

Muslim Minorities Muhammadiyah West Papua: History, Struggle & Personality Haji Rauf Abu

Ismail S Wekke


*Proceeding of 1st International Student Colloquium in Conjunction with SEAAM 2nd Students
Mobility Program for Southeast Asia 2019*

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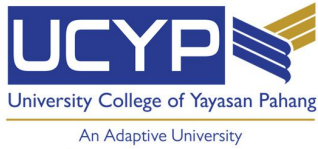


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TABLE OF CONTENT

Title & Author (S)	Pages
Table of Content	iii
Preface	iv
The Prevention Strategies of Radicalism <i>Ali Sati¹, Syafrianto Tambunan²</i>	1-7
Improving Quality of the Islamic Education through Extracurricular Activities <i>Muhammad Darwis Dasopang¹, Fatimah Abdiyatansyah Siregar²</i>	8-15
Challenges of Islamic Generation Education in the Millennial Century <i>Ano Suherlan¹, Magdalena², & Surahman³</i>	16-24
Poda Na Lima (Five Advices) for Education of All Nations <i>Asnah², Rohyan¹, Magdalena³, Asnil Aida Ritonga⁴</i>	25-32
Islam Historical Blue Print in Barus <i>Erawadi¹ & Amrilsyah Butar-Butar²</i>	33-39
The Educational Aspirations of Rural and Boundary Communities, Sungai Korang, North Sumatera <i>Try Mahendra Siregar¹, Riandry Fadilah Nasution², Ernidah Hasibuan³, Sehat Purnama⁴</i>	40-47
The Utilization of Aren Plant (<i>Arenga Pinnata Merr</i>) as a Nutritional Rich Tanama for Food Materials <i>Lelya Hilda¹, Syafiruddin²</i>	48-53
Batak Melayu Tapanuli Tengah; Historical and Sociological Study <i>Erawadi¹ & Ramdani Amri²</i>	54-58
Learning in the 21st Century for Millenials in Indonesia <i>Ade Mandala Putra¹, Sultrisutrisno Alimin², Lisa Lestari Heri³, Hikmah Savira Mansur⁴</i>	59-70
The Effect of Drill Method on Speaking Mastery in Personal Invitation <i>Ernidah Hasibuan¹, Gina Lestari², Fitri Rayani Siregar³, Fitriadi Lubis⁴</i>	71-79
The Effect of Determining Main Ideas Strategy on Students` Reading Comprehension <i>Riandry fadilah Nasution¹, Eka Sustris Harida², Rafika Sa`adah Siregar³, Sasmita Trihoran⁴, Anisa Dayanti Hasibuan⁵</i>	80-90
The Common Mistakes in Structure and Written Expressions on TOEFL Test Students of English Department of State Institute for Islamic Studies <i>Rayendriani Fahmei Lubis¹, Feri Sandi Nasution², Riandry Fadilah Nasution³, Ernidah Hasibuan⁴</i>	91-97
The Development of Human Potential to Make a Perfect Purpose of Life <i>Rohyan¹</i>	98-111
The Analysis Concept of Leader and Leadership: Ulama Nusantara's Interpretation <i>Ruslan Rasid¹, Surahman Amin², Hilman Djafar³</i>	112-123
Muslim Minorities Muhammadiyah West Papua: History, Struggle & Personality <i>Haji Rauf Abu</i> <i>Ismail Suardi Wekke¹, Ruslan Rasid², Hilman Djafar³, Muhammad Adnan Firdaus⁴</i>	124-132
Improving Speaking Skill through Whole Brain Teaching (WBT) <i>Mujahidah¹, Nasrullah², Nurhamda³, Ruslan Rasid⁴, Hilman Djafar⁵</i>	133-140
VR Rumah Gadang: Innovation of Nagari Tourism Promotion Media for a Thousand Gadang Houses with Virtual Reality Based on Android Applications <i>Gita Anggraini¹, Pujha Alencia², Malik Aziz³, Wahyu Zulya Syaputra⁴, Engkizar⁵, Bayu Ramadhani Fajri⁶, Fuady Anwar⁷, Yanti Novita⁸</i>	141-149
The Use of Flashcard Game Method to Improve Students' Learning Interest in Akidah Akhlak Subject <i>Magdalena¹, Nikmah Nur Rambe², Muhlison³, Munar Tua⁴</i>	150-158

Preface

This book is the compilation of papers from 1st International Student Colloquium in Conjunction upon a theme “**Adaptive Strategies for Sustainable Education**”, which was held on November 30th, 2019. This colloquium was jointly organized by *University College of Yayasan Pahang (UCYP) & South-East Asia Academic Mobility (SEAAM) in Collaboration with Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong, Universitas Muhammadiyah Sorong (UMS), Institut Agama Islam Negeri (IAIN) Pare-Pare, Institut Agama Islam Negeri (IAIN) Ternate, Institut Agama Islam Negeri (IAIN) Kendari, Institut Agama Islam Negeri (IAIN) Padangsidempuan and Universitas Negeri Padang (UNP).*

As the chair of 1st International Student Colloquium, it gives me great pleasure to extend my warm welcome to all the 1st International Student Colloquium delegates. I would like to express my utmost appreciation and sincere thanks for your support. Without the tremendous support, this special event would not have materialized. On behalf of the organizing committee, I would like also to acknowledge our gratefulness and appreciation to all the sponsors and partners who have been supportive in ensuring the success of this event. The main aim of organizing this event is to offer a platform for researcher, academics, and students to present, share and promote their research and development strengths, particularly issues in education. This conference theme has attracted Malaysian students and international participants from 5 (five) countries including Indonesia and Thailand. Following the double-blind peer-reviewing process, a total of 34 abstracts were accepted for presentation and a total of 18 full papers were accepted for publication (in E-Proceeding).

Overall, the articles raise many concepts with aim to meet questions regarding the Adaptive Strategies for Sustainable Education. It considers thousands of alternative ways to explore the opportunities in sustainable education in discussion of conceptual papers, case study and empirical research. This volume is an important addition to the literature on education. It may also be valuable to an audience beyond academia interested in culture and social studies.

Last but not least, I would like to express my gratitude and credit to all members of the organizing committee for their full assistance and hard work throughout the year of 2019. This event would not have been possible without the help of them and their devotion to work in making this colloquium a success is greatly appreciated.

Kuantan, November 2019

Chairman of 1st International Student Colloquium

THE PREVENTION STRATEGIES OF RADICALISM

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Abstract

This letter looks for extremism in Indonesia and its defense. Extremism has emerged today in Indonesia. The issue is not over; the other issue has yet to arise. There are rotten crowds more than fifty; two hundred and fifty of them originate in the atmosphere. Other than, to corrupt the doctrine, these deviant doctrines were the shattering of the community system, the family connection, and the union of the nation and the thinking of society. There is even a threat to the continued union of the country of the Republic of Indonesia (NKR), including: the Islamic leadership in terms of its call is not public and after noon and finally they fight all sects other than from their Shiites then the stage of success to the stage of teaching psychological government. The scholars in general and the Council of Indonesian Scholars in particular have exerted a great deal of opportunity, opportunity and idea, but rather strive with funds and souls to establish and prevail over the matter. Authenticity with the harm caused to these misguided doctrines. The republic in general and the president in particular had agreed with the fatwas presented by the Indonesian Council of Scholars and indicated that the religious fatwas had brought it out and appointed that the Indonesian Ulema Council could expel it. Therefore, scientists must bid farewell to this issue. If in the past time the scholars are concerned about matters of fatwas and extracting them, then they must in the next hour to preserve the ummah's belief and the origin of religion.

Keywords: *Radicalism, Cleric, Da'I, and Ulema*

Introduction

As stated in the Quran, Islamic teaching brought by Prophet Muhammad bin 'Abdillah Saw. is a blessing to this world. This can be found in surah al-Anbiyâ': 107:

وَاللّٰهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الْغَائِبِينَ

Meaning: And We (Allah) have not sent you, [O Muhammad], except as a mercy to the worlds. ¹

Nowadays, heresies are flourishing and developing in Indonesia. The problems keep on growing. More than 250 heretical sects in Indonesia and 50 of them have developed in Java. In addition to damaging the faith and image of religion, these streams damage the social order, damage family relations, damage the unity of the people, damage the way of thinking in the community, and some even threaten the survival of the Unitary Republic of Indonesia, such as Al-Qiyadah Al-Islamiyah whose preaching through the clandestine phase, the blatant phase, the phase of war against all who do not belong to his group, the phase of victory, and up to the phase of self-government education.

¹Abdul Rahman Smith, *An-Nur, Asy-Syifa'* Press, Jakarta, 2012, hlm. 264.

The ulama in general and the Indonesian Ulema Council (MUI) ² in particular have spent a lot of energy, time, thought, and even funds to overcome this problem. Due to the impairment caused by this cult and heresy, the government in general, and the President of the Republic of Indonesia, such as SBY (Soesilo Bambang Yudoyono), had declared their support for fatwas from MUI and stated that Religious fatwa could only be issued by MUI. Therefore, the responsibility of MUI in particular and the responsibilities of the ulema and preachers are generally greater in this matter. If all this time, MUI and the ulema deal with and issue fatwas on various heretical streams based on the responsibility as an ulema to maintain and preserve the sanctity of religion and to maintain the faith of the people, then in the future, MUI and the scholars will take care of heresy as well as being the responsibility of building the nation and following up on the government's expectations.

Allah SWT. said in Surah al-Baqarah: 133, which informs us that the Prophet Ya'qub as. asked his people; what they will worship later when he is gone. This question was raised by Ya'qub as. to his descendants when death approaches him. The dialogue is as below:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ وَالْحَقِّ لَا يَكْفُرُهُمْ رَبُّنَا
بِأَلِّئُوا حُنُفًا لِمَن لَّمْ يَلِدْ وَأَن لَّمْ يَلِدْ

From the dialogue above it can be seen that the concerns that arose from the Prophet Ya'qub as. It is very reasonable. Why not? When Ya'qub a.s entering the city of Egypt, he witnessed those worshipping statues (al-awtsân) and fire (al-nîrîn). Then he gathered them and was worried that the same thing would occur (the previous heretical belief).

These radical heretical sects are not new both internationally and locally. Since the reign of Caliph Abu Bakr who replaced our Prophet Muhammad. As the Head of Government and prophetic heir, this splinter flow has begun to show his true identity. Musaylamah is one example of those who claimed to be the Prophet. Because of the falsity of this confession, he was dubbed as al-kadzdzab, (Big liar). More than 250 heretical sects in Indonesia and 50 of them have developed in Java. In addition to damaging the faith and image of religion, these streams damage the social order, damage family relations, damage the unity of the people, damage the way of thinking in the community, and some even threaten the survival of the Unitary Republic of Indonesia, such as Al-Qiyadah Al-Islamiyah whose preaching through the clandestine phase, the blatant phase, the phase of war against all who do not belong to his group, the phase of victory, and up to the phase of self-government education.

The ulama in general and the Indonesian Ulema Council (MUI) in particular have spent a lot of energy, time, thought, and even funds to overcome this problem. Due to the impairment caused by this cult and heresy, the government in general, and the President of the Republic of Indonesia, such as SBY (Soesilo Bambang Yudoyono), had declared their support for fatwas from MUI and stated that Religious fatwa could only be issued by MUI. Therefore, the responsibility of MUI in particular and the responsibilities of the ulema and preachers are generally greater in this matter. If all this time, MUI and the ulema deal with and issue fatwas on various heretical streams based on the responsibility as an ulema to maintain and preserve the sanctity of religion and to maintain the faith of the people, then in the future, MUI and the scholars will take care of heresy as well as being the responsibility of building the nation and following up on the government's expectations.

The government's concern about this religious issue must be welcomed with genuine appreciation because it involves maintaining al--Aqidah wa al-Shari'ah (religion). It is expected that the Trustees of Community Trust (PAKEM) Supervisors at the Prosecutor's Office who

² Majelis Ulama Indonesia berdiri 26 Juli 1975 M. bertepatan dengan 17 Rajab 1395 H., lihat 20 tahun Majelis Ulama Indonesia, Diterbitkan oleh MUI Jakarta, 1995/ 1415 H, hlm. 16.

have not been active for a long time can be empowered to work together with the Indonesian Ulema Council and the Police as well as preachers.

In an effort to reduce, prevent, and anticipate the proliferation of religious radicalism (cults and heresy), the community (including the clerics) needs to be equipped with knowledge about its criteria, suspicious initial indications and measures to stop it.

Ormas as a Strategic Power To Prevent the Proliferation of Religious Radicalism

1. Criteria for religious radicalism

In the effort to counteract and stop radical ideology and to awaken followers to return to the right path, the Central MUI issued Guidelines for Identification of Heretical Flow on November 6, 2007 (to coincide with 12 years ago). In this guideline, there are ten misguided criteria, namely:

1. Deny one of the pillars of the faith and the pillars of Islam,
2. Believe in or follow the creed that is not in accordance with the arguments syar'i,
3. Believe in the revelation after the Qur'an,
4. To deny the authenticity and truth of the contents of the Qur'an,
5. Doing interpretation of the Qur'an that is not based on the methods of interpretation,
6. To deny the position of the Prophet's Hadith as a source of Islamic teachings,
7. Insulting and belittling prophets and apostles,
8. Denied the Prophet Muhammad as the last Prophet.
9. Change, add and or reduce the points of worship that have been determined by the Shari'a, such as the pilgrimage besides Baitullah, solah fardu less or more than five times a day,
10. To disbelieve fellow Muslims without the arguments syar'i, such as to disbelieve Muslims only because it is not a group (ta'ashshub, fanatics).³

Among the heretical criteria, which stand out now is the claim of being a prophet, receiving revelation, and the arrival of the Jibril a.s. Lia Eden in Jakarta, Ahmad Mushaddeq in Bogor, West Java, and a person in charge of the elementary school in Bungo District, Jambi are the people who claimed to be a prophet.

In the time of the Prophet Muhammad, someone who claimed the prophet was sentenced to kill. In the time of the Prophet Muhammad sallallaahu alayhi wasallam, someone who claimed the prophet was sentenced to kill. Musailamatul Kazzab and al-Aswad al-'Insi were sentenced to kill for their misguided beliefs, claiming to be prophets. In fact, Abu Bakr fought the apostates and those who were reluctant to pay Zakat.

Early indications of religious radicalism

Abdul Munip explained that there are two levels of radicalism, namely the level of thought and action.⁴ These are the initial indications that should raise suspicion of an understanding and teaching:

The study is carried out in secret, closed to other than the congregation. Some of them do midnight recitation until dawn and the place is very isolated. His teacher is not known as a religious expert, has never studied religion, and is not known as a person who diligently

³ Zuly Qodir, *Radikalisme Agama*, Pustaka Pelajar, Yogyakarta, 2014, hlm. 214

⁴ Abdul Munip, *Jurnal Pendidikan Islam*. Vol. 1, No. 2, UIN Sunan Kalijaga Yogyakarta, 2012, hlm. 162.

worships, but suddenly becomes a teacher. There is bai'at or mîtsâq (a faithful promise) to obey the teacher or the recitation leader. In fact, there are promises that must be signed by the member or congregation of the recitation. Ways of worship are taught strange and unusual. There is a ransom with a certain amount of money handed over to the teacher or the congregation leader. Sometimes, this heresy study requires alms before consulting with him. There is a surrender of some money, like Rp. 300,000, and the person who gave it up must be in heaven. There is an unusual contribution as befits the contribution of a study. For example, 10% or 5% of income must be submitted to the teacher or recitation leader. The study does not have clear references, only interpretations of the teacher. The recitation does not use the Hadith of the Prophet. The teaching source is only the Koran with the teacher's interpretation and understanding which is determined by the recitation and may not study with other ustaz.

Factors of Being Radical

Mental disorder or stress is one of the factors that bring someone claiming to be in touch with Jibril a.s, God, beings and the supernatural. Material factors have led many people astray. By pretending to improve the situation with the words of god, such as offering the importance of jihad and material sacrifice to realize ideals, one can get sympathy and support from people who really miss him. Mental disorder or stress is one of the factors that bring someone claiming to be in touch with Jibril a.s, God, beings and the supernatural. Material factors have led many people astray.

More and more people are interested and support him, then he continues to spread his concepts. After his supporters came to worship him, he also claimed various things, including claims of revelation and even claimed to be appointed by God to be a Prophet. The scarcity of role models and authoritative (charismatic) scholars who are truly religious experts, religious practitioners, and defenders of religion is another factor causing the minds of people who are weak in faith to go wild. Even outside intervention is impossible for the purpose of denying the faith of the people, obscuring the teachings of Religion, and dividing Muslims. For example, communist teachings remain a latent danger which at certain times infiltrated society in religious clothing. Like those who do not want this nation to be united and strong. Thus, not only in Islam, other religions - with the same spirit - have similar, fundamentalist traditions. So there is fundamentalist Judaism, fundamentalist Christianity, Hindu fundamentalist, fundamentalist Sikhism, and even fundamentalist Confucianism.⁵

Ignorance towards the teachings of Islam is the dominant factor that makes people believe and follow the heresy. From the other side, economic factors have succeeded in making people convert, let alone simply following deviant understandings. Religious puberty is fertile ground for heresy. It is easy for a person who has just felt the pleasure of religion and does not yet have a strong grip on religion to believe and accept a new religious understanding. Dissatisfaction with the understanding and condition of Islam which is in a weak and humiliated position makes people look for alternative Islamic understandings. When someone is offered with an idealistic understanding, it will surely become a choice and a hope for those who are looking for it.

The continuing intra and interfaith social conflict in the reform era, once again, is caused by a variety of very complex factors. First, it relates to the euphoria of freedom, where each person or group feels able to express their freedom and will, without caring about other parties. Thus there are symptoms of decreased tolerance. Second, the continuing political and social

⁵ Karen Amstrong, *Islam A Short History* (Yogyakarta: IKON TERALITERA, 2002), hlm, 193.

fragmentation, especially among the political, social and military elite, which continues to affect the grassroots and causes latent and widespread horizontal conflict. There are various indications, conflicts and religious nuances even in the provocation of certain elites for their own interests. Third, law enforcement is inconsistent. Some cases

So radicalism can be understood as an attitude or position that longs for a change in the status quo by completely destroying the status quo, and replacing it with something new, completely different. Usually the method used is revolutionary, meaning that it overturns existing values drastically through violence and extreme actions.⁶

conflicts and violence that have religious authority or carry religious symbolism show indications of conflict between the security forces, and even contestation between local elite groups. Fourth, widespread disorientation and dislocation in Indonesian society, due to difficulties in daily life. The increase in prices of other daily necessities makes the community more squeezed and pinched. As a result, these people or groups who are blown away and exposed easily and cheaply can take emotional action, and can even be hired to commit acts of violating the law and violence.⁷

Anticipation of Religious Radicalism

Simon Tomey explained that radicalism is a contextual and positional concept, in this case the presence is an antithesis of the orthodox or mainstream, both social, secular, scientific, and religious. According to him, radicalism does not contain a set of ideas and arguments, but rather contains positions and ideologies that question or challenge something (or everything) that is considered established, accepted, or become a public view..⁸

At least, the phrase Zuhairi Misrawi in his book *Al-Quran Book of Tolerance: Inclusivism, Pluralism and Multiculturalism*, can be one of the foothold in explaining tolerance in Islam. strongly condemns all forms of violence and hostility. The heart and the main spirit of the Koran, like the scriptures of other religions, is good and virtue, not bad or evil. This book, actually wants to bring that main spirit. With a classic methodology set that is polished with several contemporary methodologies, the author tries to get the spirit out of the string of verses of the Koran.⁹

Equipping Muslims, including students with sufficient knowledge of Religion so that they have a true defined Islam, is an absolute must. The religious diversity of the majority of Muslims is based on inheritance (aba'an, heredity) not based on knowledge learned. Observing every recitation, lecture, writing, and books in circulation should be carried out by all groups, especially students, so that misguided or radical ideas do not have time to live and develop but can be anticipated early. Any suspected teachings should be immediately reported to the MUI, Prosecutors' Office and the Police for investigation.

The Prosecutors' Office and the Police should proactively act on every stream and understanding that has been proclaimed by MUI with the mechanism of work:

1. The public reports to MUI,

⁶ M. Amien Rais, *Cakrawala Islam* (Bandung: Mizan, 1999), hlm 132.

⁷ Azyumardi Azra, *Akar Radikalisme Keagamaan Peran Aparat Negara, Pemimpin Agama dan Guru Untuk Kerukunan Umat Beragama*, Makalah Dalam Workshop "Memperkuat Toleransi Melalui Institusi Sekolah" Yang diselenggarakan Oleh *The Habibie Center*, Tanggal 14 Mei 2011, Di Hotel Aston Bogor.

⁸ Muhammad Najib Azca, Menghalau Radikalisasi Kaum Muda: Gagasan dan Aksi, *Jurnal Ma'arif* Vol. 8, No 1 – Juli 2013, hlm. 25.

⁹ Zuhairi Misrawi, *Al-quran Kitab Toleransi* (Jakarta: Grasindo, 2010), hlm. 75

2. MUI issues fatwa,
3. Investigation by the Prosecutor's Office,
4. Action taken by the Police, and
5. The government freezes and prohibits it.

The dissemination of radical ideas and heresy should be carried out in all schools, educational institutions, and majlis taklim. The public should boycott the followers of the sect and radical ideas, so that they are isolated, their situation is misguided by all citizens, and they cannot spread their understanding. The writing of books about heretical sects needs to be done and widely circulated so that people know the various types of heretical sects that develop and know their heresy.

Promoting anti-radical propaganda should be one of the main agendas to combat radicalism from within the campus. That role becomes even more important because the organization has many networks and followers, so that it will facilitate propaganda to its cadres. If this is carried out consistently, then slowly but surely the radicalism movement can be prevented without having to use repressive measures that will involve a lot of victims and costs.

Finally, it is important to realize that tackling the notion of religious radicalism that is before our very eyes is not a work that can be done casually. It needs close cooperation between various elements such as school principals, teachers, students, parents of students, and the surrounding community so that the ideas of radicalism do not flourish in schools.

As agents of change (The Agent of change), students have an important role in preventing radicalism. Equally important is the revitalization of intra and extra-campus student organizations, agencies and organizations. Organizations on campus play an important role in preventing the development of radicalism through a comprehensive and meaningful understanding of religion and nationality. Here the role of students in preventing radical understanding develops. Thus, in this case, all the material of the books he teaches must certainly touch on the issue of plurality. From here we will then understand the urgency to form a curriculum for religious education based on religious pluralism.¹⁰

Organizational membership and activism are important factors to prevent someone from falling into extreme radical movements. Conversely there are strong symptoms of students who are non-activists and nerds are very easily amazed, so they can immediately experience brainwashing (wash of brain) and indoctrination of radical and extreme thinking. They tend to be naive and innocent because they are not accustomed to analytical, critical thinking, as is usual in the life of the activist world.

Closing

Let us work together, in anticipation of radical ideology, so that it does not develop on the archipelago we love. We prioritize substance over religious jargon.

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¹⁰ Tim Penyusun DITPAIS Kemenag, *Panduan Model Kurikulum PAI Berbasis Multikultural* (Jakarta: Ditjen Pendis, 2010), hlm. 25

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