Socio-cultural Aspects in the Spread of Radical Understanding

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Abstract. Terrorism can be understood as a criminal act which in its efforts to eradicate it is not enough just to arrest, try, and punish severely. This cannot be separated from the increasingly massive spread of radical ideas that are the root of the birth of extremist groups which in an effort to achieve their goals use violence, create fear, and random victims. An important issue that becomes the main topic of this research is related to the understanding that terrorism is a real manifestation of social phenomena that occur in society and is not affiliated with any particular religion. Poverty, injustice, corruption, and authoritarian government have pushed some groups to rebel by using violence. The method used in this research is socio-legal based legal research. This study aims to understand and find patterns of socio-cultural aspects and their role in the spread of radicalism in Indonesia.

Keywords: Socio-Cultural · Radical · Terrorism

1 Introduction

Since the collapse of the New Order regime, the expression of Islam in the public sphere has become more and more open, this is inseparable from two important things. First, the reforms that occurred after the fall of Suharto's leadership provided the widest possible space for freedom, especially in terms of expressing a certain issue. Second, the decentralization that has been built has reduced the absolute power of the central government by recognizing greater local government authority. On the one hand, law enforcement in the midst of the transition from the new order to the reform era is felt to be quite weak, one of the biggest impacts is the strengthening of the aspirations of certain groups and their tendency to radical actions which in some cases use violence to dominate their demands [1]. There are several factors behind the occurrence of this;

1. Socio-political dynamics during the early transition to democracy were marked by high volatility and uncertainty. At this time there were many openings of the Political Opportunity Structure which in the previous administration was relatively narrow. The availability of a political opportunity structure is an important variable in mobilizing social movements, one of which is the Islamic movement.

2. Transformation Radical movements that are considered affiliated with the Islamic religion have a genealogy at the beginning of the independence period. In some radical movements have historical roots in masyumi and Darul Islam (DI). This movement became bigger following changes in the global level such as the Iranian revolution in 1979, as well as changes at the domestic level with the fragmentation of the elite at the end of the 1980s.
3. The high unemployment rate among young people that occurred in the 1997–1998 period, which, if presented at around 72.5%, has encouraged some groups to carry out a revolution [2].

Because of its nomographic nature. Discourse related to radicalism in a socio-cultural perspective has its own character, especially regarding its purpose, namely to describe the object being observed. On this basis, the main question is "what is is about a society that increases or decreases the likability of violence", and radicalism becomes a social problem when "violence must also arouse widespread subjective concern". From this understanding, radicalism can display several perspectives, this can not be separated from differences in theory and the acosiomatic basis used to understand and describe radicalism itself.

The socio-cultural perspective has given a different view related to efforts to understand radicalism, that radicalism is actually a natural condition of society (crime is a natural part of society). It is said so because the reality in society shows that in almost every level of society there are practices of radicalism, both those belonging to simple community groups and those with complex social structures [3]. Based on the problems described above, this study aims to understand and describe how the role of socio-cultural influences the spread of radicalism.

2   Research Methods

The method used in this research is empirical legal research with a Socio-Legal approach which is the result of a marriage between normative legal research methods and social sciences [4] The use of the Socio-Legal research model is one of the efforts to be able to provide an overview related to a problem being studied [5]. With the use of this method, legal research is not limited to a normative approach, so that the results of the research are no longer value requirements, but value-free.

3   Results and Discussion

Intolerance
In every effort made by extremist groups to recruit new members and spread radical ideas, what they instill is a culture of intolerance towards everything that is felt to be different from what they believe. The issue of intolerance in Indonesia has become increasingly widespread since the reformation, the book of Isa looks at a survey conducted by the International NGO Forum on Indonesian Development (INFID) and the GUSDURian network which was conducted around August-October 2016. From the survey, it is known

that there are around 90,000 social media accounts (Facebook & Twitter) every month has spread intolerance, especially through messages that are radical and extremism [6]. This data proves that intolerance is still the main seed for the birth of radical and terrorist groups.

Until now, the issue of intolerance has always been identified with religion, especially regarding groups where there are differences in views/understandings (such as procedures for worship, purification, caring for corpses, etc.). This attitude has encouraged them to take repressive actions and lead to criminal acts such as [7]

a. Threats of violence
b. Discrimination at work
c. Prohibition of the establishment of places of worship
d. Forcing beliefs and changing beliefs
e. Attacking, vandalizing, and burning places of worship
f. Forced cessation of religious activities, and
g. Termination of Education (school/madrasah)

The international instrument that regulates the guarantee of freedom of religion/belief is the declaration on the elimination of all forms of intolerance and discrimination based on religion or belief (Declaration on The Elimination of All forms of Intolerance and of Discrimination Based on Religion or Belief) which was born through UN General Assembly resolution No. 36/55 dated November 25, 1981. In article 6 of the declaration, it states; [8]

In accordance with the provisions of article 1 of this declaration and subject to the provisions of article 1 paragraph (3) the right to freedom of thought, conscience, religion or belief must include, among other things (freedom) as follows;

1. Worship or gather in connection with a religion or belief, and establish and manage places for these purposes;
2. Establish and manage various appropriate charitable or humanitarian institutions;
3. Making, obtaining, and using to what extent various objects and materials needed in connection with religious ceremonies or customs or beliefs;
4. Writing, presenting and disseminating relevant publications in these fields;
5. Teaching a religion or belief in places suitable for these purposes;
6. Collecting and receiving financial contributions and other voluntary contributions from individuals and institutions;
7. Train, appoint, elect or nominate by succession the appropriate leaders requested by the requirements and standards of any religion or belief;
8. Respect days of rest, and celebrate ceremonial (religious) holidays
9. Establishing and managing communication with individuals and the community in matters of religion or belief at national and international levels, ceremonies according to one's religious teachings or beliefs.

Unesco (1994:17) states that actually intolerance is not only talking about output or results, intolerance can also be a symptom that can be detected in the form of certain

actions. Therefore, intolerance is considered to be able to cause social diseases that can disrupt the sustainability of people's lives. The following are forms of Intolerance [9].

Level	Intolerance	Description
Fine	Language	exclusive, degrading, and defamatory language that diminishes, demeans and dehumanizes cultural, racial, national or sex groups
	Stereotypes	a depiction of all members or groups classified by similar embedding (usually negative)
	Make fun of	call attention to certain human actions, attributions, and characteristics that tend to ridicule or insult
	Prejudice	judgments based on negative generalizations and stereotypes rather than on the facts of a case or specific actions by individuals or groups
Rough	blame	blaming a traumatic event or social problem on a particular group
	discrimination	exceptions to the enjoyment of social benefits or activities, mainly based on prejudice
	abandonment	behaving as if others don't exist, refusing to speak to or acknowledging others or their culture
	abuse	intentional act to demean others, often used as a means to force someone out of a particular organization, or community
	snapping	the use of power or greater physical capacity to humiliate people or deprive them of a certain status.
Extreme	expulsion	being expelled officially or forcibly, or denying the right to the presence of a person or group to a place, social group, or profession. (place of work, or residence)
	exception	denied the possibility of meeting basic needs or participating fully in communal community activities
	segression	the forced separation of a person of a different race, religion, or sex, to the detriment of another group
	oppression	strict prevention of the enjoyment of human rights
	crackdown	physical violence, isolation, removal from livelihood areas, and murder.

Source: Unesco (1994:17)

We can see how intolerance works. What we need to pay attention to together is that the symptoms of intolerance will lead to the next level, namely Radicalism. If intolerance is getting stronger, then radicalism will be more visible, so the main step that must be taken is to strengthen aspects of tolerance.

Radicalism
As one of the views, radicalism is actually no longer a problem as long as it is only nested in a thought (ideology), even in certain conditions a person would be wiser if he chose to be radical. It becomes a serious problem if radicalism as a thought shifts to become a driving force for extremist groups, especially when the goals of that group, namely

realizing fundamentalism are blocked by certain political forces, then the radicalism in question will lead to acts that lead to violence [10].

In general, radicalism can be understood as an understanding held by some groups who want drastic socio-political changes by using violent means. From a religious point of view, it can be seen as an understanding that refers to religious foundations at a basic level, and is heavily influenced by high religious fanaticism, so that not a few adherents of this understanding use violence against people with different beliefs/schools to actualize religious beliefs that are believed to be able to accepted even if by force [11].

Radicalism is the root of every act of terrorism, that their main goal is change. Terrorism is understood as an act of crime against humanity that has serious threats not only regarding random victims, but also related to serious threats to a country's sovereignty, security, world peace, and losses that will be experienced by the community. Until now, not a few of our people think that terrorism is affiliated with Islam, we need to understand the difference between terrorism and jihad;

1. Terrorism is synonymous with violence, damage (ifsad), and child abuse. Aims to create fear and destroy the other party, and random victims
2. Jihad, the main goal is to make improvements (ishlah) even if it has to be by means of war, upholding religion, and is carried out by following the rules specified in it (religion).

The main problem we face is related to the existence of other factors that crime can occur. Apart from norms, or religious teachings, one of the important variables of the growing spread of radicalism is the social conditions in society. This is driven by domestic and international factors. Political hegemony by the state or repressive actions carried out by a superior group against a weaker group has led to the birth of different responses from various existing groups. If it is related to religious understanding, the book of Jesus sees how the relative does not respond to the current turmoil because they are truly Indifferent. Only scripturalist groups are assumed to fight and show their radical attitude [10].

Terrorism
In the context of Indonesia as a country where the majority of the population is Muslim, the problem of terrorism creates a dilemma; between maintaining the feelings and unity of Muslims, or Law Enforcement that must be enforced. However, the most important thing is that all the things mentioned above are currently happening in our environment. The perpetrators must be defined as soon as possible so that steps can then be taken according to the rule of law, in order to execute the "criminals" who in carrying out their actions always hide behind religious symbols [12]

As one of the terms, terrorism is not easy to define, until now there has not been a single definition either mentioned by the legislation or the opinion of experts that can accommodate the multi-perceptions of terrorism itself. One of the factors that makes it increasingly difficult to define terrorism is because there is no uniformity, this happens because terrorism is an object that is multi-perspective, such as sociology, criminology, psychology, and so on. And most importantly, the definition of terrorism is very conditional with certain political interests [13].

It is stated in Article 1 point 2 of Law Number 5 of 2018 concerning the amendment to Law Number 15 of 2003 concerning the stipulation of a government regulation in lieu of Law Number 1 of 2002 concerning the eradication of criminal acts of terrorism into a law which reads; "terrorism is an act that uses violence or threats of violence that creates widespread fear, which can cause mass casualties, and/or cause damage or destruction to strategic vital objects, the environment, public facilities, or international facilities with ideological motives, political or security disturbances". Meanwhile, as stated by Loudewijk F. Paulus that there are at least four characteristics of terrorism itself, namely; [14]

1. Organizational character; covering organization, recruitment, funding, and international relations
2. Operation characteristics; includes planning, timing, tactics, and collusion
3. Behavioral characteristics; includes motivation, dedication, discipline, the will to kill, and the will to give up alive
4. Resource characteristics; includes training/ability, individual experience in technology, weapons, equipment, and transportation.

The form or typology of criminal acts of terrorism proposed by Paul Wikinson has given a different point of view which can be seen from the table below; [14]

Type	Purpose	Characteristic features
Epiphenomenal terrorism (terror from below)	No specific purpose, a by-product of large-scale horizontal violence	Not well planned, happened in the context of a fierce struggle
Revolutionary terrorism (terror from below)	Revolution or radical change to the existing system	Always a group phenomenon, leadership structure, program, ideology, conspiracy, paramilitary elements
Sub-revolutionary terrorism	Political motives, pressuring the government to change policies or laws, political war with rival groups, removing certain officials	Performed by small groups, can be individual, difficult to predict, sometimes difficult to distinguish whether psychopathological or criminal
Repressive terrorism (terror from above/state terrorism)	Oppressing individuals or groups (opposition) that is not desired by the oppressor group (authoritarian/totalitarian regime) by means of liquidation	Developed into mass terror, there are terror apparatuses, secret police, persecution techniques, spreading suspicion among the people, vehicles for paranoia of leaders.

From the table above, it can be seen that together with the consequences of factors that are not single, the effort to eradicate the crime is not completed with a single approach. If terrorism occurs because of a religious background, then the use of criminal law will

not help much to reduce the quantity of terror acts by terrorists. Likewise, if the reason behind the occurrence of an act of terror is social injustice, economic inequality, then the main strategy that must be carried out is to create balance and justice both in the social, cultural and economic fields.

Prevention
The efforts that have been made by the government to combat terrorism in Indonesia consist of at least two important strategies, namely the Hard Power approach, by prosecuting and punishing the perpetrators. And the second is Soft Power, making people aware of those who have been and will be exposed to radical ideas, so that they will be able to better understand the nature of the nation and state, that differences are a necessity that must be respected and preserved.
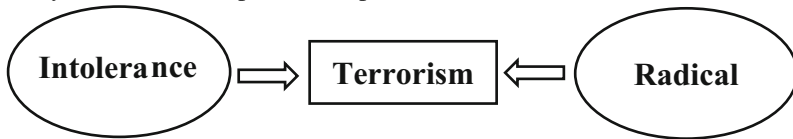
From the chart above, we can understand that terrorism is formed because of the Overlapping of Interest from intolerance and radicalism. If intolerance and radicalism always gain momentum to unite, then terrorism will be very difficult to overcome. Terrorism will continue to thrive when the symbols and nature of the radicals themselves meet in one container. that way, one of the efforts that can be done is the consistency of the government to continue to provide gaps or separate between intolerance and radical understanding so that they cannot meet in a complete container. If this separation can be carried out properly, then it is not impossible that terrorism will face its death slowly [12].

4   Conclusion

From the explanation above, there are several things that we must understand, among others, as follows;

1. That the main root of Terrorism is an attitude of intolerance, an attitude of justifying what is believed and understood by individuals or groups has encouraged the perpetrators to be exclusive. That the truth is absolute, one-way, and things different from it are considered wrong and must be rectified.
2. From this attitude of intolerance, it has encouraged the perpetrators to act radically, radical which was initially only considered as one understanding, shifted to acts in the form of violence.
3. The culmination of a radical attitude is to justify violent means such as murder, hostage-taking, bombing, destruction of public facilities, and so on. Of the whole. That the effort that can be done is to understand the motives behind every action carried out by terrorists. In addition to deradicalization and counter-radicalization efforts that have been regulated in the law. Efforts to provide a gap so that intolerance and radicals do not meet in one particular container are mandatory. This is done as an effort so that terrorism can be eradicated slowly.

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