

Multicultural Values in the New Paradigm of Al Islam and Kemuhammadiyah as an Effort to Prevent Radiacism in Muhammadiyah Universities

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ABSTRACT

The rise of an understanding of radicalism, especially in the university environment, indicates that conditions in that environment are not good - fine, the biggest factor in the increasingly widespread understanding of radicalism is because someone is wrong when he understands religion. Muhammadiyah, which is an Islamic organization that is concerned with education, has a step to ensure that students stay on the "track" when they are religious, namely with the learning of Al Islam and Kemuhammadiyah which has the aim of renewing thinking, completing recreation from a religious point of view, philosophical system, large, strategic, and schooling. This research is classified as qualitative research using the type of library research (library study) with documentation data collection. The purpose of this study is to describe the understanding of radicalism and multicultural values in the new paradigm of Al Islam and Kemuhammadiyah. The results of this study Radicalism is an understanding that requires the presence of change, substitution, and breaking the social framework to the roots and there are four values of multiculturalism in the new paradigm of AIK, such as: the perspective of theanthropocentrism, understanding the instructions (nash) intelligently, critically and contextually, humans as khalifah and Abdullah and the perspective of zuhud (ascetic) life.

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INTRODUCTION

Universities have a primary function as a producer of human resources and a place to pursue the main advanced education in this country ((Anggara,B. et al, , 2024).To equip the next generation to lead our country and nation to a better path, aspiring intellectuals are trained and nurtured here. Because of their vital location, universities must be free from ideologies that contradict the Unitary State of the Republic of Indonesia, Pancasila, or other activities that will weaken their noble mission (Sutarmizi, S., & Syarnubi, 2022). Ironically, the recent rise of religious radicalism among students is a sign that universities are being infected with a dangerous "virus". The National Intelligence Agency (BIN) indicated that seven state universities were at risk of radicalization in 2017. In addition, 39% of university students in 15 provinces showed a level of interest in radical knowledge that can be divided into: low, medium, and high(Indonesia, 2018). Early intervention is needed to avoid this tendency developing into participation, although this interest is still limited to empathy(Alimron, A., Syarnubi, S., & Maryamah, 2022). Muhammadiyah adalah organisasi Islam besar dan moderat terkenal di Indonesia yang bekerja hampir di setiap aspects of daily life. It has a large number of

charitable organizations in the fields of economy, health, social services, education, and da'wah (Fitriyani, E.D., Mansur, A., & Syarnubi, 2020). Since its inception, Muhammadiyah has strongly emphasized teachings and da'wah based on Islam both in schools and madrasah and in the wider community (Junaidi, J., Dinata, K. B., & Darwanto, 2020). The growth of radicalism is also a concern in Muhammadiyah universities.

Educational institutions have the potential to spread radicalism and also play a role as an antidote (deradicalization) to the spread of radicalism (Arisca, L., Karoma, K., Syarifuddin, A., & Syarnubi, 2020). It is the duty of educators to fortify students from the dangers of radicalism. In Muhammadiyah universities, there is something that becomes a step to purify a person's view of how he understands religion and how he internalizes religion in his daily life, that step is the learning of Al Islam and Kemuhammadiyah. Learning Al Islam and Kemuhammadiyah in Muhammadiyah Universities can be a solution as an antidote or prevention of radicalism because it has values of diversity or multiculturalism in it (Nurfitriani, V., & Rahardyan, 2020).

Al-Islam and Kemuhammadiyah education is also beneficial because it can be a foundation for strong moral, intellectual, and spiritual values (Kusumaningrum, 2024) (Hayumi, 2019). Al-Islam and Kemuhammadiyah education contributes to the identity of the academic community as Muslims who value the interests of individuals, people, and society and are moral, educated, and forward-thinking (Ballianie, N., Dewi, M., & Syarnubi, n.d.). The emphasis on deep and comprehensive insights makes AIK teachings very useful in any aspect.

This has been modified to reflect the progressive view of Islam and the nature of Muhammadiyah as a *tajdid* and da'wah movement (Harto, K., & Syarnubi, 2018). Of course, it is hoped that students will truly absorb the ideological principles and personality of Muhammadiyah through progressive-minded AIK teaching. At the same time, it is also expected to become cadres and graduates who are highly knowledgeable, have noble character, and have professional skills so that they are able to become a generation that participates in preaching Islam (Syahrir, L., Ecca, S., & Mahmud, 2022)., especially in the new paradigm in Al Islam and Kemuhammadiyah which aims to renew thinking, study and exploration in AIK instruction to complete recreation from a religious point of view, philosophical system, large, strategic, and schooling. In addition, in order for AIK education to be implemented effectively, it is necessary to practically reform the objectives, materials, methods, and evaluation (Nurrahman et al., 2021).

Previous research on the prevention of radicalism in the context of Muhammadiyah focused on formalistic activities such as routine recitation, the establishment of institutions to provide guidance on Hajj rituals, the promotion of the younger generation, and the use of da'wah in the media, culture, and for community empowerment in the economic, social, and health fields (Syamsi, 2021). While the truth may be absolute, leaders should prioritize critical principles and caution while remaining open to new information. However, at the same time, they should give students the opportunity to ask questions about what and why it is true (Wicaksana, S. U., Arifin, S., Hariri, A., Efendi, A. B., & Harris, 2021). Other research focuses more on how to structure and organize the spread of moderate religious thought in society. This study aims to provide advice to the government and the wider community on how to socialize the spirit of religious moderation in a planned and methodical manner (Tohari, 2022).

This research departs from the new paradigm in Al Islam and Kemuhammadiyah, especially in theological and philosophical aspects in which there are five points of discourse, including: discourse on religious thought, discourse on God, discourse on the Prophet, discourse on the main man and discourse on outlook on life. This research focuses on what multicultural values exist in the new paradigm of Al Islam and Kemuhammadiyah, especially in theological and philosophical aspects, because radicalism has its roots in the wrong understanding of one's understanding of religion, therefore Al Islam and Kemuhammadiyah is one of the effective solutions for preventing radicalism because there is learning about respect, respect, and tolerance of others, so that in everyday life when intersecting with adherents of other religions we can better appreciate differences. The purpose of this research is to describe what radicalism is and

multicultural values in the new paradigm in Islam and Kemuhammadiyah as an effort to prevent radicalism.

METHOD

This type of research uses library research with a qualitative approach. Qualitative research aims to get a complete picture of something. Qualitative research deals with ideas, perceptions, opinions, or beliefs of people, all of which cannot be measured by numbers (Ali, M., & Syarnubi, 2020). The data collection technique in this study uses the documentation method from existing data sources in the form of journals, articles and books that discuss Al Islam and Kemuhammadiyah and Radicalism (Febriyanti, E., Ismail, F., & Syarnubi, 2022). Primary data sources are information obtained directly from the original source used in this research, namely the book entitled "Literacy of Radicalism in Indonesia" by Prof. Dr. H. Sirajuddin, M.MH., M.Ag. Meanwhile, secondary data sources refer to documents that have been published previously by other parties in the form of journals with relevant and related topics in discussing radicalism in Indonesia.

RESULT AND DISCUSSION

1. Radicalism

A. Definition of Radicalism

The word "radicalism" is often used to refer to ideologies that demand significant reforms and adjustments in order to progress. The English term "radical" is the source of the word "radical", which means "to the roots". Thus, radical change is considered to be change at the root (Echols, J., & Shadily, 2003). With the right knowledge, radicalism need not be associated with something bad. Here, "radicalism" refers to an understanding that requires the presence of change, substitution, and breaking the social framework down to its roots. Radicalism requires an all-out change of reaction to a condition or a whole part of the life of the surrounding area (Sukirman, S., Baiti, M., & Syarnubi, 2023b).

Radical groups, militant movements and other synonyms with comparable meanings are sometimes used interchangeably with the word radical (Syarnubi, 2022). As each phrase has its own unique meaning and connotation, this equating of meaning is clearly inaccurate. According to the Big Indonesian Dictionary, the word "militant" means "high-spirited, passionate, or strong-minded". Azra claims that the term "fundamentalism" originally came from history and gained popularity in the tradition of Western-Christian communities. However, this does not mean that there are no concepts or practices in Islam comparable to Western fundamentalism. The Khawarij movement can be used to trace the origins of early Islamic fundamentalist movements, while the Islamic Revolution in Iran and Wahabism in Saudi Arabia are examples of more recent Fundamentalist movements (Azra, 2011).

As a result, while radicalism has a more ambiguous definition than militant or fundamentalist, it is preferred to use it to describe hardline groups (Syarnubi, 2020). When it comes to religious extremism, this kind of phenomenon is actually quite widespread and pervasive. That is to say: Not only Muslims, but a large number of non-Muslims are also responsible for these events, which also occur in many other regions of the world (Hawi, A., & Syarnubi, 2018). Islam is often associated with these situations because the perpetrators are Muslims.

This insight may come from outside the religious community, but it can also come from any religious community (Tohari, 2022). This needs to be emphasized to refute the misconception of Islamophobia that terrorism and Islam are the same thing; both radicalization and terrorism are interrelated. The idea of radicalism is one that often inspires terrorist activities; in other words, the presence of radicalism in a person is often the trigger for such acts as terrorist acts committed by Muslims. Adherents of other religions, such as Christians, Jews, and Hindus, also commit terrorism. This incident is further evidence that acts of terrorism motivated by extreme religious beliefs cannot be solely attributed to Islam and its followers (Sukirman, S., Baiti, M., & Syarnubi, 2023).

The most extreme effect of the spread of radicalism is the danger to the solidarity and honesty of a nation/state. The presence of ISIS (Islamic State in Iraq and Syria), which has an extreme view of the idea of the local state, shows this. After the development of the movement in the region, various political - economic aspects have weakened, especially in Iraq and Syria. None of its followers from countries other than the Arab world have carried out a number of terror attacks in these countries. One example is the suicide case of an Indonesian citizen in Medan City on November 13, 2019 at the Medan Police Headquarters. This incident, according to the examination of Stanislaus Riyanta, Science and Security Spectator at Indonesian University, was a demonstration of retaliation for the death of ISIS pioneer, Abu Bakar Al Baghdadi (NTribunnews., 2019).

B. Factors Causing Radicalism

On that basis, the National Counterterrorism Agency (BNPT), an agency established in Indonesia to combat terrorism, has outlined four criteria for religious radicalism, particularly with regard to Muslims: the first criterion is the desire for rapid change by using violence in support of religion. Distrust of others is the second criterion. Supporting, spreading and inviting others to join ISIS is the third criterion. The fourth requirement: a narrow understanding of jihad. In his article, Nadirsyah Hosen identifies the tendencies of Islamic extremist groups as follows: The Takfiri group is the first, and is a group that easily disavows other groups that disagree with them. It does not only target people who do not believe in God. with this gathering, even families with this gathering are often referred to as infidels by this gathering simply because of their various perspectives. Based on its beliefs, this group is categorized as radical. The Jihadist group is the second group, and is a group that misinterprets the idea of jihad. Jihadists commit acts of violence in the name of jihad, even though this kind of violence is not allowed, both religiously and conventionally, because there has been a practice of manipulating the idea of jihad. The third group wants to establish an Islamic state (khilafah) to replace the state ideology (Republika., 2015).

Looking at the previous explanation, especially related to the concept of Islamic radicalism in Indonesia, it can be concluded that a number of issues need to be resolved, including misunderstanding of a number of these issues, radical understanding that is born in a Muslim, and the possibility that this kind of understanding is not known, and it will lead to terror attacks in the future.

C. Misconceptions in Radicalism

Regarding the idea of jihad, there is a misconception in revolutionary Islamic gatherings, where the idea of jihad in their view is perceived as fighting outside Islam, both those who are at peace with Muslims and those who are not (Syarnubi, 2016). Scholars argue that, jihad is defined as: fighting, in Islam is not a demonstration of hostility towards non-Muslims, but rather a work of self-defense and warding off extraordinary risks that will occur. In contrast to jihad in the sense of fighting on the battlefield, we find that the Article of the Qur'an does not provide an opportunity without certain conditions and circumstances to fight against a violent enemy (Syarnubi, 2019b). Terrorism is often motivated by radical groups' misunderstanding of the term "jihad". In Islam, the term "jihad" does not have a singular meaning; rather, jihad is closely linked to the following religious goals and objectives: to ensure human life, security, and glory while ensuring worldly prosperity. Unlike what is perceived by revolutionaries where jihad is in many cases used as a defense to send threats, extermination, gore and attempts to overthrow the true legislature on the basis of carrying out Islamic law (Bachtiar, H., Anggraeni, L., & Asep, 2019).

Related to the idea of takfir, radical groups often label their opponents as "kafir". The suspicion of distrust that a believer imposes on his neighbor is implied by the peculiarity of "Takfir" (Royana, A., & Mataram, 2021). Suspecting someone because he has made a wrong demonstration or simply because he has a different understanding is not justified in the Qur'an (Syarnubi, S., Alimron, A., & Muhammad, 2022). As for the person who questions his

brother, if it is not proven that his brother is really a kafir and has left Islam, then the sign "kafir" will be his concern.

Regarding the idea of the khilafah, the establishment of the Islamic khilafah is one of the slogans often repeated by people who understand this understanding. The Islamic caliphate refers to the solidarity of Muslims under one government and one initiative. This idea contradicts the idea and ideology of the state. The slogan of patriotism is emphasized so much that it becomes a characteristic that is strongly opposed by extremist associations.

In a unitary state that has a majority of Muslims, as they see it, they should not have the same rights as equal citizens as Muslims, because they do not have the option of living in a country where the majority of the population is Muslim (Syarnubi, 2023). The above extreme perspective, as we will see, is very much at odds with the idea of Islamic lessons. The meaning of nationalism is as follows: In accordance with Islamic teachings, the notion that Muslims and non-Muslims should maintain ties in a unitary state is legitimate. As an education, when Islam entered the unitary state, it never separated between its inhabitants despite their different beliefs (Syarnubi, S., et al, 2024) As equals, Islam seeks to build a side of brotherhood and equal freedom between them, as well as destroy any kind of activity that seeks to undermine the sense of solidarity between them, creating a sense of security and stability between them (Wicaksana, S. U., et al, 2021). Love for one's homeland has become part of the nature of every person. Since it is where one is born and raised, it is not surprising that they love their homeland. In the same vein, it is not surprising if someone leaves their home country with a longing for it (Ibrahim, n.d.). Love of country or patriotism is undoubtedly part of the nature of every person. Since it is where one was born and raised, it is not surprising that they love their homeland. In the same vein, it is not surprising if someone leaves their home country with a longing for it (Misyuraidah, M., & Syarnubi, 2017).

Patriotism is not against the teachings of Islam and the idea of an Islamic caliphate is not a necessity for Muslims, especially if intimidation of this idea will lead to various pessimistic effects among hardened individuals of the same nation and state. Islamic teachings do not contradict the formation of a unitary state, which is the implementation of the nationalism of people living in one territory, such as the Indonesian nation (Asirani., 2019).

2. Multicultural Values in the New Paradigm of Al Islam and Kemuhammadiyah

A. Theoanthropocentrism Perspective

Theocentrism or God-centered religion remains the main religious concept taught in AIK education. Religion begins with God being underestimated and as if it is only to serve or for God. In this example of understanding, religion turns out to be less optimistic towards humanity. According to theocentrism, humans are only servants of God. "habl min Allah" (relationship with God, theocentrism) and "habl min al-nas" (relationship with humans, anthropocentrism) are combined into a whole and balanced perspective in AIK education in the Muhammadiyah paradigm (Muhammadiyah., 2013).

Kuntowijoyo claims that theoanthropocentrism is a religious belief system that ignores human reason and never makes God's revelation the only source of knowledge. According to him, to assert a truth, one must simultaneously focus on humans and God. The rationality of God's creation becomes the focus of theology.

Philosophy of religion addresses every issue between faith and the natural part of Muslim life (Beyers, n.d.). Philosophy of religion not only proclaims God's power, but examines human problems with a heavenly vision. Theoanthropocentrism is the relationship between Islamic law and theology in this context. In Islam, law is how faith is practiced (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023). However, there is still no strong connection between theology and Islamic law because theology in Islamic studies has not yet become a vibrant discourse. Because of the strong theocentric theological paradigm, the study of Islamic law has been more normative and monodisciplinary. In this worldview, it is clear how reason is effectively associated with looking at people's relationships with God, relationships with others, and with their current circumstances. Legal texts are now seen as trans-historical moral

values rather than literal interpretations. Islamic law in Rahman and Saeed's view is not an end in itself, but rather a tool or instrument for tracking civil rights. This goal is encapsulated in the concept and application of maqasid al-shari'ah, which means achieving human welfare, in Islamic law (Rohmanu, 2019).

B. Understanding Guidance (Qur'an and Sunnah) Intelligently, Critically and Contextually

It is important to distinguish that authority does not arise from the text itself, but rather is implanted into it by the human mind (Sari, E. I., Sukardi, I., & Syarnubi, 2020). Therefore, the effort to free oneself from the power of the text is to free oneself from certain tendencies, which exercise coercion and control by inserting meanings and indications from outside and inside. Analysis states that the language of the text is complex, this presentation teaches how to understand, analyze, and interpret the text. This, in turn, creates the contextual meaning of the text (Syamsudin, 2003). The human psyche in this implicit setting is what makes meaning more important in understanding a text, this is what can be considered as the processing of the rationalistic cycle. One controversial Egyptian scholar, Nasr Hamid Abu Zaid, asserts that apart from epistemological authority, the text has no authority, power or authority whatsoever.

Specifically, the authority that a text seeks to manifest in a particular epistemological area as a result of its position as a text (Martina, M., Khodijah, N., & Syarnubi, 2019). Like Muslims and Muslim intellectuals in general, Nasr Abu Zaid believes that primary and secondary texts exist. According to a number of experts in the field of understanding the Qur'an and its contents, those who stick to text alone and those who understand the Qur'an and its contents are more likely to use context or a combination of both. So one must constantly approach knowledge with wisdom. The tools of science as an aid in understanding the Qur'ān, both literal and relevant. In Islamic literacy, therefore, uncovering the meaning of the Qur'ānic text is related to at least three things: translation, interpretation and ta'wil. Interpretation builds meaning from scattered fragments in the relationship of text and context, while translation is the search for meaning by looking at the relationship of the text (Sofyan, F. A., et al, 2024).

Moreover, ta'wil is a method of delving deeper into the meaning of the text. In this way, a faithful reading of the content (text) will leave no danger of one falling into the valley of consistency (Syarnubi, S., Efriani, A., Pranita, S., Zulhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024). On the other hand, as Paul Ricoeur said in his term "la choose de texte" wild reading that rejects uniformity can be a fundamental tool to capture the meaning of the entire cosmic order of self and God by involving intellectual perception, social perspective, imaginative, emotional perception, and ego (Latief, 2003).

C. Man as Caliph and Abdullah

Islam instructs that humans have two titles, namely as servants of Allah ('abdullah) and as messengers of Allah (khalifatullah) on earth. Humans are meaningless and powerless as servants of God (Fauzi, M., Andriani, H., & Syarnubi, 2023). Thus, their obligations are only to glorify Him and surrender to Him. However, because Allah is the Greatest, humans as His representatives on earth have great responsibility and authority as (Baihaqi, 2019). As khalifah, humans are given the obligation to manage the universe to help the government of mankind, on the grounds that the universe was created by God for humans.

As God's representatives, humans are also given divine powers; spreading God's beauty, safeguarding the truth, killing fraud, maintaining equality, and in any case, being given the position to sentence individuals to death. As a few human workers, but as God's khalifah, humans have an enormous ability to maintain the foundation of life on this planet (Wulandari, Y., Misdar, M., & Syarnubi, 2021). As a result, God has bestowed upon humans psychic completeness, reason, heart, and passions that are very perfect, all of which are sufficient for humans to become very honorable and noble creatures while providing the potential to fall into a lower position than humans (Shihab, n.d.).

as caliph is in line with the meaning of belief, which is reflected not only in the context of the heart but also in the components of announcements and activities. Caliphs are obliged to do good to humans, nature, and God alone, as is the case with the nature of God who creates, maintains, maintains, owns, and protects others (Yanti, S. H., Hawi, A., & Syarnubi, 2021). Humans need to reflect on God's values in their daily lives if they want to be able to act as caliphs. They also need to try to follow His commands and stay away from His prohibitions (Muhammadiyah., 2013).

D. Perspective on Zuhud (Ascetic) Life

In English istilah zuhud is defined by the word ascetic or asceticism namely; "Asceticism this is renunciation of everything associated with this world. It is a helpful methodology in the beginning phases of the otherworldly way, however not desirable for the person who takes a stab at perfection. This kind of asceticism suggests that there are means by which man can learn about Allah" (Amstrong, 1995). Asceticism is the tendency to give up all ties with the outside world.

Zuhud is a beneficial method in the early stages of the profound journey for people who seek perfection. To advocate austerity in one's life is to renounce those things that can undermine the struggle to find out God. The concept of zuhud in the Sufism tradition which comes from the word zahada meaning to be interested can be traced back to asceticism in Islam. Zuhud also means "Raghaba 'an sha'in wa tarakayu", which means being interested in something and then abandoning it. The verb "zahada fi aldunya" means to give up worldly pleasures for worship (Shihab, n.d.).

A person who has an ascetic view believes that in order to achieve a regulated life, one does not need to abandon his needs. Intensifying worship with work ethic and enthusiasm is a representation and statement of the chosen person's commitment to worldly and spiritual happiness (Syarnubi, 2019).

CONCLUSION

The increasingly widespread understanding of radicalism, especially in the college environment, indicates that conditions in the environment are not good, the biggest factor in the widespread understanding of radicalism is because of someone's mistake when he understands religion. In college, the sources of knowledge come from anywhere, if we cannot filter them, the knowledge will damage us. The increasingly widespread understanding of radicalism, especially in the college environment, indicates that the conditions in the environment are not good, the biggest factor in the widespread understanding of radicalism is due to someone's mistake when he understands religion.

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