

# THE ROLE OF ISLAMIC COACHES IN MEDAN JOHOR DISTRICT IN PREVENTING THE DANGERS OF RADICALISM

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**Abstract :** *This study focuses on the role of Islamic Religious Education instructors specifically for non-PNS PAIs in Medan Johor District in order to prevent the dangers of radicalism. To find out the role of Islamic instructor, a qualitative field research was used (field research) by conducting interviews and literature review. The results of study can explain that Islamic extension agents have played their role in providing religious education to the community. Then there is an obstacle in providing counseling is that there are still a small part of the community who have not been very responsive in understanding the dangers of radicalism. To overcome it, Religious Instructor always provides understanding, enlightenment, and approaches to society*

**Keywords :** *Religion, Islam, Extension agents*

## I. INTRODUCTION

Medan City is the capital city of North Sumatra Province where the majority of population is Muslim, so it is very strategic if Muslim community in Medan City is given enlightenment, counseling, and guidance about Islamic teachings properly and correctly according to the Al-Qur'an and Hadith.

Recently, the danger of radicalism has disturbed the integrity of the nation with the actions of a handful of radical groups in the midst of society so that those recruited have the courage to commit suicide bombings, such as suicide bombing at Medan City Police Resort on November 13, 2019. Whether we realize it or not, some people still lack religious knowledge and also low education so that they are vulnerable and easily infiltrated by thoughts or doctrines that seem Islamic but actually lead to wrong paths.

The Ministry of Religion as one of duties in the field of religion tries to optimally assist the government in overcoming the problem of radicalism in Indonesia, namely by appointing functional Islamic Religious Instructors who have the status of Civil Servants and Non Civil Servants Religious Instructors. Based on the Decree of the Director General of Islamic Community Guidance Number DJ. III / 432 of 2016 concerning Techniques for Appointment of Non-PNS Islamic Religious Instructors. The Islamic Religious Extension Officer is a partner of the Directorate General of Islamic Community Guidance at the Ministry of Religion who carries out guidance and counseling tasks to realize a religiously devout Islam and physically and mentally prosperous.

One of the main tasks of Islamic Religious Extension is to provide counseling in the field of extension on radicalism. This task is very strategic because religious instructors are motivators, and become agents of change in the midst of society in a way that socializes legal rules so that legal function can control that law functions to maintain and maintain a situation in a society so that it remains in a pattern, behavior accepted by the community concerned

This phenomenon must be overcome with constructive efforts by both the government and society. Normatively, Government has issued a Terrorism Law, namely Law Number 9 of 2013 concerning the Prevention and Eradication of Terrorism Financing Crimes, Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2013 concerning Stipulation of Government Regulations in Lieu of Law -Number 1 of 20102 concerning the Eradication of Criminal Acts of Terrorism Into Law. In addition to the Law on Prevention of Terrorism and Eradication of Criminal Actions for the Financing of Terrorism, government has also established National Counter-Terrorism Agency. National Counter-Terrorism Agency was formed based on Presidential Regulation Number 46 of 2010.

As for the problems of this research are a). What is the role of Islamic Religious Instructor in Medan Johor District in preventing radicalism, b). What are the obstacles faced by Islamic extension agents in preventing the

dangers of radicalism in Medan Johor sub-district, c). What efforts are made by Islamic Religious Extension in preventing the dangers of radicalism.

## **II. LITERATURE REVIEW**

Several research results concluded that the position of Islamic extension agent was very strategic both for conveying religious missions and development missions. The Islamic religious instructor is also a role model, a place to ask questions and a place to complain for the community to solve and resolve various problems faced by Muslims in Gunung Sitoli, Nias Regency.

The results of further research found that the role of Religious Instructors in anticipating radical currents had tried their best to prevent the entry of radicals in KUA area, Metro Kibang District. One of the ways is to try to coordinate with the Babinkantibmas of Metro Kibang District to schedule radicalism counseling with the target of Junior High School and High School students in Metro Kibang District.

Meanwhile, research in the Middle Suwana Subdistrict shows that Islamic religious extension workers in Suwawa District continue to carry out activities that counteract or prevent radicalism through dakeah movement, either directly or indirectly, by destroying majelis taklim, recitation parks, and working with various religious institutions and village governments.

According to Hassan Shadily in the Indonesian Encyclopedia, radical comes from Latin, namely radicalist, which means the root of an affair. Whereas in Indonesian dictionary the word radical is fundamentally (down to the principle), changes that very hard demand change (law, government); forward in thinking or acting; Furthermore, historian Sartono Kartodirdjo, uses the term radical extensively in his various works. He uses the term radicalism to describe the peasants' protest movement that uses religious symbols in rejecting all existing rules and regulations. The word radical is used as an indicator of total rejection of all ongoing conditions.

The emergence of political issues about Islamic radicalism is a new challenge for Muslims to answer. There are many assumptions by Western Europeans and the United States of America to say that Islamic movement is radical, ranging from hardline groups, extremism, militants, right Islam, fundamentalism, to terrorism. After western countries were destroyed, the ideology of communism saw Islam as a frightening religious movement. The West is unfair, even though all religions also have potential for radicalism.

Radicalism has been recorded in Indonesian history, for example Dutch as a colonizer ordained radical movements during Dutch colonial period to Islamic Union, Boedi Utomo During DII / TII rebellion in West Java by Kartosuwiryo and in Aceh by Daud Beureuh it was also called Islamic radicalism movement by Old order regime. In the old order regime there was Komando Jihad and then in the reform regime there emerged a network of Imam Samudra and his friends, Abu Bakar Baayir to Nurdin M.Top.

The roots of radicalism can be traced from several causes, including: first, the roots of radicalism can be traced from several causes, including: first, the existence of political pressure from the authorities against its existence. In several parts of the world, including Indonesia, the phenomenon of radicalism or fundamentalism has emerged as a result of authoritarianism. Second, the factor of religious emotions. It must be admitted that one of the causes of radicalism movement is the factor of religious sentiment, including religious solidarity for friends who are oppressed by certain forces. It is more accurate to say that it is a religious emotional factor and not a religion (absolute holy revelation), because radicalism movement always raises religious flags and symbols such as the pretext of defending religion, jihad and martyrdom. Third, this cultural factor also has a significant role in the background of the emergence of radicalism. This is natural because culturally, as expressed by Musa Asy'ari, that in society there is always an attempt to escape from the entanglement of certain cultural nets that are deemed inappropriate. Meanwhile, what is meant by cultural factors here is as an antithesis of the culture of secularism. Western culture is a source of secularism which is considered an enemy that must be eliminated from the earth

Radical groups have the following characteristics: First, they often claim a single truth and mislead other groups who disagree. Claims of truth always emerge from those who are as if they were prophets who never made mistakes ma'sum even though they were only human. Truth claims cannot be justified because humans only have relative truth and only Allah knows absolute truth. Therefore, if there is a group that feels self-righteous, they immediately act arrogantly to seize the authority of Allah. Second, radicalism makes it difficult for Islam, which is actually mild (light) by considering sunnah worship as obligatory and makruh as if it is haram. Radicalism is characterized by religious behavior that prioritizes secondary problems and overrides primary ones. Examples are the phenomenon of lengthening beard and raising trousers above the ankles. Muslims should prioritize obligations over trivial sunnah matters.

As quoted by Windy Sapta Ningsih, the characteristics of other radical groups are: one, radical groups are mostly excessive in religion which is not appropriate. In preaching they put aside the gradual methods used by the Prophet, so that their da'wah actually made Muslims who were still clouded feel fear and objections. Second, rough in interacting, loud in speaking and emotional in preaching. The characteristics of such preaching are very contradictory to the politeness and gentleness of the Prophet's preaching in (QS. 3: 59) in (QS. 6:25) Allah also

encourages Muslims to preach in a polite manner and avoid harsh words. Third, radical groups easily prejudice others outside their group. They always look at other people only from their negative aspects and perpetuate their positive aspects. This must be avoided by Muslims, because the root of radicalism is prejudice against others. Fourth, it is easy to confuse other people with different opinions. In classical times this attitude was identical to the khawarij group, then in contemporary period it was identical with Takwir wa al-Hijrah congregation and puritan groups. This group disbelieves other people who commit immorality, kafirs the government that adheres to democracy, kafuses people who are willing to implement democracy, kafir Muslims in Indonesia who uphold local traditions, and disbelieve all people who differ from them because they believe that their opinion is an opinion God.

### III. METHOD

The type of research is field research and qualitative in nature. Qualitative research is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and with a specific natural context and utilizing various natural methods. Qualitative descriptive, namely data collected in the form of words, pictures, and not numbers. Thus it contains data quotations to provide an overview of the presentation of report. Data obtained from interview manuscripts, field notes, notes or memos, and other official documents.

This research will describe what efforts have been made by government through the role of Islamic Religious Instructors (especially Non-PNS Religious Instructors) at KUA Medan Johor District in preventing radicalism in the community. The data source in this study is subject from which data can get. Researchers used data sources in this study according to data sources in qualitative research, so data collection was using primary and secondary sources.

The primary source is the main source or main source that comes from first person. The primary data source is 1 staff of researchers and 7 (seven) of 8 (eight) Non PNS Islamic Religious Instructors (PAI Non PNS / Honorary Religious Instructors) who were appointed to accompany the performance of KUA Medan Johor who was assigned a specialization task in the field of radical education in local community. Secondary data sources are sources of information obtained indirectly from those who have the authority and responsibility for existing information. Secondary data is data obtained from graphic documents (tables, notes, meeting minutes, sms, etc.), photos, films, video recordings, objects and others that can enrich primary data.

### IV. RESULT AND DISCUSSION

In order to provide religious education in Medan Johor District, 8 (eight) Non Civil Servant Islamic Religious Instructors have been appointed, namely:

No	Name	Age	Length of work	Specification
1.	Syafrizal Anas	35 Years old	5 Years old	Radicalism and splinter flow
2.	Khaidir	38 Years old	4 Years old	Sakinah family
3.	Ikbal	42 Years old	4 Years old	Waqf
4.	Al Huda	42 Years old	3 Years old	Religious harmony
5.	Abdul Jalil Nasution	39 Years old	2 Years old	Zakat
6.	Komarul Anwar	40 Years old	2 Years old	The eradication of illiteracy in the Qur'an
7	Hidayat Arief	-	-	Drugs and HIV Aids
8	Yuseri	-	-	Halal Products

There were 8 (eight) respondents of Non-Civil Servant Islamic Religion who became respondents but only 6 (seven) people returned the questionnaire due to busy tasks and other things.

Based on the results of research through questions posed to respondents, the results were as follows (Interview with Anas Syafrizal, Haidir, Komarul Anwar, Al Huda, Ikbal, Abdul Jalil Nasution on January 7, 2021):

- 1) Islamic religious extension agents have provided counseling about radicalism to the community.

The knowledge of the radicalism of Islamic Religious Instructors is sufficient in providing an understanding of radicalism in society by saying: that radicalism is an understanding that deviates from religion, wants to

uphold the caliphate, berates the government). This knowledge was obtained by Religion Extension Officer from training he attended on radicalism. All of the Islamic Religious Extension Officers have periodically attended briefing on radicalism from BNPT and the Ministry of Religion. In every material delivery of public concern for radical understanding, it is seen that on average in every religious counseling the community asks about what is radical understanding so that in general the public still cares about radicalism.

2). Which becomes an obstacle in preventing radicalism

According to respondents, although the potential for radicalism, the potential for radicalism is almost non-existent, although the meaning of potential for its emergence will exist. Sometimes respondents also see that there is still a small part of society who does not respond to the dangers of radicalism.

3). Efforts were made to anticipate the dangers of radicalism in society.

Every Religion Extension Officer always delivers about what radicalism is, how the dangers of radicalism are, the characteristics of radicalism and efforts to avoid radicalism. Religious extension workers always provide information on the dangers of radicals, instill a sense of tolerance and respect for one another, guard and anticipate anything suspicious. Religious counseling which is carried out twice a month by extension agents by means of understanding, enlightenment and approaching the community and also in collaboration with MUI and government officials

## V. CONCLUSION

The role of Islamic Religious Instructors specifically for PAI for non-civil servants in Medan Johor sub-district has been running properly according to their main duties and functions as well as the provisions of applicable laws and regulations. The public still cares about the dangers of understanding, the dangers of being radical, proven by the fact that there are still questions about radical understanding during outreach activities. With two times a week meetings, efforts have been made so that the public will understand more about the dangers of radicals that may arise at any time. Islamic religious extension workers have made every effort to understand the dangers of radicalism.

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