The View of Islam on Religion Radicalization on Child Violence

Atiek Noer Chalimah
Faculty ofSocial Science,xxx, Indonesia

ABSTRACT

Recently, the teaching of jihad in Islam has often been the target of allegations as the main source of violence in the name of religion. One is the case of child abuse. Radicalism in the language means to stand in extreme positions and away from the middle position or beyond the limits of reasonableness. So the idea of religious radicalization that is considered closely linked to the practice of child abuse. In efforts to deradicalize religion in child violence and deradicalization of Islamic thought through education, it is only natural that the national commitment is demonstrated through boarding school. Also, it is necessary to deradicalization of Tafseer; this is an attempt to break the paradigmatic chain that led to the construction of a radical interpretation. Religion does not teach its people to commit child abuse. Religion also teaches people to love one another and give more attention; do not choose to commit violence.

Keywords: *Child Abuse, Violence, Islam, Radicalization*

1. INTRODUCTION

The rise of acts of radicalism and terrorism in the name of Islam poses much Islamic religion as the party to blame. The doctrine of jihad in Islam is often used as a target of allegations as the main source of violence in the name of religion. Most of the actors of radicalism and terrorism in the name of Islam in Indonesia is a madrassa or pesantren alumni who are considered to understand the teachings of the religion. Whereas in Islamic teachings there is no reason for violence in the name of Islam. One is in the case of child abuse.

Today, there are many cases of child abuse. According to the Komisi Perlindungan Anak Indonesia (KPAI), based on monitoring and evaluation, KPAI in 2012 in nine provinces, noted that 87.6% of children respondents had experienced violence in the school environment. Continues in 2014 there are 461 cases, in 2015 rose to 478 cases. That number is higher than the trend in the Asian region, which is 70%. Though teaching with violence is capable of causing psychological trauma, the child holds a grudge, tends to vent anger and aggression. Also, teachers engage in psychological violence, including intimidation, threats, isolation and increased fear, loss of ability to act and power. It is enough to show the significant phenomenon of child abuse in the school environment.

Indonesia has many legal instruments to support children's right to education. Starting from the Constitution of 1945 article 28C, article 28E, article 31 and article 34. Then there is Law No. 22 of 2003 on National Education System, Law No. 35 of 2014 on the amendment to Law No. 23 of 2002 on Child Protection. In the Year 2012 encouraged the implementation of Child-Friendly School. The goal of child-friendly education also protects the religious rights of children outlined in article 12 of Law Number 20 Year 2003, which reads every learner is entitled to receive religious education according to his religion and is taught by a religious educator. The meaning of religious education is religious education that provides knowledge and shapes attitudes, personality, and skills of learners in the practice of religious teachings, conducted through subjects.

Religious education that should lead to a person who has the noble character, the material is found to lead to things that lead to violence. Many parties are disturbing things, ranging from parents, community, and observers of education. In early 2015, the Ministry of Education and Culture then drew the book of Islamic Religious Education containing elements of violence. So the emergence of the term violence in religious teachings, but it is not justified in religion itself, even because of the shallow way of understanding the concept of religion that exists. Whereas in the religion of Islam trying to teach love in education. Islam as a religion of "rahmatan lil 'alamin"; teach loving behavior, help, prioritize peace not violence in all aspects of life, as mentioned in QS. Ali 'Imron [03]: 159.

This discussion wants to examine in more detail the ideology of religious radicalization that is considered closely related to the practice of violence in children. The author uses the perplexing religion, which is understood by the author able to explain in Islam is a child-friendly religion.

2. METHODOLOGY

The method used in writing this paper is analytical descriptive. The use of descriptive, analytical methods allows the authors to illustrate the facts and characteristics of child abuse systematically. It is linked by using a deradicalization perplexing of Islamic religion which is considered able to explain the teachings of Islam which is a child-friendly religion. It is done by generalizing from the findings and analysis that has universal validity. The data and information used in this paper are mostly secondary data taken from journals, books, and related articles.

3. RESULT AND DISCUSSION

3.1 Roots of Religious Radicalism

Radicalism becomes an essential issue for Indonesian Muslims. This issue has led to Islam being branded a terrorist and loves the path of holy violence to spread his religion. The fact that terrorist behavior in Indonesia is a hard-line Muslim is heavily burdening the psychology of Muslims as a whole. The involvement of various parties in dealing with the problem of radicalism and terrorism is desirable. The goal is to narrow the space of radicalism and terrorism. Thus, religious understanding greatly influences the way Muslims behave themselves.

Radicalism in the language means to stand in extreme positions and away from the middle position or beyond the limits of reasonableness. In classical terms, calling radicalism the "al-ghulwu", "altasyaddud", and "al-tanaththu '". In terminology, radicalism is fanatical to one opinion and negates the opinions of others, ignores the history of Islam, is not dialogical, likes to disbelieve other groups who disagree and textual in understanding religious texts without considering the essential purpose of the Shari'ah (maqashid al-syari'at).Allah says:

$$قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا$$
$$فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا$$
$$تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ$$
$$قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ$$
$$سَوَاءِ السَّبِيلِ$$

Meaning: *Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."*

K.H. Hasyim Muzadi Argues that radicalization is one that grows to be reactive when there is injustice in society, in the form of economy, legal politics. In essence, what arises from the mind cannot be judged or criminalized thinking because it does not include a crime. A person cannot be punished simply because of his mind, but there must be an action. The potential of thinking, acting and acting radically radical ideology and growing reactive into radical is the beginning of becoming a terrorist.

According to Yusuf Qardhowi, radicalism is caused by many factors, among others:
- Minimal religious knowledge through doctrinal learning
- Literal in understanding religious texts so that radicals understand only Islam from their skin but lack insight into the essence of religion;
- Preoccupied with secondary problems but forgetting primary problems;
- Excessive in forbidding many things that incriminate the umma;
- Weak in historical and sociological insights so that their fatwas often conflict with the welfare of the ummah, common sense, and the spirit of the times
- Emerged in reaction to other forms of radicalism such as the radical attitude of secularists who reject religion;
- Emerged as an expression of frustration and rebellion against social injustice caused by the pervasive performance of legal institutions. It is part of the primitive root.

The issue of the imposition of Sharia rules is considered a threat; feared they were frustrated and ultimately chose violent means. The failure of the government to achieve prosperity triggers the existence of acts of violence between communities. As there is still poverty, Poverty is a fertile ground for the advent of the seeds of religious radicalism As long as the phenomenon of poverty continues to emerge, then efforts to eliminate radicalism will be complicated. Also, corruption also directly affects the lower belief in the capacity of the state in carrying out its duties. Thus, one of the roots of religious radicalism is poverty, prosperity and social conditions that encourage people to follow persuasion in radical thinking.

3.2 Deradicalization Efforts in Child Violence

In preventing the spread of radical Islamic ideology, deradicalization is a must and must be done with various sharing strategies. With the increasing importance of deradicalizing Islamic

thought through education, it is only natural that the government pays the national committee which has been shown to be paid by the government with adequate attention. It can be done by embracing the boarding school and religious education providers in community empowerment programs that are generally encouraged by the government at this time. Deradicalization through boarding schools and religious education providers, directed at the approach of curriculum control of pesantren cottage that teaches religious education.

Religious education is expected to lead to a person who has a noble character. It deals with Islamic religious education in elementary schools, has a goal to grow and improve faith. It is through the provision and fertilization of knowledge, appreciation of experience, and the experience of learners about Islam. This issue is increasingly complex when religious teachings that are considered to teach violence to fall into early childhood education lessons. The text of the religions contained therein is then understood in a raw and candid way, to imply that the religion of Islam contains the practice of violence. The story of the command on the slaughter of a child, for example, in this case, the Prophet Ibrahim as the father was about to slaughter his first son Prophet Ismail, which is contained in the QS. As-Shafat [37]: 102.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Meaning: *And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."*

When examined more deeply about the command, it lies in its value rather than focus on killing it. It can be explained because God commands something and tests someone according to their faith. In this case, the Prophet Ibrahim who has a high level of faith and prefer to get his faith by way of logic; God tested him to slaughter his son. The command of slaughtering a child is a command that is contrary to the conscience and logic of Prophet Ibrahim. The meaning of the commandment is "try to kill your

son," a sentence that terms with the exam to prove the level of faith. The order affirms that in Islam hurt the child is not justified. Hence, the command is given to test one's faith. However, in the end, Allah replaced the Prophet Isma'il with a sheep who was then slaughtered.

In command of prayer is found a hadith that explicitly encourage his parents to do fast actions for children who do not perform the prayer. It is as explained in the hadith which says: "Teach the prayers to your children when they reach the age of seven, and beat if they leave the prayer when they are ten years old." (Hadith Hasan) The earlier hadith does not teach the element of violence, that is, hit more precedence than other educational approaches. It can be seen from the preliminary statement about the new action that can be done after passing through the teaching process and has enough time. Also, in the effort of social control, an action should be done gradually from socialization to preventive, repressive, persuasive, coercive and coercive approaches. Hadith is just a preventive stage. Because in fact the Prophet himself was never recorded beating his son or grandson was just a new threat that can be applied after going through a long process.

There needs to be a deradicalization of Tafseer; the intention is an attempt to break the paradigmatic chain that led to the construction of radical interpretation, namely by criticizing the methodology of interpretation that is deemed incompatible again, for later reconstruction to formulate the methodological constructs that can answer the contemporary problems. Tafseer as an intellectual odyssey should also have to be constructed by a noble cause, which should always be directed to an ontological view. It encourages its people to create a peaceful society that is mutually respectful, tolerant in diversity. Although humans are different tribes, nations, and religions, they must perform "ta'aruf" and compete in goodness. Religion does not teach its people to commit child abuse. Religion also teaches people to care for each other and pay more attention to not choosing to commit violence.

4. CONCLUSION

If observed from the roots of religious radicalism, According to Yusuf Qardhowi, Radicalism factor caused by seven factors. In efforts to deradicalization of religion in child violence, deradicalization of Islamic thought through education, it is only natural that pesantren has demonstrated the national committee. Also, it is necessary to

deradicalization of interpretation, meaning that an attempt to break the paradigmatic chain which led to the construction of radical interpretation, namely by criticizing the methodology of interpretation that is considered incompetent again, for the reconstruction to formulate the methodological constructs that can answer the present problems.

REFERENCES

Ali, Muhammad. Teologi Pluralis-Multikultaral (Jakarta: Kompas, 2003)

Al-Qardhowi, Yusuf .al-Shahwah al-Islamiyah bayn al-JuHud Wa al-tatarruf (Cairo: Bank At-Taqwa, 1406 H)

Aqib, Zainal. Sekolah Ramah Anak (Bandung: Yrama Widya, 2008)

Baidhawy, Zakiyuddin. "Budaya Kekerasan dan Manejemen Masyarakat Multikultural", Dalam Ma'arif Arus Pemikiran Islam, Vol. 5, No.2, Desember 2010 (Jakarta: Maarif Institute for Culture and Humanity)

Jauhari, Muhammad Insan. "Pendidikan Anti Kekerasan Perspektif Al-Qur'an dan Implementasinya dalam Metode Pengajaran PAI", Jurnal Pendidikan Agama Islam,Vol.XIII, No.2 Deseber 2016.

Kementrian Pemberdayaan Perempuan dan Perlindungan Anak RI, Petunjuk Teknis Penerapan Sekolah Ramah Anak (Jakarta,t.p. 2012)

Komisi Perlindungan Anak Indonesia, Panduan Sekolah & Madrasah Ramah Anak (Jakarta: Erlangga, 2016)

Komisi Perlindungan Anak Indonesia, Panduan Sekolah & Madrasah Ramah Anak,

Ma'luf, Louis. Al-Munjid fi al-lughoh wa al-A'lam (Beirut: Dar al Masyri, 1999)

Maarif, Ahmad Syafii. "Radikalisme, Ketidakadilan, dan Rapuhnya Ketahanan Bangsa", Dalam Ma'arif Arus Pemikiran Islam, Vol. 5, No.2, Desember 2010 (Jakarta: Maarif Institute for Culture and Humanity)

Masduqi, Irwan Berislam Secara Toleran:Teoogi Kerukunan Umar Beragama (Bandung: Mizan,2000)

Mustaqim, Abdul. "Deradikalisasi Penafsiran Al-qur'an", dalam Jurnal Shuhuf, Vol. 6, No.2,2013.

Nugraha, Muhammad Tisna. "Pendidikan Agama dan Kekerasan Pada Anak (Child Abuse) Perspektif Pendidikan Islam". Raheema: Jurnal Studi Gender dan Anak.

Pransiska, Toni. "Perlindungan Anak Dalam Perspektif Islam: Antara Idealitas dan Realitas". Jurnal Ilmu Tarbiyah "At-Tajdid, Vol.4,No.2, Juli 2015.

Rakhmad, Abu. "Radikalisasi Islam dan Upaya Deradikalisasi Paham Radikal", dalam Jurnal Walisongo, Volume 20, Nomor 1, Mei 2012.

Santoso, Fattah. "Pesantren dan Pengembangan Masyarakat Madani", dalam Jurnal Studi Islam, Vol.1, No.2, Juli 2000

Soetami, Siti. Pengantar Tata Hukum Indonesia (Bandung: Cendikia Press,2000)

Supeno, Hadi. Kriminalisasi Anak (Tawaran Gagasan Radikal Peradilan Anak Tanpa Pemindaan) (Jakarta:PT. Gramedia Pusaka, 2010)

Thohir, Muhammad. "Radikalisme Versus Pendidikan Agama, Menggali Akar Radikalisme dari Kekerasan Terhadap Anak atas Nama Pendidikan Agama". Nadwa Jurnal Pendidikan Islam, Vol.09, No.2, Oktober 2015.

Tim Penyusun, Amandemen Undang-undang Perlindungan Anak (UU RI. No. 35 Tahun 2014) (Jakarta: Sinar Grafika,2014)

Wahyudin, Get Smart Pendidikan Agama Islam (Bandung: Grafido Media,2007)