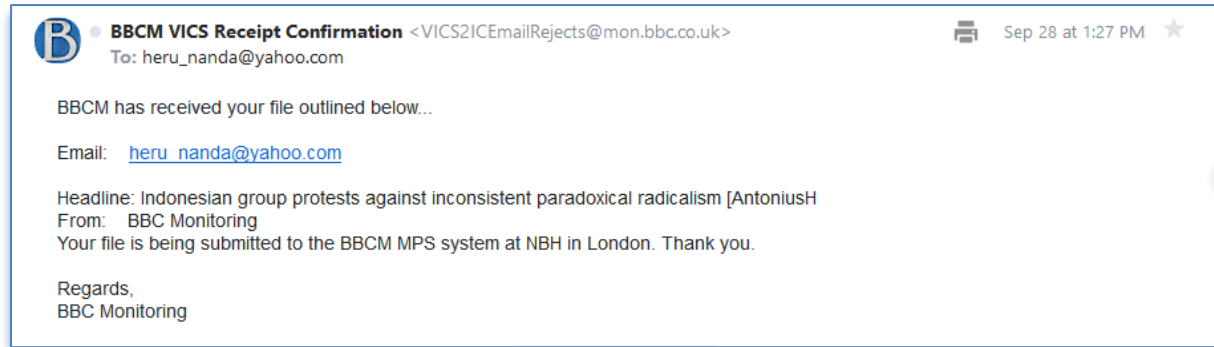


Indonesian Group Protests against Inconsistent Paradoxical Radicalism



[Antonius Herujiyanto AH14_260918]

The General Chairman of Muhammadiyah [the second largest Islamic community organization in Indonesia], Haedar Nashir, has said that the description of the word “radical” in the country is always tendentious in the sense of directing its (negative) connotation and characterization towards Islam and Muslims. The Islamic term of “jihad” has even been made negative, identical to radicalism and violent actions.

According to him, therefore, it sometimes becomes paradoxical and ambiguous. When non-Muslims happen to get involved in radicalism world, for example, they would not be categorized as the radicals. Not only have those, who have evidently created chaotic situations, conducted anarchic actions, and tried to rebel in order to separate themselves from Indonesia, been called the radicals, but they have also been just treated as criminals. They have never been categorized as the separatists and let alone the terrorists.

Both the term of “jihadist” and “Wahabi” has also been associated with radical and terrorist.

In the meantime, when a radical action is conducted in order to defend the state, they would use another term such as “hubbul wathan” and with it a new image of true nationalism is established. They ignore the fact that such an action is as equal as the so-called radical. They are, indeed, creating a paradoxical radicalism!

Not only has the term radical been made use as an important issue, but radicalism has also become the material of a discussion, study with its preventive action considered as extraordinary alias emergency.

It is also interesting to find that the term has often become a commodity, a means of obtaining projects and sexy politicising objects. On the other hand, any one stigmatised as the radical, he or she would, out of sudden, become a frightening ghost and an enemy of the people all over the world.

According to Haedar Nashir, there two important aspects to clarify, namely, objective aspects and religious radicalism.

Pointing out that the true meaning of radicalism is referring to taking things by the roots, he supports the idea of Anthony Giddens (1994) that becoming radical is possessing the belief of having to release and run away from the handcuffing past. As a result, becoming a revolutionary being is often unavoidable.

It is paradoxical and even unfair, therefore, when the stigmatised radical and radicalism are limitedly embedded to certain groups of people such as Muslims.

The conclusion is, thus, that the idea of paradoxical radical is only suggest that the reductive and wrong way of thinking is, indeed, taking place: the very idea of paradoxical radical is another form of radicalism itself.

In the case of religiosity radicalism, it has got to do with *ghuluw* or extremism, intolerant, and violent. The true Islam is not only moderate or *wasathiyah*, but it is also to the blessing of the whole world.

In dealing with *qital* or *ghozwah* (war), it is only referring to the survival or self-defence. So everyone, including Indonesia, is against those extreme radicalism embraced by al-Qaida, ISIS, Jamaah Islamiyah, and many more. What is said in Indonesia Pancasila is, in fact, in line with the true teachings of Islam which are also found in Muhammadiyah's declaration of *Darul Ahdi Wasyahadah*.

Source: Ameera [arrahmah/paradoks-radikalisme/](#), "Paradoks Radikalisme (Haedar Nashir opposes paradoxical radicalism)", in *Indonesian*, 26 Sept 18.

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