

## Historical Paradigm In The Face of Religious Radicalism in The 21st Century

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### Abstrak

Penulisan artikel ini bertujuan untuk membahas maraknya paham radikalisme beragama, terutama pada abad ke-21. Kemudian artikel ini juga ditujukan untuk mengatasi paham radikalisme yang menyebar luas, terutama di Indonesia menurut paradigma sejarah. Metode penelitian yang penulis gunakan adalah cara kualitatif dengan analisis konten melalui literature review. Yang mana penulis mengambil sumber dari 3 buku, 12 jurnal artikel, dan 3 berita dari BBC, dan CNN. Dalam artikel ini akan dibahas bagaimana sejarah radikalisme, bagaimana paradigma sejarah terhadap radikalisme beragama, bagaimana dampak radikalisme beragama pada kehidupan masyarakat sehari-hari, serta bagaimana cara penanggulangannya berdasar paradigma sejarah. Dalam artikel ini, penulis menggunakan metode pendekatan kualitatif berupa analisis isi, secara literature review dari 12 jurnal, 3 buku, serta 3 berita bersumber dari BBC Indonesia, dan CNN Indonesia. Hasil penelitian ini adalah penulis menemukan bahwa pada abad ke-21 ini masyarakat tengah dilanda keresahan karena aksi radikalisme. Yang mana aksi tersebut tidak hanya ada di Indonesia, namun juga beberapa Negara lain. Yang mana ini mengganggu ketentraman antar umat beragama. Dari penelitian ini, penulis merekomendasikan agar artikel ini bisa digunakan sebagai referensi dalam membahas penanganan paham radikalisme beragama dalam kehidupan bermasyarakat. Limitasi penelitian ini adalah kurangnya data yang bisa penulis dapatkan, karena kendala teknis seperti terbatasnya akses internet, dan pembatasan sosial karena pandemi COVID 19.

**Kata Kunci:** agama, islamophobia, radikalisme, sejarah.

### Abstract

Writing this article aims to discuss the rise of religious radicalism, especially in the 21st century. Then this article is also intended to address the widespread radicalism, especially in Indonesia, according to the paradigm of history. The research method that the author uses is a qualitative method with content analysis through a literature review. The author takes sources from 2 books, 12 journal articles, and 2 news stories from BBC and CNN. In this article, we will discuss the history of radicalism, what the historical paradigm of religious radicalism, how the radicalism impact of religion on people's lives every day, and how prevention is based on the paradigm of history. In this article, the author uses a qualitative approach in the form of content analysis, literature review of 12 journals, 2 books, and 2 news sources from BBC Indonesia and CNN Indonesia. The results of this study are that the authors find that in the 21st century, society is amid unrest due to radicalism. The action is not only in Indonesia but also in several other countries, which is disturbing the peace between religious communities. From this research, the author recommends that this article can be used as a reference in discussing the handling of religious radicalism in social life. The limitation of this research is the lack of data that the author can get due to technical constraints such as limited internet access and social restrictions due to the COVID-19 pandemic.

**Keywords:** history, islamophobia, religion, radicalism.

## INTRODUCTION

The tragedy of the collapse of the World Trade Center in New York, September 11, 2001, marked the beginning of hatred and fear will be the religion of Islam. President George W. Bush said that this incident was caused by the hijacking of a plane by members of Al-Qaeda, the Middle East terrorist network led by Osama Bin Laden. Along with that, a hard-line Islamic religious movement emerged called ISIS (Islamic States of Iraq and Syria), where they are hostile to anyone whose teachings are contrary to Islamic Shari'ah, even though they carry out radical acts with the aim of establishing a State based on Shari'ah. Islam or the term of it is the caliphate. In fact, according to Muhammad Abduh, the Khilafah State must adapt to the development of the conditions of its people. Is the community ready to accept the system or not?(Hamzani & Aravik, 2021).

On March 15, 2019, there was a shooting incident at a mosque that was carrying out Friday prayers in Christchurch, New Zealand. Why do religious communities look hostile today? The result of the terror of the WTC building gave rise to Islamophobia for Western nations.(Apriliani & Rosyad, 2021) Not to mention the tragedy of the shooting of the Jama'ah of the Christchurch mosque brought deep trauma to the families of the victims. Why should

religion that should bring peace and guidance to mankind bring fear and misfortune? Is what Karl Marx said that religion is opium true? Where do people use religion as a weapon and what justification is done?

In this article, I will discuss how the radicalism movement can emerge. The term radicalism was first coined in 1797 by Charles James Fox, in which year there was a radical political electoral system in Great Britain. In addition, in Islam, the first radical movement emerged after Muslims were divided into 3 camps in the Shiffin war. Those loyal to Ali bin Abi Talib were the Shiites, those who supported Mu'awiyah Bin Abu Sufyan were the Murji'ahs and the movement that did not side with them was called the Khawarij.(Kartawidjaja, 2020) It is this Khawarij camp that will later have strict understandings and teachings, where someone who is not in line with them is called an apostate or has left the religion of Islam. Khawarij Doctrine is growing over time, up to now it has used its understanding of today's terrorist network to attack other religions or people of Islam, it is incompatible with them. They say that the act of terrorism is part of the jihad to defend the religion of Islam. Then, the widespread understanding of radicalism causes inter-religious worship to be uncomfortable, where they will feel afraid and worried if they become victims of terrorism. From some of these cases,

both the WTC bombings, the shooting of the mosque in Christchurch, as well as how the notion of religious radicalism can emerge. The author feels that this research is important. Because the notion of radicalism continues to occur, both in human history and until now in the 21st century, which causes religious reluctance, public fear, and the misunderstanding of the ideology of religion.

According to the Cambridge Dictionary, radical is believing or expressing a belief that there must be social change or expressing the belief that there must be a major or comprehensive social or political change. From the definition of radicalism mentioned above, as well as how cases of religious radicalism occur, the author has several questions, including how is the history of radicalism? What is the historical paradigm for radicalism? How is the impact of radicalism on people's lives? And how is the historical paradigm in dealing with radicalism.

## **METHOD**

The research was conducted via the approach is qualitative, in which the writer used Content Analysis on the theory concerning radicalism as stated in the introduction. In analyzing the data, the authors studied 12 journals that discussed issues of radicalism, politics, and history. In which the author reviews and compares

the articles, books and news to see whether or not they can be used as references and whether they are representative of the current state of society.

Either through books, journals, or articles, which of course can be accounted. Which the author took the journal article from Google Scholar. In this study, the author uses a literature review with data collection from 12 journal articles in the time range 2020-2021 and 2 books in which the author collects this data based on the method in the journal entitled Content Analysis Research Design written by Ahmad Journal, page 10.

In addition, this article is also supported by news that is reliable because the writer took the news from news sites that are reliable and can guarantee its credibility, with a total of 2 news sites that are accessed by the author. Namely: BBC Indonesia and CNN Indonesia. In this study, the author uses references in the implementation of research methods from the Journal entitled Content Analysis Research Design, which was written by the Ahmad Journal in June 2018. The author conducts a study in the discussion brought up in the article where qualitative content analysis research methods are discussed starting from page 1 10, and the author conducted a review of the journal to include the method in this article. (Jumal Ahmad, 2018)

## RESULT AND DISCUSSION

From the 12 journal articles, 2 books and news sites, the author found that in the 21st century, there has been religious reluctance due to the rise of radicalism that has emerged. Which one of the causes of leisure is due to an act of terrorism against the twin towers of the World Trade Center in New York City, United States on September 11, 2001, and after that, followed by the various acts of terrorism targeting people of different religious beliefs or understandings with the doers in the years that followed.

The definition of radicalism itself, according to the KBBI, is radical understanding or sect in politics, the understanding or sect that wants social and political change or renewal using violence or drastics, and extreme attitudes in political flow.

History noted that radicalism events occur in many cases and are countless. For example, in Greek history, there have been various kinds of rebellions in an attempt to overthrow the government. In addition, the notion of radicalism in Islam first emerged after the Shiffin war. This act of radicalism continues, whether the action is due to religious factors or political factors. Because in history, radicalism in politics has also often occurred, like the reign of Stalin, Lenin, Mao Zedong, to Mustafa Kemal.

History views those events due to this radical understanding as detrimental to many people because their rights will be taken away, especially the right to believe in a belief. Because of these rights are taken by the perpetrators of radicalism, whether on the basis of religion, belief, politics or power.

The impact that arises because of this religious radicalism will trigger leisure in society due to fear, mutual suspicion, and lack of tolerance. There are also various forms of religious radicalism, some are implemented in acts of terrorism, coercive political policies to coercion by individuals or groups (Setiawan, Aman, & Wulandari, 2020).

In the view of history, the way that can be done to fight radicalism in the 21st century is with the mind. Which thought that later manifested in writing or doctrine that makes the public aware of would harm religious radicalism. Meanwhile, for countermeasures that can be carried out in general, cooperation between the community and the government is needed, with the community's efforts to provide direct supervision with the surrounding community, and the government providing general and comprehensive supervision by enacting rules governing public order.

### **The Meaning and History of Radicalism**

Definition and History of Radicalism according to the KBBI is radical

understanding or flow in politics, understanding or sect that wants social and political change or renewal by means of violence or drastic, and extreme attitudes in political flow. According to the Cambridge Dictionary, radical is believing or expressing a belief that there must be social change or expressing the belief that there must be a major or comprehensive social or political change. Meanwhile, according to philosophy, radical is a critical, deep way of thinking to the root of a problem. From these several definitions, the author gets the definition of radicalism, which is a harsh and extreme mindset, which is implemented into radical understanding.

The term radicalism itself was coined by Charles James Fox where this movement began in the United Kingdom when several groups wanted political reforms to the current government. The existence of this radical thought in politics makes liberalism an ideology that is growing rapidly in Europe. Meanwhile, radical thinking in religion has appeared several times. One of them is in Islam. Where the radical movement first emerged after the Shiffin war, where a group that came out of the ranks of Muslims, named the Khawarij, spread new understanding. Where they understand that anyone who has a different understanding with them, then he is considered not a Muslim, even though that person is also a Muslim. Besides the

Khawarij, there is another group called the Jabbariyah, where they understand that human destiny and life is based on destiny, and that destiny cannot be changed. (Al-nihal et al., 2020)

In addition, radical Christianity emerged in the Middle Ages, such as the Klux clan. Where they do not agree and tend to be hostile to immigrants or immigrants who are Catholic, even more likely to be racist. Apart from Islam and Christianity, of course, radicalism also targets other religions. Even countries such as the Soviet Union, North Korea, and China that adhere to communist ideology have also been or are still radical in carrying out their politics. Where Lenin and Stalin massacred thousands of Muslims in the 20th century. In addition, China has also experienced mass massacres where President Mao Zedong justified any means to subdue his political opponents.

### **Historical Paradigm against Religious Radicalism**

Radicalism has happened very often in the history of mankind. It rolls from age to age, time to time, in various civilizations. It can be seen how hard the Khawarij opposed the government of Ali bin Abi Talib and the Umayyad dynasty because of their disappointment, which triggered various conflicts and the case of the murder of Ali bin Abi Talib by Abdurrahman bin Muljam, a member of the Khawarij. In their beliefs, the

khawarij have very strong understanding against anyone who disagrees with them, even in some cases people who do not share their views are lawful to kill.

In addition to khawarij, Islamic history also recorded the Mihnah incident, where the Abbasid overnment since the era of Sultan Al-Ma'mun adhered to the Mu'tazilite sect who believed in the existence of the Qur'an. Al-Ma'mun, who was ruling in Baghdad at that time, applied the rule that any clerics who disagreed with him would be punished. One of the victims was Ahmad bin Hambal, an expert in jurisprudence, for whom he was lashed and imprisoned for disagreeing with Al-Ma'mun. Apart from these two cases, religious radicalism also occurred during the time of Mustafa Kemal Ataturk. Where Muslims in Turkey are prohibited from carrying out worship openly. In addition, religious teachings are prohibited from being disseminated in general. Because Turkey at that time embraced secularism. This policy makes the Turkish people feel constrained because violations of opposing secular policies are considered serious offences and can be punished with imprisonment. Besides, Mustafa Kemal's secularism, there was also Soviet communism under Stalin's leadership. Many victims fell for opposing or disagreeing with Stalin. The victims are up to millions of people.

In this historical record, the view that emerged based on this history is that

power, belief, and politics can be the roots of the emergence of radicalism. Because they feel that someone has to agree with them. Of course, this view is all wrong because it will take away the freedom of other people's beliefs. And unfortunately, this event continues in the history of mankind.

### **Forms of Religious Radicalism and Its Impact on Society**

There are many forms of implementation of radical attitudes in religion, of which a common example is not allowing people with different beliefs to practice their worship in peace. This had happened in the Republic of Turkey after the fall of the Ottoman Dynasty, where Mustafa Kemal implemented a secular system that separated religion from people's lives. Worship only in the form of a ritual and cannot be published, for example, a ban on the azan and the ban on wearing headscarves for the people of Islam. An example of a person who became a victim of this incident was Badiuzzaman Said Nursi, he was imprisoned for continuing to spread Islam.

In addition, another example is the number of suicide bombing cases in Indonesia. Like the suicide bombing case in Makassar, South Sulawesi in March 2021.(UGO, 2021) It is known that the perpetrators were a married couple, and they rode a motorbike. The two perpetrators died on the spot, while there

were 20 people who were injured in the explosion. Luckily there were no casualties in this incident.

In addition, in 2002 there was also a suicide bombing in Bali. How this action can occur, this proves how radicalism understands so deeply in the soul of a person who adheres to it, so that he is willing to risk his own life to fight someone who does not oppose him, under the pretext of upholding religion. From the looks of it, some people believe that the action is because someone has a mental disorder. However, it is undeniable from the available evidence that several of the suicide bombers that occurred were members of the followers of radicalism. (Effendi & Ag, 2021)

Because of incidents like this, it makes people feel anxious and worried when they are going to carry out their worship. In addition, these actions will bring a bad stigma in society against the beliefs held. From the events of the secularization of Turkey to the bombing of the cathedral in Makassar, we can see that there are still many cases of radicalism in the beliefs held. This proves that in society there is still a lack of tolerance among others. (Callistasia Wijaya, 2021)

History proves that every religion that is spread in this world always shows kindness, such as when Hinduism, Buddhism, Islam, Christianity, and Confucianism entered Indonesia, they did not use coercion. All through the path of

peace. Then how is the motto of Gold, Glory, Gospel for European society? Didn't they spread Christianity through colonialism? Indeed, they colonized other lands. However, in matters of Christian preaching, they also do not use coercion. (Novalina, 2020) Because there is no compulsion in religion. As stated in QS Al-Baqarah (2) verse 256, "There is no compulsion in religion ...". (Hidayat et al., 2021) The verse shows that radicalism is not justified because adhering to a belief is individual freedom, and cannot be forced by others. In the teachings of Islamic da'wah prioritizing the way of peace or through good example because with that it is hoped that people will see Islam as a good religion seen from its adherents in doing something. In addition, Islamic teachings also teach not to force others to convert to Islam as described in the verse above. Because it will bring up a person's hatred of the religion of Islam caused by the preacher who forces others. (Di & Isu, 2020) In addition, it can also be seen how the people of Islam founded the boarding school as a base for propaganda and the development of faith and morals of the young generation of Islam, so they do not fall into the path of error, especially road radicalism or terrorism. Unfortunately, nowadays, Islamic boarding schools have become new targets or targets for the spread of religious radicalism. (Wazis et al., 2020) In fact, in the Walisongo era, until the post-

independence period, besides being used as the basis for peaceful Islamic teachings, the students were also explained about the love for the homeland. Where someone defends his homeland is a form of faith. It can be seen how important the role of Santri in fighting for Indonesian independence during the colonial period, where there are several important figures who have a pesantren background such as KH. Hasyim Asy'ari, KH. Wachid Hasyim, and KH. Ahmad Dahlan. Even though they did not directly carry rifles against the invaders, they played a very large role in realizing Indonesia's independence. It can also be seen how the role of santri in overcoming the PKI rebellion in Madiun in 1948, the centre also played an important role in overcoming the rebellion. Therefore, it is very unfortunate that pesantren, which were the basis of peaceful Islamic teachings as a place to instil a sense of love for the homeland, have become a new field for the spread of radicalism.

### **Historical Paradigm in Facing Radicalism in the 21<sup>ST</sup> Century**

Then, how history sees the event of radicalism in religion in the 21st century, and how to overcome it, is to look at the past. Where there is an understanding that has strict and compelling teachings, what is needed is to fight it. As Badiuzzaman Said Nursi did when he could not practice his beliefs

calmly, he opposed the understanding brought by the government by bringing arguments through his writings, which is now known as Risalah Nur. Also how the Indonesian people faced the rebellion of the Indonesian Communist Party, namely by fighting them directly when we were attacked.

However, in this 21st century, we are not allowed to coerce belief on others because it would be against human rights.(Budijanto et al., 2021) So, the method that we can still use is the Badiuzzaman Said Nursi's method. Namely through writing. Where we write down our arguments and opinions about the radicalism that occurs. How to explore the science of religion correctly and not half-heartedly. It is the way that thinkers in history have presented their arguments. This method is still very effective in use today. Because a piece of writing can have a wide range of influence.

Why have there been so few steps in history to fight radicalism? Because the perpetrators of radicalism in history are people who have power. Which some of them force the beliefs of their people to be in line with it. That's why only a few steps can be taken, as the author explained earlier. In this case, the form of radicalism that is carried out is not only in the form of belief but also in the form of politics. This political system uses a radical way to win the reins of power. Like Soviet communism overthrowing Tsarist



Russia, or Turkish secularism overthrowing the Ottoman Empire.

Although the steps that can be taken are only a few, but these steps are accompanied by strong faith and sincerity. The fighters who fight the radicalism of the tyrannical political system will mostly end up in prison or even get the death penalty. We can still see this radical political system today in North Korea, where the country is very closed and restricts the activities of its citizens. In addition, not just anyone can enter the country. Visitors who enter will pass a strict inspection, and only some countries are allowed to enter the country. This proves that radicalism in politics is still happening today. Because the country's system is like that, we can't do much for the citizens of North Korea because it is beyond our ability and authority. All that can be done is that North Korea itself changes its political order so that its people can establish contact with the outside world more freely, as well as other countries can freely enter the country. (Abidin, 2020)

### **How We Prevent Understanding Radicalism Today**

In accordance with what the author described earlier, that we can use the old way, but it is still very effective to use today, namely through writing. We can provide our arguments, views, and demands in the writings we make. In

addition, public and government awareness are also needed in efforts to overcome radicalism, such as blocking books or groups that spread these teachings. It aims to maintain security and comfort in people's lives, where they can profess their beliefs in peace, without any fear and worry.

The society also needs further understanding and teaching in exploring a school. Because it is feared that the community will fall further into radical sects in the future. The understanding that can be used is an understanding of human rights, as well as religious teachings. Because the more one understands and deepens the teachings of one's religion, one will be farther away from understanding religious radicalism.

### **CONCLUSION**

The conclusion we can draw is that radicalism is a belief in thinking and a political system, which is hard and coercive. In history, there have been many cases of radicalism in beliefs and religion, such as Turkish secularism, the Mao Zedong case, as well as the Stalin and Lenin regimes. According to history, radicalism has often occurred, and the victims are usually people or groups who do not share the views of radical actors. The impact that arises with the existence of radicalism is to create gaps between communities and reduce the value of tolerance. And the method that can still

be used today to fight radicalism according to history is by writing. However, guidance and awareness in society are also necessary to prevent a case of religious radicalism. This is a form of scientific axiology, especially historical scholarship, to radically eradicate religious thought patterns.

## RECOMMENDATION

The author recommends that this paper can be used as a reference for the wider community, especially in preventing radicalism, both in thought, politics, and belief. In addition, the author also suggests that the youth, who will become the nation's successors, should be stronger in holding on to their religious beliefs, and not be influenced by the invitation of terrorism or acts of radicalism. This is an easy target for the propagator of this understanding other than the pesantren is the youth because their minds still tend to be unstable and go with the flow.

The author realizes that in this writing there are still many shortcomings. In which there are several obstacles faced by the author, including the limited resources, which are caused by limited internet access and social restrictions due to COVID19. The author really hopes to get suggestions and constructive criticism regarding this article because the author himself is aware that this article is still far from perfect.

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