

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

**Hasinah<sup>1</sup>**

<sup>1</sup>Universitas PGRI Palembang, Indonesia

Corresponding author e-mail: [hhasinah210@gmail.com](mailto:hhasinah210@gmail.com)

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**Abstract:** An ideology known as radicalism is growing in society, advocating for change through violence. This is why many people opt for simple ways and make everything legal to meet all demands and desires. To better understand radicalism in philosophy, this article explores it in relation to religious, economic, political, and educational understandings. Article reviews are used in the writing process. Additionally, the findings indicate that religious radicalism stems from the mindset of its followers, who use violence to persuade those with different views to adopt their interpretation of the economic and spiritual stance, inspiring actions intended to weaken and change the status quo. Meanwhile, political radicalism refers to a mindset that seeks comprehensive and revolutionary transformation by forcefully overturning existing norms. Furthermore, educators can become radicalized teachers, school administrators can become radicalized teachers, and the community or parents of students can become radicalized teachers and schools through various forms of intimidation.

**Keywords:** Education, Philosophy, Radicalism

### **A. Introduction**

Violence is deemed necessary to bring about the demanded changes advocated by radicalism, an ideology, in society. From a religious standpoint, radicalism can be understood as an extreme form of religious fanaticism, manifested in the behavior of its followers who employ violence to coerce those with differing opinions into adopting their beliefs. In terminology, radicalism refers to an ideology or group that, to achieve its goals, often adheres to outdated beliefs, behaves aggressively, and is extreme. Harun Nasution (1995) expressed a similar sentiment, stating that radicalism is an ancient movement that frequently uses violence to disseminate its ideas. Thus, this perspective is more focused on the use of various forms of coercion, including violence, to effect change or teach their ideals, along with the tactics they have planned.

Meanwhile, the Indonesian Dictionary defines radicalism as an ideology or extreme trend in politics, as well as a doctrine or movement advocating violent or dramatic

methods to realize social and political renewal. A group may develop radicalism as a social structure to protect itself from external threats and resolve disputes peacefully, sometimes by taking legal action against other groups either due to the radicalism they have practiced or as an effort to demand justice that is suspected to be abused by other groups. At this point, development itself contributes to the emergence of radicalism by altering the social environment through the dissolution of social institutions and the creation of patterns of segregation, in addition to altering the physical environment (demographics, the environment, nature, etc.), causing societal issues that give rise to communal radicalism. The ultimate result of this frustration is radical behavior, aimed at reforming the current development system, particularly the capitalist system whose primary goal is sustainable capital accumulation.

## **B. Methods**

This article employs the article review method, conducted by collecting and comparing various data from journal articles related to radicalism in the study of philosophy, with a collection of 25 research articles. The data collection technique involves gathering data and information from various sources, which will be used as references from several relevant sources, ranging from books to national and international journal articles.

## **C. Results and Discussion**

Due to cultural synchronization, Islam was historically brought to Indonesia by traders from Yemen. It flourished in a highly tolerant and peaceful environment, closely associated with the teachings of the saints, even coexisting peacefully with other communities of its time. Unfortunately, as Indonesian society developed and the need for social stratification increased, various Islamic sects and schools of thought quickly emerged, adapting to local conditions and cultural backgrounds.

Terminologically, radicalism refers to an ideology or group that, to achieve its goals, often adheres to outdated beliefs, behaves aggressively, and is extreme. Harun Nasution (1995) expressed a similar sentiment, stating that radicalism is an ancient movement that frequently uses violence to disseminate its ideas. Therefore, this perspective focuses on the use of various forms of coercion, including violence, to effect change or teach their ideals, along with the tactics they have planned. Zahratul Mahmudati (2014) argues that radicalism is a mindset or attitude determined by four characteristics: first, an intolerant attitude and indifference to the thoughts or views of others; second, a fanatical mindset, tending to blame and justify oneself to others; third, a closed mentality that seeks to separate itself from the customs of others, exhibiting exclusivity; fourth, a revolutionary mindset, tending to use violence to achieve larger goals.

Endang Turmudi (2005) asserts that radicalism can be acceptable if it takes the form of ideas and not actions. However, it becomes problematic when radicalism shifts to the realm of movements and exists at an intellectual level. Additionally, radicalism is often accompanied by violence or terrorism if it conflicts with politics in situations like these. George Lewis (2017) emphasizes that the goal of anti-radicalism education is to help students distinguish between intolerance and tolerance, uphold a patriotic mindset, and use specific guidelines.

Recently, radicalization has become a significant issue in Indonesia, with groups disguising themselves as ISIS and Al-Qaeda, both of which have garnered global attention. Recognizing that radicalism has a long history in Indonesia and spreads rapidly, caution and wisdom are essential in addressing this matter. Ibn Qayyim al-Jauziyah explains that addressing radicalism or crime should be done carefully, emphasizing four dimensions: first, eliminating crime and replacing it with goodness; second, reducing crime without completely eliminating it; third, giving rise to similar crimes; and fourth, eradicating crime by creating a crime worse than it.

Therefore, it is evident that the first and second dimensions are related to addressing determined radicalism, the second-dimension deals with jurisprudential radicalism, and the fourth-dimension tackles prohibited radicalism. Furthermore, during the democratization and freedom period after the fall of Riyanto, (2000), some radical groups were able to gain visibility, enthusiasm, and prominence, largely due to media coverage, especially in electronic media. However, ultimately, this movement became increasingly inconspicuous.

Soon after the post-reform era, radical groups led by Azhari and Nurdin M. Top emerged, and these movements quickly spread to various regions in Indonesia, including Poso, Ambon, and others. The organizational patterns varied, ranging from moral and ideological movements like the Council of Mujahideen. Some advocated for the implementation of Islamic Sharia without establishing an "Islamic State," while others sought the establishment of an Islamic state in Indonesia. There were also those who advocated for the establishment of an "Islamic Caliphate." Hizbut Tahrir Indonesia (HTI) and Indonesia have military-style groups like FPI and Laskar Jihad.

On the contrary, religious radicalism refers to religious behaviors that violate Sharia, take the form of violence between opposing groups, and attempt to achieve specific goals or change the state of society in ways contrary to Islamic law. As seen from the previous context, religious radicalism is interpreted as religious behavior demanding radical transformation, adopting a firm stance to achieve specific goals. Violence and intimidation, also known as radicalism in education, have been prevalent in educational institutions. Teachers, school administrators, parents, and students can all be affected by various forms of intimidation. One of the most crucial

aspects of life is education. Every action a person takes from waking up to passing away is part of a continuous process and the result of their education.

Cognitive aspects involve intelligence or mental capabilities. Evaluating academic achievement based solely on the production of cognitive, emotional, or psychomotor skills is not sufficient; all three domains must be fully achieved without flaws. According to Jean Piaget's cognitive development theory, education needs to follow the natural development of the human mind. This means that education should always focus on two aspects simultaneously: the growth or abilities possessed by each individual and the dynamics of knowledge, technology, and culture evolving in society. With the increasing sophistication of tools, the complexity of life's problems, and the higher demands of society, education should be intelligent in its processes to avoid lagging behind social life dynamics.

Initiated by a direct election system replacing a leader appointed by the People's Consultative Assembly (MPR), populist leaders replaced elitist leaders, and the bureaucratic and closed system of governance was replaced by an open and transparent system. The social-political system has not undergone the requested reforms. Everything happened as planned; some aspects progressed well, while others did not. Many practices in education unevenly applying rights and obligations have led to new problems in the field of education. Consequently, violence and intimidation frequently occur in education, directed towards teachers, parents, and students.

Education has an admirable goal in humanizing people helping them act more like other humans and gain an understanding of human nature and values. Some argue that humans are creatures with thinking abilities, just like animals. The educational process is crucial for human existence and well-being. According to Satriawan et al., (2019), educational issues attract attention because it is a vital institution and a long-term investment for all countries worldwide. Another definition states that radicalism refers to principles or practices carried out radically, an action generally seen as sharply contrasting the values advocated by a specific religious group with the prevailing values at that time.

Meanwhile, the Indonesian Dictionary defines radicalism as an ideology or extreme political movement, as well as a belief or stream advocating violent or dramatic methods to achieve social and political renewal. The social structure associated with radicalism is a product of a group's need to protect itself from external threats and resolve conflicts. It can also be used to retaliate against other groups for perceived radicalism they believe has been committed or to demand justice when they feel violated. At this point, development itself generates social changes resulting in the emergence of collective radicalism. These changes include alterations in the physical environment (demographics, the environment, nature, etc.) and changes in the social

environment, such as the dissolution of social institutions and the formation of segregation configurations. The ultimate consequence of this frustration is radical behavior, aimed at reforming the current development system, especially the capitalist system, whose main goal is sustainable capital accumulation (Rokhmad, 2012).

Due to the religious substance, it is relatively easy to use several scientific languages currently employed to drag religion into the arena of radicalism. Examples of such languages include ideology, politics, sociocultural, and economic. Strangely, in this context, the attitudes and behaviors of religious communities often show ambiguity in their interpretation of religious texts. Therefore, various harmful actions that degrade the inherent values of humanity are always justified by religious texts, even though these actions may be seen from different perspectives. There has never been a proven doctrine of religion that can be justified.

The educational foundation, in the form of principles contained in Pancasila, is the overall development of a citizen's education, both spiritually and physically, in the life of the nation and state. Therefore: First, in the first principle of Belief in One Almighty God, which includes national religious beliefs; namely, the belief in the Almighty God based on the individual citizens' beliefs in the One Almighty God and maintaining a sense of religious tolerance, as found in Islam. This verse explains that every citizen of a nation must fulfill their duties according to their respective beliefs and pay attention to the differences in beliefs that may exist so that interpersonal relationships between humans remain harmonious. The concept of socio-nationalism, namely the understanding of social interactions between individuals and other individuals, individuals and groups, and groups with other groups, is included in the second and third principles of Just and Civilized Humanity and the Unity of Indonesia.

Radical groups are known for their unconventional religious beliefs, reflecting a different perspective on religious doctrines. When the beliefs of other religious groups conflict with theirs, they do not hesitate to reject or even oppose them. According to linguistic science, radicalism comes from the word "radical," which means down to the fundamental, demanding change forcefully, and progress in thought and action. This is supported by the internet source [kbbi.kemendikbud.go.id](http://kbbi.kemendikbud.go.id). On the other hand, the term "radicalism" refers to radical political movements or ideologies; groups or philosophies that demand the root of something; firm in action (Basalim, 2013).

This organization defines radicalism as a mindset that seeks comprehensive and revolutionary transformation by forcefully overturning existing norms. According to BNPT, radical thinkers can be distinguished based on several factors: first, due to intolerance or unwillingness to accept the thoughts and beliefs of others; second,

because of their fanaticism or the feeling of always being right and believing that others are wrong. Living peacefully with people who have different views and ideas is common in Indonesia. "Those who view other ethnic groups exclusively or separately, in my opinion, are fundamentally radical. In terms of terminology, the word radicalism comes from the basic word radix, which means the root (of a tree) (Asrori, 2015).

Language defines radicalism as a belief or movement seeking violent or drastic methods for social and political renewal. According to Adon (2022), radicalism is defined as an attitude driven by a spirit that motivates activities intended to weaken the status quo and replace it with new concepts. An ideology or group known as radicalism advocates violent or extreme methods to bring about social and political change (Rahayu, 2020).

There is much truth in the ideology or program of radicalism. The background that plays a role in driving the birth of radical movements is one of the factors causing their emergence; radicalism is not a movement that arises out of nowhere. History shows that wars triggered by radical groups using violent weapons to fight against and resist other groups have deeper roots in social-political issues.

Fundamentalism and radicalism are similar because both have the same meaning. The emergence of radical groups is rooted in fundamentalism. Supporters of the radical movement introduced the term "radicalism" in the eighteenth century. Radicalism in the Islamic world is believed to have first emerged in the Middle East in the 20th century as a result of an identity crisis that triggered resistance and reactions to Western countries that brought colonialism and imperialism to the Islamic world. Radical groups in Islam emerged due to the division of the Islamic world into several countries and modernization initiatives undertaken by new governments with a Western orientation. Furthermore, this movement opposes governments seen as secular and deviating from pure religious teachings. The radical movement began in Indonesia during the country's independence, such as the Indonesian Islamic State (NII) and Darul Islam (DI) founded in 1950, also known as the Indonesian Islamic Army (TII). The establishment of Sharia as the foundation of the Indonesian state united this movement. After the death of its leader in the early 1960s, the DI movement ended. Then in the early 1970s and 1980s, radical Islamic movements re-emerged, such as Teror Warman in Lampung, Ali Imron, Jihad Command, Talangsari Warsidi case, and others. Their goal was to establish an Islamic state. Radicalism in Indonesia initially reacted to communism and the use of Pancasila as an exclusive political foundation (Muchith, 2016).

The younger generation in Indonesia faces a serious threat from radicalism. Radicalism is not something that happens suddenly; instead, it is caused by many factors. Radicalism is triggered by several variables, including: Internal Factors:

Under the guise of radical groups upholding Sharia, there is a migration of religious books in resistance, considered a form of violence. Additionally, these groups often read Islamic texts according to their own preferences, disregarding historical context and other factors. Finally, these groups feel very frustrated because they have not been able to establish the International Islamic State, and as a result, they act anarchically by bombing buildings in society at large and engaging in terrorism.

External Influence

- 1) Socio-Political Aspect One of the reasons radicalisms continues to prevail in Indonesia is the government's lack of firmness in combating the issue;
- 2) Religious Emotional Aspect These include emotional elements based on religion, involving religious actions such as sympathy for oppressed friends;
- 3) Cultural Aspect This aspect emphasizes the dominance of Western culture in modern life. There are groups in society that want to break free from certain undesirable cultural constraints due to secularism seen as the main opponent;
- 4) Political and Economic Factors: One suspected factor driving radicalism is government authority considered deviating from the main principles of Islam;
- 5) Difference of Opinion Opposition to Westernization The implementation of Westernism in Islamic law is a risky proposition, intending to destroy symbols of Western countries to establish Islamic Sharia;
- 6) Government Policy Elements Violence (radicalism) is increasing due to the government's sluggishness in addressing existing problems. There are several factors that can trigger radicalism and potential treason against the state, including movements or groups with a caliphate vision, such as Hizbut Tahrir Indonesia (HTI), which was eventually disbanded by the Indonesian government, movements or groups associated with radicalism. Islamic State of Iraq and Syria (ISIS), the emergence of insults to the national flag, insults to religion, and even insults to the head of state (Ichwayudi, 2020).

Given that radicalism can turn into terrorism, the government's concern about this is reasonable. Findings from a study conducted by the Center for Strategic Studies and International Studies (CSIS) support this claim, showing that the deportation of Indonesian citizens from Syria played a crucial role in uncovering networks linking Indonesians to ISIS. The four Indonesian workers were detained on charges of sending money to support radical movements and being involved in radical activities. The government is currently working to develop preventive policies, as indicated by Moeldoko, who stated that the government is preparing a law to address the return of Indonesians who may have been exposed to radicalism originating from Syria. Deradicalization of former NII, Jihad Commander, Kayamaya Mujahidin, Laskar Jihad, and others in the context of radical Islamic movements serves as an example and learning from the ongoing efforts. Because radicalism still has the capacity to grow and manifest in various layers of society, the current implementation of programs is considered below standard.

## **D. Conclusion**

Radicalism can be defined as an extreme political ideology or movement, as well as an understanding or trend that supports violent or dramatic methods in social and political renewal and transformation. The social structure associated with radicalism is a product of the needs of a group to protect itself from external threats and resolve conflicts. It can also be used to seek revenge against other groups for perceived radicalism or to demand justice when they feel violated. Where do the elements that give rise to radicalism come from? In reality, radical movements have a history that influences their emergence and are not merely movements that arise suddenly.

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