CONSTRUCTION OF THE MEANING OF RADICALISM IN STUDENTS (A RESEARCH ON PGSD STUDENTS AT SERAMBI MEKKAH UNIVERSITY)

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Abstract

This study discusses the construction of the meaning of radicalism in Elementary School Teacher Education (PGSD) students at Serambi Mekkah University. Using social construction theory a la Peter L. Berger with three main factors of construction; externalization, objectivities and internalization. This study aims to reveal the perspectives of Serambi Mekkah University PGSD students on the meaning of radicalism, the link between students' understanding of radicalism. Using qualitative research methods, where researchers directly observe the people being studied and try to analyze objective and subjective experiences. The key informants in this study were PGSD students at Serambi Mecca University, Banda Aceh. Because they are considered representative and have the capacity to answer problems. While the supporting informants are lecturers at Serambi Mecca University who give lessons and directly impart knowledge to students. The results of this study reveal that the word radical comes from the Latin, radix/radici. It means root or base. In religion and state, people who return to the "radix" or "roots" want everything to be based on the roots of belief, namely the fundamental principles that serve as guidelines for every citizen. However, according to students, there are those who interpret that radicalism has the meaning of creating chaos and violence, considering himself to be the most righteous, critical and harsh in preaching, rude in social interaction and prejudice against other groups or classes.

Keywords: Construction, Radicalism, Students Abstract

1. INTRODUCTION

The Indonesian Institute of Sciences (LIPI) issued a very astonishing report. In the report it is said that there has been an increase in radicalism in Indonesian campuses. A study conducted by the Maarif Institute in 2013, in confirming the results of LIPI's research, showed that the expansion of the Indonesian Islamic State (NII) movement, a radical movement in the name of Islam that rejects the Unitary State of the Republic of Indonesia, occurred due to the expansion understand radicalism on campus and can lead to terrorism.

The investigation into the terrorist acts in Jakarta in 2016 further confirms how the campus becomes "fertile ground" for the development of radical understanding which then produces the seeds of terrorists. The main actor behind the action, Bahrun Naim, is a young man who has started to get involved in radical movements since he was a student at Sebelas Maret University, Surakarta (UNS). The radical understanding that has been deeply ingrained in him

has influenced him to take bolder actions by integrating with international terrorist organizations. Again, the campus environment is indicated to be a strategic place for radical groups to expand their ideas and mobilize new potential terrorist actors.

To get rid of the seeds of radicalism, the first thing that must be done is to counteract the notion of radicalism itself by constructing the meaning of radicalism. Terrorism will continue to thrive if radicalism is not stopped and continues to spread its wings to many people to mobilize new terrorist candidates. When the notion of radicalism declines and the construction of its meaning are not misinterpreted, it is very likely that acts of terror will disappear, because the roots of their understanding have drifted away if they are not called vanished. This is where the task of eradicating terrorism must begin. (Shafi'M et al. 2002).

The campus environment is a tempting place for radicalism bearers. They are looking for students and youth who are psychologically still in the process of finding identity. In various cases, the activators of radicalism are targeting students and youth who are "innocent", meaning those who do not have a strong religious understanding background. The innocence of these students and youths was empowered by the radicalism movement by providing narrow religious indoctrination. Students and youth who do not have a strong religious chronology are precisely those who have a high enthusiasm for studying religion. But it is very unfortunate that this enthusiasm is used by radical groups, so that students and youth are easily trapped in radicalism. Second, the pattern of non-openness in radical cadre formation becomes an important point in the process of doctrinal radical understanding itself, where the more exclusive a cadre is, the more unstoppable radicalization becomes.

In particular, the issue of the emergence of seeds of radicalism in the city of Banda Aceh must be prevented as early as possible if these seeds have been detected. Based on the survey, there are already radical understandings that have emerged in Banda Aceh and on average they have the status of students and youth, for example there is rejection by expulsion of recitation of recitations that are considered different from their group, by accusing them of heresy, without dialogue with them and the MPU aceh.

In this case the Government and universities as well as the people in Aceh must take part in the recovery of this social deviation in order to create a peaceful and peaceful society. Through legal and security consulting institutions as well as psychologists deployed to help those with deviations of thought, including those in tertiary institutions.

In this case, the effort of community leaders to prevent the notion of radicalism among residents, of course, requires cooperation between the residents themselves and researchers. This is because they are the party responsible for providing comprehensive anticipation of tolerant education. From this study, the authors wanted to know the understanding of the construction of the meaning of radicalism in PGSD students at Serambi Mecca University.

2. LITERATURE REVIEW

2.1 Understanding Social Construction

Social construction theory is a contemporary sociological theory that is based on the sociology of knowledge. This theory contains the understanding that reality is socially constructed, and reality and knowledge are two key terms for understanding it. Reality is a quality contained in phenomena that are recognized as having their own being so that they do not depend on human will; whereas knowledge is the certainty that the phenomena are real (real) and have specific characteristics (Berger, 2013, p. 1)

Social Construction of reality is defined as a social process through actions and interactions in which individuals or groups of individuals continuously create a reality that is subjectively owned and shared. This theory is rooted in a constructivist paradigm that sees social reality as a social construction created by individuals, who are free human beings. Individuals become determinants in a social world that is constructed based on their will, which in many cases has the freedom to act outside the control limits of social structures and institutions. In the social process, humans are seen as creators of social reality that are relatively free in their social world. (Berger, 2013. p. 4). Based on the description above, according to the author, in building social construction, the implication is that one must pursue existing knowledge in society and follow community development in building the community itself.

Social construction is a contemporary sociological theory, coined by Peter L. Berger and Thomas Luckmann. This theory is a theoretical and systematic study of the sociology of knowledge (systematic theoretical reasoning), not a historical review of the development of the scientific discipline. Berger and Luckmann's thinking was influenced by other sociological thoughts, such as Schutzian on phenomenology, Weberian on subjective meanings, Durkhemian on structure, Marxian thought on dialectics, and Herbert Mead's thoughts on symbolic interaction. (Berger, 2013. p. 22).

Peter L. Berger's Theory of Social Construction for Berger, society is an objective reality, and at the same times a subjective reality. As an objective reality, the individual is outside the human self and is face to face with it; whereas as a subjective reality, individuals are in society as an integral part. The individual is the shaper of society and society is the shaper of the individual. Therefore, social reality is multiple and not single, namely objective and subjective reality at the same time. (Berger, 1990, p. 23)

Society as an objective reality, according to Berger, occurs through institutionalization and legitimacy. Institutionalization occurs from activities carried out by individual human beings, and is carried out because they do not have their own world, and must build their own world. This is because humans occupy a unique position, which is different from animals. That is, humans do not have a world like the animal world which is limited to a unique and closed geographical distribution. Because humans need stability in their lives, the openness of the world of human existence must be transformed into a social order in the form of relative world-closure. Thus, social order is a human product (Berger, 1990, p. 30). This can be explained in the figure below:.

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Figure: Dialectical Concepts of PeteL's Social Construction. Berger (Source: Peter. L Berger 1990
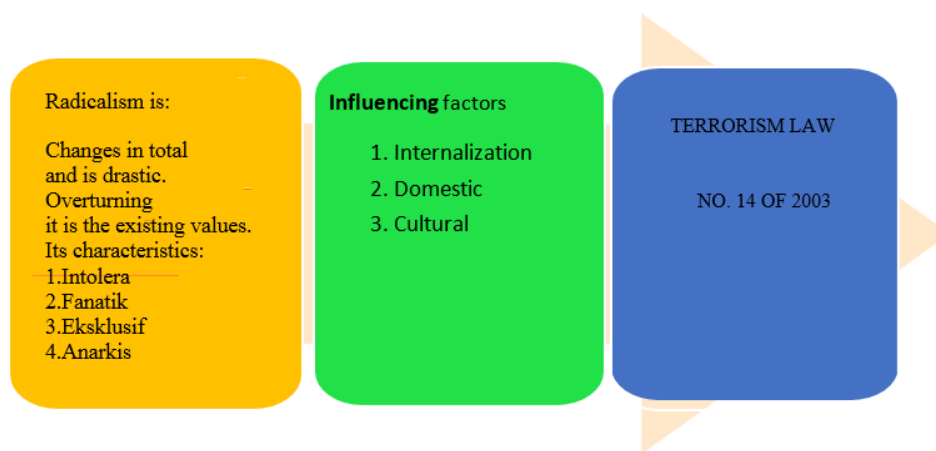

2.3 Radicalism

In uncovering the construction of the meaning of radicalism, it is necessary to understand the meaning of radicalism itself. The aim is to prevent misunderstandings in interpreting radicalism. The following will explain the meaning of radicalism.

The term radical comes from the word radical which is an adjective from English. The word itself comes from the Latin word radix which means root, so radical basically means root or

down to the roots. (Syahrin Harahap 2017, p. 3) Because philosophy is understood as thinking radically, thinking down to its roots.

According to Muhammad Harfin Zuhdi, who quoted Umi Sumbulah, said that radicalism is a doctrine to an individual whose content is about jihad. Jihad is often misunderstood with a negative meaning. So that a sense emerged from the individual the meaning of jihad which is synonymous with violence and terrorism. (Zuhdi, MH, 2016, p.12).

Figure: Factors of Radicalism (Source: BNPT Deradicalization Seminar)

So, in the opinion of researchers the definition of radicalism has a positive meaning, which is a model or way of thinking that is deep to the roots. However, in reality in the field there are several groups that misuse the intent of radicalism itself. That is, radicalism is defined as an attitude of coercion or violence and even an attitude of terror towards individuals who disagree with it. So that the term terrorism and extremism groups emerged. In this case, the meaning of radicalism itself is the opposite, very far from its original meaning. What was originally radical means positive to negative. As explained above, the characteristics and factors that cause radicalism.

3. RESEARCH METHOD

This research is classified as field research or field research, namely researchers conducting research directly on location to obtain and collect data regarding the construction of the meaning of radicalism in students with the location of PGSD Serambi Mekkah University. The data used are primary data (main data) and secondary data (primary data). Supporting data). Primary data were 9 PGSD students at Serambi Mekkah University, these informants were randomly selected, while secondary data was in the form of important documentation data of students and the community, as well as other supporting elements.

This type of research is qualitative, namely research that is intended to understand the phenomenon of what is experienced by research subjects and produce descriptive data in the

form of written or spoken words from people and the behavior observed in PGSD students at Serambi Mekkah University (Moleong LJ, 2012, p.6) Thus, it can be said that framework in this study using social construction theory a la Peter L. Berger. That is, the author tries to provide an explanation of the construction of the meaning of radicalism to PGSD students at Serambi Mecca University and the people of Gampong Bueng Bakjok Aceh Besar.

Theoretically, descriptive research is research that intends to collect information about the status of an existing symptom, namely the condition of the symptoms according to what they were at the time the research was carried out, so that it is only a disclosure of facts by analyzing data. (Arikunto, 2007, p. 234) This study provides a description or picture of the truth in understanding the meaning of radicalism in students and society Data collection methods use observation, interview and documentation instruments.

In this study the researcher himself as the key instrument. The data processing follows L berger's theory which is processed and analyzed with the stages of data reduction, data presentation, and drawing conclusions or data verification, while testing the validity of the data using the triangulation technique, namely the technique of testing the validity of the data regarding the construction of the meaning of radicalism in PGSD students at Serambi University Mecca with source triangulation, technical triangulation and time triangulation.

4. RESULTS AND RESEARCH FINDINGS AS WELL AS DISCUSSION

The findings of the research results are intended to answer the formulated problems. Research data in this study were obtained through observation, documentation and in-depth interviews conducted by researchers in 2022. Where all the informants who were interviewed were PGSD students at Serambi Mekkah University.

This research was conducted through a descriptive approach. Researchers must describe, explain and describe the data that has been obtained in the field through in-depth interviews conducted with informants. Researchers used typology (the study of grouping) to analyze the construction of understanding the meaning of radicalism in PGSD FKIP Students at Serambi Mecca University, namely the typology of student groups. In the construction process of understanding the meaning of radicalism, there are various dialects between the subjective world of each PGSD FKIP student and the reality of the phenomena of radicalism that occur.

From the dialectical process in Serambi Mecca University PGSD students studied, researchers saw that there were three broad outlines of construction variants of understanding the meaning of radicalism in Serambi Mecca University PGSD students, in looking at the issue of radicalism, namely those who were classified as moderate contextual (as the majority group), contextual fundamentalists (idealist) and contextual pragmatic. The results of interviews with PGSD students at Serambi Mecca University, can be seen in the table below:

4.1 Radicalism means violence

NO	DATA INTERVIEW	INFORMANTS	DESCRIPTION (INTERVIEW
11	Radicalism is a character or character that is very hard, rigid, sadistic, even includes acts of violence outside the boundaries of fairy tales humanity	NS	September 9, 20222
	Radicalism is an act outside of humanity, namely carrying out suicide bombings at places of worship and other places, namely churches, hotels, houses of and others. In their minds they always want to kill other people who are different from them. This arises because they already have a community where their community has taught religious fanaticism and socialism.	ML	September 9, 2022
	Radicalism is a group of people who have characteristics that are different from other people in general.	LN	9 September 2022

The opinion of the informants in the table above is in accordance with Nurossobah's opinion, that the element of violence has entered the notion of radicalism. The purpose of using violence is to drastically change socio-political conditions. This element of violence is also closely related to terrorism, because in KBBI, terrorism is defined as the use of violence to create fear in an effort to achieve goals (especially political goals) by practicing acts of terror. Radicalism Means Feeling Right (Nurossobach M; 2019)

Claiming that one's own group is right and misleads other groups who have different opinions from them. The assumption of truth always emerges from those who seem as if they were prophets and feel self-ambitious who have never made any mistakes. Pretending to be the most righteous cannot be justified because humans only have relative truth and only God knows the ultimate truth. Therefore, if there are certain groups who feel that they are self-righteous, they will immediately act arrogantly to seize Allah's authority unless there is an argument that clarifies it.

From the explanation above, the researcher summarizes the understanding of the impact of the assumption of truth, because those with a level of radicalism feel that their beliefs and beliefs are the most appropriate. With understanding, they feel there is nothing wrong with them. State administrators, police officers, or parties responsible for handling acts of radicalism must be able to radicalism

4.2 Radicalism means prejudice

NO	DATA INTERVIEW	INFORMANTS	DESCRIPTION (INTERVIEW)
1	Radicalism is a defense of religion and state, from ancient times until now religion and state must be defended because Indonesia is a religious country and not a secular state. Because after all we Muslims must be able to understand this issue.	SW	September 10, 2022
2	Radicals are sometimes needed to defend the State and Muslims, as we were during the colonial period, how is the power of Muslims in expelling colonialists, in this case we have automatically defended the State and Islam. For the occupiers, our actions like this could be	NH	September 10, 2022

4.3 Radicalism means rude

NO	DATA WAWANCARA	INFORMAN	KETERANGAN (WAWANCARA)
1	Radikal Radicalism is an ideology that is rough and rigid and feels self-righteous, so that in everyday life it is very visible when you see people who have radical	SW	September 11, 2022
2	Radicals are people who speak excessively, people who are educated who have radical views very visible from the loud style of speech and a stiff accent. So that people who have this knowledge are very conspicuous if they are classified as people who have radical views	RM	September 11, 2022

According to the researcher, this is normal in the midst of the government's attitude which is very serious in dealing with the problem of radicalism, but no one admits or feels they are radicals. As a result, giving the title radical is pinned on anyone by society, who is considered to be strict in upholding religious principles, and critical of the government.

4.4 Radicalism means prejudice (Sudzon)

NO	DATA INTERVIEW	INFORMANT	DESCRIPTION (INTERVIEW)
11	They only want to interact with their group, which they often participate in on a daily basis. Even if seen from his attitude, he always feels right and others are considered wrong	PT	September 11, 2022
12	They make whatever they think is right even though it disturbs other people they don't care, their heart is not good, always belittles other people don't want to be friendly with neighbors, and always prejudice	ZA	September 11, 2022

So according to researchers, the public is often prejudiced against something that is sometimes not necessarily true but if the prejudice is based on evidence, or signs, or reasons that corroborate the accusation, it is permissible. For example, if we see someone we know taking his non-mahram in a dark place, we may suspect that he wants to be obscene. Or we see people gathering on the side of the road accompanied by knives, swords and machetes with a blurry face and high emotion, we can presume that they will fight. And examples like that. However, do not be easily prejudiced that can break the unity of the people and society only by prejudice against beliefs that are not in accordance with us

5. CONCLUSION

This study contains an analysis of the construction of the meaning of Radicalism according to the perspective of PGSD students at Serambi Mecca University. A reality construction built by Serambi Mekkah University PGSD students. In the theory of social construction, radicalism has become a meaning that is externalized, objectitivated and internalized in individuals who consciously accept the meaning of radicalism.

Radicalism in the perspective of PGSD students at Serambi Mecca University, the term radicalism basically does not contain the meaning of violence. The word radical comes from the Latin, radix/radici. It means root or basis. In a state, people who return to the "radix" or "roots" want everything to be based on the roots of beliefs and beliefs, namely the fundamental principles that serve as a guideline for everyone in religion, nation and state. The meaning, according to the meaning of the word, is to be radical, does not mean to be terror. Being radical is not the same as condoning violence or chaos. In fact, returning to the roots, or based on basic religious beliefs or the basis of the state, is commonplace for citizens. However, the facts that occurred in the field were PGSD students at Serambi Mekkah University and there were students who interpreted the meaning of radicalism as entering into various different domains.

First, there are those who mean that radicalism has the meaning of violence or chaos. Second, there are those who give the meaning that radicalism means to think that they are the most righteous and Third, there are those who interpret radicalism that people who always think they are the most right and mislead others when it is not in accordance with them both in religion and in the state, and has special characteristics. Different from the others, such as: bearded, veiled pants and even a turban. Fourth, there are those who interpret critical and violent radicalism in preaching, causing fear and anxiety for Muslims who have limited abilities. Fifth, radicalism means unethical and harsh in social interactions, so that when conveying a message it is seen in stiff and harsh language. Sixth, there are also those who interpret radicalism as prejudice (Sujjon) with groups that are different from them.

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