

The Vital Role of The Islamic Family In Efforts To Ward Off The Entry of Radicalism In The Family

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ABSTRACT

Radicalism is a doctrine to someone who is closely related to the jihad phenomenon identified with negative actions. Every so often our societies are confronted with terrorist violence because of radicalization. Therefore, this research wants to focus on the role of the family in preventing radicalism and how can social interaction in the environment affect the entry of radicalism towards children. This research used library research based on the type of current research approach. The findings show that the role of education by family units has a great contribution to the deradicalization process, through the important role of education that can be directly exemplified by the family. In addition to the social interaction channels, interaction in social groups with children and other family members, especially in the context of interaction through the internet, also needs to be considered.

Keywords: *Radicalism, Family Role, Social Interaction*

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INTRODUCTION

In 2024 in Batu City, East Java, Indonesia, there has been an arrest by Densus 88 Antiterror Police against the family of a suspected terrorism suspect who wanted to carry out his actions initiated by his son in two different locations ahead of the celebration or the 79th Indonesian Independence Day. The suicide bombing plan that will be carried out by a 19-year-old child targets two houses of worship in Batu City, East Java. The suspected terrorism is affiliated with the Islamic State which is also listed as a supporter of the ISIS terror group (DetikNews, 2024). The phenomenon of terrorism is closely related to the understanding of radicalism which is packaged in the values and/or names of religions that often make children victims or influences. Acts of terrorism in the family arise because they have ideological beliefs that tend to have a mindset that their understanding and knowledge of Islamic religious teachings are better than other groups or exclusive (Wahyuni, et al., 2022).

Radicalism is a religious phenomenon that has ideological and high fanaticism that is fought by groups of terrorism perpetrators to change the existing value order and system and/or take place (Sumbulah, 2019). Religion can shape the character of a fanatical group which has the meaning of a condition for a person or group to become overly obsessed with religious teachings (Hamdani, 2021). The influence of radicalism and terrorism owned by children is the result of the upbringing of parents or family. The family is the first social unit that can provide understanding to children, as narrated from Abu Hurairah Ra, he said; The Prophet PBUH said, "All children who are born in a state of fitrah, their mother and father are the ones who make Jews or Christians" (HR. (Imam Bukhaari No: 1305, 1981; 153). The hadith explains that the

family is the first line of defense for the formation of children's character, especially in the role of countering radicalism.

In community-based strategies to lower the danger of radicalization and violent extremism, family members are crucial (Sporer & Buxton, 2024). The role of the family in counter-radicalism efforts is the first and main role in the character development of children by being able to provide knowledge and knowledge based on ethical behavior, integrity, the spirit of never giving up and the spirit of appreciating diversity which can be packaged simply in the sense of *Bhineka Tunggal Ika* as well as the values of Pancasila. Furthermore, women have a vital and effective role in deradicalizing child terrorism, as well as being the front line in educating children within the scope of the family. Efforts to ward off radicalism are carried out in partnership between the roles of fathers and mothers, the harmonious relationship between the two is an effective collaboration in instilling deradicalization values in children (Wahyuni, et al., 2022). However, in the example of the above case, acts of terrorism are carried out by fathers and sons so that the role of the family does not run according to its function in warding off radicalism.

Countering radicalism towards children will be easy to do if collaboration between fathers and mothers in the family unit is carried out effectively based on the Qur'an and sunnah as well as an understanding of the nation and state in accordance with the values of Pancasila. With the note that there is no shift in values from the Qur'am and the Sunnah that leads to the detriment of the nation and state or tries to stereotype that groups outside the Islamic religion are halal to be harmed and/or killed in order to achieve the desired radical system change. This paper seeks to provide an interpretation of the vital role of the family in countering radicalism towards children where the family unit is the first small group that can shape the character of children, with some formulations of the problem as follows; 1) What is the role of the family in preventing radicalism? 2) How can social interaction in the environment affect the entry of radicalism towards children?

METHOD

This research used library research based on the type of current research approach. As the primary source of research, this type is conducted by gathering data and information sources from the literature in the form of documents, scripts, comparable prior research findings, journals, or related publications. Data collection, processing, and conclusion were all done in a structured way for this study. One kind of research that scholars use when studying a book is literature. Finding and examining sources that offer factual or prior information in the form of expert opinion regarding the research issue is known as literature research, and it is a crucial part of other research techniques at any given time (George, 2008). This study uses qualitative methodology. By using references, this method aims to increase knowledge (Cresswell, 2022).

RESULTS AND DISCUSSION

The Role of the Family in Preventing Radicalism

The family is the first unit that has the potential to spread radicalism to children through interaction and planting radical values (rooted) without providing a thorough explanation or relying only on fragments of Qur'anic verses and Hadiths. So that the potential for a shift in Islamic religious values creates a radical personality or character from children and ends up in

acts of terrorism that harm everyone. In the Qur'an, surah Ali 'Imran verse 159 which means "Therefore, by the mercy of Allah, you are gentle towards them. If you are tough and rough-hearted, of course they will stay away from you." Various acts of arbitrary violence will be inversely proportional to the fragment of the verse. The first madrasah family for children to be able to provide education that does not lead to radicalism, providing education in accordance with the Qur'an and the sunnah is an obligation for parents and always supervise the information that comes in to children to avoid radical behavior. Simply put, behavior development must be carried out in a balanced manner.

The teachings of Islam always teach kindness to others to avoid the outbreak of conflicts that can harm relationships and harm fellow humans. In the context of deradicalization, it should be noted that the role of the family in providing education to their children must be considered in terms of interpretation to avoid multi-interpretation misinterpretations that actually have a negative impact on the deradicalization process carried out within the family scope. In teaching the positive values of religious teachings, there are many principles and recommendations outlined in Islamic hadiths. For example, the following hadith (Haderani, 2019):

عن ابي بريره رضى اهلل عنو قال: قال رسول اهلل صلى اهلل عليه وسلم: مامن مولود ال يولد على الفطرة فابواه يهودانو او ينصرانو او ميجساتو. (رواه البخاري

Meaning: "From Abu Hurairah, r.a., said: Said the Prophet PBUH: . A person is not born but according to his nature, so his parents are the ones who teach him or give him or promote him." (HR. Bukhari)

In addition, families are also encouraged to be able to instill the nature of loving each other and not the other way around in order to spread gentleness to the surrounding environment. If this can be realized, an environment in which the family is located will continue to have positive implications. This is stated in the following hadith (Tuasikal, 2015):

إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

It means: "Indeed, a meekness will not be on something, but it will decorate it (with kindness). On the other hand, if the meekness is uprooted from something, it will make it bad." (HR. Muslim no. 2594)

There are also teachings in Islam to uphold justice in the family in order to accommodate the educational process ideally and in balance for each family member. The teaching is contained in the following hadith:

إن ال طني عند هلا على مناير من نور: الذين يعدلون يف أس ق ا وول وما وأهلهم حكمهم

It means: "Indeed, those who do justice will be given a special place before Allah, which is on the pulpit of light. They are among those who do justice in the application of the law and also in leading the family and entrusted to them." (HR. Muslim)

Although radicalization is frequently viewed as a singular occurrence, it may be more beneficial to view it as a process of change impacted by a variety of life events. According to Sieckelinck et al. (2017), these processes are frequently characterized by a series of transitions from childhood to adulthood, including both significant life events and the more gradual changes that come with growing up. Rebuilding a positive identity is a crucial part of transition, which can be defined as the process by which people deal with change (Kralik et al. 2006).

All young people go through developmental phases during adolescence and the transition to adulthood, which include questions about identity, separation from parents, worldview, and religion, among other things (Arnett 2014). The formation of moral ideals, which serve as a

guide for daily decision-making, is another aspect of this evolution. Young people must overcome challenges such financial difficulties, parent-child conflict, social marginalization, cultural humiliation, feelings of worthlessness, etc. during various developmental periods (Sieckelinck et al. 2017). These challenges may be considered the root reasons of radicalization; they have been referred to as "push factors" that influence young people to join radical organizations (Schmid 2013). Push factors are a required prerequisite, but they are not the direct cause of radicalization.

Perhaps parents can influence their adolescent's development to prevent radicalization throughout their transition into adulthood, even as emerging adults strive to create their identities independently of their parents in order to become autonomous (Arnett 2014). According to Smith et al. (2011), emerging adults frequently lack moral development because their parents and teachers steer clear of contentious moral topics. To assist young people in addressing moral difficulties and dilemmas, they advise that schools include courses in fundamental moral reasoning (Sikkens et al., 2018). Furthermore, traditional studies on parenting styles have demonstrated that a mix of parental warmth and control results in the best child outcomes in terms of health and social development (Maccoby and Martin 1983).

Therefore, monitoring children's social interactions with new people by paying attention to and collecting information obtained by children on a regular basis can avoid the negative influence of radicalism that has the potential to be consumed by children. When the potential influence of radicalism has entered the child, then the role of parents is to provide a complete and accurate explanation of religion. Give children an overview of the dangers posed by the radicalism movement through an explanation that is easy to understand but the point of explanation is still conveyed. In addition to supervising, the role of the family can encourage children to understand the implementation of Pancasila as a perspective on the life of the nation and state in daily life (Asmuni, 2022).

Global Counterterrorism Forum (GCTF) state that as a medium for culture and beliefs, the family can have a significant impact on how people feel about nonviolence. Peer groups and social networks in general have a significant impact on whether or not radicalization to violence occurs. Resilience to VE (Violent Extremism) and non-violent values are reinforced by positive social networks. According to several studies, family has a greater influence on people's views on nonviolence than other types of social networks. Influence from parents seems to be especially significant. Parents are less able to prevent their children from becoming radicalized to violence when they have less influence over their decision-making. "Parent-son" relationships are a particularly significant divide in many situations. Programming that improves ties between people and the larger community and strengthens the effect of families on young people may make VE (Violent Extremism) less appealing.

GCTF further confirms that being in the center of the family, mothers are frequently in the best position to recognize, anticipate, and address possible VE vulnerabilities. Women are frequently in a good position to provide insightful counter-narratives as well. For example, they can humanize the effects of terrorism or draw attention to the financial and other challenges that a recruit's own family may face if they depart. Women's voices must be given more prominence. Mothers need to be empowered and informed in the home and in the larger community if they are to play a meaningful preventative role. Though they might not have the resources or

assistance to prevent their children from committing crimes, mothers may be able to recognize a rising VE (Violent Extremism) risk.

The way parents respond to the emergence of political or religious beliefs may have an impact on the radicalization of their children. But there hasn't been much research done on these reactions. However research by Sikkens et al. (2018) explores this. The purpose of Sikkens et al. (2018) study was to ascertain how and why parents responded as they did to the emergence of radical ideals. 82 in-depth interviews with teenagers and young adults who had radical beliefs were conducted in order to learn more about the impact of parents on these individuals. Each teenager and young adult's parents or siblings were also interviewed. Parents can respond in four ways, according to parenting style theory: (1) rejecting, (2) cheering, (3) ignoring, or (4) talking about their children's (extreme) ideals. This research aims to demonstrate why few parents talk to their children about ideas and values (e.g., powerlessness, disassociation, occupation with other problems, believing it to be a phase that would pass, or that their reaction would not help). The majority of parents find it difficult to deal with radicalization and are unsure of how to respond. Parents may find that support and control are useful strategies in preventing the emergence of radical ideologies.

Historically, studies on Nazi children conducted after World War II revealed that the normalcy of the past and the silence around parental involvement frequently served as a barrier against the spread of Nazi ideas from parent to kid (Bar-On, 1989). Sikkens et al. (2017) conducted a unique empirical study on the impact of former extremist parents on their children's radicalization. In general, neither parents nor kids acknowledged that parents had a direct impact on their radicalization processes. The authors did not search for any developmental or mental health effects in children of extremist parents, and these findings might represent the same kind of denial and minimization that followed World War II. It is feasible to imagine that these additional outcomes could change depending on the collective meaning ascribed to parental involvement, parental psychopathology, family dynamics (including domestic violence), and attachment styles given the intricacy of those processes (Rousseau et al., 2024).

Children of politicized parents with co-occurring psychopathology were most affected by attachment disorders and concerns related to parenting deficiencies. This is not surprising because research has shown a clear link between childhood worry, deprivation, and occasionally trauma and many types of mental disorders in parents. For instance, Song et al. (2014) documented this in the case of children of child soldiers who experienced PTSD as a result of their parents' experiences. However, it should be noted that this sample is biased due to its clinical nature and cannot be considered representative of the majority of parents who hold extremist beliefs.

Behavior of mutual respect, tolerance of other religions and doing good to all living beings is the basic principle taught in all religions. The exclusive attitude by radical extremists who give rise to acts of terrorism is a shift in values or a fragment of understanding of Islamic religious values (Asmuni, 2022). The role of education by the family unit has a great contribution to the deradicalization process, through the important role of education that can be directly exemplified by the family will influence and/or shape the child's mindset through the process of instilling love and affection to all creatures.

The crucial role of the family in preventing the infiltration of radicalism departs from the essence of the sense of concern for others and affection fostered by each human being as a

people. These values are grown through the family since a human being is still early and learn a lot from various things around them. In fact, Islam strictly prohibits violent behavior against other living beings, as stated in the following verse (Tuasikal, 2015):

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

It means: "Whoever kills a human being, not because that person (kills) another person, or not because he causes damage to the earth, then it is as if he has killed all human beings" (QS. Al Maidah: 32).

In addition, there is also an order to teach good things in a family and underline the role of the family in the education of children and determine their mindset in adulthood later which is contained in the following verse (Haderani, 2019):

يَعِصُونَ اللَّهَ مَا أَمَرَهُمْ أَيُّهَا الَّذِينَ آمَنُوا فُؤَا أُنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَفْعَلُونَ مَا يُؤْمَرُونَ

It means: "O you who believe, protect yourselves and your families from the fire of hell whose fuel is man and stone; the guardians of the angels who are rough and harsh, and do not disobey Allah against what he has commanded them, and always do what he commands." (QS. At Tahrim: 6).

The role of the family in deradicalization efforts lies in its function as the main and first educational forum for human beings. To prevent and overcome the infiltration of radicalism, a family unit must teach things that are linear with the teachings of Islam. For example, by providing education about empathy and sympathy for fellow human beings regardless of their background.

Social Interaction on Radicalism

Social interaction is defined as actions and relationships between individuals or groups that create situations that are interconnected with each other that create reciprocal relationships (Nurussobach, 2019). The social relationships created are dynamic, so that the potential for misappropriation of religious values related to radicalism is easy to occur. Social interaction is the main requirement for individuals to be influenced by other individuals or groups either positively or negatively. The misappropriation of religious values is vulnerable to occur when social interaction occurs when a family is influenced by radical groups such as ISIS and others.

The interpretation of the concept of social interaction must include various contexts, especially the context of modernization that facilitates the exchange of values and norms in society. In addition to the scope of the family, there are many channels of socialization outside the home such as formal education, daily association and internet use. These three paths should be monitored and addressed wisely if there are indications of the existence of teachings that deviate and are not in accordance with religious rules.

Social interaction in the context of formal education is essentially an ideal forum to support the educational process that has been carried out within the family scope. However, the formal education sector is also vulnerable to the infiltration of radical teachings considering the many actors involved in the teaching and learning process in the formal education environment. The main task of families to anticipate deviations in the path of social interaction through formal education is to actively interact with children and other family members regarding the course of the teaching and learning process in the school and campus environment. With communication within the family scope regarding this matter, it is hoped that the family can correct and review

the values channeled through the formal education process; In this case, the family acts as a "filter" for family members who are still vulnerable to being exposed to radicalism ideology at a young age (Muchith, 2016).

In addition to the social interaction channels above, interaction in social groups with children and other family members, especially in the context of interaction through the internet, also needs to be considered. These two channels are informal interaction channels that make it easier to channel various understandings of values and norms that are believed by everyone. The massive and rapid transfer of information through the internet has also become a *wetland* for radical groups to distort religious principles and cause misinterpretation and misinformation. Therefore, families need to not only supervise but also instill critical thinking patterns to help children anticipate radical thoughts and actions (Sunarto, 2017).

CONCLUSION

Radicalism is a doctrine to someone who is closely related to the jihad phenomenon identified with negative actions. Jihad tends to lead to violent acts such as terrorism. The role of education by family units has a great contribution to the deradicalization process, through the important role of education that can be directly exemplified by the family. Families can provide direction to children by providing a clear understanding and not only relying on fragments of verses from the Qur'an or Hadith that have the potential to shift Islamic religious values, create a radical personality or character from the child and end up in acts of terrorism that harm everyone. In addition to family, children's social interactions also need to be considered and collect what information children obtain periodically to avoid the negative influence of radicalism that has the potential to be consumed by children. The role of the family can supervise, provide encouragement for children to understand the implementation of Pancasila and apply it in daily life.

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