

# 28. jcr071001 jurnal of critical Reiews-unkey

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**Submission date:** 08-Apr-2022 08:24AM (UTC+0700)

**Submission ID:** 1804798176

**File name:** 28.\_jcr071001\_jurnal\_of\_critical\_Reiews-unkey.pdf (197.28K)

**Word count:** 2327

**Character count:** 12785

## SIDOARJO SOCIETY'S PERCEPTION ON SYMBOLS OF RADICALISM IN ISLAM

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Received: 08.03.2020

Revised: 02.04.2020

Accepted: 10.05.2020

### Abstract

Discerning some bomb terror incidents that conducted by most of Moslem in Indonesia. Make Islam religion into creeps, gruff and radical religion. Most of the terrorist use symbols such as keeping beard, raising trouser, wearing long dress and veil for woman. This phenomenon creates someone who use that symbols claimed as radical. It is proven by some previously researches which concluded that. The aim of this research is to know how Sidoarjo society's perception on symbol of radicalism in Islam. This study uses descriptive qualitative method with interview as the collection data technique. The result of this research clarify that Sidoarjo society's perception disagree toward radicalism which is identified by using symbols of Moslem like keeping beard, raising trouser, wearing long dress and veil for woman. Radicalism is comprehension about each religion and it could not be seen by physical symbols on every Moslem.

**Keywords:** perception, radicalism, symbol.

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DOI: <http://dx.doi.org/10.31838/jcr.07.10.37>

### INTRODUCTION

Islam is one of the religions which grow quickly in this century. Beginning from small region in Jazirah Arab, this religion appears and expand throughout world. This fact appear is caused by Islamization process continuously. In Indonesia, the number of Moslem is the biggest one that is 87 per cent. As the majority of religion in Indonesia, the emerging of several ideologies cannot be avoided such as radicalism, moderate and even Moslem liberalism. Moslem radicalism has excessive comprehension that can immobilize the diversity of religion. The general definition of radicalism is common phenomenon occurs in the society with many motifs such as politic, culture and religion which marked by harsh, extreme and anarchic actions. Those have been formed as refusal to the phenomenon that has negative impact like judging infidel to the one who has different opinion.

Previous study which is relevant to this study such as "Bengkulu Society's Perception concerning Islam Radicalism" by Feni Febrini, Aisyah, dan Qolbi [1], "The Influence of Islam comprehension level toward students perception to the Radicalism movement based on religion (Study on UIN Raden Intan Lampung Students)" by Imam Syfei [2], "Missionary and Radicalism" by M. Iihun [3], Rashelle V. H. Litchmore and Sabar Safdar entitled "Perceptions of Discrimination as a Marker of Integration among Muslim-Canadian: The Role of Religiosity, Ethnic Identity, and Gender" [4], "British Muslim Perceptions and Opinions on News Coverage of September 11" [5] by Fauzia Ahmad.

According to [6] Masduqi (2013:3), Radicalism has characteristic such as complicating Islam comprehension which should be ethereal by assuming that Sunnah worship is must and Makruh is forbidden like considering more the secondary problem than overriding the primary such as keeping beard and increasing trousers upper ankle.

Jainuri (2006) terror and terrorism terminology became the idiom of social science which is popular on 90's decade and early 2000 as type of religion harshness. Even the terrorism is not a new terminology. Terror actions appeared along to human history. The son of Adam prophet, Qabil terrorizes Habil who claimed militating Qabil's desire. Some terror types became common ways to intimate the opponent. The person who believed that harshness can intimidate enemy in order to be afraid as the label for harshness action. In this definition,

terrorist is equal to the term of paining other on the treasury of Political language like racist, fascist or imperialistic [7].

Mulyana (2019:92) [8] said that sign or symbol is something that used to indicate **5** hers, based on agreement of people group. Symbol included **words (verbal message), non-verbal behavior and object** which the meaning is agreed together.

According to [9] Hariyanto (2009:4), perception is the experience of object, phenomenon or relationships which is obtainable with concluding information and interpreting message. Perception including sensory perception through sense media such as sense of touch, sight, smell, listener and taste) attention and interpretation (Mulyana, 2019:181) [10]

Based on explanation and fact, the researcher presents problems on this study is how Sidoarjo society's perception toward Islam Radicalism symbol. The aim of this study is to know how Sidoarjo society's perception toward Islam Radicalism symbol.

### METHOD

This study uses descriptive qualitative method. The subject of this study is the society of Sidoarjo who fulfill the informant criteria that determined by the researcher. The object of this research is radicalism symbol which is appeared by Radical's Moslem group in Islam.

The research took place in Bluru Kidul Sidoarjo city. Sidoarjo is a city which has diversity of Moslem on using of Islamic symbols on the daily worship. The research found many Moslem in Sidoarjo city who using the symbol such as keeping beard, raising trouser, wearing long dress and veil for woman. Moslem group in Sidoarjo city feel confident to use that symbols. Other side, those symbols have received negative stigma from several society both of Moslem or non-Moslem as the impact of terrorism problems that occurred in Indonesia.

The determination of informant in this study by used sampling purposive technic. The informant of this study such as village official of Bluru Kidul Sidoarjo city, religious leader of Bluru Kidul Sidoarjo city and society of Bluru Kidul Sidoarjo city. The technique of data collection is interview and observation. Observation is carried out by the researcher becoming passive participative which the researcher comes to the observation place but uninvolved on that activity. Interview conducted by semi-structured method, the researcher arranges the guidance of

interview at previously in order to the implementation of interview more directed and topic that discussed is not rigid because the researcher wants to find out the problem openly by giving opportunity to the informant to give their ideas and opinions.

Data analysis on this study involved: organizing data, re-reading on base data, process of giving code and term, conveying data and arranging the result of data interpretation and the last conclusion.

## RESULTS

The ability of the world can be understood by human through their sense. How the human can recognize themselves or their surroundings. This is related to perception. By accepting the stimulation, human will experience the perception.

The researcher tries to remind radicalism incidents occurred in Indonesia to the informant in order to recall the memory which became as base perception. After informant remembering it, the researcher gives the question about the resource of radicalism information. Informant (1) Jama'adi, (3), Iswatin (4) dan Hartoyo (5) said that they found out the information resource "from television, newspaper and social media such as facebook, Instagram and Youtube". (Bluru Kidul Sidoarjo, on 4<sup>th</sup> August 2019). Darwisul (2) found out the resource of radicalism information from society organization that followed by him.

First step to form a perception is sensation, so the researcher gives question related to sensation to the informant such as "what is the first shown when a subject of terror in Indonesia is asked by the mass media both printed and electronic as well as online?". According to informants, Prastiyono (3), Iswatin (4) and Hartoyo (5) first time discerned is the subject of terror, victims, and motive of a performer. All of informant's perception toward subject of performer that they possess radical knowledge and mistake in understanding about Islam.

Based on news published by media, both printed, electronic, social and online concerning to radicalism such as suicide bomb which committed by a believer of Islam by use of symbols like beard, veil, surplice and other attributes about Islam. The question of researcher what the informant lacked for news about the radicalism. The answer of informants are needed yet to find out the real incident and who executing its. It is concerned with assessment of societies to a performer of radicalism who using symbol or attributes of Islam. All of informant replied that it can't be succeeded as a basis in analyzing all of Muslim who using symbols or attributes such as the perpetrators of terror possesses radicalism.

In case of attention, the researcher asked "what you are ever or still in a relation with a group or Muslim that exert symbols or attributes such as the perpetrators of terror constantly?. From interview results can be found out that there are informants in a relation with Muslim who use symbols or attributes of Islam such as a group of terror, informant (1) Jama'adi, (3), Iswatin (4) and Hartoyo (5) stated that interlacing in a well relation with Muslim who utilizes attributes such as the perpetrators of terror or radicalism. Whereas, Darwisul (2) is not intertwine in a relation with the reason about the way of its worship is different with him. Thus, he does not conclude if Muslim who using the symbols or attributes such as terror always possessing radicalism properties.

Thereby, the justification to people who exerting the symbols or attributes such as the perpetrators of terror have the mind of radicalism, no relevant to perception of societies of Sidoarjo City. Because the symbols and attributes cannot be brought into a base for Muslim who using its that possessing radical understanding. In the context of daily relation, this informant of researcher revealed their very well relation. However, they also always gather in some activities of the religion although in some culture activities such as Nyadran, they are just quite.

Thereupon, researcher attempted to ask afresh to informants and ask what the radicalism is. According to Hartoyo that radicalism is exist in Islam percept and it appears on Khalifah era or Ali bin Abi Thalib Radhiyallahu 'Anhu leadership, but nowadays does not exist. It is called as Khawarij. It is group fighting with Ali until they decided that people who joined in Arbitrase/Tahkim incident on Sifin fighting is infidel, both side of Khalifah Ali and Muawiyah might be murdered. According to Zaidi in defining what the radicalism is, based on language itself is root whereas Islam is religion that teaching rahmatan lil 'alamin, it means god's mercy for humankind, god's mercy means love. But most of people misunderstood if Islam radical is harsh and gruff religion.

According to Darwisul and Pras in defining what the radicalism is group of people who feel unjust on policy / rule made by government or president become as shape of injustice by against and harshness if needed. Other opinion about radicalism on Islam based on Jamaadi and Sulton in defining Islam radical is harsh, hard and different with the real Islam percept. Iswatin said that radicalism invites people in order to hate people who they don't like. Based on Imam, radicalism is equal to bomb Bali incident where the suicide bomb terrorist regard as Jihad fi Sabilillah in order to go into heaven if the victims are not Moslem. Radicalism disapproved Islam percept.

According to the results of interview provided by informants, so researchers refuse the statement of Muslihun on his study entitled "Missionary and Radicalism" revealed that radicalism group have characteristics like keeping beard and raising trouser upper ankle.

## CONCLUSION

According to the results of research, it can be known that the perception of Bluru Kidul's Society towards symbol or attribute like keeping beard, raising trouser upper ankle, wearing long dress and veil are not symbols of Moslem radicalism. This perception is extremely different with most of common stigma of society. The using of symbol and attribute is influenced by their knowledge and interpretation on different Islam precept no about people who don't have understanding of radicalism. Even most of terrorist use those symbols and attributes. The differences of their worship effected to the Moslem who uses it claimed as radical. And the disparity of worship caused them less of interact to Sidoarjo's society who have moderate comprehension on Islam percept. Sidoarjo's society regard as the consequences of the majority of Moslem in Indonesia which produce differences and diversity on religious.

## ACKNOWLEDGMENTS

Thanks to Universitas Muhammadiyah Sidoarjo and faculty of Business, Law and Social sciences which give opportunity to create and publish this scientific article and can be useful as the reference for further researcher.

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