

## **Radicalism in the Study of Philosophy**

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**Abstract:** The presence of diversity in Indonesia can potentially lead to the emergence of radical actions. This article provides information in the form of a review of radicalism in the field of philosophy, encompassing religious understanding, economics, politics, and education. The writing method is conducted through article review. Subsequently, it is found that religious radicalism is underpinned by the belief that their faith is the most correct and absolute. In economics, this is indicated by the rising unemployment rates, poverty, and social injustice, which can lead to economic disparities. In politics, it is demonstrated by the existence of several groups hoping to change the stable political system and social structure with new ideas they believe to be the most correct and suitable. In education, the problem can arise through interactions between teachers and students, students and teachers, as well as through the influence of parents and even society on components within the education system. Understanding radicalism in philosophical studies plays a crucial role in providing knowledge and becoming a solution to prevent and address radicalism, especially in Indonesia.

**Keywords:** Economics, Education, Politics, Radicalism Philosophy, Religion

### **A. Introduction**

The diversity in Indonesia can potentially give rise to radical actions (Hidayat & Lubis, 2021), posing a significant challenge to maintaining Indonesia's independence and peace. The issue of radicalism has been present since before Indonesia's independence from Dutch colonial rule (Anwar, 2020).

Currently, various radical movements and actions in Indonesia are prevalent and frequently encountered in public spaces. The government often employs various methods to prevent and combat groups with deviant ideologies that increasingly give rise to radical movements (Muthohirin, 2015; Hidayat & Lubis, 2021). Radicalism is not exclusive to Indonesia; it has become a global problem with potential repercussions on social bonds and prevailing value systems worldwide (Lewoleba, 2023).

The term “radicalism” is derived from Latin, meaning root and comprehensive. Terminologically, it refers to radical streams against political ideologies or orders that consistently demand drastic social changes in a country (Munjid et al., 2022). Identifiable characteristics of radical understanding or attitudes include fanaticism, intolerance, revolutionism, and exclusivity, often leading to the perception of radicalism as the seedbed of terrorism (Lewoleba, 2023).

According to Prasetyo (2016), terrorism poses a serious threat, capable of destabilizing national security and jeopardizing unity. Terrorism and radicalism are closely interlinked, involving threats and violence against society. Therefore, fostering a sense of patriotism and nationalism among all citizens, starting from the family as the primary character-forming environment for children and teenagers, is crucial to preventing radicalism (Syawaladi et al., 2023).

Radicalism is considered a political movement present not only in civil society but also within government institutions, workplaces, and universities (Sirry, 2020; Suyanto et al., 2022). According to Hasan (2016), Saihu & Marsiti (2019), radicalism does not emerge spontaneously but is influenced by various factors, including religious understanding, economic factors, and politics. To address these issues of radicalism, the study of philosophy is essential.

Philosophy is a comprehensive field that analyzes various aspects of human life, encompassing rational and in-depth analysis to uncover the essence (Hikmawan, 2017). The Greek term for philosophy translates to the love of “philo” and truth “sophia,” hence someone who loves the truth is called a philosopher (Sari & Armanto, 2022). Therefore, this article aims to provide information by examining radicalism through the lens of philosophical inquiry.

## **B. Methods**

This article employs the article review writing method, conducted by gathering and comparing various data from journal articles related to radicalism in the field of philosophy. A total of 28 research articles published from 2014 to 2023 were collected for this purpose. The data collection technique utilized involved gathering data and information from diverse sources, which would later serve as references from several relevant sources, including books and national as well as international journal articles.

## **C. Results and Discussion**

Radicalism is differentiated into two categories based on the actors, namely individual radicalism towards others (individual radicalism) and the radicalism of a group of people towards another group (group radicalism) (Natalia, 2016). Ulya

(2016) explains that radicalism begins with a movement that advocates for actions in the name of religion, which, in turn, affects the reputation of religion, despite religion fundamentally being a promoter of peace.

The emergence of radical movements that use religion as a pretext, according to Gaol (2021), is motivated by the belief that their convictions are the most correct and absolute. Therefore, individuals with different perspectives are considered incorrect or even wrong. Gaol (2021) emphasizes that knowledge can make humans rational, while religion encourages humans to appreciate spirituality. Radicalism in the context of religion has become a highly debated issue, especially in Indonesia, with aspects such as intolerance leading to division among religious communities (Zega, 2020).

A French religious philosopher named Roger Graudy expresses his views on radicalism, explaining that radicalism is not only based on religious beliefs but also encompasses social, political, and cultural aspects (Anwar, 2020). In social life, Pancasila can counteract the occurrence of radicalism, one of which is by using the Pancasila and religious curriculum methods applied in daily life (Hastangka & Ma'ruf, 2021). Pancasila is the philosophy of the Indonesian nation, serving as the fundamental norms or basic principles that should be the basis for philosophy in various areas such as national, political, or international ideology, education, law, culture, economy, and other aspects of national and state life (Mushodiq, 2017).

According to Mushodiq (2017), Pancasila serves as a social philosophy, embodying the personality of Indonesian citizens who behave and act by internalizing and implementing Pancasila in daily community life, covering basic aspects such as views on the value system, human beings, and the divine, the state, and the existence of nature. These three aspects, as explained by Hartanto (2017), first involve the value system aspect, considering everything as interdependent and needing each other directly or indirectly. Second, the human aspect views humans as subjects with duties, basic rights, and dignity equipped with senses, reasoning, creativity, feelings, and intentions, making humans play a role as individuals, morally upright beings, and social beings. Third, the aspect of the divine, the state, or the existence of nature sees humans believing in the existence of a Supreme God as the source of all sources (natural law) by adhering to religious or moral laws in society and state affairs.

The occurrence of radicalism can also be caused by economic factors, indicated by rising unemployment, poverty, and social injustice that can lead to economic disparities. This creates opportunities for individuals or groups to seek various justifications for anarchic actions, leading to radical actions such as terrorism (Seputro, 2019). At the end of the New Order era, Indonesia experienced an economic crisis, global environmental dynamics, and the influence of neoliberal

economic systems, making Indonesia unable to be economically self-reliant, particularly among the lower class (Hikam, 2015). In this regard, Barack Obama, the President of the United States, stated in a UN General Assembly session in September 2014 that “approaches such as entrepreneurship are very effective in preventing and even overcoming radicalism and terrorism” (Seputro, 2019).

Radicalism also exists in political issues, as stated by Mufaizin (2020), proven by the presence of groups hoping to change stable political systems and social structures with new ideas that they believe are the most correct and appropriate. In the political realm, radicalism is often carried out by certain officials in power towards their subordinates or even one state towards another with different political interests and systems (Ritaudin, 2014).

The challenges faced by Indonesia go beyond just economic and political issues but extend to social and cultural aspects (Sudjito & Muhaimin, 2020), consciously or unconsciously leading to radical issues that cause division in Indonesia (Hidayat & Lubis, 2021). When associated with the message conveyed by Indonesia’s first president, Soekarno, in his speech in 1956, stating that ‘a nation will never stand alone if without conviction,’ it becomes clear that any form of intolerance or radical movements that emerge in this country does not reflect the character of the Indonesian nation (Hidayat & Lubis, 2021).

Furthermore, radicalism can arise from various aspects in the field of education, where issues can arise through interactions between teachers and students, students and teachers, and through the influence of parents and the community on components within the education system (Muchith, 2016). The implementation of Pancasila and Citizenship Education (PPKn) is believed to be one of the solutions to counteract radicalism within schools, especially among students. This is evident in the 2013 PPKn curriculum, which includes a syllabus with a rational explanation and competencies that students must achieve regarding understanding, knowledge, and attitudes toward the fundamental principles of national unity, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and *Bhinneka Tunggal Ika* (Suprastowo et al., 2018).

#### **D. Conclusion**

The conclusions drawn from this article review are radicalism is a radical movement against political ideologies or orders that consistently demand drastic social changes in a country. Radicalism does not emerge spontaneously but is influenced by various factors, including factors related to religious understanding, economics, politics, and education. To address these issues of radicalism, the study of philosophy is necessary. Identifiable characteristics of radical understanding or attitudes include fanaticism, intolerance, revolutionism, and exclusivity, often leading to the

perception of radicalism as the seedbed of terrorism. In social life, Pancasila can counteract the occurrence of radicalism, one of which is by using the Pancasila and religious curriculum methods applied in daily life.

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