

Counter-narratives of religious radicalism through mosque-based Islamic education to build inclusive religiosity in Indonesia

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Abstract: This study was aimed to counter-narrate religious radicalism through mosque-based Islamic education as joint efforts to build inclusive religiosity in Indonesia. This study was a descriptive qualitative research in the form of case study. This study was carried out in Batam, Riau. The subjects of this study are Islamic religious leaders gathered in the organization of *Persatuan Muballigh Batam (PMB)* and also Islamic figures representing the Nahdlatul Ulama and Muhammadiyah organizations in Batam, Riau, Indonesia. The data were gathered using observations, interviews, focused group discussions, and documentation. Then the data were analyzed using interactive analysis techniques. The results find a formulation of mosque-based Islamic education in Batam which is attempted by Islamic leaders and figures who are members of an organization called the *Persatuan Muballigh Batam* (Batam Muballigh Association), Nahdlatul Ulama, and Muhammadiyah. The best religious practices in Batam successfully create the harmony and togetherness in society. It is done through maximizing the role of the mosque as the center of Islamic education to ensure the implementation of moderate and tolerant Islamic teachings. This study also finds a counter-narrative formulation of religious radicalism in order to build a civilized and inclusive Muslim society in Indonesia.

Keywords: *counter-narratives, religious radicalism, inclusive religiosity*

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INTRODUCTION

The challenges of nasionalism in Indonesian remain heavier. One of them is the challenge of dealing with the problem of radicalism. The journey of the building of democracy in Indonesia has been tainted with a great number of radical movements marked by various terrorism conflicts. In the report *Global Terrorisme Datanase (2007)*, a total of 421 terrorist actions have occurred in the period between 1970 and 2007. The Bali bomb tragedy, 2003, with a casualty of 202 deaths, is real evidence that radicalism really threatens the pillars of humanity. Since then, radical occurrences have blown out in Indonesia conducted by terrorists by way of bomb self-sacrifices. There have been at the minimum of 12 bomb sacrifices that have impacted on losses of life of innocent people. The Islamic radical groups, *Jamaah Islamiah* and its branches has been responsible for these terrible self-bombing incidents. Up to the mid of 2014, the Government of the Republic of Indonesia has arrested not less than 900 terrorists, a total 90 have been put to death penalties (Putra & Sukabdi, 2013; Mubarak & Hamid, 2018).

Radicalism often arises from one's inability to respond to manage oneself in understanding the holy scriptures and the realities of the environment that forces one to act

that way. In the world's scale, radicalism becomes a hot topic after the bomb attack on the World Trade Center, United States, 11 September 2001 which is subsequently called the "Nine-Eleven" tragedy. The attack took 2,977 lives of people coming from 93 countries. The tragedy became the rationale for the United States Government to stage the Global War on Terror backed up by the international community who named terrorism as their national threat such as Indonesia and Australia (Ansari, 2016). Radicalism has been regarded as enemy of the world as it has seen as having destroyed the systems of the states and nations. More than that, radicalism has "hijacked" the face of the religion of something peaceful, that is grace, to become something terrifying, that is anger.

The portrait of the Indonesian radicalism reflects a long period of time. Since the early era of independence, radicalism can be said to have been an inherent part of the Indonesian nation (Nasir, 2019). Since that time, radicalism has become a "back-up" of independence as a dialogic forum for the founding fathers of the nation. At the present time, however, the face of radicalism has become blurred with various intollerant actions such as *takfiri* symptoms (categorizing others as unbelievers), destruction of religious buildings and places, and killing of opposing group members.

Ironically, radicalism has now been observed as infecting the youth, young people of the Z generation who has been highly sophisticated in accessing the global world, those who have been blinded by narrow thoughts. These young people are seen as having sacrificed themselves and making themselves "dwarfs" within the global world (Setiawan, 2016). These radicalism facades are reflected as well in the forms of extreme actions such as hating the others, mocking the high values of the nation, and even phisically attacking the others (Almu'tasim, 2017; Haryani, 2020; Safitri, Anggraini, & Muhyatun, 2021; Roby & Muhid, 2022).

Radical actions are not always carried out by members of the radicalist groups; but they may also be done by members of the family households. Inalignment factors in practicing religion may have triggered one to do radical actions. Such religious inalignment may have promoted a new identity in one which is identical with a certain identity. When members of the family do not care with this phenomenon, they try to find new identities that deviate from the common identities (Syafi'i, 2017). It is from here that religious radicalism germinates and develops into a strong movement that initiates dangerous actions such as terrors.

From another view, radical thoughts are also derived from desired goals of establishing an Islamic state wherein any other systems are illegal and wherein the Koran and Hadits become the constitutions and legal laws. Although their religious thoughts are radical, their religious practices may not be so and their way of religious propagation may be quite persuasive. *Hizbut Tahrir Indonesia (HTI)*, is an example that belongs to this category. Meanwhile, there are those whose religious motives are radical and tend to incite violence and go against the law, their religious ideologies may be conservative. *Front Pembela Islam (FPI)* belongs to this category. Organizatons like *Jama'ah Islamiah (JI)*, *Jama'ah Ansharut Tauhid (JAT)* which developed into *Jama'ah Ansharusy Syari'ah (JAS)*, atau *Jamaah Ikhwan al-Muslimin Indonesia (JIMI)* belong to the category of being radical in both their thoughts and actions (Mukhlisin & Arsyam, 2022; Pedrason, 2022; Syamsudin, 2021; Syukur, 2012). Organisasi-oraganisasi massa ini sekarang sudah tidak mendapatkan ijin untuk beroperasi lagi. These mass organizations are no longer permitted to operate.

The understanding of radicalism, in the Dictionary of the Indonesian Language, includes thoughts or sects conforming to radical ways in politics. Meanwhile, to be radical can also carry the meaning of thorough, all-out; extremely severe in pushing on changes (of rules, government, etc); advanced in thoughts and actions (Tim Penyusun Kamus Pusat Bahasa, 2008). Mubarak (2013) explains that one can be called as radical when one rejects totally what exists at present and wants to change it with something new. In the religious contexts, radicalism in Indonesia can be distinguished into two aspects, namely radicalism in thoughts and radicalism in actions.

In the perspectives of Armstrong (2004), movements in radicalism certainly do not exist without reasons. Radical movements materialize in spontaneous responses against modernization trends that are regarded to go too far. Radical movements also arise in parallel with the weakening of the moderate options in realizing big dreams. Pejoratively, radicalism tends to have the characteristics of being exclusive, absolute, claiming the rightest, and doing things that re against the main streams (Azca, 2013).

Unlike the foregoing views, Vedi R. Hadiz, Professor at the University of Melbourne, Australia, uses the term “populism” to refer to radicalism. He has the opinion that, in principles, the Islamic radical movements, that are accused as terrorists, have mass bases that are close to the grassroot (Hadiz, 2016). These movements become the representation of the repressed so that they become a particular political strength.

On the basis of this last standing, there is a need for the deradicalization of the grassroot. This means that deradicalization needs to be started again from the cultures or best practices that have existed in the society. It is from these best practices that radicalism contra-narrative will emerge. Radicalism contra-narrative will be more humanistic since it departs from the life awareness and attitudes of the society. The society best practices will turn out into a common power that will build inclusive religiosity.

Religion is truly supposed to function as a guide or regulation for the embracers to manage all their life so that everything will be in order. All religions, regardless, have rules and regulations that, if understood and practiced correctly by the believers, will ensure order in the life of the human beings on this earth. No religion teaches violence; on the other hand, all religions preache good deeds and peace (Harahap, 2018; Irwanto et al., 2017; Natalia, 2016). Reality, however, proves to be the opposite where religions do not give the guarantee of order to the embracers but, on the other hand, become the rational for the occurrence of violence (Kamaluddin, Sari, & Anggraini, 2021; Venkatraman, 2007). Since their emergence, religions have always gone along with conflicts among the believers. Conflicts do not only occur among embracers of different religions but also among those of the same religion.

Religion, which is supposed to make order and peace in the world, has suddenly emerged along with ethnic and other sentiments as a tool for destruction and homicide (Daheri, Wanto, & Sugiatno, 2022). This phenomenon, or even existence, has happened in various parts of the world such as North Ireland, Palestine, India, the Balkans, Syria, and Indonesia as well. Deviant understanding of religious teachings can trigger actions of radicalism and terrorism (Venkatraman, 2007).

Form the phenomena presented in the foregoing, more evidence can be established that various conflicts happening at the moment, both in Indonesia and other places, are not merely caused by internal religious factors but, more possibly, by external religious factors. Ibnu Khaldun, a well-known muslim sociologist, points out at the existence of community

groups that build strong ties and intentions to fight for their economic and political powers. He also emphasizes the facts that religious conflicts do not happen whence tolerance is strongly upheld by the authority. He mentions the Spanish case (Andalusia) where no religious conflicts occur during the reign of Islamic leaders who uphold tolerance; on the contrary, the Christians and Jews actively participate in building Islamic cultures in Spain. For a long period of time, the Spanish society is able to live harmoniously amidst its wide diversity. Through the upholding of tolerance, various communities in Spain can live cooperatively side by side, contributing their specific strengths to the common goal of developing Islamic civilization (Yatim, 2001; Liata, 2020; Daulay, Dahlan, Matondang, & Bariyah, 2020).

Based on those problems, the present study is aimed at finding out best practices in the society in the efforts to build counter-narratives of radicalism through true Islamic education through the role of mosque. The study lays its conviction that religiosity in the life of the society has existed for a long time. This religiosity is of interest to look at: How do the people live peaceful life? How do they understand the local religious and cultural concepts so that religious teachings are not used as a tool to do evil deeds? The study focuses on the activities of Muslims in the Batam City, Riau Archipelago. This study aims to find good practices of religious life (Islam) that exist in the midst of the Batam Muslim community to counter-narratives of Islamic radicalism in order to build inclusive Islamic diversity in Indonesia.

METHOD

The study is descriptive qualitative research using the phenomenological approach. The phenomenon of radicalism in various countries whose majority in the population are Muslims, including Indonesia, cannot be separated from religious radicalism. It is a fact that the Government of Indonesia has given primary concern to religious radicalism in order to find a solution. The subjects of this study are Islamic religious leaders gathered in the organization of *Persatuan Muballigh Batam (PMB)* and also Islamic figures representing the Nahdlatul Ulama and Muhammadiyah organizations in Batam City, Riau Archipelago.

Data are collected by observations, interviews, focused group discussions, and documentation. The primary instruments of the study are the researchers assisted by guides for the observations, interviews, FGD, and documentation. Data are validated by way of cross checking and analyzed qualitatively by using the Miles and Huberman interactive model (1992). The research procedure consists of data collection, data reduction, data presentation and verification, and drawing of conclusion.

FINDINGS AND DISCUSSION

The study finds best practices of efforts of doing counter-narratives of religious radicalism, namely efforts to counteract the growth and development of Islamic-based radicalism in Indonesia, especially in Batam City, Riau Archipelago Province, whether carried out by individuals or groups, whether carried out by government institutions or groups or community organizations outside the government. These best practices have been able to implant and realize the principles of religiosity that is inclusive (open) so that tolerance in the society can be developed to build harmony amongst the religious embraces, especially of the Islamic denomination. Eventually, these practices become effective counter-narratives towards the growth of the Islamic radicalism in the society.

In general, the purpose of good practices among Muslims in Batam City is as a form of Islamic education to foster a high tolerance for Muslims so that it does not provide space for the growth and development of religious radicalism in society. For more details, below will be presented the results of research in the Batam City.

Batam City is one of the largest cities in the Riau Archipelago Province and is very well known in Indonesia (Sapitri, 2022). In this city reside people from diverse regions in Indonesia who have widely different backgrounds in ethnicities, religions, languages, and habits. In Batam, various tribes, religions, and customs are gathered for migrants from various regions in Indonesia with the main goal of working to make a living, doing economic transactions, and a small part of studying.

The city can be seen as tranquil and far from religious conflicts. The Forum for Harmony among Religious Followers (FHRF/*FKUB*) has had an important role in curbing various conflicts that arise among people from different religions or within a religion. Two methods are used by FHRF in managing religious conflicts; i.e. by discussions and dialogues. These two methods have shown to be effective and fast in solving conflicting problems (Yasa, 2019).

In Batam, the researchers met with the key informant, a Muslim leader by name of Zainuddin, a university lecturer, who was also the founder of a renowned university in Batam, i.e. Batam Polytechnic. From this key informant, the researchers was given a list of informants to obtain data on various matters concerning religious matters in Batam City. These informants came from various backgrounds including religious leaders in the university, important figures of NU and Muhammadiyah, and the management of PMB or Batam Preachers United (BPU). From interviews with these informants, the researchers obtained information about the various ways done by the society through Muslim groups in order to control the growth of radicalism in Batam.

As the majority in Batam City, the Muslims carry out several efforts in trying to curb the emergence and growth of the ideologies of radicalism and terrorism. They conduct radicalism counter-narratives by establishing an organization for all Muslim preachers in Batam called PMB. The PMB is founded with the aim of uniting Islam followers who come from different backgrounds of varieties of religious practices and religious mass groups.

Most of the informants, from all denominations of academicians, NU, Muhammadiyah, and PMB, reveal that they are of a common opinion that Batam should be guarded in such a way from the germination and growth of radical religious ideologies; moreover, those that lead to terrorism. They show their awareness that the growth of such radical thoughts begins from religious teaching forums, more specifically in moments when large crowds of people gather in a preaching event. It is well understood that the centres for crowd gathering are the mosques and mass media such as radio, television, magazines, newspapers, and the internet in their various forms. In order to make it easy for the preachers to coordinate, they make use of the PMB which turns out to function well in coordinating among embracers from various backgrounds. The role of PMB is very effective in carrying out coordination which can accommodate Muslims from all groups, who then takes concrete steps to plan and execute their preaching in the mosque in the correct way, that is telling the embracers that Islam is a religion of grace for all human beings, that Islam does not teach radicalism in the forms of hatreds towards believers of different sects, and that Islam is not an ideology that is against Pancasila, the 1945 Constitution, the United State of Republic Indonesia, and Unity in Diversity. So, the Muslim religion to preach on

is one that is properly moderate and balanced without blaming and claiming whose faith is deviant and who is most correct.

The PMB makes scheduling and assigns preachers to run the weekly Jumat prayers in all the mosques in Batam City. The schedule is printed and disseminated through a magazine monthly issued by the PMB. Even though there are varied selections of the contents, the preaching follows the same central theme of promoting Islam as a grace religion for all human beings, not against Pancasila, and not containing hateful propagation. In principle, the BPU keeps a careful watch over the contents of the preaching by the Muslim clerics in mosques, boarding schools, public forums, printed media, and on-line media (the internet).

That is one form of Islamic education for the people in Batam City as an effort to teach moderate Islam to Muslims as well as a counter-narratives against Islamic radicalism for the Muslim community in Batam City. Through the programs designed and carried out by the PMB, it is expected that the unwanted incidents of the Government and the wider society about the growth of religious radicalism can be prevented as early as possible. With the existence of the PMB, all the preachers, inside the mosques and outside, can be well-coordinated so that, when there is deviation, the PMB can take immediate actions. The BPU is also a forum for Muslim groups and organizations such as NU, Muhammadiyah, Persis, Syiah, and others to find common solutions to problems as fast as possible.

PMB is a key factor in the successful effort to block radicalism in Batam City. With the various efforts done by the PMB, the Muslims can be controlled quite well in receiving and practicing their religious teachings amongst the diverse community.

The mosque has been known as a strategic place to spread Islamic teachings and ideologies (Farahati, 2011). On the other hand, the mosque is also an effective place for stopping and rejecting thoughts or ideologies. In their study, Ibda and Saifuddin (2019) explain that the mosques run by Mosque Management Institution (MMI) of the NU organization in Temanggung City are able to block the growth of radicalism in the society. This institution applies the following strategies to contain radical movements: the strengthening of the mosque management is based on the Islamic values of *Aswaja Al-Nahdliyah*; revitalization of the management principles of *idarah*, *imarah*, and *ri'ayah*; restructuring of the mosque management; support the religious leaders to promote moderate Islamic teachings; activity of "coin NU" in the mosque; advocacy of the mosque with or without problems; synergy among branch units under the NU management; actions of clean mosque; and identification of the local clerics who give preaching in the mosque. What the PMB does in Batam is not far different from what the MMI does in Temanggung. However, the PMB gives more emphasis on three things; namely identification and assignment of preachers for the mosques, asking all preachers to present materials in the Islamic values that are moderate and as a grace for all human beings, and building decent and tolerant communication with all the Muslim groups or sects.

In Dwiyanti's study (2017), there are four forms of communication that are intended to help subdue religious conflicts; these are inter-personal communication, mass communication, public communication, and group communication. Of the four, the inter-personal communication is seen as the most effective. Inter-personal communication is done repeatedly to improve quality of the communication in order to support contact links as there are intensive exchanges of information among the communicators. The superiority of the face-to-face interaction is that effects, feedbacks, actions, and reactions can be immediately obtained because of the short physical distances of the participants.

The success of conducting counter-narratives of Islamic radicalism in Batam City is not only attached to the PMB; but the CFRE also supports it by conducting conducive mass communication. The print media is an effective method for the CFRE to do this. The print media specifically are used to remind people to always conform to the rules and regulations that have been established. In addition, the CFRE puts up posters and banners containing the message for people to obey the laws and regulations. The dissemination of these messages is done regularly and consistently by the CFRE to create meaningful and useful reminders for the public in order to support the efforts in promoting peaceful life among religious believers. In addition to these print media, the CFRE also uses electronic media, out-of-room media, small-scale media, and the Internet. For these media, the channels are group communication, public communication, and also inter-personal communication. The key success for counter-narratives of Islamic radicalism in Batam is related to the existence of the PMB and CFRE in optimizing mass communication.

All the various forms of the best practices in Batam City become the capital resources for the people to do contra-narratives against religious radicalism. Such practices even become people's attitudes in their social and religious life such that inclusive diversity can be cultivated. These best practices are to be adopted in other places in the country to prevent religious radicalism and conflicts and strengthen the building of the unity of the nation in the frame of the United States of the Republic of Indonesia.

Religious believers should rightly receive religious teachings that uphold the values of social goodness and truths. Qodir (2013) states that religious teachings that carry the messages for peace, togetherness, unity, and justice and guarantee human rights can be reduced to fanatic and blinded understandings of ahistorical religious texts. Such understandings reduce the vision and mission of Islam teachings from a religion that promotes love and grace for all the world (*rahmatan lil' alamin*) to be one of violence and radicalism. Religious egoism to obtain the predicate of heroes and a place in heaven is realized by destructive actions that outlay peace and ruin unity and togetherness among religious believers. The idea of peaceful life will itself determine the purpose of having welfare and safety on the earth which is the substantial and factual theme in Islamic texts. It often happens, however, that this idea of peaceful life is blocked by ideas of violence which are separate from the genuine religious teachings.

Whence it is analyzed in more details of what happens in the three research locations, it can be understood that one of the keys in curbing religious radicalism is the governing of the religious believers properly so that togetherness among the believers is established, internally within the same religion or eternally among different religions. Religious believers are directed to understand the religious teachings correctly and realize them properly. What happens in Batam becomes an example how the PMB is able to coordinate and communicate with all the Muslim elements in the city in the one aim at disseminating Islam teachings in the moderate way that promotes tolerance and that does not allow hatred discourses among the believers. Likewise, the portrait of Muslim harmony in Batam City proves that harmony and togetherness among religious communities is a strong capital to counteract the growth and development of religious radicalism in society.

CONCLUSION

Based on the foregoing presentation of the research results and discussion, it can be concluded that religious radicalism is a threat and foe of the society that needs to be prevented

and resolved. One of the triggering factors of religious radicalism is the existence of extreme religious faiths or practices. One other factor, however, is the gap found in the society related to matters of welfare and justice.

The best religious practices in Batam City show that harmony and togetherness in the life of the society become important means of curbing the germination and growth of religious radicalism. Subsequently, harmony and togetherness in the community life can be obtained when all elements of the society uphold values of tolerance. Differences in the ethnicity, group, religion, and interest backgrounds should not become a hindrance for religious embracers to knit togetherness and unity and enjoy harmony, if tolerance values are strictly enforced.

Islamic education must be carried out correctly and contain true Islamic material and can teach the Muslim community Islamic values that are moderate, universal, and bring mercy to all mankind. Islamic education must also teach Islam which is full of the values of tolerance, peace, and harmony. This Islamic education can properly maintain religious tolerance in the midst of complex Indonesian society activities. With togetherness and harmony, Islamic radicalism can be prevented and inclusive diversity can be realized in the midst of society in Indonesia.

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