

Understanding Radicalism and Anarchism Conflicts in Modern Society

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Abstract

This paper focuses on the conflict of radicalism and anarchism in contemporary society. This research is qualitative with a literature review. The literature collected comes from several national and international articles, proceedings, books, and other references related to the issue of radicalism and anarchism in a global society. The data analysis is carried out by reviewing related references and looking for unique points to find findings in the study. This study finds that a strong ideology influences society, so understanding the conflict between radicalism and anarchism in modern society also develops.

Keywords: Understanding of Conflict, Radicalism, Anarchism, and Modern Society

Memahami Konflik Radikalisme dan Anarkisme dalam Masyarakat Modern

Abstrak

Paper ini fokus pada konflik radikalisme dan anarkisme dalam masyarakat kontemporer. Penelitian ini adalah kualitatif dengan kajian literatur. Literatur yang dikumpulkan berasal dari beberapa artikel nasional dan internasional, prosiding, buku dan referensi-referensi lainnya yang terkait dengan isu radikalisme dan anarkisme di masyarakat global. Analisis data yang dilakukan adalah dengan menelaah referensi yang terkait dan mencari titik keunikan sehingga terdapat temuan dalam penelitian. Penelitian ini menemukan bahwa ideologi yang kuat mempengaruhi masyarakat maka pemahaman tentang konflik radikalisme dan anarkisme pada masyarakat modern ikut juga mengalami perkembangan.

Kata-kata kunci: Pemahaman Konflik, Radikalisme, Anarkisme, dan Masyarakat Modern

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A. Introduction

In the context of global politics, Indonesia is a vast country, both in terms of its size and population and a variety of cultures and politics.¹ The diversity of cultures, ethnicities, and religions is a wealth of grace if Indonesia can manage it well so that Indonesia becomes one of the big but very democratic countries.² However, when this diversity and pluralism cannot be appropriately managed, then what happens is conflict and distress that continues from time to time.³ One of the peaks of the conflict is that democratic life cannot be adequately managed, resulting in turmoil and conflict, such as the eruption of anarchist and radical movements.⁴

In the social order of the global community, the issue of radicalism has never gone unnoticed because in the global context, of course, every region and country has differences from one another, especially in the context of large countries where culture, politics, religion, and race are triggers for the emergence of radicalism and also friction between ethnic groups and others so that it can give birth to anarchism and make the shelf an effort to be advanced and modern.⁵ One of the conflicts that often occur say supposedly religious conflicts with religion which is the life guide of every ummah given by God, but because every religion

¹ Robert W. Hefner, "Whatever happened to civil Islam? Islam and democratisation in Indonesia, 20 years on," *Asian Studies Review* 43, no. 3 (2019): 375–96. Sam'un Mukramin dan Muhammad Nawir, "Kehidupan Prostitusi dan Agama (Studi Fenomenologis Pekerja Seks Komersial di Tanjung Bira Kab. Bulukumba)," *Equilibrium: Jurnal Pendidikan* 6, no. 1 (2018): 21–32, <https://doi.org/10.26618/equilibrium.v6i1.1794>.

² R. William Liddle dan Saiful Mujani, "2. Indonesian Democracy," dalam *Democracy and Islam in Indonesia* (Columbia University Press, 2013), 24–50. Aslan dan Purniadi Putra, *AGAMA & BUDAYA NUSANTARA PASCA ISLAMISASI; Dampak Islamisasi terhadap Agama dan Kebudayaan Lokal di Paloh, Kalimantan Barat* (Lembaga Studi Sosial dan Agama (eLSA) Press, 2020). Sardjana Orba Manullang dkk., "Understanding Islam and The Impact on Indonesian Harmony and Diversity.," *Al-Ulum* 21, no. 1 (25 Juni 2021), <https://doi.org/10.30603/au.v21i1.2188>. Aslan dkk., "Dinamika Keagamaan Masyarakat Perbatasan Paloh Kabupaten Sambas, Kalimantan Barat," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (31 Mei 2020): 90–101, <https://doi.org/10.25077/jantro.v22.n1.p90-101.2020>.

³ Alfitri Alfitri dan Hambali Hambali, "Integration of national character education and social conflict resolution through traditional culture: A case study in south Sumatra Indonesia," *Asian Social Science* 9, no. 12 (2013): 125–35.

⁴ Akh Muzakki, "The roots, strategies, and popular perception of Islamic radicalism in Indonesia," *Journal of Indonesian Islam* 8, no. 1 (2014): 1–22.

⁵ Nurul Solihin, "Understanding the radicalism movement in Indonesia: A conflict approach to the rise of terrorism," *AJIS* 2, no. 1 (2017). Amat Suroso dkk., "Challenges and Opportunities towards an Islamic Cultured Generation: Socio-Cultural Analysis," *Linguistics and Culture Review* 5, no. 1 (28 Juni 2021): 180–94, <https://doi.org/10.37028/lingcure.v5n1.1203>.

has a purpose and a way of practice and a different way of looking at it, this often becomes friction and becomes a problem of radicalism and character. Anarchic loss of truth throughout the nation against the government of Arifinsyah et al.⁶

It is still about the causes of anarchist political thoughts, for example, those that have to do with a sect or religion, which is sometimes in the form of an idealism desired by all religions.⁷ Often religion in the social order is an identity as a moral movement and goodness in the practice of its adherents. However, on the other hand, when religion is also a mouthpiece for voicing peace and brotherhood, on the other hand, religion is also in practice often faced with a firm attitude and often leads to conflict, and so anarchy ensues.⁸ When a religion declares itself the best religion, on the other hand, when on the way, it says that it is the best religion, but on the other hand, there is a conflict to create pressure and oppression against other religious groups.⁹ This often happens in a country where conflicts of religion and belief become a split that leads to anarchic actions and acts of radicalism.¹⁰

In Indonesia, which is one of the countries where most of the population is Muslim, Indonesia is not a country of one religion that makes Islam the legal basis for the state. However, when Indonesia is a Muslim majority, Muslims will become a majority group that can threaten religious minorities.¹¹ For researchers from a socio-religious perspective, it is rather difficult to prove whether Muslims who are the majority of Indonesia are a group that is anti-pluralism and, in other words, later with diversity.¹² This understanding of Indonesia, based on Pancasila, is a

⁶ Arifinsyah Arifinsyah, Safria Andy, dan Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 91–108.

⁷ Tahir Abbas, *Islamophobia and Radicalisation: A Vicious Cycle* (Oxford University Press, 2019). Aslan, "Pergeseran Nilai Di Masyarakat Perbatasan (Studi tentang Pendidikan dan Perubahan Sosial di Desa Temajuk Kalimantan Barat)," Disertasi dipublikasikan (Pasca Sarjana, 17 Januari 2019), <https://idr.uin-antasari.ac.id/10997/>.

⁸ Yumimah Rahmatullah, "Radicalism, Jihad, and Terror," *Al-Albab Journal* 6, no. 2 (2017).

⁹ A. Singgih Basuki, "Religions, Violence, and Interdisciplinary Dialogue," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 19, no. 2 (2018): 171–83.

¹⁰ Zainuddin Syarif dan Abd Hannan, "Islamic Populism Politics and Its Threat to Indonesian Democracy," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 2 (2020): 251–77.

¹¹ Agnieszka Kanas, Peer Scheepers, dan Carl Sterkens, "Interreligious contact, perceived group threat, and perceived discrimination: Predicting negative attitudes among religious minorities and majorities in Indonesia," *Social Psychology Quarterly* 78, no. 2 (2015): 102–26.

¹² Syafiq Hasyim, "Majelis Ulama Indonesia and Pluralism in Indonesia," *Philosophy & Social Criticism* 41, no. 4–5 (2015): 487–95.

guide for the government to see and manage religious harmony in Indonesia, which has several religions recognized by law.¹³

So if the state cannot quell the conflict between religions, this is the first part that occurs, each group of different religions will be the party that hurts the harmonization of Indonesia,¹⁴ which is very diverse, as witnessed by what happened conflicts and conflicts that occurred because of the conflict between religions—making Indonesia one of the countries that are very prone to radicalism and anarchism as has happened in other parts of the world which continue to threaten the safety and pluralism of the nation's democracy.¹⁵

This section will discuss how we carried out this study to completion as we planned. First, we again explain that this paper discusses the conflict between radicalism and anarchism in modern society.¹⁶ In this paper, we designed the study qualitatively because we found the supporting data for this study from evidence from previous studies. These studies actively discuss radicalism and anarchism issues globally, including in Indonesia.¹⁷ To make it easier to answer this main question, we have conducted a series of data collections using an electronic search system in various databases of journal publications, book proceedings, and websites that provide up-to-date information on how anarchism and understanding of radicalism are both in Indonesia and globally.¹⁸ In processing data to answer, we use a phenomenological approach that tries to explore the broadest possible database that can enrich our findings of course, which answers questions with validity and reliability. The approach we tried included coding the

¹³ Sumanto Al Qurtuby, "The Rise of Islamism and the Future of Indonesian Islam," *Journal of International Studies* 16 (2020): 105–28.

¹⁴ Matthew S. Winters, "The obstacles to foreign aid harmonization: lessons from decentralization support in Indonesia," *Studies in Comparative International Development* 47, no. 3 (2012): 316–41.

¹⁵ Dian Andari, "Harmonization of accounting standards for Islamic financial institutions: Evidence of the adoption of FAS No. 17 in Indonesia," *Jurnal Dinamika Akuntansi dan Bisnis* 6, no. 1 (2019): 51–70.

¹⁶ Sushil C. Baral dkk., "The importance of providing counselling and financial support to patients receiving treatment for multi-drug resistant TB: mixed method qualitative and pilot intervention studies," *BMC public health* 14, no. 1 (2014): 1–7.

¹⁷ Paul M. Camic, Jean E. Rhodes, dan Lucy Ed Yardley, *Qualitative research in psychology: Expanding perspectives in methodology and design*. (American Psychological Association, 2003).

¹⁸ W. Newton Suter, "Qualitative data, analysis, and design," *Introduction to educational research: A critical thinking approach 2* (2012): 342–86.

evaluation data in-depth and taking the essence of the coding results to answer questions in depth.¹⁹

Finally, we conclude that we designed this study as secondary data in a qualitative study because all data evidences are based on several previous publications that actively discuss realism issues such as book sources from Google, trailer applications, and Francis Elsevier and sources on science sites. Social and political conflict from reading the updated literature from 2010 to 2002.²⁰ In determining the writing format, we followed several model studies on literature reviews and database studies so that the format would entirely follow the wishes and rules that apply legally and socio-cultural and conflict sciences.²¹

B. Result and Discussion

1. Understanding radicalism and anarchism

In the Big Indonesian Dictionary,²² radicalism is defined as an understanding or sect that wants socio-political change or reform employing violence or drastic. However, the radicalism in this study is a form of violence that can be opinions, ideas, and views that lead to actions that feel like terrorist acts.²³ In the context of social science, the act of radicalism that leads to acts of terrorism is a clear concept of a socialization process that leads to violent resistance, which is misleading because this violent process does not follow any norms, including religion, culture, and customs human rights.²⁴ Referring to the writers' views above, violent radicalism is understood as an effort to involve violent behavior that

¹⁹ Stephen Neville, Jeffery Adams, dan Catherine Cook, "Using internet-based approaches to collect qualitative data from vulnerable groups: reflections from the field," *Contemporary Nurse* 52, no. 6 (2016): 657–68.

²⁰ Albine Moser dan Irene Korstjens, "Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis," *European journal of general practice* 24, no. 1 (2018): 9–18.

²¹ Keith F. Punch, *Introduction to social research: Quantitative and qualitative approaches* (sage, 2013).

²² Michael Buehler, *The Politics of Shari'a Law: Islamist Activists and the State in Democratizing Indonesia* (Cambridge University Press, 2016).

²³ Mathew YH Wong, Paul Vinod Khatani, dan Wing Hong Chui, "Understanding youth activism and radicalism: Chinese values and socialization," *The Social Science Journal* 56, no. 2 (2019): 255–67.

²⁴ Welhendri Azwar, "The Resistance of Local Wisdom Towards Radicalism: The Study of the Tarekat Community of West Sumatra, Indonesia," *Pertanika Journal of Social Sciences & Humanities* 26, no. 1 (2018).

justifies their actions against resistance and nationalism.²⁵ On the other hand, we also said that radicalization had been an individual route. Some even considered it a process of a collective service that carried out socialization for the courage to carry out what they wanted the hard way, even though the violence was political in many cases. However, political violence also involved efforts to express violence to the point of being willing to commit suicide to achieve something.²⁶

Furthermore, radicalism is an expression of political thought and desire, reflected in brutal and uncompromising ways of thinking.²⁷ As an ideology of radicalism, that is, that which challenges existing norms and policies by not alone leading to violence with radical groups, it refers to wanting to get a chance and demands in this way, violence is fought to create a social and change a country.²⁸

2. Anarchism theory

Likewise, the act of anarchism, a political mindset, lacks confidence in the existing ruler or government.²⁹ So, every action they take is against the ruling government. The term anarchism is an immoral act against the rights of others who are considered to threaten the freedom of others³⁰ and want to be the dominant point, so anarchist groups usually become groups that demand not to force something normal situation were efforts to practical efforts in building a protist society using radical politics where they are with a sense by illustrating the spirit of anarchism.³¹ The idea of anarchism is a philosophy that is anti-freedom and acts with actions that they consider to have legitimized the concept of thought

²⁵ Lalu Gede Muhammad Zainuddin Atsani dan Ulyan Nasri, "Declaration Of Understanding Radicalism To Islam (Critical Analysis of Islamic Religious Educational Materials in Response to Allegations of Understanding Radicalism to Muslims)," *Kamaya: Jurnal Ilmu Agama* 4, no. 3 (2021): 401-15.

²⁶ Ibrahim Ibrahim, Zaenuddin Hudi Prasajo, dan S. Sulaiman, "Preventing Radicalism: Islamic Moderation and Revitalization in the Border," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 4, no. 1 (2019): 1-15.

²⁷ Susilo Wibisono, Winnifred R. Louis, dan Jolanda Jetten, "A multidimensional analysis of religious extremism," *Frontiers in psychology* 10 (2019): 2560.

²⁸ Farhad Khosrokhavar, *Inside jihadism: understanding jihadi movements worldwide* (Routledge, 2015).

²⁹ Benjamin J. Pauli, "The New Anarchism in Britain and the US: towards a richer understanding of post-war anarchist thought," *Journal of Political Ideologies* 20, no. 2 (2015): 134-55.

³⁰ Anne Szefer Karlsen, "Anarchism, Education and Compromise: Voices from Montevideo," *Afterall: A Journal of Art, Context and Enquiry* 41, no. 1 (2016): 118-25.

³¹ Rachel Barker, "Strategic integrated communication: An alternative perspective of integrated marketing communication?," *Communicatio* 39, no. 1 (2013): 102-21.

and ideology that describes a kind of anti-freedom of others.³² This political theory of life is low on efforts to justify what a country or other group does that they think is not right based on their solid principles.³³

Lately, anarchism has become an issue in the country because the term anarchism is an act of political thought that aims to carry out anarchy to fight against their belief in a just government system and then riotously hold protests so that they can get out together of problems that they think should not happen.³⁴ If we look at the primary cause of the politics of anarchism, this philosophy believes that humans are part of a society that does not want to be governed in ways that they do not think are right.³⁵ So, in other words, their rulers think it is a shackle, so anarchism often occurs because of state violence or state injustice, both religious, political justice, and justice.³⁶

Although many media today are the first to use the term anarchy in groups to refer to one group with land needs and the destruction of another, this is indeed a form of resistance when certain people and groups feel excluded by the authorities.³⁷ In other words, this understanding of anarchism is an anti-government action or movement by conducting a study of a more nuanced tradition in resistance to the government with thoughts and resistance that requires support from the broader community in defending socio-political, and economic rights, and injustice government justice.³⁸

So the political view of anarchism is to create a society in which independent people gather together and as equals, do not feel that the commoners are lowly. This great ruler is what makes anarchism in Indonesia an increasingly

³² Jason McQuinn, *Post-left anarchy: Leaving the left behind* (Anarchist Libray, 2012).

³³ Dana M. Williams, "Social capital in anarchist movements," *New Developments in Anarchist Studies, Brooklyn: Punctum Books*, 2015, 11–35.

³⁴ Marcelo Lopes de Souza, "Towards a libertarian turn? Notes on the past and future of radical urban research and praxis," *City* 18, no. 2 (2014): 104–18.

³⁵ Ruth Kinna, *Anarchism: a beginner's guide* (Simon and Schuster, 2012).

³⁶ George Ciccariello-Maher, "An anarchism that is not anarchism: Notes toward a critique of anarchist imperialism," *How Not To Be Governed: Readings and Interpretations from a Critical Anarchist Left, Oxford: Lexington Books*, 2011, 19–46.

³⁷ Paul Raekstad, "Realism, utopianism, and radical values," *European Journal of Philosophy* 26, no. 1 (2018): 145–68.

³⁸ Aditya Rahman Fadly, "From Protests to Politics of Insurrection: New Movement for Indonesian Anarchism Network, Translocal and International Solidarity," *Asian Journal of Law and Governance* 3, no. 3 (2021): 37–50.

hot issue because it is a form of resistance rather than current. The state is subordinate to the state and vice versa by treating this anarchist group as a group of violence considered detrimental to the state and other people.³⁹ Simply put, anarchism is authoritarian freedom or an attitude that appears to be a government, in other words, not accepting or not assuming that this group is also under state control, so they have a concept of wanting to be democratic on their own without following the path of politics and the population of this country again what is happening today in Indonesia, the issue will continue to increase along with the era of freedom of speech and group opinion.⁴⁰

3. Radicalism a challenge

Radicalism is a big challenge for the Indonesian state, sometimes considered haunting, so it must be pursued and eliminated.⁴¹ This is a wrong assumption seen from the point of view of power because the government is one-sided when it cannot enforce justice. Resistance in the brackets of radicalism will become an issue that makes the government angry. This happens in Indonesia and anywhere in a country with an imbalance between power and democracy.⁴²

In the Indonesian context, the caliphate is considered dangerous because they think this is an act or ideology confronting Pancasila and the constitution with brutal actions both individually and in groups that lead to investigations and others.⁴³ When viewed from the historical aspect, radical in all of this is not an Arabic or English word. Still, it is something that comes from outside, which means one root or has roots in the context of the primary political resistance of the people to the rulers who dominate all aspects of the life of a tyrannical ruler. Which aims

³⁹ Simoun Magsalin, "Towards an Anarchism in the Philippine Archipelago," *Bandilang Itim*, 2020.

⁴⁰ Amirsyah Tambunan, "Islam Wasathiyah to Build a Dignified Indonesia (Efforts to Prevent Radical-Terrorism)," *ADI Journal on Recent Innovation* 1, no. 1 (2019): 54–61.

⁴¹ Muhammad Fahmi Nur Cahya, "Fenomenologi Anarkisme," *Jurnal Unair* 4, no. 1 (2015): 1–10.

⁴² Rumondang Lumban Gaol, "Kebebasan yang Memerdekakan: Sumbangsih Pemikiran Filsafat Anarkisme Epistemologis Paul K. Feyerabend Terhadap Pemahaman Radikalisme Agama," *Aradha: Journal of Divinity, Peace and Conflict Studies* 1, no. 2 (2021): 145–64.

⁴³ Andik Wahyun Muqoyyidin, "Kitab kuning dan tradisi riset pesantren di nusantara," *IBDA: Jurnal Kajian Islam Dan Budaya* 12, no. 2 (2014): 119–36.

to make fundamental changes, then there are thoughts of radicalism, the resistance between one another, the government and the community, and vice versa.⁴⁴

In simple terms, radicalism is very positive when a socio-political group fights an unjust ruler, as recently happened in the Middle East.⁴⁵ Likewise, what is happening in Indonesia today is how a group of people appear who want to re-establish positive values. These values they believe are better for a reform movement in Indonesia.⁴⁶ When the reformation took place, there was violence, perhaps because it was not considered radicalism. However, violence and public resistance to unequal power were considered authoritarian domination. This happened not only in the country but also has happened and may still occur in the context of Husain.⁴⁷

4. Factors emerging radicalism

The idea of radicalism is an activity that opposes the philosophy of a country. One of the essential attributes of this radicalism is the constant utilization of brutality to accomplish the objectives or wants of the affiliation.⁴⁸ Radicalism comprises two words, specifically 'radical' and 'ism.' The word 'progressive' can be deciphered as a brutal, absurd, and excessive change. Simultaneously, the word 'ism' alludes to a request or reasoning. So, it tends to be assumed that radicalism is an arrangement or practice applied by parties who feel constrained by their philosophy and at last become devotees of radicalism or a silly opposition request. Radicalism can likewise be deciphered as an improvement that attempts to change the interest for certain kinship in the public field. Qarni and Wiedarti.⁴⁹ Radicalism

⁴⁴ Zainal Arifin, "Pemahaman 'Umat Wasat' Menurut Tafsir Syarawi Dan Pengaruhnya Bagi Pemikiran Indonesia," 2019.

⁴⁵ Ibnu Farhan, "Anarkisme Epistemologis Paul Karl Feyerabend dan Relevansinya dalam Membentuk Pandangan Moderasi Beragama," *Analisis: Jurnal Studi Keislaman* 20, no. 2 (2020): 109–30.

⁴⁶ Ratna Setyarahajoe, "Bentuk Komunikasi Politik untuk Membangun Perilaku Politik Masyarakat Lokal Guna Menciptakan Pemilukada yang Aman," *JKMP (Jurnal Kebijakan dan Manajemen Publik)* 1, no. 1 (2016): 33–42.

⁴⁷ Nazar Husain, "Interreligious Relation and Violence on Religion in Indonesia Religion Philosophy Perspective," *Al-Ulum* 14, no. 2 (2014): 311–24.

⁴⁸ Nicolas Campelo dkk., "Who are the European youths willing to engage in radicalisation? A multidisciplinary review of their psychological and social profiles," *European psychiatry* 52 (2018): 1–14.

⁴⁹ Wais Qarni dan Pangesti Wiedarti, "The Leeuweun and The Mills On Stronger Tides: 'Radicalization' Tells Of 'Lies,'" dalam *UNNES International Conference on English Language Teaching, Literature, and Translation (ELTLT 2018)* (Atlantis Press, 2019), 106–11.

has a few credits, especially relentless excusal or requesting ludicrous changes, typically utilizing insidious means to satisfy its cravings. Its devotees have solid convictions if these different understandings or suppositions are abused.⁵⁰

The variable components behind the rise of radicalism get inspiration and information in the gathering. Factors with examples of radicalism can arise and shape since they acknowledge that everything should be changed to address the issues of the assortment, whether or not they need to utilize unpleasant means to accomplish that objective. Radicalism money-related factors can be affected by components of monetary issues⁵¹ because individuals will put forth a legitimate attempt to address their issues, including spreading a setting or theory through an obstruction. The political variable of radicalism can arise and foster when a gathering of people feels that the state government cannot be defended by their family members or just spotlights on an essential gathering of individuals.⁵² The social variable of radicalism can spread by affecting others who share a similar destiny and offer the treatment of specialists. Mainly if the individual is a radical and effectively puts stock in individuals who have acquired transforms him. For sure, the gatherings spread arrangements that conflict with the state's way of thinking.⁵³

Mental radicalism can create and create different individual issues, disparagement, and reprisal. So it could be radical and effectively impacted by others.⁵⁴ Components of radicalism philosophy can show up in different spots, remembering for instructive workplaces. The way of thinking about radicalism can be effectively inserted into instruction.⁵⁵

⁵⁰ Jeff Tischauser, "'That Applies to My People Too': A Discourse Analysis of the Radical White Press in the Original Rainbow Coalition," *Democratic Communiqué* 28, no. 1 (2019): 11–11.

⁵¹ Rahmatullah, "Radicalism, Jihad, and Terror."

⁵² Alex S. Wilner dan Claire-Jehanne Dubouloz, "Transformative radicalization: Applying learning theory to Islamist radicalization," *Studies in Conflict & Terrorism* 34, no. 5 (2011): 418–38.

⁵³ Ji Heui Lee dkk., "Effects of propofol-based total intravenous anesthesia on recurrence and overall survival in patients after modified radical mastectomy: a retrospective study," *Korean journal of anesthesiology* 69, no. 2 (2016): 126.

⁵⁴ Judith N. Shklar, "CHAPTER VI. The End of Radicalism," dalam *After Utopia* (Princeton University Press, 2020), 218–69.

⁵⁵ Uma Kothari, *A radical history of development studies: Individuals, institutions and ideologies* (Zed Books Ltd., 2019).

5. Legal treatment of radicalism

Radicalism is a very risky exhibition on the dependence of the Unitary State of the Republic of Indonesia. It thinks twice about external points of view and attacks itself through the mold that is solved by biased social affairs.⁵⁶ Subagyo,⁵⁷ uses the Pancasila ideology to ward off issues of radicalism and intolerance. He also revealed four explanations behind the development of radicalism in Indonesia, explicitly: financial, philosophical, severe, and political factors.

As a non-modern state, Indonesia regularly experiences internal and external ceasefires; The spread of fanatical reflections carried out by individuals from Indonesia itself shows how reliable the state is in insecure situations.⁵⁸ A framework of beliefs cannot attack a country with a satisfactory critical level of multiculturalism be biased. The arrests of fear-based oppressors in Indonesia collected at the small, medium and massive levels show that the course of radicalism is not definitive but is resolved in stages and in a coordinated manner. This description is not yet formal to see the pretext of Pancasila and the government's game plan in Indonesia.⁵⁹ The Ambon and Bali events are the emergence of mental aggressors in Indonesia long ago in different constructions after various exercises following disputes; for example, new fears emerge at school.⁶⁰

Tremendous progress has now entered the schools. The guilty parties of the manipulator were found in several public universities; this shows that the spread of radicalism is severe and must be addressed immediately because schools are a place for intellectualism, but some parts have the inspiration to forgive science and Pancasila.⁶¹ In addition, radicalism stems from attacks based on Islamic arguments

⁵⁶ Firdaus Syam dkk., "Narrative and the Politics of Identity: Patterns of the Spread and Acceptance of Radicalism and Terrorism in Indonesia," *Religions* 11, no. 6 (2020): 290.

⁵⁷ Agus Subagyo, "Implementasi Pancasila Dalam Menangkal Intoleransi, Radikalisme Dan Terorisme," *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 6, no. 1 (2020): 10–24.

⁵⁸ Amanah Nurish, "Muhammadiyah dan Arus Radikalisme," *Maarif* 14, no. 2 (2019): 59–74.

⁵⁹ Muhammad Najib Azca, "After jihad: A biographical approach to passionate politics in Indonesia" (PhD Thesis, Universiteit van Amsterdam [Host], 2011).

⁶⁰ Jamie S. Davidson, *Indonesia: Twenty years of democracy* (Cambridge University Press, 2018).

⁶¹ Zuly Qodir, "Kaum muda, intoleransi, dan radikalisme agama," *Jurnal Studi Pemuda* 5, no. 1 (2016): 429–45.

against non-Muslims and Muslim individuals with different feelings.⁶² The ascent of radicalism locally can recommend fortitude and security in the public's eyes, especially among paralyzed organizations. Speculation about Islam as a manipulator and terrible is typical of people who threaten Islam, even ordinary people against Islam; truth states an explicit social point of view that shows a superficial understanding of religion.⁶³ Understanding religion through writing alone stands in the way of significant examples of extremes even though religion can change as society develops. The impression of violence presented by explicitly Muslim individuals has tarnished the essence of Islam. The essence of polite, simple, and wise Islam does not appear when we witness cruelty that relies on religion.⁶⁴

6. Fighting Anarchism

Anarchism is a philosophy that believes that humans will bring the best benefits if they are not regulated or live in the shackles of authority. Anarchists believe that humans are creatures who can naturally live in harmony and freedom without interference from power.⁶⁵ For anarchists, the state is seen as having monopolized various lines of power: territorial power, jurisdictional power, the use of an excellent legal system, and many other things.⁶⁶

The term anarchism comes from the Greek, anarchic/anarchic, which means "without ruler" or "without government." The form of anarchism that is currently widely recognized emerged when industrialization spread in Europe, thus inspiring the French Revolution.⁶⁷ Gerald Winstanley and William Godwin had begun introducing the philosophy of anarchism in the 17th and 18th centuries. The

⁶² Ahmad Zayyadi, "Deradikalisasi Agama dalam Strategi Penanggulangan Radikalisme dan Terorisme di Universitas Jenderal Soedirman dan IAIN Purwokerto," *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 5, no. 2 (2018): 19–40.

⁶³ Ahmad Sarbini dkk., "Model Penanggulangan Radikalisme: Analisis Konseling Rasional Emotif" (Yayasan Lidzikri Bandung, 2019).

⁶⁴ Amka Amka, "Penguatan Pendidikan Karakter" (Nizamia Learning Center 2019, 2020).

⁶⁵ Martha Ackelsberg, *Queering Anarchism: Addressing and undressing power and desire* (AK Press, 2013).

⁶⁶ Thomas Hoffmann, "Muslims in Academia. New Stakeholders, Old Institutions, and the Future of Western Islam," *Tidsskrift for Islamforskning* 3, no. 3 (2008): 73–85. Edward Vallance, *A Radical History Of Britain: Visionaries, Rebels and Revolutionaries-the men and women who fought for our freedoms* (Hachette UK, 2013).

⁶⁷ Simon Springer, "Public space as emancipation: meditations on anarchism, radical democracy, neoliberalism and violence," *Antipode* 43, no. 2 (2011): 525–62.

anarchist-communist poet Winstanley Godwin argued that the state and private property should not exist in an anarchist society.⁶⁸ His ideas were based on the spirit of radical thought in ancient England, especially during the Peasant Rebellion of 1381, led by Wat Tyler, and his work was published in 1793. He emphasized the principles of egalitarianism, the abolition of social hierarchy, class distinctions, and collective production based on volunteerism.⁶⁹

E. Conclusion

In this final section, the author will summarize the essential things we discussed in the topic entitled understanding the conflict between radicalism and anarchism in society. By examining several secondary databases, we can finally answer this research question with the principle of validity and reliability of the encounter, which in the study involves an in-depth coding analysis system under a call phenomenology approach. The core findings that we mean include an understanding of the theory of radicalism and anarchism that occurs in an international context somewhere and the context of Indonesia today, where we have described the theory in detail so that we can describe it following the questions in this study.

Another core example is how each government or country's attitude in responding to and counteracting radical actions and thoughts and anarchism in the context of each country. The conclusion, among others, is that radicalism occurs when a group of people feels that they are living in the appointment of power so that they feel they have lost their freedom following their views and thoughts as well as politics so that collectively try to build strength to fight hard against the treatment and politics models by every country in which they are located. Conclusion: there are conflicts of anarchism and radicalism that often occur in organizations, both religious, socio-political, and cultural, so that all of them become resistant to anti with explanations in a country against the community. It is hoped that the findings of this study will become material for consideration and development of issues of radicalism and terrorism in the future.

⁶⁸ Lenka Anna Rovná, "Peter Kropotkin and His Influence on Czech Anarchism," *Moving the Social* 50 (2013): 53–79.

⁶⁹ Rodney G. Peffer, *Marxism, morality, and social justice* (Princeton University Press, 2014).

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