Al-Ulum

The Understanding of Radicalism in Political Context and The Implication in Republic of Indonesia Unity

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Abstract

This paper focuses on the emergence of nuanced political radicalism in various official forums and social media, which are believed to have implications for the integrity of the Unitary Republic of Indonesia. This research is qualitative with a literature review. The literature review is under discussion by looking for references related to issues and acts of radicalism that threaten national unity. The data analysis collects various references related to the discussion carried out and examines them from several references. This research finds that the issues and actions that occur in Indonesia are not new because of the existence of groups that are not in line with the government's thinking so that in political nuances, this becomes a very urgent matter. The state considers this problem to have implications for the existence of the current ruler. At the same time, radicalism has been increasingly heard since the digital era, where all citizens, who practice and sympathize with others, will all be channeled through the internet so that issues of radicalism and the power of unity can be found through internet access.

Keywords: *Understanding, Radicalism, Political Context, Implications, the Nation Unity.*

Pengertian Radikalisme dalam Konteks Politik dan Implikasinya dalam Persatuan NKRI

Abstrak

Paper ini fokus pada kemunculan radikalisme bernuansa politik di berbagai forum resmi dan media sosial yang diyakini berimplikasi pada keutuhan NKRI. Penelitian ini adalah kualitatif dengan kajian literatur. Literatur yang dikaji sesuai dengan pembahasan dengan mencari referensi terkait dengan isu dan tindakan radikalisme yang mengancam persatuan bangsa. Analisis data yang dilakukan adalah mengumpulkan berbagai referensi terkait dengan pembahasan yang dilakukan dan menelaahnya dari beberapa referensi. Penelitian ini menemukan bahwa isu dan aksi yang terjadi di Indonesia bukanlah hal baru karena adanya keberadaan kelompok-kelompok yang tidak sejalan dengan pemikiran pemerintah sehingga dalam nuansa politik ini menjadi suatu hal yang sangat mendesak. Negara menganggap masalah ini berimplikasi pada keberadaan penguasa saat ini. Pada saat yang sama, radikalisme semakin terdengar sejak era digital, di mana semua warga negara, yang berlatih dan bersimpati kepada sesama, semuanya akan tersalurkan melalui internet sehingga isu radikalisme dan kekuatan persatuan dapat ditemukan melalui akses internet.

Kata-kata kunci: Paham, Radikalisme, Konteks Politik, Implikasi, Persatuan Bangsa.

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A. Introduction

The issue of radicalization lately has often graced various media in the country, from mass media, social media, and even word of mouth to ordinary people.[1] It is better if we understand the term radicalization before continuing this discussion. According to Chernov Hwang,[2] and Jose Ramakrishna,[3] understanding of radicalization, there are situations in which people, who are slowly becoming sharper or tougher, try to disavow political positions in an area against social or even religious schemes. It happens when thoughts circulate among a group of people who form resistance both against other groups and against the authorities; radicals occur after the community group understands and opposes the social conditions of a product of power and wants a material change in their society.[4]

This group protested the desire to change the country's social and political conditions.[5] Radicalism is often followed by physical action or even violence. There is also non-violence, such as what is done by intellectuals who want change to explicitly lead to resistance to social structures carried out by political forces.[6] In context, people who want to speak up make bold changes and are often born with fierce resistance. Furthermore, when radicalization occurs, it is often followed by self-defense and maintaining solidity again with the ability of a group to blend in with good groups, many of whom voice it firmly and loudly; some are also making modern changes.[7] That is the social enforcement economic system whose goal is to

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[1] Bagong Suyanto, Mun'im Sirry, dan Rahma Sugihartati, "Pseudo-radicalism and the deradicalization of educated youth in Indonesia," *Studies in Conflict & Terrorism*, 2019, 1–20. Purniadi Putra et al., "The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)," *Test Engineering & Management* 83 (2020): 10256–63. Sudarmo Sudarmo et al., "The Future of Instruction Media in Indonesian Education: Systematic Review," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 2 (31 Agustus 2021): 1302–11, https://doi.org/10.35445/alishlah.v13i2.542.

[2] Julie Chernov Hwang, "The disengagement of Indonesian jihadists: Understanding the pathways," *Terrorism and Political Violence* 29, no. 2 (2017): 277–95.

[3] Rajan Jose, Velmurugan Thavasi, dan Seeram Ramakrishna, "Metal oxides for dye-sensitized solar cells," *Journal of the American Ceramic Society* 92, no. 2 (2009): 289–301.

[4] Yosua Praditya Suratman, "The effectiveness of deradicalization program in Southeast Asia: does it work?; the case of Indonesia, Malaysia, and Singapore," *Journal of ASEAN Studies* 5, no. 2 (2017): 135–56.

[5] Aslan Aslan, "MAKNA DAN HAKIKAT PENDIDIKAN BIDANG POLITIK DALAM ALQURAN," *Cross-Border* 2, no. 2 (2019): 101–9.

[6] Adolfo Ceretti dan Lorenzo Natali, "Exploring Violent Cosmologies From a 'Radical Interactionist' Approach," *Critical Criminology*, 2020, 1–22.

[7] Asta Maskaliunaite, "Exploring the Theories of Radicalization International Studies," *Interdisciplinary Political and Cultural Journal* 17, no. 1 (2015).

fumigate change by providing understanding to individuals that there must be changes due to our demands, human demands, social demands, and even spiritual demands for changes that are considered lost.[8]

When public authorities need to suppress and prevent radicalism that fills various educational foundations, local associations, and even government circles, it seems that they have not been tracked. It is because whatever is requested by the public authorities will be met with different arrangements identified with the perspective of the fundamental liberties of the individuals.[9] When every individual and association has been looking for space to experiment with moving their philosophical style, now radicalism thinking is starting to be capitalized as a winner guaranteed by law. In this unique situation, referring to the side effects of the issues and activities of radicalism and the unity of the state, several associations consistently carry out revolutionary reforms by using the beliefs of radicalism activists.[10]

Initially, certain groups emerged with legally valid attributes asking for changes to the entire legal set following strict legal standards and rules. Then the association of people who emerge with doctrinal attributes through religious understanding and practice is direct and not rigid. Finally, the radical group appeared with the attributes of the aggressor and was displayed through a positive mentality that was firm to a firm stand.[11] This meeting did not take the time to create a front against the rejection of the national foundation as the basis of the Indonesian nation and demanded using of sharia in its stead. Thus, the thought of radicalism, which is instrumented in different structures and goals by evangelical groups, depends on several considerations and reasons, for example, the dirty

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[8] Randy Borum, "Radicalization into violent extremism II: A review of conceptual models and empirical research," *Journal of strategic security* 4, no. 4 (2011): 37–62.

[9] Rob Breton, "Violence and the radical imagination," *Victorian Periodicals Review* 44, no. 1 (2011): 24–41.

[10] Borum, "Radicalization into violent extremism II."

[11] Sean Coyle, "Radicalism and conservatism in environmental law," in *Thought, Law, Rights, and Action in the Age of Environmental Crisis* (Edward Elgar Publishing, 2015).

game experienced by the individual, the unavoidable defilement, political, monetary emergency, and the hole of the powerless rich.[12]

As they see, this is because the framework of the Indonesian state is overly placed and "symbolizes" Pancasila. Therefore, this meeting proposed sharia as the central perspective that must be utilized to form the constitution and state premise.[13] In the last few months, we have witnessed the influx of radicalism driven by evangelical groups through the DKI Pilkada's power, an affirmation of the amount they need to realize radicalism. Indeed, the development of the masses marked by series gatherings becomes a restoration of radicalism that uses mass development, filled with the spirit of populism. By involving various groups, including lawmakers, strict pioneers, financial managers, and other regional pioneers, radicalism is increasingly being appointed as the best way to advance Indonesia.[14] Different strict proverbs are approached in specific areas of development to touch the feelings of openness, especially the collection of individuals who partner with this development. Although in an impermanent perception, the development of radicalism communicated by these religious groups is not identified with fear-based oppressive behavior, there may even be no purpose in their souls to expand the understanding of radicalism into demonstrations of illegal intimidation.[15]

Whereas the thought of radicalism, which is constantly determined in different energies, especially in its development meetings, has a specific political power plan, it is conceivable that different associations will take advantage of it, wildly outrageous associations whose presence is still small.[16] However, their voices are very boisterous, using the development of radicalism as a snare to create a commotion that can trigger flat clashes. Because, when radicalism is

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[12] Pedro R. Capelo et al., "A survey of dual active galactic nuclei in simulations of galaxy mergers: frequency and properties," *Monthly Notices of the Royal Astronomical Society* 469, no. 4 (2017): 4437–54.

[13] Nurul Faiqah dan Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33–60.

[14] Sartono Kartodirdjo, "Agrarian radicalism in Java: its setting and development," in *Culture and politics in Indonesia* (Cornell University Press, 2019), 71–125.

[15] Muhammad Khairil, "Wahdah Islamiyah's Counter-Radicalism Strategy Through The New Media Network in Da'wah Development Of Palu City," *Al-Ulum* 18, no. 2 (2018): 417–35.

[16] Daniel Bell, *The radical right* (Routledge, 2017).

continuously used as a vehicle for development to oppose public authority, while its position is surrounded by power aspirations, not all the most outrageous means may be completed. As many have observed, radicalism channeled in various activities instills methods of creating symbolic and tangible cruelty to paralyze and threaten any individual considered limiting.[17]

Based on the facts and studies in the introductory section, the researcher came here to understand the issue and action of radicalism in a political context. Its implications for the nation's integrity are an unfair brush. The issues and actions of radicalism are closely related to the stigma and how the rulers stereotype the majority group in Indonesia. So, by understanding the background of the content of radicalism and the causes why it occurs, researchers will understand it and contribute to more precise results about what factors cause many people in Indonesia to be exposed to radicals.[18] In addition, radicalism must get the proper understanding in a balanced position between listening to their voices as a group called radicals and the voice of the current regime as rulers. Because radicals are already identified with the minds of religious people, a correct understanding of how this happens, which creates intolerance towards specific groups, is also a problem that must be understood adequately and in other words, how the results of this research will add to a correct and balanced understanding.[19]

The relationship between radicalism and the teachings of all religions, both from within Islam and in other non-Islamic states, is essential to understand.[20] In addition to going through various studies on the issue of radicalism in Indonesia, they will later get an answer to understand the causes of the growing number of activists who voice their lives in a loud way.[21] Is this a legacy of a particular religion, or is this due to the rulers or regimes' inability to manage democratic life under Pancasila, or is this a dynamic of the continuity of a nation? This nation has

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[17] Maarten A. Hajer, "Ecological modernization as cultural politics," in *The Ecological Modernisation Reader* (Routledge, 2020), 80–100.

[18] Arifuddin Arifuddin dan Faridah Faridah, "Da'wah In Responding To The Problems Of Contemporary Radicalism," *Jurnal Diskursus Islam* 9, no. 1 (2021): 74–86.

[19] Muhammad Zuhdi, "Challenging moderate Muslims: Indonesia's Muslim schools in the midst of religious conservatism," *Religions* 9, no. 10 (2018): 310.

[20] Rahmawati Rahmawati, Muh Rusli, dan Kasim Yahiji, "Actualization of Local Wisdom in Anticipating Radicalism of Religion In Gorontalo Indonesia," *Kalam* 12, no. 2 (2018): 327–52.

[21] Masdar Hilmy, "The politics of retaliation: the backlash of radical Islamists to the deradicalization project in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (2013): 1–30.

social and economic dimensions that are not adequately organized.[22] so that it creates a group of people who want to make a change that they think should be; on the other hand, it will be seen as a violent movement with anti-Bhinneka Tunggal Ika and differences.[23]

In this section, the paper will describe today's implementation of the study, starting from the formulation of questions to the final report of the paper. This work intends to understand the issue of the radicalism of the political context and its implications for the integrity of the Republic of Indonesia. All of the data we present are sourced from various publications, journals, books, and information from the website. We have gained a deep understanding by using a data coding analysis system and then analyzing it sharply to understand the literature relevant to the question. This work does rely on secondary data and us or writing a descriptive qualitative approach because this study is an interpretation study and an attempt to understand. Searching for the information and data we need is assisted by Google Search engines using words such as radicalism, political context, and implications; everything we do is Google Search. Then this hassle is written in English, where we also involve a lot of translation and editing activities formed by several online applications. Both research and reporting make it easier for us to remember English. Explain the format of our writing following some guidelines from previous studies, explicitly discussing the literature and studies and reviews from various mass media. This work fully describes the descriptive qualitative system.

B. Result and Discussion

1. Understanding radicalism issue

In recent years, it continues to tell that he has seen various forms of resistance in the form of religious uniforms that continue to urge the world and higher education to be carried out in a format that is designed so that radicalism

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[22] Fitriyah Fitriyah dan Firdaus Laila Kholid, "Peer review: Radicalism VS Extremism: The Dilemma of Islam And Politics In Indonesia," 2021.

[23] Rizky Alif Alvian, "4. Political Islam Movements and Democracy in Indonesia: A Changing Landscape?," in *Continuity and Change after Indonesia's Reforms* (ISEAS Publishing, 2019), 78–112.

can be controlled.[24] Indeed, this is very reasonable because many parties claim that the notion of radicalism does not belong to the regular class but has become consumption rather than the high priority academy, so it is not surprising that the government continues to try to enter the campus to provide enlightenment in the form of emergency from class religion on campuses that need it appropriately handled.[25]

Many studies that have been carried out since the issue of radicalism became part of the attention of the world community are associated with religion, especially Islam as the majority religion in Indonesia, with this unusual movement not rejecting Pancasila.[26] However, they demand that they love the Republic of Indonesia want leadership and changes that must be done immediately because they value that what is happening today in society is something that is not wanted by the public where the values of unity have been evenly distributed with various government attitudes that might interpret the interests of the people with different views.[27] It is what makes active religious groups straighten out that they accept Pancasila, and tolerance exists. However, because the government's attitude is often behind with religious sects, there is a synchronization between the understanding carried out by radicalism fighters and the response given by the government.[28]

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[24] Dewi Sadiah, "Strategi Dakwah UIN dalam Menangani Radikalisme di Kalangan Mahasiswa," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 18, no. 2 (2018): 219–36.

[25] Nurdin Kaso dkk., "Penguatan Mitigasi Radikalisme Melalui Pembelajaran Berbasis Kearifan Lokal pada Taman Kanak-Kanak di Kota Palopo," *Madaniya* 2, no. 2 (2021): 152–67. Purniadi Putra dan Aslan Aslan, "Exercising Local-Wisdom-based Character Education in Madrasah: an Ethnographic Study in a Madrasah in Sambas, West Kalimantan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (31 Desember 2019): 167–83, https://doi.org/10.15642/jpai.2019.7.2.167-183. Aslan Aslan, "NILAI-NILAI KEARIFAN LOKAL DALAM BUDAYA PANTANG LARANG SUKU MELAYU SAMBAS," *Jurnal Ilmiah Ilmu Ushuluddin* 16, no. 1 (2017): 11–20, http://dx.doi.org/10.18592/jiu.v16i1.1438.

[26] H. Atiqullah, *PENGUATAN PENDIDIKAN KARAKTER PROFETIK (IMPLEMENTASINYA DI SEKOLAH DASAR ISLAM TERPADU)* (Jakad Media Publishing, 2020).

[27] Iman Subasman dan Faat Nasyiruddin, "Evaluasi Peran Pendikan Islam Pada Era Revolusi Industri 4.0," *Risâlah, Jurnal Pendidikan dan Studi Islam* 6, no. 1, March (2020): 117–33.

[28] Frisca Alexandra, "Analisis kajian terorisme dan radikalisme dalam 3 perspektif teoritis," *Jurnal Paradigma (JP)* 6, no. 3 (2017): 137–46.

2. Indonesian unity

Radicalism has both positive and negative impacts. Mainly about radicalism is the effort to find elective answers to the problems around it and Bull & Rane.[29] It requires a variety of studies to get an answer. Negative radicalism actions are views and attitudes to change the system through violence and reflect on alternative viewpoints and decisions as opponents.[30] Radicalism is a negative attitude that demands are refreshing the structure of the Indonesian with another system that is a viewpoint that supports, acknowledges, and bears evidence of violence for a particular explanation. Radicalization is the trade-in viewpoints that experience violence for explicit purposes, starting with one individual then to the next or starting with one assembly than to the next.[31] The trust of the Republic of Indonesia can be undermined when radicalism cannot be restrained.

Because later, it will become clear that all this is the kind of opposition and power in the state that says it is the more significant part and the minority. An attitude of solidarity and respectability can be maintained because political friction of a vicious nature is, for example, a danger to the nation is a big problem that should be a concern of all parts of the state, state obligations country as well as the typical effort of Benkler et al.,[32] Various amendments guarantee the radicalism of specific associations that need to make changes to the condition of the country, which is currently considered not for common interests,[33] especially all massacres, but power has exceeded the limits of capacity and mutual equity. Associations emerged to unite the state and return it to its place and its significance by the authorities during this time.[34]

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[29] Melissa Bull dan Halim Rane, "Beyond faith: social marginalization and the prevention of radicalization among young Muslim Australians," *Critical Studies on Terrorism* 12, no. 2 (2019): 273–97.
[30] Idhamsyah Eka Putra et al., "Tackling Islamic terrorism and radicalism in Indonesia by increasing the sense of humanity and friendship," et al., *Handbook of research on examining global peacemaking in the digital age* (IGI Global, 2018), 94–114.
[31] Paul McLaughlin, *Radicalism: A Philosophical Study* (Springer, 2012).
[32] Yochai Benkler, Robert Faris, dan Hal Roberts, *Network Propaganda: Manipulation, disinformation, and radicalization in American politics* (Oxford University Press, 2018).
[33] Joy James dan Silvia Federici, *Keywords for radicals: The contested vocabulary of late-capitalist struggle* (AK Press, 2016).
[34] Peter R. Neumann, "Options and strategies for countering online radicalization in the United States," *Studies in Conflict & Terrorism* 36, no. 6 (2013): 431–59.

Many associations are ready to see the impact of radicalism and other atrocities. However, very few can see the truth of why and how a region, individual associations, go on a rampage by voicing their privileges and the right to speak freely about discourse.[35] Radicalism regularly cannot be separated from hostility to pluralism, severe impediments, and voice-based solidarity in public and socio-cultural sociological investigations. Radicalism occurs considering the public reaction to the state's disappointment to join the Republic of Indonesia is a test because no part of the country needs this great country to be littered with barbarity and betrayal (Hill, 2020). Of course, radicalism can damage the welfare and trust of the nation. However, it is a logical condition and consequence that many of us fail to understand and cannot understand why radicalism arises.[36]

The explanation for radicalism is that it could be because it is sometimes dangerous for the establishment and stability of a country; the signs must be watched out for considering how much each one is fit to turn out to be a danger to this magnificent nation. Although not all of them understand and voice from each of individual, not every one of people needs a milk country from each of citizen, what they decide is an important decision when voice and freedom can at this point do not give in to their desires, then, at that point, extremist activity will be avoided.[37]

3. Radicalism in digital time

Anticipating the phenomenon of radicalism leading to violence has become a tough job for Indonesia and other countries in the region.[38] From the first to the second term, this trend of overcoming and being wary of radicalization has been intensively carried out since President Jokowi. Initially, this concern occurred only as suspicion of Islam-driven organizations, mainly since social movements and

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[35] Leanne Betasamosake Simpson, *As we have always done: Indigenous freedom through radical resistance* (U of Minnesota Press, 2017).

[36] Daunis Auers dan Andres Kasekamp, "The impact of radical right parties in the Baltic states: Finding one's way through social space," in *Transforming the Transformation?* (Routledge, 2015), 137–53.

[37] Casie LeGette, "The Lyric Speaker Goes to Jail: British Poetry and Radical Prisoners," in *Remaking Romanticism* (Springer, 2017), 119–65.

[38] Carmen Herrmann, Gemma C. Solomon, dan Mark A. Ratner, "Organic radicals as spin filters," *Journal of the American Chemical Society* 132, no. 11 (2010): 3682–84.

supporters assisted the presidential election through social media.[39] Indeed, the actions taken have continued to be exaggerated, especially in the city center of DKI and other areas. So far, there have been no visible signs of stopping, but the resistance seems to be getting more and more exciting.[40]

Resistance by groups of demonstrators often causes anarchy and bloody events. What happens is the external anticipation of the government with the formation of special forces, which the leaders of the organization manifest. With various reports and also digital footprints, the government has found that efforts are being made to fight radicalization, and this is the maximum effort through various methods, including approaching potential institutions, universities, offices, and also various environments that make the government work extra to deal with these methods. The arrest of religious figures and figures who are considered to have violated the state's rules, namely the article on the anti-terrorist law, is another option. Indeed, it can be seen from the activists and leaders of religious organizations, especially the Islamic religion, that they are often trapped in actions that are considered against favorable laws.

In carrying out the task of anticipating and stopping any radical movement, the government has carried out a series of intelligence-based research, including cyber and online traces, which are the primary sources of information. Because social activities and radical movements also use the internet network to organize and all rallies to convince the public to fight for rights and freedom of speech.[41] Indeed, all current activities are no exception for violent movements that can develop their activities through online networks that allow all to be accessed by friends and other public. So that in this way, the government can easily anticipate

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[39] Michael Wolfowicz et al., "Faces of radicalism: Differentiating between violent and non-violent radicals by their social media profiles," *Computers in human behavior* 116 (2021): 106646. Sardjana Orba Manullang dkk., "Celebration of the Mawlid of Prophet Muhammad SAW: Ritual and Share Islam Value in Indonesian," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 1 (16 Agustus 2021), https://doi.org/10.25217/jf.v6i1.1324. Sardjana Orba Manullang et al., "Understanding Islam and The Impact on Indonesian Harmony and Diversity" *Al-Ulum* 21, no. 1 (25 Juni 2021), https://doi.org/10.30603/au.v21i1.2188.
[40] Jennifer Yang Hui, "The internet in Indonesia: Development and impact of radical websites," *Studies in Conflict & Terrorism* 33, no. 2 (2010): 171–91.
[41] Yaza Azzahara Ulyana dan Ahmad Riyansyah, "De-radicalization Program: The Case Study of Indonesia," *International Journal of Business, Economics, and Social Development* 2, no. 2 (2021): 78–88.

and track and act when confirmation that there are clear signs of communication and dissemination of information occurs among the drivers of radicalism. This approach is an event held in various countries to anticipate the spread of violent sects and state versions of radicalism which can also lead to terrorist activities, both physical and mental.[42]

Indeed, in many cases, the success and efforts of the government to monitor through social media networks and other media have proven to be very successful. Therefore. Therefore, activities delivered through the internet network are one way rather than government and international. Activities abroad, in other words, have a close relationship between radical activities and the availability of internet access that can be used to disseminate information and communicate.[43] So it can be easily seen how social media is used to display every activity and activity that leads to resistance to the nation. In everything they do, they see it as a form of resistance to power and injustice that they believe has occurred in the Republic of Indonesia.[44]

On the other hand, the state can see all movements and pay attention to monitoring how information from the government is disseminated to serve and anticipate any movements that threaten the safety of the Indonesian nation. Through other socio-religious activities that are socio-political, they are displayed on social media so that the existence of the internet becomes one of the access facilities that can be used by parties running resistance programs and also by the government and also by the wider community who can see how radicalism and resistance develop and government response through various media on the internet.[45]

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[42] Dina Afrianty, "Islamic education and youth extremism in Indonesia," *Journal of Policing, Intelligence and Counter-Terrorism* 7, no. 2 (2012): 134–46.

[43] Fajar Erikha, Idhamsyah Eka Putra, dan Sarlito Wirawan Sarwono, "ISIS discourse in radical Islamic online news media in Indonesia: Supporter or opponent," in *Combating violent extremism and radicalization in the digital era* (IGI Global, 2016), 70–90.

[44] Rizky Reza Lubis, "Indonesian Internet users potential in counter-cyber radicalization," *Jurnal Pertahanan & Bela Negara* 7, no. 2 (2017): 1–18.

[45] Eva F. Nisa, "Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia," *Indonesia and the Malay world* 46, no. 134 (2018): 24–43.

E. Conclusion

Finally, in this final section, we will conclude the study's main results to understand radicalism and the Indonesian political context and the implications for the survival of the Indonesian democracy. Convinced that through the presentation of the study as evidenced by the field findings, previous studies have answered this kingdom's main goals and problems through electronic data searching. We continue with research efforts to obtain findings following the aims and objectives and the essential points that we can make. Explain, among other things, that in the last ten years, Indonesia has emerged with the trend of being called radicalism and everything related to the issue. This is a big challenge for the integrity of the Republic of Indonesia.

Response efforts made by the government in destroying and blocking movements in Indonesia are materialized by organizations under Islam by the government detecting it through internet and database approaches to see how it develops and continues. The next point is that the integrity of the Republic of Indonesia will undoubtedly be disturbed by issues stating that radicalism has negative and positive elements which have implications for the disruption of Indonesia's security and political stability. The next point is what we found is that radicalism is a challenge and problem that arises in the digital era where movements and anticipatory efforts by the government can be carried out with several approaches, including an approach to digitally tracking activities carried out by parties who voice radicalism actions that are believed to be able to hinder the by governments.

We also note that efforts to stop law enforcement have been carried out. However, because the problem is very complex, we must admit that this radicalism certainly has its limits due to certain parties who feel this is an answer to the desire to change a system. From what they think should not be a democracy, radicalism is an expression of their response to the value of injustice and inequality that has occurred recently during the Joko Widodo order.

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