

Radical Islam and the Practice of Pancasila

written by Harakatuna



The latent danger of religious radicalism has never disappeared from the attention of the government and society. Even not only from the region, but radicalism under the guise of religion is increasingly in the spotlight of various media both national and international. Radical understanding is growing amidst technological advancements and the digital age.

The effect of radical understanding which is marketed through the media (radicalism effect) is truly a danger to the ways and practices of our religion, especially Muslims. Term radicalism and extremism have in common in groups that are often inspired by jihad, aka jihadist groups, and the violent behavior of radical groups is inseparable from violent behavior.

The phenomenon of massive violence occurs in various regions and countries, especially Indonesia, the motive for violence under the guise of religion is caused by the attitude of intolerance that can trigger the birth of anarchist actions to the detonation of bombs and suicide bombings. The forerunner to radical-extremist groups is indeed based on violence as the legitimacy of truth in religion.

Especially in the midst of a pluralistic life, the state has the ideology of Pancasila and is the philosophy of life as a nation and state. Whereas radical-extreme groups have their own ideology, namely the Islamic Khilafah. Everywhere this concept is considered the most correct ideology even though for them to enforce by way of violence.

Motivation and dreams of a group of khilafah fighters who wished to establish an Islamic state were rampant, beginning from the Middle East to shift to Asia to Indonesia. Not infrequently the dominant acts of terrorism occur in Thailand, the Philippines, Indonesia, and other neighboring countries, many people are often victims of acts of terrorism.

Reporting from bbc.com/Indonesia, one of the actors who was aware of Ahmad Hasan, said "They have an understanding of infidelity. Not to mention the authorities, me too, with Pak Subur. I am terminated and according to Islamic law, the blood is halal. That means I have the right to be killed by them." From the takfiri law shows the attitude and practice of diversity that is far from the substance of Pancasila.

Radical Islamic Organizations

Jihad is to fight for and uphold something according to the situation and conditions. Islamic organizations that are exposed to radicalism and extremism do have jihad to establish the Khilafah as their foundation in the state. In the perspective of radicals, religion and state are like spirit and human. Conversely humans without spirit can never live.

In that context, for radical Islamic groups, the Unitary Republic of Indonesia without the khilafah is the taghout, Pancasila as the nation's view of life is no longer relevant. What is the meaning of radical Islamic organizations living in the state of Pancasila if it has a contradictory attitude to ideological issues. Where this ideology is a product produced by the nation's founders and scholars through the ijthadi mechanism.

Recognized or not, every group supporting the Khilafah is exposed to radical understandings, aka radicalism. The term radicalism has a certain purpose and aim to change the legitimate order of the government, the groups that are classified as really prove the existence of clash of religion and the state only because of a different understanding of Pancasila.

Some Islamic organizations or groups reported by BeritaSatu (01/30/20) present The Wahid Foundation survey news related to the list of radical mass organizations. First, the Islamic State of Iraq and Syria (ISIS). Second, Jamaah Islamiyah al-Qaeda. Third, HTI. Fourth, FPI. Fifth, DI/NII. Sixth, JAD. Seventh, Laskar Jihad. All this is dangerous if there is radicalization and extremism

through religion and the state.

At the very least, the emergence of organizations that are exposed to radicals is because there are several problems. First, the rejection of the practice or practice of the ideology of Pancasila. Second, is willing to uphold the Islamic Khilafah at the expense of lives. Third, calling for jihad and war by taking up arms against unbelievers. Third, take revenge against those who attack Islam.

The parameters that make Islamic organizations become radical and are inspired by war, because of the crisis of religious practices that are not accompanied by broad insights. Narrowness in their way of thinking is easily influenced by radical understandings that do not have rationality in the state. Therefore, Pancasila, which is our source of state, is seen as irrelevant.

Momentum Practicing

In the perspective of Indonesian history, radical Islam can be described by steps and movements that clash religion and the state. This radical understanding is not only the danger of terrorism that will occur. However, it threatens the Indonesian people who live the life of religion and state in accordance with the Pancasila foundation.

Violence for the sake of the violence that is being directed by the radicalists, of course it must be believed that they eliminate the practice of the values of Pancasila in their religious practices. Therefore, if religious sentiment is carried away by acts of violence or terrorism it is certainly contrary to the mission of the goodness and truth of all religions, especially Islam.

We need to understand, it is very natural that the head of BPIP Prof. Yudian Wahyudi, said "Religion is the great enemy of Pancasila." This assertion provides clear aims and objectives that the religious practices of some radical Islamic mass organizations do not practice the values of Pancasila. Religion is merely a tool in a particular political momentum.

What is the end of the problem of radical Islam in Indonesia? The only way, the government, in this case the state through related institutions, needs to be socialized in relation to the urgency of practicing the values of Pancasila. The socialization of the Pancasila revolution at least made radical Islamic mass organizations and the Indonesian people able to practice these values.

This socialization can be believed that radicalism may have to disappear from Indonesian soil. The government's move to reject 600 former ISIS citizens is one of the considerations of radical Islam originating from mass organizations that only understand what the Khilafah is. However, I did not understand what Pancasila was. For this reason, Pancasila yes khilafah no is a shortcut that must be taken to prevent the potential for religious radicalism.[]