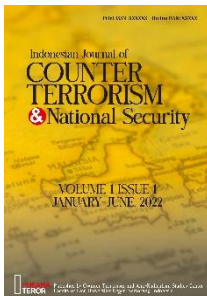


Radicalism Among Indonesia's Young Generation: How to Overcome It?

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ABSTRACT: Indonesia is a multicultural country that has diverse ethnicities, religions, and cultures so that it has a great opportunity for various understandings to enter the Indonesian state. One of them is radicalism or often referred to as radicalism. With this opportunity, radicalism will easily enter the Indonesian state if citizens do not have a strong understanding of something, especially about the morals of the Indonesian nation itself. In this case, radicalism often spreads among the younger generation. So many things need to be considered from the impact of radicalism in the future. The psychological condition of the young generation is very easy for new ideas to enter. The younger generation, especially teenagers, are the targets of radical groups because adolescence is a period that is vulnerable to being influenced by the free environment. At the time of adolescence, the younger generation will look for identity and desire to set a vision and mission for the future. Counseling guidance services. Therefore, this scientific work intends to discuss further about the dangers of radicalism.

KEYWORDS: Radicalism, Young Generation, Preventing Radicalism, Pancasila

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I. INTRODUCTION

Radicalism is an understanding or sect that wants social and political change or renewal.¹ Radicalism in Indonesia has recently been very rampant, because the perpetrators of radicalism are mostly young people. Cases of radicalism that occur in Indonesia are closely related to existing religions or groups. This paper will explain the relationship between radicalism and students, religion, and the

¹ In some literature and expert opinions, it is also said that the radicalism movement is an attitude or spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understanding. Change movements are sometimes accompanied by acts of violence. See Usman, Sunyoto, Zuly Qodir, and J. Hasse. *Radikalisme Agama di Indonesia*. (Yogyakarta, Pustaka Pelajar, 2014); Asrori, Ahmad. "Radikalisme di Indonesia: Antara historisitas dan antropisitas." *Kalam* 9, No. 2 (2015): 253-268; Calhoun, Craig. "The roots of radicalism." *The Roots of Radicalism*. (Chicago, University of Chicago Press, 2012); Galland, Olivier, and Anne Muxel. "Radicalism in Question." In *Radical Thought among the Young: A Survey of French Lycée Students*. (London, Brill, 2020), pp. 1-23; Fealy, Greg. "Islamic radicalism in Indonesia: The faltering revival?." *Southeast Asian Affairs* 2004, No. 1 (2004): 104-121; McLaughlin, Paul. *Radicalism: A Philosophical Study*. (London, Springer, 2012).

effects of radicalism cases that occur in Indonesia on the integrity of the Republic of Indonesia.

In radicalism, there is often an intolerant attitude and do not want to respect the opinions or beliefs of others who are different. Radicalism is an understanding that is not in accordance with the ideology of the Indonesian nation. Radicalism is something that is considered not to create peace in the midst of the diversity of the Indonesian nation. Radicalism is often triggered by the idealism of a person or a certain group or the benefits to be achieved for only some groups. The understanding possessed by a person or group triggers doing an action in achieving a goal that tends to be contrary to the values of Pancasila.

It was even further emphasized that young people, including student groups, are one of the important targets that are often targeted by various radical groups to be influenced and recruited as sympathizers of radical movements in various parts of the world. They are recruited in various ways, especially by utilizing communication in cyberspace. In the digital era, the methods developed by hardline groups to spread radicalism are no longer through face-to-face meetings in the offline world, but have made extensive use of information technology and the internet. The development of increasingly massive use of the internet and the application of social media and social networking are often used by hardline groups to spread radical ideology and propagate doctrines, explore and recruit potential cadres, and even voice calls for *jihad* to attack other groups

which are considered to have caused much suffering to the Moslem and Islam.²

A number of previous studies have examined the important role of social media and information technology as the main means of spreading religious-radical ideology, how it impacts society, including the risks faced by young people who are the biggest users of information technology and the internet. Greenberg explained, for example, stated that terrorist groups often use social media which is currently loved by the wider community to spread their ideology.³ The targets that are often netted by terrorist groups on the internet are teenagers who actively play social media. Terrorist groups can manipulate the minds of youth groups to have radical thoughts and be influenced to do radical things through the internet. Young people when they come home from college, no longer meet other people, and rest in their rooms, does not mean they are safe from the influence of radicalism. Precisely in many cases, when young people rest in their rooms and then open their cellphones or laptops, it is precisely at this time that temptations, offers and including the influence of radicalism begin to enter. In the era of digital society development, radical

² See Abbas, Tahir, ed. *Islamic Political Radicalism: A European Perspective*. (Edinburg, Edinburgh University Press, 2007); Sirry, Mun'im. "Muslim student radicalism and self-deradicalization in Indonesia." *Islam and Christian-Muslim Relations* 31, No. 2 (2020): 241-260; Lynch, Orla. "British Muslim youth: Radicalisation, terrorism and the construction of the "other"." *Critical Studies on Terrorism* 6, No. 2 (2013): 241-261.

³ Greenberg, Karen J. "Counter-radicalization via the internet." *The ANNALS of the American Academy of Political and Social Science* 668, No. 1 (2016): 165-179.

content spread through social media and cyberspace is one of the threats that young people often face.⁴

II. METHODS

The method used in writing scientific papers is the literature study method. This method is carried out by looking for references from research journals, analysis journals, and books that contain the theme discussed. In writing this work, the author used the Pancasila Education guidebook. With this reference, the writing of the content of scientific papers can be written based on applicable rules.

III. LINKAGE OF RADICALISM & PANCASILA

In Indonesia, there are often several cases of radicalism. This is because in Indonesia there are various religions, cultures, groups, and races spread throughout Indonesia. Radicalism is something that is strongly opposed by some people because it greatly affects the peace in society. Pancasila is the basis of the state, ideology, and outlook on life for the Indonesian nation. As the basis of the state, Pancasila is the basis used by the Indonesian nation in carrying out state life. Pancasila as the ideology of the Indonesian nation not only needs to be understood but also needs to be lived. Pancasila is used as a view of life for the Indonesian nation because Pancasila is formed on values that are in accordance with the character of the Indonesian nation.

⁴ Sugihartati, Rahma, Bagong Suyanto, and Mun'im Sirry. "The shift from consumers to prosumers: Susceptibility of young adults to radicalization." *Social Sciences* 9, No. 4 (2020): 40.

Radicalism and Pancasila are two things that contradict each other and cannot be united.⁵

In radicalism the way taken to achieve the goal is very contrary to Pancasila. Remembering that there are many things that need to be considered in every thought, especially matters related to the ideology of the Indonesian nation.

Pancasila is the only ideology that can be accepted in Indonesia because it is designated as an ideology that is considered to be in accordance with the characteristics of the Indonesian nation. In radicalism, it tends to put forward things that are believed excessively so that it only favors some groups.

Pancasila contains noble values that become guidelines and guidance in living the life of the nation and state. Pancasila contains the value of unity which is the foundation for the founding of a country. In addition, unity is needed to achieve prosperity. A country will not stand firmly in the absence of a sense of unity.⁶

⁵ Fathani, Aqil Teguh, and Eko Priyo Purnomo. "Implementasi Nilai Pancasila dalam Menekan Radikalisme Agama." *Mimbar Keadilan* 13, No. 2 (2020): 240-251; Subagyo, Agus. "Implementasi Pancasila Dalam Menangkal Intoleransi, Radikalisme dan Terorisme." *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 6, No. 1 (2020): 10-24; Isnawan, Fuadi. "Program Deradikalisasi Radikalisme dan Terorisme Melalui Nilai-Nilai Luhur Pancasila." *FIKRI: Jurnal Kajian Agama, Sosial dan Budaya* 3, No. 1 (2018): 1-28; Pakpahan, Gernaida Krisna, et al. "Internalisasi nilai-nilai Pancasila dalam upaya mencegah radikalisme." *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 7, No. 2 (2021): 435-445.

⁶ Pancasila is an ideology that is open, meaning that Pancasila always moves along with the development of people's aspirations in accordance with the dynamics of the life of the Indonesian nation and the demands of the times. The basic values of Pancasila are principles that are accepted as absolute

Unity must always be maintained so that a country can still stand intact. Without a sense of unity upheld a country will not progress because the security of the country is unstable so to achieve a prosperity will be very difficult. Unity is needed in the life of the nation and the state. With the unity of peace, it will always be maintained.

The main purpose of the value of Pancasila in the current precepts is to achieve a lasting peace in accordance with the national goals of the Indonesian nation in the preamble of the 1945 Constitution. With a sense of unity that is always maintained, a country will still stand firm with peace between citizens. The security of a country that has a sense of unity to maintain peace will be more palatable and will last. A value that has always been upheld will make someone feel peaceful. It will be felt if everyone understands the value contained in Pancasila.

With radicalism in society, a country will be unstable because there is a division in the middle of it. radicalism undermines a sense of unity

propositions. Basic values are accepted as true or unquestionable. The basic values of Pancasila are divine values, human values, unity values, social values, and justice values. These basic values are the essence of the Pancasila precepts which are universal so that these basic values contain good and true ideals, goals and values. See Nurcahya, Mila Andriani, and Dinie Anggraeni Dewi. "Implementasi Nilai Dasar Pancasila dalam Upaya Mewujudkan Tujuan Negara di Kehidupan Sehari-Hari." *Edukatif: Jurnal Ilmu Pendidikan* 3, No. 3 (2021): 631-639; Adi, Purwito. "Pembudayaan nilai-nilai Pancasila bagi masyarakat sebagai modal dasar pertahanan nasional NKRI." *Jurnal Moral Kemasyarakatan* 1, No. 1 (2016): 37-50; Sutono, Agus, and Supriyono Purwosaputro. "Aksiologi Pancasila." *CIVIS* 8, No. 2 (2019); Gunadi, Nanang. "Aktualisasi Nilai-nilai Dasar Pancasila Dalam Karakter Kehidupan Bermasyarakat Dan Bernegara." *Statement: Jurnal Media Informasi Sosial dan Pendidikan* 3, No. 1 (2013): 1-10.

that has been maintained for a long time by the Indonesian people. Radicalism destroys national harmony. The value of unity in the nature of Pancasila is the main reason for the rejection of radicalism in Indonesia. Radicalism also considers a person or other group that disagrees with this understanding an enemy or obstacle in achieving the desired goal.

The goal to be achieved is usually in the form of welfare that the government has not been able to obtain and realize for the community so that the group chooses to achieve it in a different way. The policies made by the government are considered unwise, causing losses to certain groups. Although it is like that, radicalism is not a good and correct way of solving problems.

If radicalism is not addressed immediately, it will cause problems that affect security. Radicalism often triggers problems between groups that will inevitably cause disputes and disrupt the stability of the country. This is certainly contrary to the values of Pancasila, especially the third precept, namely "*Unity of Indonesia*".⁷

Indonesia is a country based on Pancasila so that Pancasila values are values that must certainly be upheld by every citizen. Pancasila also contains precepts in religion, namely the precepts of the One True Godhead. The value already reflects how a citizen is liberated in embracing the religion he believes in. But in this case, it is not justified

⁷ Pursika, I. Nyoman. "Kajian Analitik Terhadap Semboyan" Bhinneka Tunggal Ika"." *Jurnal Pendidikan dan Pengajaran* 42, No. 1 (2009); Pertiwi, Amalia Dwi, and Dinie Anggraeni Dewi. "Implementasi Nilai Pancasila sebagai Landasan Bhinneka Tunggal Ika." *Jurnal Kewarganegaraan* 5, No. 1 (2021): 212-221; Lestari, Gina. "Bhinneka tunggal ika: Khasanah multikultural Indonesia di tengah kehidupan SARA." *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 28, No. 1 (2016).

if the way we live a religious life intersects with the right of others to embrace religion.

Although there is a problem or conflict between groups in Indonesia, it should be straightened out by deliberation. As stated in Pancasila whose presence acts as a guide for the life of the Indonesian people in life. Pancasila as a guide for the Indonesian nation in resolving a conflict between groups has the right way, namely by means of deliberation.

IV. RADICALISM IN INDONESIA

Any act of radicalism is very often associated with very high religious fanaticism. Indonesia consists of various ethnic groups. Not only that, but Indonesia also has six religions that are recognized as national religions, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Because it consists of various tribes, Indonesia also has a variety of languages. Radicalism is often caused by the fanatical attitude of a religious group that blatantly imposes opinions. A radical person's thinking will always blame other thoughts that are not the same. In radicalism is often associated with religion because many groups of Islamic organizations often have differences of opinion so that each group has a different understanding. Not only in Islam, but there are also actually many other religions. However, what is often seen in differences of opinion and striking in the eyes of the public is Islam because it is the majority religion in the Indonesian state.

In this dissent, a group that has ordinary views will always be opposed to a group that is too fanatical. Examples of radicalism in

Indonesia include the desire of religious fanatics who want to run a government that is in accordance with the absolute rules of the religion without thinking about the group and being tough on other groups that disagree. Radicalism is often associated with terrorism because radicalism is often followed by extreme actions that can eventually trigger criminal acts. Radical understanding can cause someone to act unnaturally because of an understanding that someone believes in.⁸

Radicalism in Indonesia is a major challenge in Indonesia today. The government itself until now has not been able to overcome radicalism. State PR from year to year that the government has not been able to complete. The government has made efforts to crack down on all forms of radicalism such as tightening laws and state tools such as the TNI and POLRI, but there are still seeds of spreading radicalism. Radicalism abroad is often linked to terrorism. Abroad terrorism is caused by economic inequality so that a group in a region carries out actions aimed at profiting from such actions.

Abroad, many cases of terrorism are caused by a lack of economic equality, triggering social problems that ultimately have an impact on the country's security. The more uneven the economic conditions,

⁸ Widodo, Priyantoro, and Karnawati Karnawati. "Moderasi Agama dan Pemahaman Radikalisme di Indonesia." *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen* 15, No. 2 (2019): 9-14; Hafid, Wahyudin. "Geneologi Radikalisme di Indonesia (Melacak Akar Sejarah Gerakan Radikal)." *Al-Tafaqquh: Journal of Islamic Law* 1, No. 1 (2020): 31-48; Kurniawan, Ilham. "Memaknai Radikalisme di Indonesia." *TA'LIM: Jurnal Studi Pendidikan Islam* 3, No. 1 (2020): 70-82; Tahir, Imran, and Irwan Tahir. "Perkembangan Pemahaman Radikalisme di Indonesia." *Jurnal Ilmiah Administrasi Pemerintahan Daerah* 12, No. 2 (2020): 74-83.

the crime rate in the place also increases.

The most impact of the phenomenon of radicalism is that there begins to be politicization in religion, where religion is indeed a very sensitive and most easily disturbed thing that causes a person to have a fanatical understanding k. Bigotry begins with a person's desire to achieve a certain goal to benefit oneself or his group.

Radicalism that occurs in Indonesia often occurs among the younger generation because the younger generation certainly has a high spirit and is a productive age. Understanding – radicalism is easiest to attack students in universities. The spread is usually through organizations. Not a few students were affected. To achieve a great change requires great power so that easy generation is the right subject to enter radicalism.

Indonesia is a country whose societies majority adhered to the teachings of the Islamic religion. Conflicts about the problem of radicalism that often occur in Indonesia often in the name of Islam to achieve a goal that is actually not entirely good for the Indonesian people. Again, it is because of the lack of understanding of the Indonesian people themselves about the position of Islam and the Indonesian State. A conflict with a fanatical group has always been an issue that has received a lot of attention from various parties. Especially from the Indonesian state government. A country needs to always monitor the extent to which the conflict can affect the security of a country.

The progress of a country is determined by the quality of the youth. A young man who is productivewill certainly be able to make a

change so that even a country can develop. So, it is clear that the role of youth is very influential in the progress of a country.

The idea of radicalism is often intensified by certain parties through the younger generation of a country. Radicalism can spread among the youth of a country through activities carried out to achieve the goals of radicalism. a tool that aims to benefit a group. The group aims to divide Indonesiathroughreligious activities, one of which is. Because again, the majority of society, especially young people who are easily influenced and have burning enthusiasm and anger.

With radicalism, acts of terrorism will emerge in Indonesia so that it will destroy the Indonesian state because terrorism will threaten the stability of the country and harmony between Indonesian people consisting of various races, tribes, nations and diverse religions. Radicalism is a very difficult and effective way to divide the Indonesian nation considering the many religious, ethnic, and cultural diversity that exists in the Indonesian state.

V. HANDLING RADICALISM

Radicalism is indeed very dangerous for the integrity of a country, so it is a matter of careful handling in this case of radicalism. A person, if they are indoctrinated with radicalism or have an understanding of radicalism will find it difficult to accept something that is not in accordance with their understanding. Because they will stick to the radicalism they have accepted.

Moreover, radicalism often occurs in the younger generation who are in a psychological state at a developing stage. Physical and psychic

development in the young generation is a very worrying phase to be easily influenced by negative things such as radicalism if it is too free with the external environment. This is because adolescence is a labile period and a transition from children to adults. Times are full of anger, and it is easy to rebel.⁹

Starting from an early age, it is necessary to prevent the development and spread of radicalism in the Indonesian state as early as possible.

⁹ It is further stated that young people are a group that is vulnerable to exposure to radicalism. According to a survey by the Institute for Islamic Studies and Peace (LaKIP) in 2011, 48.9% of students in Jakarta, Bogor, Depok, Tangerang and Bekasi are willing to commit acts of violence in the name of religion. In 2017, the Alvara Research Center survey showed that 52.3% of students agreed with acts of violence in the name of religion with 14.2% of them supporting bombings. In fact, in a research report, LIPI revealed that this understanding of radicalism occurred because the Islamization process carried out among young people took place behind closed doors and tended not to be open to other Islamic views, especially those with different beliefs. Based on the BNPT survey, it is estimated that there are around 80% of the millennial generation who are vulnerable to exposure to radicalism. Because tend not to think critically. In many cases, it turns out that the millennial generation is more likely to swallow the information they receive without checking first. See Rengkung, Franky, and Johny P. Lengkong. "Pentingnya Revitalisasi Pemahaman Nilai-Nilai Pancasila untuk Mencegah Mekarnya Radikalisme Pada Generasi Muda." *Jurnal Politico* 9, No. 4 (2020); Supriadi, Endang. "Radikalisme dan Kaum Muda dalam Perspektif Sosiologi." *Living Islam: Journal of Islamic Discourses* 1, No. 1 (2018): 69-84; Bastian, Oni Arizal, et al. "Urgensi Literasi Digital dalam Menangkal Radikalisme pada Generasi Millennial di Era Revolusi Industri 4.0." *Jurnal Dinamika Sosial Budaya* 23, No. 1 (2021): 126-133; Adzkie, Giani, and Hasuenah Wohseng. "The Role of the Younger Generation in Preventing the Spread of Religious Radicalism." *Religio Education* 1, No. 1 (2021): 37-42; Amri, Ary Dean, et al. "Kewaspadaan Dini Terhadap Paham Radikalisme di Kalangan Remaja." *BangDimas: Jurnal Pengembangan dan Pengabdian Masyarakat* 1, No. 1 (2022).

From an early age, it is very necessary to put good values and right so that the younger generation does not fall into radicalism.

Parental control of children is also very important to prevent radicalism from entering children. Therefore, communication between parents and children must always be maintained. In early childhood educators it is necessary to convey nilai-values that are considered to be in accordance with the values of Pancasila without harus contrary to the values of dari religion. In this case, it is very necessary to have a policy from parents in educating and supervising their children. Providing an understanding that is not contrary to the value of the life of the Indonesian nation and is able to lead the younger generation to distinguish actions that are appropriate and contrary to Pancasila.

Early childhood education is one of the right steps in preventing the development of radicalism among the younger generation. With the values that have been instilled for a long time, the younger generation will not be easily influenced by new understandings that are not in accordance with the moral characteristics of the Indonesian nation.

In this case, the radicalism that developed among the younger generation must have existed at the time of the children. Moreover, children are very easy to accept a new understanding that will not easily disappear out of thin air. Parents should watch their children very carefully at this moment. Radicalism is focused on the younger generation so that the values of Pancasila and ethics must be conveyed as early as possible so that it is not easy to enter this radicalism. Parents should also know that over-imposing an opinion

is one of the attitudes that triggers radicalism in the younger generation.¹⁰

VI. CONCLUSION

Pancasila is the ideology of the Indonesian nation and state-the only ideology that is different from the ideology of other nations. Pancasila has its own characteristics that reflect the morale of the Indonesian nation. The values in pancasila are life values upheld by the Indonesian people from ancient times. Without moral values, the same as a nation will not have an identity that can be recognized by other nations. The moral values contained in the pancasila value are dynamic, namely mampu following the development of the times. These moral values will always be considered a good reflection of the Indonesian nation wherever the Indonesian nation is located.

¹⁰ Anwar, M., and Muhammad Wildan. "Family Well-being and Radicalism in Digital Era." *Proceedings of the Borneo International Conference on Education and Social Sciences (BICESS)*. 2018; Riany, Yulina Eva, et al. "Understanding the role of parenting in developing radical beliefs: Lessons learned from Indonesia." *Security Journal* 32, No. 3 (2019): 236-263; Sikkens, Elga, et al. "Parental Influence on Radicalization and De-radicalization according to the Lived Experiences of Former Extremists and their Families." *Journal for Deradicalization* 12 (2017): 192-226; Zidni, Ervi Siti Zahroh. "Kemitraan Keluarga dalam Menangkal Radikalisme." *Jurnal Studi Al-Qur'an* 14, No. 1 (2018): 32-43; Humayyah, Siti, Nurul Fadilah, and Sisi Dwi Kartiwi. "Peran Pendidikan Orang Tua dalam Pengembangan Karakter Upaya Menangkal Radikalisme Siswa." *Prosiding Pekan Ilmiah Mahasiswa UNIS* 1, No. 1 (2021): 502-510; Hamdani, Ahmad. "Peran Keluarga dalam Menangkal Radikalisme." *Jurnal Studi Gender dan Anak* 8, No. 2 (2021): 229-241; Anwar, Rosyida Nurul. "Penanaman Nilai-Nilai Islam Moderat Pada Anak Usia Dini Dalam Keluarga Sebagai Upaya Menangkal Radikalisme." *Al Fitrah: Journal of Early Childhood Islamic Education* 4, No. 2 (2021): 155-163.

Radicalism is something that will not be accepted by various parties. A compelling thought will not make anyone able to achieve a good goal. In any purpose radicalism will not be accepted by others. Radicalism can lead to acts of terrorism that are harmful to everyone. Radicalism is regarded as a dangerous understanding for many kalanga. Terrorism that occurs as a result of radicalism will trouble many parties, so it is necessary to be careful if there is a person or group of radicals. Thinking needs to be avoided for everyone, especially for the younger generation because the younger generation is very easily influenced by new understandings. To avoid radical thinking, it is necessary to anticipate as early as possible so that unwanted events do not occur.

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COMPETING INTERESTS

The Authors declared that they have no competing interests.

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*With guns you can
kill terrorists, with
education you can
kill terrorism.*

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