

Students' Perceptions of Islamic Religious Education about Islam and Radicalism: A Study of Three PTKIN Central Java

(Persepsi Mahasiswa Pendidikan Agama Islam tentang Islam dan Radikalisme: Studi di PTKIN Jawa Tengah)

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Abstract

It is hard to argue that religion has a role in triggering the occurrence of violence that occurs between religious communities. The mistake of Muslims in understanding religion has resulted in Islam showing a radical face. The negative label probably needs to be re-aligned so that the image of Islam returns to its good nature according to its essence. In this case, students as intellectuals have a big role in straightening it out. The aim of this study analyse the students' perceptions of islamic religious education about islam and radicalism: a study of three PTKIN central Java. This research is a field research with a descriptive analytical qualitative approach. Data collection techniques were carried out through observation, interviews and documentation. The results showed that the current situation of Muslims has not been able to properly practice their religious teachings so that what is practiced in their daily lives does not run in harmony with what is contained in the Qur'an. This is the initial cause of the emergence of acts of violence in the name of religion. In reality, radicalism is shown in dishumanist actions that appear in several tragedies framed in the name of religion. This raises the perception that Islam is a radical religion. However, Muslims must prove that the negative label directed at Islam is a very baseless argument because Islam is not a terrorist religion and all actions that lead to acts of terror are not essentially Islamic teachings.

Keywords: Students' Perceptions, Radicalism, Islamic Religious Education

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INTRODUCTION

It is indeed difficult to argue that religion has a role in triggering conflicts and various types of violence that occur between religious communities. Judging from history, it has been seen that wars have occurred among Muslims, even wars between brothers and sisters in the faith, which are seen in the siffinwar, jamal war, crusades, etc (Abdullah, 2019; Henne & Klocek, 2019). This incident became the starting point for religion to present itself as a trigger for violence.

Islam phobia that is increasingly spreading is the result of acts of violence carried out by some adherents of Islam who act in the name of Islam to justify their terror behavior (Lajevardi, N., & Oskooii, K. A. 2018; Wilkins-Laflamme, 2018). Because it is impossible to realize true peace if religious adherents have not shown an attitude of

maturity in religion, awareness in religion and the comfort that is felt by various interfaiths has not been created (Rasyid, 2016).

The cause of the conflict is due to a difference of thought and a different attitude of accepting difference. Conflicts are often found in homogeneous societies, as well as heterogeneous societies such as in Indonesia (Tciptio & Bernando, 2019; Nur & Susanto, 2020). Conflict is used as an effort to destroy the harmonious life that has been established (Demelius, 2020; . The conflict also causes theological problems and the spirit of monotheism of Muslims today. This needs to be re-enlightened so that Islamic teachings do not lose their principles. If the spirit of monotheism is too excessive, it will have a negative impact on the life of the world, such as poverty. True peace will also not be achieved if the understanding of religion has not used proper reasoning. Islam rahmatan lil alamin gives instructions so that every servant is on the right path. Islam rahmatan lil alamin in it there are rules on how to establish relationships, both relationships with Allah, rituals, social and muamalah, humanistic and humanitarian. First, the theological aspect. In this aspect, Islam clearly defines the meaning of monotheism comprehensively in relation to da'wah activities. (Rasyid, 2016)

In the letter al-maidah verse 3 which means "Today I have perfected for you your religion and have completed My favors for you and have Kuridhai Islam become a religion for you" in it there is a demand that Muslims preach to every human being to invite to the Islamic religion. However, Islam teaches that there is no coercion in embracing Islam as described in Surah al Baqarah verse 256. The existence of coercion will only invalidate a person's belief in religion. Coercion also results in the emergence of fear in the person being forced. This is because Islam is a religion that leads to the benefit of the people. (Rasyid, 2016). The current state of Muslims can be said to have not been able to properly broadcast their religion. And this hinders the realization of Islam which is full of love. This is as stated by Muhammad Abduh that the height of "Islamic teachings is hindered by the behavior of Muslims" themselves. Likewise, Muhammad Iqbal stated that the decline that hit Muslims was not caused by their religious teachings, but was caused by their own personalities. The mistakes of Muslims in understanding religion are caused by their stupidity so that what is practiced in their daily lives does not work in harmony with what is contained in the Qur'an. Mistakes in understanding religion will result in mistakes in their actions. And what's more concerning, his stupidity is so maintained at all costs. This is what is being experienced by Muslims today. Stupidity in understanding religion is the initial cause of the emergence of violence in the name of religion. However, deep-rooted stupor can be treated by maximizing the potential of the mind properly, namely by cultivating thoughts to produce correct thoughts. Islam through the holy book of the Qur'an guides humans to be able to utilize the reason they have with the abilities they have. (Rasyid, 2016)

In reality, radicalism in the name of religion in Indonesia is increasingly mushrooming and is shown in dishumanist actions that have been seen in several tragedies such as the Bali Bombings, Poso, Ambon, etc. It is surprising that all actions that lead to crime, murder, acts of terror, and arson performed by radicalism are framed in the name of religion. In addition, the perpetrators of all acts that lead to violence are people who claim to be religious. It is a very sad thing for all acts that look brutal in the name of religion. (Dewantara, 2019) The intellectual profile produced by educational institutions in the future is the Indonesian Islamic building that is able to save the relationships that exist between humans and the relationship between humans and nature. This is a manifestation of Islam that is rahmatan lil alamin in the world and in Indonesia which is currently showing a face that is contrary to what is contained in Islam rahmatan lil alamin such as violence, extremism, radicalism, and terrorism. (Sholihuddin, 2019) Some scholars say that the Messenger of Allah is called rahmatan lil alamin because he has noble character. The grace inherent in the Messenger of Allah is intended for the whole world,

and his mercy will not be interrupted. (Sholihuddin, 2019) Islamic teachings about peace are contained in rahmatan lil alamin. Rahmatan lil alamin was also the mission of the prophet Muhammad saw to spread the religion of Islam. (Syahansyah, 2018)

The idea of Islam rahmatan lil alamin as explained by Nur Syam in it provides guidance to humans so that they are in a pluralistic, humanist, dialogical and tolerant relationship, and manage and utilize nature with compassion. *First*, Pluralism namely the establishment of relationships with anyone regardless of ethnicity, nation, religion, or race (Sholihuddin, 2019). Therefore, it is necessary to continue to instill an understanding of living in togetherness in social life, and in a state with a diversity of differences, including religious diversity. With embedded community togetherness, a sense of solidarity and tolerance will also be embedded among others. With everyone's understanding of togetherness, tolerance and solidarity, a harmonious and peaceful life will be created. Therefore, every religious adherent must give up various attitudes that smell of violence, such as selfishness, intolerance, oppression, and arrogant. (Qodir, 2016)

Second, Humanist, namely treating humans in a humane way and prioritizing human rights. *Third*, dialogue namely discussing in a good way all problems that arise from social interaction. *Fourth*, Tolerance namely providing opportunities for others to act according to what they believe in a sense of security without being disturbed. (Sholihuddin, 2019) If the four ideas; Pluralism, humanism, dialogue and tolerance can be practiced by every religious adherent, so a peaceful and loving life will be created.

Student is a term for a group of individuals with the highest social status in the world of education. Students are agents of change or young intellectuals in social strata who are attached to various degrees. According to Knopfemacher, the task of a student in the future is to play a role in advancing the social order. Students should be far-sighted about a better order of community life. (Rochanah, 2020) As an embodiment of the student's role as *agents of change*, students have a critical perception which is certainly different from the layman about various sciences and issues that are spreading, including his response to negative labels aimed at Islam, namely radical Islam.

From what has been described above, the author can conclude that all actions that lead to acts of violence, whether radicalism, terrorism or extremism are very contrary to Islamic teachings so they must be buried deep. Islam is a religion that teaches peace for its adherents, and does not teach an attitude that smells of violence. The Qur'an commands us to be gentle and tolerant towards all of Allah's creatures, including those of different religions. Departing from this reality, the researcher is interested in conducting a research entitled PAI Student Perceptions About Islam and Radicalism (Studies In Three Ptkin Central Java).

METHODS

The type of research used qualitative research, namely using words to describe the findings obtained from the field. Furthermore, the findings obtained were analyzed using words, not presenting numbers. This is certainly different from quantitative research which presents research data in the form of numbers. The researcher chose qualitative research because it was in accordance with the research theme that the researcher took in an effort to understand social phenomena by collecting in-depth facts in a large enough number and then presenting them in verbal form. During the process of collecting data in the field, researchers interact with data sources. In addition, qualitative research is considered the most appropriate for developing theories that are built on data collected from the field.

Qualitative research is research that presents research results in the form of words. If in the presentation of the research results there are numbers, they are nothing but support. In this study, data were obtained through observation, interviews and documentation. The research entitled "PAI Student Perceptions about Islam and

Radicalism" took the locus of three State Universities in Central Java, namely Solo, Surakarta and Purwokerto. In this study, the main informants were students of the PAI study program at the three universities, for instance UIN Prof. KH. Saifuddin Zuhri Purwokerto, Universitas Islam Negeri Raden Mas Said Surakarta, and IAIN Solo. The technique used to determine informants is using purposive sampling technique, namely the selection of informants based on the characteristics and capacity of informants in conveying information related to the title being studied.

RESULT AND DISCUSSION

The term Islam comes from the word *salima* or *salima* which means peace, security and protection. In the fatwa delivered by Muhammad Tohir al Qodiri, it was stated that Islam contained absolute peace. Islam is a manifestation of peace that encourages its adherents to be balanced in living the life of the world and the hereafter. This means that Islam teaches its adherents to be impartial in living life, namely by not leaning towards the life of this world or the life of the hereafter. Islam teaches its adherents to decorate their behavior with kindness and tolerance in responding to various differences so that they are able to control themselves and not get angry in responding to various situations. In other words, Islam is peace. An atmosphere of peace can be found in Islam. Therefore, Islam encourages its adherents to be peaceful and guides its people to be able to achieve salvation in this world and the hereafter. (Solikhun, 2021)

Islam is a religion of mercy for the entire universe, always in harmony with the times and as a complement to previous religions. This is a feature that appears in Islam. (Rasyid, 2016) Islam is a religion that was revealed by Allah swt to the Prophet Muhammad SAW as a universal, contextual and eternal religion until the end of time. This is as explained in the Qur'an Surah al-Ahzâb verse 40. (Rasyid, 2016) The obedience of Muslims to their religion is evidenced by their behavior in everyday life, namely having *akhlaq al-karimah*; be polite, full of compassion for others, and maintain peace in the midst of differences, whether between religions, nations, tribes, or ethnicities. (Rasyid, 2016) It can be concluded that the core of Islamic teachings include; *complete surrender of a servant to his god by carrying out what is his command and taking off what is prohibited. Second, peace and prosperity, namely the realization of a harmonious relationship and without criticizing each other. This will encourage the realization of a holy person and a harmonious atmosphere between fellow human beings in order to achieve the safety of the world and the hereafter.* (Solikhun, 2021)

a. Understanding of Radicalism

Etymologically, radicalism comes from the word *radix* which means root. This implies that radicalism is an understanding or movement that requires reform (Dewantara, nd) in the social and political fields (Yunus, 2017) by returning to the roots in an extreme way. In achieving this movement is done by taking various ways, either in a subtle way or in a rough way. (Dewantara, nd) The essence of radicalism is to promote change.

Radicalism viewed from a religious point of view is a religious understanding that leads to a very basic religious foundation accompanied by a high attitude of fanaticism so that the adherents of this Movement often commit acts of violence and coercion in actualizing the religious beliefs they believe in. This indicates that the old-fashioned view is still embedded in the radicalism movement. The radicalism movement is very contrary to the teachings contained in Islam because Islam is a religion that teaches peace and does not condone violence in broadcasting religion. (Yunus, 2017)

b. Definition of Extremism

Extremism is an extreme left or right group. Extremism is a doctrine to promote its actions in various ways, both in the political and religious fields. The movement displays a face that is rigid and hard in religion, and is too excessive. The phenomenon of extremism

does not only appear in Islam, but also in Christianity and followers of other religions. Some of them are found in Ireland, namely conflicts between Catholics and Christians, Hindu extremists in India, and Muslim extremists in Indonesia. (Yunus, 2017)

c. Definition of Terrorism

Etymologically terrorism comes from English "to Terror". Whereas in Latin terrorism comes from the word *Terrere* which means "to tremble" or to vibrate. Meanwhile, according to the KBBI, terror is an effort made to bring fear by certain individuals or groups to other individuals or groups. Terrorism is a coordinated attack with the aim of triggering fear and causing massive casualties to civilians. In carrying out these acts of terror, the way that can be done is by bombing and suicide bombing. (Yunus, 2017).

From the above understanding, it can be concluded that Radicalism, Extremism, and Terrorism are a person's religious attitude that is excessive and colored by violence and coercion in actualizing his religious understanding. Although the perpetrators of Radicalism, Extremism, and Terrorism are attached to Islam, these three are very much against the religion of Islam because Islam is a religion that teaches peace and compassion and does not condone violence in broadcasting religion.

There are several characteristics of adherents of radicalism, including having an intolerant attitude, namely: first, not respecting the opinions and other religions. Second, fanaticism is the assumption that only he is right, while others are wrong. Third, exclusivity, namely distinguishing themselves from Muslims in general. Fourth, in an effort to achieve goals, various methods are used and are always colored by acts of violence. (Nur Salim, Suryanto, 2018) This will have an impact on the tarnishing of the image of Islam in the eastern world by other countries.

d. Factors Emerging Violence in the Name of Religion

An interesting question that was asked by Charles Kimball was: "Is religion the problem?" From these questions, the answer depends on how the adherents of the religion concerned understand the meaning of religion, so there are two possible answers, namely "yes" and "no". On the one hand, religion should give meaning to the life that is lived. But on the other hand, religion is also in contact with doctrines and institutional structures that make religion have a socio-political dimension as an organized religion. Someone who has a religion can argue that the source of all violence is someone who is not able to understand the meaning of religion. Wilson in *Against Religion Why We Should Try to Live Without It* argues that if religion is true but cannot change the behavior of people who believe in it, then how to prove the truth of that religion? All religious adherents believe that their religion is the most correct, while religions outside their beliefs are false or deviant religions. This is not much different from what terrorist groups say that "We are the most correct in practicing worship, and anyone who opposes what we are is an infidel so it is permissible to be eliminated!" It was at this point that Charles Kimball said "when religions become evil". (Dewantara, nd) A deeply rooted attitude of monopolizing the truth of the religion he believes in and assuming that religion outside his belief is a wrong religion. As a result of this belief, it will trigger jihad from followers of other religions as an effort to defend their religion. (Abdullah, nd) This is as stated by Kimball that the factors that cause religion to appear evil are; *first*, the truth claims from its adherents who demand loyalty and the same interpretation so that those with different interpretations and different faiths are considered as enemies and labeled as heretics and infidels. (Dewantara, nd). Conservative attitudes that appear in religious adherents, namely a firm belief in the truth within themselves close the occurrence of critical dialogue between followers of various religions and the buried attitude of tolerance for other religions. The result that arises from this attitude is an attitude of indifference to the diversity of other people, which in the end triggers the rift of inter-religious relations. (Abdullah, nd). in carry out resistance based on the legitimacy of religious texts. The perpetrators of violence

in carrying out their actions are driven by the legitimacy of religious texts, whether they are taken from the Koran, hadith or *classical sources*, namely the yellow book. This is because in the religious text textually it appears that there is the ability to be exclusivism and extremism. (Yunus, 2017) They believe that religious holy texts allow acts of terrorism (Yunus, 2017) against those who disagree with their religion (Abdullah, nd) which is based on the word *jihad*. (Qodir, 2016) As the command for war contained in the letter at taubah verse 29 which means: *Fight those who do not believe in Allah and do not (also) in the Last Day*. (Surat Attaubah: 29).

Based on this verse, radical groups carry out acts of terrorism under the pretext of fighting people who do not believe in Allah and the Last Day. Religious texts that are interpreted biasedly will have an impact on fatality in carrying out actions that will cause various injustices and ultimately damage the image of Islam itself. (Yunus, 2017)

1. Coolness in religion is one of human nature, namely a religion full of compassion as expressed by Karen Armstrong. In addition to the stupor factor, the decline that occurred in Muslims was also caused by a lack of maturity in religion. If Muslims are able to be mature in religion, then peace and harmony will be realized in various circles; across groups, religions, ethnic groups and races. (Rasyid, 2016)

This research is a descriptive study that aims to describe how PAI students perceive Islam and Radicalism. The process carried out includes collecting and compiling data, as well as analyzing and interpreting the results of field data that have been obtained. The population in this study were students of the Islamic Religious Education study program at three PTKIN in Central Java, namely IAIN Solo, UIN Purwokerto and UIN Surakarta.

Islam is a religion of peace. Through the symbols of Islam delivered by dai with technological sophistication such as YouTube social media, the essence of Islam should be known by all followers of religions in various parts of the world. This is like the symbols of Islam carried out by world-class preachers, namely Dr. Zakir Naik from India and Real Fatih who is a hafidz of the Qur'an from England. Dr. Zakir Naik has a high ability in explaining the ins and outs of Islam so that the essence of Islam will be increasingly recognized by those who have a negative view of Islam. (Interview with Eni, 2021) Even with his abilities, Dr. Zakir Naik is able to win a fierce debate from mad'u who have wrong and old-fashioned thoughts about Islam until finally the mad'u recognizes the beauty of Islam and then decides to become a convert. (Interview with Ulya Darajat, 2021) In this case, preachers have a big role to play in spreading Islamic values that are full of peace, not violence or radicals. (Interview with Eni, 2021)

Islam is a religion that promotes peace and love, not violence, (Interview with Naufal Rahardian, 2021) the realization of peace for every human being and not only limited to Muslims. Peaceful Islam has radiated in the Prophet as a role model for every ummah. (Interview with Firman Febriansyah, 2021) However, the current condition of Muslims can be said to be very worrying because their people have not been able to practice the religious teachings they believe in properly according to their essence. What is even more sad is the attitude of defending strongly against mistakes in understanding religion. This indicates that Muslims are currently experiencing stagnation in religion. This will ultimately show the face of Islam which is full of violence, and becomes the starting point for the emergence of violence in the name of religion.

In reality, there is a lot of negative stigma directed at Islam from people in various parts of the world (Sholihuddin, 2019) who do not understand correctly the essence of Islam. Negative stigma about Islam also comes from a group of people who only know Islam from the cover (Interview with Baharudin, 2021) as well as negative labels aimed at people with beards and wearing veils. (Interview with Firman Febriansyah, 2021) And also from those who act in the name of Islam but with the intention of abusing Islam. (Interview with Lulu Chilmah, 2021) This will lead to the perception that Islam is a

terrorist religion, radical, extreme, and colored by violence. Islam got problems and challenges after the tragedy of the attack on the twin towers of the WTC (world trade center) on September 9, 2001 in New York City. (Sholihuddin, 2019) Starting from the tragedy, non-Muslims misunderstood in perceiving Islam because the facts prove that a group of Muslims took actions that were not in accordance with Islamic teachings. However, Muslims must prove that the negative label on Islam is a very baseless argument because Islam is not a terrorist religion and all actions that lead to acts of terror, essentially are not followers of Islam but people who claim to be Muslims. (Interview with Hbiburrohman, 2021)

More than that, there is also a group of people who think that in the Qur'an and hadith there is an allowance for Muslims to commit acts of violence. Nevertheless, the facts show that the majority of Muslims around the world agree that Islam is a religion that has great concern for peace, not violence (Interview with Sholihudin, 2021). As emphasized by Bahrudin that he strongly disagrees with the radical label aimed at Islam. However, this is understandable because there are some people or groups of people who are only able to recognize and understand Islam only from the cover. Because many people say that whoever wears a robe (regardless of how he behaves), it is certain that that person is Muslim. However, it should be underlined that every person in a different country has a different level of understanding in viewing Islam.

This is also in line Kazmi (2021) said that he denied the radical label aimed at Islam. The argument is very baseless and not concrete at all. Because if you look at the global facts, those who have colonized the Indonesian state are not Muslims (Abdullah, 2016). The war that took place between Vietnam and America, was also not carried out by Muslims. Likewise in Myanmar, it is not Muslims who oppress Muslims, but people who claim to be Muslims. Because Islam is not a terrorist religion. So that those whose behavior shows acts of terror, then the essence is not Muslims but people who claim to be Muslims.

CONCLUSION

The current situation of Muslims has not been able to properly broadcast their religion. This is a barrier to the realization of Islam which is full of love. As stated by Muhammad Abduh that the height of Islamic teachings is hindered by the behavior of Muslims themselves. The mistakes of Muslims in understanding religion are caused by their stupidity so that what is practiced in their daily lives does not work in harmony with what is contained in the Qur'an. Stupidity in understanding religion is the initial cause of the emergence of violence in the name of religion. In reality, radicalism in the name of religion in Indonesia is increasingly mushrooming and is shown in dishumanist actions that have been seen in several tragedies framed in the name of religion. This will lead to the perception that Islam is a terrorist religion, radical, extreme, and colored by violence. However, Muslims must prove that the negative label on Islam is a very baseless argument because Islam is not a terrorist religion and all actions that lead to acts of terror are not actually followers of Islam.

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Interview Results:

- Interview, on August 2021, Baharudin, a student of UIN Prof. KH Saifudin Zuhri Purwokerto.
- Interview, on August 2021, Eni, Student of UIN Solo.
- Interview, on August 2021, Firman Febriansyah, a student of UIN Prof. KH Saifudin Zuhri Purwokerto.
- Interview, on September 2021, Habiburrohman, a student of UIN Prof. KH Saifudin Zuhri Purwokerto.
- Interview, on September 2021, Lulu Chilmah, a student of UIN Prof. KH. Saifudin Zuhri Purwokerto.
- Interview, on October 2021, Naufal Rahardian, a student of UIN Prof. KH Saifudin Zuhri Purwokerto.
- Interview, on December 2021, Ulya Darajat, student of UIN Raden Mas Said Surakarta.

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