Qualitative data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing, searching and finding patterns, discovering what is important and what is learned and deciding what can be told to others (Moleong, 2009).

In this study, the author only describes and sees the condition of the object of research and analyzes by comparison or comparison of various books, articles, journals and data relating to the impact of radicalism on the disintegration of the nation.

C. RESULT AND DISCUSSION

The term radicalism in Indonesia is understood in various dimensions. Radicalism in the scientific realm can be seen from the aspects of language, philosophy, schools, values, and social aspects. Kusman puts the concept of radicalism as the capacity to think critically in understanding the existing social conditions along with the ability to dismantle the inequality of power relations that operate in social reality. (Hastangka & Ma'ruf, 2021). Radicalism is a response to ongoing conditions. This response appears in the form of evaluation, rejection, and even resistance. Rejected issues can be assumptions, ideas, institutions or values. Radicalism does not stop at efforts to reject, but continues to try to replace other orders. This characteristic shows that radicalism contains its own views (Khamid, 2016).

Characteristics of radicalism can be seen from the response to ongoing conditions, the response is manifested in the form of evaluation, rejection, and even resistance. Very strong belief in the program they will run. Using violence in realizing his wishes. Assuming everything that goes against it is guilty (Sunarto, 2017).

Vigilance is an actual manifestation of human intellectual ability so that humans consciously determine their attitude towards the problems they face and make decisions as good and right choices. Thus, national awareness means awareness and readiness of the nation to look sharply and carefully at the problems faced nationally, both in the form of vulnerabilities and in the form of threats, disturbances, obstacles, or challenges, and being able to find open opportunities so that they can take the right attitude and decisions. and good for the safety, sustainability, and interests of the nation and state to develop themselves by creating conditions that involve all aspects of the nation's life, and thereby form and possess a real and effective strength, in the form of the nation's ability and resilience to be utilized as well as possible. (Setiabudhi et al., 2018). The condition of the nation in question is national resilience which is essentially dynamic and is an integral form of aspects of the nation's life, namely ideology, politics, economy, socio-culture, and defense and security (Sudharmono, 1994).

Educational institutions at all levels have an important role in preventing radicalism and terrorism among the younger generation. Students and students need to be made aware that Indonesia was founded by the founding fathers as well as religious leaders who have nationalist, humanist, and tolerant views. Students and students need to get civic education lessons that teach love of the countr (Fadlilah, 2019).

The government sees this as a threat to the unity and integrity of the nation. They continue to try to reduce the influence of religious radicalism on their citizens (Khoir, 2021). To prevent the spread of radicalism, among other things, with the spirit of carrying out the values of Pancasila which has proven to be a unifying tool for the nation. With the spirit of Pancasila, the youth and all components of the nation must close ranks to prevent radicalism and terrorism for the sake of the integrity of the Unitary Republic of Indonesia and peace in the world. Preventing radicalism propaganda efforts can also be done through the media. The role of the media is important as a response to asymmetrical threats, has a very strategic and effective role that can influence the national, regional and international situation in

various fields. The power of the media can be used as a tool to change perceptions, opinions and social control that leads to public policy (Mulyadi, 2017).

The issue of radicalization is not a new phenomenon because now as the political and social agenda (Sewell & Hulusi, 2016). Radicalization as the social and psychological processes that can increase the commitment of extremist political or religious ideology (Horgan, 2008) an incremental social and psychological process (Braddock, 2015), a deviation from ideological norm (Klein & Kruglanski, 2013), a process of embracing extremist ideas (Midhio et al., 2017).

Research from Budijanto & Rahmanto (2021), quote from Putri (2018), there are four reasons why radicalism is growing rapidly in Indonesia. The first reason is that someone becomes radical for personal gain. This can be understood because it involves ideological and financial matters. Radical groups can spread widely with promises of sufficient financial needs. The second reason is that people can be attracted to radicalism because there is attractive political propaganda. Then, the third reason is the existence of very attractive facilities and facilities such as training and transportation provided by radical groups. This causes someone to be interested in joining the group. Finally, the fourth reason is that the bad ethics of political elites causes the public to become apathetic towards democracy and use radicalism as an alternative way.

Various impacts caused by radical groups on the State are:

First, the impact on ideology. Radicalism is very contrary to the ideology of Pancasila, which is very contrary to its five precepts, especially the principles of God and humanity, because its movement is indiscriminate, sacrificing innocent people who do not know anything, from children, adults, the elderly, both men and women. With the attack of ideology, it will certainly make a mess of the sense of national unity and integrity.

Second, the impact on religion, radicalism has an impact on religion itself. How many countries with a Muslim majority base have been suspected by the international community as a hotbed of terrorists. How many Muslims with certain characteristics have been suspected of being terrorists. How many Islamic organizations have nothing to do with terrorist groups but get a bad impression due to acts of terror.

Third, the impact on politics, various terrorist acts, both large and small in the country, have had many political impacts on Indonesia in international relations. The image of Indonesia as an unsafe country is increasingly unavoidable. In fact, it took several years to convince the international community about internal security which in an instant was torn down by terrorist acts;

Fourth, the impact on the economy, it is clear that radicalism has had a bad impact on the national economy. Not only for big investment issues that start to hesitate when there is an incident of radicalism, middle and lower economic actors who rely on the world of tourism are also disturbed because of the insecurity caused by acts of radicalism.

Fifth, the impact on sovereignty and defense, the radicalism that occurs seems to want to divorce the government and its citizens (Saifullah, 2015). When radicalism occurs, it is not only a matter of security but the sovereignty of the State is attempted to be undermined by the terrorists by instilling public distrust of the government (Setiabudhi et al., 2018).

Radicalism that develops in society in the form of ideological and religious radicalism must be prevented. This is necessary to create a harmonious society. Making efforts to prevent radicalism is not easy and requires a structured, systematic and massive strategy. For this reason, it is important to have a comprehensive understanding of the radicalism movement (Satriawan et al., 2019).

Radicalism can only be suppressed or resolved with moderation. Radicalism can be solved wisely and reduce the effect of the birth of new radicalism. In this way, the pulse of radicalism will be eliminated. Islamic values can be used as a unifying force to deal with radicalism. According to Achmad Jainuri, deradicalism will experience many impasses because radicalism cannot be seen from the side of the movement, but in ideas and thoughts. Actually, the perpetrators of radicalism are answering their own problems. That there are social, political, and economic problems that have not been answered, so that the perpetrators of radicalism, these problems must be resolved, namely by violence (Julijanto, 2018).

A quality environment will sow generations full of good vision and nationalism. The quality of the family will also provide comfort for generations to grow and develop optimally. Noble values are transformed in the family by wise cultivation. Opening insight and enlightening, so that wisdom is possessed from an early age in a harmonious family life. An open family will always provide space for their children to absorb various information and have dialogue within the family, so that multicultural insight will be built from home.

The disintegration of the nation is a serious problem for the nation and state. Disintegration can trigger various conflicts that are even bigger and do not even rule out the possibility of giving birth to a new nation. Radicalism can be suppressed by bringing up an attitude of nationalism. The attitude of nationalism is a political attitude of the people of a nation that has the same culture and region as well as the same ideals and goals, thus the people of a nation feel a deep loyalty to the nation itself. This attitude will continue as long as the Indonesian nation still exists and is the soul of the Indonesian nation. Yudi Latif describes that the actualization of the ethical values of equality and human brotherhood in the context of nationality can be the glue that binds Indonesian pluralism (Julijanto, 2018).

Furthermore, in Indonesian nationalism through several stages of development, the first stage was marked by the growth of nationalism and equality of fate followed by resistance to colonialism both before and after independence. The second stage is the national form of Indonesia which is a continuation of the revolutionary spirit during the struggle for independence with a greater role for national leaders. And the next stage is building a multicultural Indonesia which is only possible if the concept of multiculturalism spreads out and is widely understood by the nation's stakeholders and there is a desire, and if there is a common understanding among the people regarding the meaning of multiculturalism which is built from a pluralistic national identity as summarized in the framework of the Unitary State of the Republic of Indonesia.

The handling of radicalism and terrorism that relies too much on a formal and repressive legal approach needs to be reviewed, because the logic of the approach through such a legal mechanism is contrary to the logic adopted by terrorists. Physical criminal sanctions do not stop the perpetrators, but the terrorists go far beyond the fear of the threat of punishment.

Radicalism is judged to be an act which is very dangerous to the integrity of the Unitary State of the Republic of Indonesia because it's not only threatening from the outside but infiltrate yourself through brainwashing done by some intolerant groups or those who have radical understanding. National disintegration is the waning of cohesiveness between groups and groups that exist within a nation concerned. Symptoms of disintegration is something that can happen in society. The main problem in the integration process of a pluralistic society lies not in its plurality or differences in cultural factors but in economic and political factors. The economic and political sectors have greater potential to trigger conflict in a pluralistic society, whether interreligious, ethnic, regional or between minority and majority groups. Cultural differences in plural society in Indonesia can lead to disintegration if not managed properly.

D. CONCLUSIONS

Radicalism that develops in society in the form of ideological and religious radicalism must be prevented. This is necessary to create a harmonious society. Making efforts to prevent radicalism is not easy and requires a structured, systematic strategy. Radicalism can only be suppressed or resolved with moderation. Radicalism can be solved wisely and reduce the effect of the birth of new radicalism. The disintegration of the nation is a serious problem for the nation and state. Disintegration can trigger various conflicts that are even bigger and do not even rule out the possibility of giving birth to a new nation. Radicalism can be suppressed by bringing up an attitude of nationalism. The attitude of nationalism is a political attitude of the people of a nation that has the same culture and region as well as the same ideals and goals, thus the people of a nation feel a deep loyalty to the nation itself.

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