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Jurnal radikalisme islam pdf

Emna Laisa Indonesia as a country of one faith has not been able to demonstrate its strength to minimize the radical and extreme attitudes of some of its religious followers. Superficiality towards religion and bigotry leads to a sense of superiority over other religions. Religious radicalism leads to acts of violence caused by the partial use of the term jihad in Islam, the logical consequence of this interpretation is to compare terrorism as the fruit of radicalism. This hypothesis is reasonable given that various terrorist activities in different parts of the world have always been in the name of jihad led by the Islamic State as a form of obedience to the word Khalik. This triggered a series of turbulences that unwittingly had an impact not only on the decline of national stability, but even led to negative reactions from different parts of the world. It is therefore necessary to understand religion inclusively so that religious leaders can realize that pluralism is inevitable. DOI: There are no refbacks at this time. Page 2 Nurjannah Nurjannah * Dawah Department and Communications UIN Sunan Kalijaga Yogyakarta DOI: Various acts of violence, such as demonstrations, protests and terrorism, reality is partly carried out by Muslim groups affiliated with radical Islamic organizations. Islam is seen as a religion that brings peace and security, but why do some of its inhabitants become radicalised and ready to commit acts of radicalism and terrorism? Does this apply to certain teachings in Islam that have been manipulated, which also include social and psychological factors? To answer this question, the study was conducted using an inductive mindset by presenting data from the research library and then the results of the study drawing general conclusions. The data was analysed using religious perspectives and social psychology. The results showed that Islamic radicalism includes three factors at once, namely religious factors, social factors and psychological factors. Social factors, in the form of various cases of social, economic and political inequalities, are the main triggers used as tools for some parties to arouse anger and feel unfairly treated. While the religious factor in the form of teachings da'wah, amar makruf nahi mungkar and jihad, is used as legitimacy to commit acts of radicalism in the name of religion. The true teachings of religion are neutral, they have been interpreted solely by choosing verses that connote violence and ignoring friendly verses. Religious teachings, which have been interpreted solely to combat these injustices, are psychologically able to change the view of originally considered offensive (e.g. (e.g. and destructive) becomes a moral struggle. Islamic radicalism, da'wah, amar makruf nahi mungkar, jihad Currently there are no refbacks. Copyright (c) 2015 Nurjannah Nurjannah This work is licensed under a Creative Commons Attributable-Under These Terms 4.0. PAGE 2 DOI: ISSN: 2614-1418 Albarran, Alan B. 2002. Media Economics: Understanding markets, industries and concepts. Ames, Iowa: Iowa State University Press. Arubusman, Muhyiddin. 2006. Fundamentalist Islamic Movement; From the bottom to the formal fight. In terrorism in the midst of a global flow of democracy. Bekasi: Spectre. Azwar, Muhammad. 2014. Jean Baudrillard's Simulakrum Theory and the Librarian's efforts to identify information about reality. Khizanah al-Hikmah : Journal of Library Science, Information, and Archival 2 (1): 38–48. Barker, Chris and Emma Jane. 2016. Cultural ness: Theory and Practice. Baudrillard, Jean and Sheila Faria Glaser. 2014. Simulacra and simulation. Ann Arbor: University of Michigan Press. Baudrillard, Jean, Wahyunto and George Ritzer. 2004. Human consumption. Yogyakarta: Creating discourse. 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Islam: Tradisi dan Peradaban. Yogyakarta: SUKA-Press: Bina Mulia Press; Ahmad Rizky Mardhatillah Umar(1*) (1) Universitas Gadjah Mada (*) Proper radicalism of the author is now becoming a popular discourse in Indonesia. The demise of Soeharto in 1998 has also seen an increase in some groups that enroots their ideology and values from the ideology of the Islamic political movement in the Middle East. Many authors link this phenomenon even to terrorism. From these points of view, they are trying to encounter terrorism by deradicalising people and promoting the empowerment of a moderate society. But this point of view is argued by some authors who believe that terrorism is different from radicalism. It is a structural problem – poverty, oppression, political authoritarianism – that implies violence and terror. This leads us to the question: What causes radicalism? This article attempts to analyze the historical and political-economic root of the Radical Islam group in Indonesia. By analysing these problems, we will discuss the problem of Islamic radicalism in the structural perspective of Indonesia after the New Order. Islam; radikalisme; terorisme; polytic economics; radicalism; terrorism; DOI political economy: Abstract views : 16688 | views : 16726 There are currently no refbacks. Copyright (c) 2016 Jurnal Ilmu Sosial dan Ilmu Politik See my statistics Statistics

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