

The Existence of the Pancasila Ideology in Counteracting The Nature of Racism Which Leads to Terrorism Among Youth Generation

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Abstract. The involvement of young people, especially those who are educated in acts of terrorism, makes us realize that the young generation is very far from the ideology of Pancasila. The moral crisis is engulfing this nation and needs to be corrected immediately. In the process of improvement we must know what is the background of the incident and why young people can be involved in the terrorism. This research uses a qualitative method by emphasizing a descriptive analytic approach. The data obtained from observations and interviews are then processed systematically, analyzed, and interpreted for the purpose of answering the identification of problems raised in this study. Based on the results of a survey of 200 young people in West Java shows that as much as 39% of men spend a lot surfing on social media rather than worshipping while women as much as 48%. Most of them surf the mass media (google) mostly to fulfill academic assignments, although sometimes when completing these tasks many of them sometimes do not finish with their assignments but instead are cool with other content.

Keywords: radicalism, terrorism and Pancasila ideology

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A. INTRODUCTION

Radicalism has always been a topic that is interesting to be discussed. The arrest of a student and student who will release prisoners involved in terrorism networks adds to the bad stigma that Islam is very radical and intolerant. The involvement of this young generation makes us aware that terrorism not only arises because of poverty and low education, but another thing, namely the mass media. Their involvement began with joining one of the groups on Whatsapp in 2017. The group was indeed active in discussing the science of monotheism, aqeedah, jihad and efforts to fight thogut.

Mass media very be exploited by the terrorist perpetrators me as a recruitment tool of their teachings. They teach Islam based on the beliefs of the terrorists. Brian Michael Jerking said that terrorists did not just emerge, but began with strong beliefs that made them radical, then turned into theorists. In his analysis of Sidney Jones said the number of people theorists number of her slightly and fewer of them are using violence.

As a country that has an ideology with religious diversity, Indonesia must be able to fortify itself to ward off various influences that will strike the integrity of the Republic of Indonesia. Terrorism is one of them and the mass media as a tool. The sophistication of technology is changing fast and the wisdom of society is increasingly uprooted resulting in young people experiencing disruption. Noble values contained in the community were eventually eroded by the flow of technology. Various information is free to enter the country as the theory of kenichi ohmae world without borders. Limit the world no longer visible, thought to be single country will be able to change so that the ideology of Pancasila endangered.

Based on the phenomena that occur, then how much are the young people to be exposed to terrorism so that the ideology of Pancasila is no longer his view of life.

B. METHOD

This research uses a qualitative method by emphasizing a descriptive analytic approach. Qualitative research itself

is carried out with the aim of producing descriptive data through verbal or written words and observed behavior of the people studied. According to Hancock et al. (2009: 7), qualitative research deals with efforts to explain social phenomena in society. He mentioned:

"Qualitative research is concerned with developing explanations of social phenomena. That is to say, it aims to help us to understand the social world in which we live and why things are the way they are".

Related to data collection, it is done through field observation techniques and direct interviews with young people who are the source of oral / informants in this study. The data obtained from observations and interviews are then processed systematically, analyzed, and interpreted for the purpose of answering the identification of problems raised in this study.

C. LITERATURE REVIEW

1. Radicalism

The growth of radicalism in Indonesia is not only from within but is also accompanied by an exfiltration from the outside. As indicated by Barton that the Wahabi movement began to grow can not be separated from the role of Muhammad Natsir. Through the organization that was built by Natsir, the Indonesian Islamic Da'wah Council succeeded in providing scholarships to students to continue their education at Ibn Saud University. In its development, DDII cooperated with the university to establish the Arabic Language Knowledge Institute-LPBA or better known LIPIA.⁷

Greg Fealy, that the emergence of the post-New Order Islamist movement can be seen from two sides. First, the non-salafi movement which bound itself with the spirit of manifesting the doctrine in a literal sense. Secondly, the salafi movement which seeks to realize the socio-political ideals of Islam that is different from the formulation of the mainstream Islamic movement. These two movements grow together and touch each other.

Syamsul Bakri (zharkasi and thobib: 2014 ; 10 -12) that five factors driving the rise of radicalism in Indonesia: first, socio-political. Azyumardi azra says that the position of Muslim states in the north-south conflict that increasingly deteriorating become the main helper emergence of radicalism.

Second, religious facts or emotions. We must admit that one of the causes of radicalism is a factor of religious sentiment, including religious solidarity for friends who are oppressed by certain powers. Movement groups that appear in the community in the name of religion openly show emotion of anger rejecting leaders who are considered infidels. Propaganda and large-scale demonstrations as an expression of anger were shown in front of the media and in various regions. Aggressive attitudes carried out by groups in the name of religion are difficult to detect whether it is purely fighting for religion, theatrical mentality of irregularity in religion, or just as a vehicle for a particular political elite. Community religious emotion is as a vibration of the soul that can move them to do religious activities. For groups who have aggressive religious attitudes and have a mind that merges in anger can destroy and kill leaders who are considered infidels.

Third, cultural factors. This factor also has a large enough share behind the emergence of radicalism. This is reasonable because it is culturally, as revealed by Musa Asy'ari, that in society there is always an attempt to break free from the web of certain cultural nets which are considered inappropriate. Whereas what is meant by cultural factors here is as an anti-thesis against the culture of Western secularism. Secularism in Indonesia has always been linked with capitalism, liberalism, atheism as an anti-religious understanding. Western secularism is considered as an anti-religious understanding because opposing a religion is given the privilege of making policy in a country. The religious values applied by the community in life must be equal and should not be overly favored, especially in state decision making because secularism regards religion as the privatization of individuals

who must not experience intervention from others. Therefore, those in the name of religion are trying to break free from the cultural bondage that is not in accordance with Islamic religious values. Through a religious organization several religious groups eradicate the culture of secularism in a radical way.

Fourth, ideological factors queue for westernism. Westernism is a thought that endangers Muslims in applying Islamic law. So that Western symbols must be destroyed in order to uphold Islamic law. The ideology of fundamentalism as an ideology of anti westernism.

Fifth, government policy factors. The inability of the government in the state - an Islamic country to act to improve the situation on the growing frustration and anger some Muslims due to the dominance of ideology, military and economy of major countries.

D. RESULTS AND DISCUSSION

The data obtained from as many as 200 young people consisting of men and women, obtained the following results:

Table 1. Data of Survey

Consideration	Percentage	
	Man	Girl
Spend time on social media	39%	48%
The feeling of religion itself is truest	39%	48%
Pancasila ideology is no longer appropriate	23%	32%

Based on the results of a survey of 200 young people in West Java shows that as much as 39% of men spend a lot surfing on social media rather than worshipping while women as much as 48%.

Based on the results of their interviews, most of them surf the mass media (google) mostly to fulfill academic assignments, although sometimes when completing these tasks many of them sometimes do not finish with their assignments but instead are cool with other content. At the student level, the content that they often read is mostly books that

challenge their thinking, for example books that smell of ideology or some even end up opening websites that relate to their hobbies, and sometimes they don't even understand as if the media knows what they want.

In addition to academic activities youth generation using the media to say hello to her, such as facebook, wa and insttagram. most of them sometimes feel sorry for their friend's status, although they don't really know the importance of their friend's status, but according to them, it is a satisfaction when they see their friend's status.

As a result of the great interest of the youth generation in mass media, religious radical groups take advantage of the opportunity to penetrate themselves in cyberspace networks. As a result, these radical religious groups can engage in the recruitment and inculcation of radical ideologies to anyone. For example, by opening an account on social media such as Facebook allows religious radicals group to be friends with anyone and the next stage, determining the individual targets that will be a cadre or a penetrating understanding of the individual's religious radicalism (Agus, 2014: 6).

From the diagram it does appear that the activities of the young generation in social media are almost balanced with their activities in the real world. The tendency of young people to be exposed to radicalism will be great. The results of John Obert Voll's research on terrorist networks are no longer the most important links in kaiatan by transforming the politics of Muslim communities around the world, but intellectual networks and ideological exchanges through internet media (e-mail) (Agus, 2014: 6) .

With the increasing number of social media users indicating that the function of social media is increasing, this also indicates that the virtual world can be increasingly used as a venue for various kinds of political activities. Social media users have emerged as a new force, pressure group and a period that will uphold democracy through mass media. McLuhan said that social media as the Medium is the Message, Facebook was

transformed into a virtual political party with the most political members compared to all members of the legislature. (Agus SB , 2014: 29)

1. The feeling that religion itself is the most correct.

The diagram above shows that as many as 14% male students think that other people's religions are wrong and 86% don't think so, while female students assume that other people's religions are only 12% and the remaining 88% don't think so.

So based on these results it can be seen that there are still many young people who do not think that their religion is the most correct, this does not mean that we feel calm with the results, the possibility of others exposed to terrorism still exists. As stated by Hasani and Tigor in the book from radicalism to terrorism, that activists who are related to their terrorists never cease to exert their influence, they launch their actions with a beautiful packaging that is by propaganda that Islam does not only present moral values and ideals social ideals that guide a nation but it also presents an overview yan g detail of an Islamic state, True her. According to them the application of Islamic law or Islamic law is the key to solving all problems of society, both moral, legal, social and economic. The root of this belief is the view that a true Islamic state must be in the form of a theocracy in which God's sovereignty is translated by scholars and the application of a complete syariah will produce moral values for the majority of society.

Psychologically, according to Fathali Moghaddam in his book *The Staircase to Terrorism* which describes how a person experiences a terrorist transformation through several stages of individual social and psychological dynamics. In the first stage a person identifies himself with the necessities of life (material), at this stage he will look for a solution to the problem of what he feels as an unfair treatment. In the second stage the individual will build his physical readiness to turn the problem solving problem into an attack. They will be very ambitious in looking for opportunities to launch attacks. The next stage

they will take action against anyone who is considered an enemy. In the third stage the individual will identify themselves by adopting the moral values of the group. Towards the fourth stage which is decisive , that is , after he enters the terrorist organization , it is unlikely to be able to get out even if there is no chance to get out all his life. In the next stage terrorists will feel ready and motivated to carry out terror activities (Moghadam, 161-169)

Najib Azca's analysis is no less important to see the characteristics of Islamic radicalism. Azca explained that radicalism in turn could be seen in two variants. First, democratic-inclusive radicalism, and secondly intolerant-exclusive radicalism. Democratic-inclusive radicalism uses the logic of inclusion and participatory through collective action to make changes and negotiate politically with dominant forces in society and the state. While intolerant-exclusive radicalism uses the logic of withdrawal from co-existence when facing a dislocation or crisis.²⁸ The characteristic of radicalism conveyed by experts and observers is that radical groups do not want to respect the opinions and beliefs of others and are always self-righteous.

2. The existence of the Pancasila ideology

Based on this acquisition, it can be seen that as many as 23% of men feel that the ideology of Pancasila is not in accordance with the conditions of the times and as many as 32% of women have the same opinion.

Based on the interview results of the young generation's misunderstanding triggered by the media, they are unequal in determining the right and wrong actions according to Pancasila. The existence of Pancasila values seems to be uprooted from the surrounding community where they grow and develop.

Unclear morality standards make young people experiencing a moral crisis. This if experienced neglect will make the country destroyed. A variety of social phenomena indicate this crisis. As we know, those who are involved in terrorism are still young in the age range of 20-30

years. Violations of ethics and law, low responsibility or no sense of humanity made the crisis clearer. According to Robert H Thomas (Hajaroh, 1998: 20) the diversity of young generation behavior is influenced by:

- a. Social factors, namely the influence of education or teaching and social stress. how he was educated and raised in his previous family and school environment. In addition, the social environment of students, in the form of influence and pressure from the peer group, has a very significant role, for example students who are included in certain religious organizations, the orientation of their attitudes, religious behavior and religious preferences will be greatly influenced by the religious organizations they follow.
- b. Factors of experiences that help religious attitudes, especially experiences of various natural factors, namely beauty, harmony, and kindness, as well as experiences of moral conflict, and emotional experiences. Exemplary, exercises, and instructions from parents about various religious experiences. Interactions and activities as well as facilities and infrastructure that occur in the campus environment contribute to the weakness or strength of religious attitudes of a person.
- c. Factors arising in whole or in part from unmet needs, especially the need for security, love, self-esteem and threats. Not fulfilling human psychological needs will cause anxiety and will encourage behavior to seek satisfaction for it. One way to meet human dissatisfaction positively is through religion. Religion often becomes a kind of escape when humans get into trouble, and are able to provide tranquility, as well as "promises" for future lives. That is why for example by Karl Marx religion is called opium. Because it is with religion that people find peace over the anxiety experienced by humans and are able to

provide fulfillment for the needs of the soul that cannot be found in real life.

- d. Intellectual factors which include various verbal thought processes will greatly influence thinking and logic and have an impact on religious behavior.

Based on these data, the steps that must be hastened so that young people are not exposed to terrorism, namely:

- a. Strengthen ideology in young people by realizing the importance of worshiping in the right way, fulfilling life with feelings of affection for others, not being selfish, and not being alone
- b. Realizing an economy based on public awareness, so that later it will grow self-sufficiency in the community, where the community will be responsible for themselves without depending on the government
- c. Parents must always be present in the growth and development of children, the family is the main key to the success of children as adults, and many children fail to reach their golden years because of the lack of family presence in their lives.

E. CONCLUSION

Basically, the ideology of Pancasila is still felt, but it is not so deeply embedded in the hearts of young people that it triggers the rebellion of the souls of young people. Is the background of radicalism among those exposed to no attention from the family, the economic demands, as existence, no acknowledgment will itself, and the desire to belong to the world organization.

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