Radicalism, Terrorism And The Threat Of Diversity
(Case Study of Radical Movement in West Sumatra, Padang, Indonesia)

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Abstract: This paper attempts to see the historical roots of the radicalism movement that led to terrorism in Bukittinggi - West Sumatra. The cause of the emergence of radicalism in Bukittinggi comes from internal and external issues. Internal problems stem from a narrow and textual understanding of diversity. Understanding the verses of the gods textually and only take the verse in accordance with the interests of the group to make the flow of this radicalism thrives among grassroots. Then from the external side caused by the high western hegemony against Islam. The traditionalist Islamic group felt the existence of Islam is threatened, and then the intention to break the western hegemony. In counteracting the growing ideology of radicalism and terrorism there are several steps to be taken. First, optimizing the role of FKUB, secondly, optimizing the role of boarding school, third, running the values of local wisdom Bukittinggi West Sumatra, namely custom and religion.

Keywords: radicalism; terrorism; diversity; ideology

I. INTRODUCTION

Ideology clashes almost always color religious journey. The struggle of Western and Eastern ideology is inevitable. Either it is a myth, or has become a reality. However, our naked eyes cannot lie, that the emerging theater of civilization is being displayed on the international colossal stage. Conscious or not in the middle of the colossal stage of the global theater, religion also played to be the background that became "spice flavor" the spectacle. Religion is used as a trigger for the emergence of sentiments of civilization which is actually dominated by the interests of praxis: politics, economics and ideology. In understanding the religion (God) religious people make space and distance that leads to a difference and perception, as well as a diverse interpretation of God (Mulkhan, 2007: 20). Along with the occurrence of differences in interpretation, it is not uncommon to open space conflict in the midst of religious people. Not infrequently we see, that the conflict that occurred in the midst of religious adherents today, many based on the difference of ideology and understanding of God. the concept of religiousness all this time, we always understand it rigidly without any critical and open attitude, almost always mankind understands the faith is only a relationship with God and forget the human relationship with humans. Though both of them have a strong relationship in living a harmonious life, both world and the hereafter. For the record, most of the conflicts that occurred during this time because of differences in perceptions about religion. Differences in understanding of religion (God) in today's religious society resulted in the flourishing of religious streams in the world even Indonesia. Multi-interpretation of religious texts leads to diverse diversity of understanding, some of which understand religion in a textual way without considering its contextual aspect and vice versa. This textual religious understanding that led to the emergence of narrow religious and orthodox schools that led to radical (Zada, 2002: 42).

II. A GLANCE OF RADICALISM IN BUKITTINGGI

Radicalism in the name of religion will never be discussed. Until now, the daily news of both the television media and the print media, some still filled with news of radicalism and terrorism. Not to mention the conflicts in the Middle East, one of which is caused by a fundamental and radical understanding of political, religious and social issues. At the end of 2015 and mid-2016, Densus 88 held suspected terrorist arrests in several areas, for example in *Cilacap, Sukoharjo, Mojokerto* and *Bekasi*, until the arrest of a suspected youth group of terrorist networks arrested in *Payakumbuh* West Sumatra. The flow of radicalism in the name of this religion is blatantly rejected in Indonesia, because, radicalism in the name of religion that leads to acts of terror is a real threat to the sustainability of a country, especially Indonesia which is famous for its diversity concept.

Radical groups in the name of religion today openly want to replace the Unitary State of the Republic of Indonesia, *Pancasila*, and the 1945 Constitution with the Khilafah, although NKRI and the 1945 Constitution is the product of Indonesian scholars who fought against and expel the invaders, to formulate the basis of state and form this country of Indonesia. These radical groups are also very intense injecting paradigm-paradigm so that not a few young people who anesthetized by the pseudo-paradigm. Encouraged by the rewards and paradise, many young people support these radical movements. In fact, many young people are willing to become suicide bombers. Ironically, their religious provisions cannot be said to be sufficient (not yet 'alim and faqih), but they have been aggressively preaching over the perspective they learned themselves. Their movement model is also massive and well coordinated so that it can affect almost all levels of society. Thus, this paradigm should be a serious concern. The threat of religious radicalism that leads to terrorism today is not only centered on a single region but has begun to explore the various regions in Indonesia, not least *Bukittinggi* West Sumatra. So far, *Bukittinggi* is known for its tolerant areas of great diversity, an area where there is almost no conflict in the name of religion. However, if we look at the reality, the issue of religious movements in *Bukittinggi* that lead to the problem of radicalism that led to terrorism is like an iceberg that anytime ready to appear surface. The seeds of radicalism in *Bukittinggi* have begun to sprout since the reform era, this can be seen from the many groups of hard-line Islamic schools that survive in *Bukittinggi,* such as HTI, MMI, Jama'ah Tablihg, Laskar Jihat Ahlussunnah wal Jama'ah and Islamic Youth Front. Streams that are grouped into radical "hardliners" are a threat to the sustainability of the state and religious people (Zada, 2002: 20). Because, in the concept of the flow of radicalism of each person who different ideology with his group then they will be fought. This is one of the causes as well as the threat to the wholeness of a diversity state.

This paper attempts to see the historical roots of radicalism and terrorism movements that threaten the state of diversity. The author tries to describe the radical groups in *Bukittinggi* as well as to see the negative impact of the ideology of radicalism brought by the hard line Islamist group against diversity. At the same time the author tries to provide solutions in counteracting this radicalism movement developed in Indonesia in general and in Bukittinggi - West Sumatra in particular.

III. DISCUSSION

3.1 Roots

Indeed, radicalism in the name of this religion has occurred since the time of Prophet Muhammad SAW. In fact, he has been preaching in various *hadithnya* that this kind of movement will always exist until the end of time. The historical roots of radical groups in Islam can be seen from the history of the rise of the Kharijites and Shiites during the reign of Ali ibn Abi Talib. This Khawarij emerged as a disagreement response to the actions of the tahkim (arbitration) pursued by the Caliph 'Ali Ibn Abu Talib in the settlement of the battle of Shiffin with Mu'awiyah ibn Abu Sufyan. In its journey, this Khawarij can be crushed. However, his thoughts morphed in various forms of firqah. So, until now there are still many ideas that are really fanatic, textual, and fundamental. Among those whose opinions differed from him would be given the stamp of "infidel", "bid'ah", and "pervert" (Nasution 1986: 20-25). In the state level too, there is also a radical group that always raise the issue of khilafah (a government in the name of Islam). Every state problem is always brought to the realm of khilafah. In fact, there are those who consider government other than khilafah is thaghut. Although, this form of state is a matter of ijtihadi (it takes ijtihad and not absolute). Tracing the historical roots of radicalism and terrorism framed in the name of religion until now there has been no consensus (agreement) of the intellectual figures. However, we can draw red threads from some expert opinions that concern about the issue of radicalism and terrorism. Scott M. Thomas in his book The Struggle for the Soul of the Twenty-First Century suggests that radical thinking and movements are usually associated with ideological and religious factors (Scott, 2005: 24). The term radicalism is the result of labeling of religious and political movements that have distinguishing characteristics from mainstream religious and political movements. The radicalism movement associated with religion is actually more related to a community of believers than body of believe. Thoughts and radical movements associated with the Muslim community are understood as a way for certain Muslim communities to develop the values of beliefs driven by ruling, colonialism and westernization. Modern radicalism emerges usually due to the political pressures of the authorities, the failure of governments in formulating policies and their implementation in people's lives and in response to Western hegemony. In his book Sumrahadi (2005: 35-38) quotes and analyzes some of the opinions of Samuel P. Huntington who wrote the book "Who Are We? : The Challenges to America's National Identity "in 2004. Huntington uses a more straightforward language, that the main enemy of Western post-Cold War is Islam - which he adds to the" militant "predicate. However, from various explanations, the definition of "militant Islam" widened everywhere, to various Islamic groups and communities, so that definition became blurred. This proves that Islam is not directly created (trapped) as a terrorist so that the perception of Islam becomes bad and conical that Islam is a terrorist. The definition of "militant Islam" which, without such restriction, is detrimental to Muslims as a whole. The Root of Radicalism

and Terrorism: from Ideology to Theology Radicalism in the name of religion is not infrequently then cause the conflict to the peak, namely terrorism in the level of endangering the stability and security of the country. In the end, this radicalism leads to a war that creates insecurity. At the lowest level, radicalism to disturb the harmony and harmony of society. The "misguided", "bid'ah", and "kafir" claims for those who disagreed with them made the public restless. Ironically, the unrest was regarded as a *da'wah* challenge by *radicalists* (Zada, 2002: 65-70). Terrorism always begins with radicalism. Radicalism in the context of understanding shallow texts and religious norms. Radicalism in the context of being trapped in the political situation and Western hegemony. Radicalism in the context of being dissatisfied with the performance of the government and wanting to make a big revolution. Radicalism and terrorism today have become an ideology of movement for militant Islamic groups (Mustofa, 2002: 15).

Ideology is a force of ideas that underlies a person to do. In the perspective of this terrorist ideology, the main problem relating to extremist organizations assumes that terrorism is beneficial. Extremists seek a radical change in the status quo that will provide new benefits or as a form of defense mechanism against the perceived privilege of a threat. There are at least some causes of violent ideology and terrorism. First, there are some teachings in religion that are misunderstood. In Islam there are teachings of jihad and martyrdom, which are considered to justify the acts of terrorist violence. In fact, jihad and martyrdom is not as terrorists understand (Salenda, 2009: 27). Jihad is a principle of sacred struggle that does not necessarily mean physical warfare. In the event of a physical war, jihad has very strict rules and mechanisms, such as not killing children and women, should not destroy houses of worship and public facilities including hotels. So also with the concept of martyrdom. This teaching is the ultimate honor of God to those who uphold His teachings in noble ways, not by means of abject violence such as suicide bombings (Salenda, 2009: 40). After the ideology of religious teachings successfully developed, then departed to the ideological stage of the religious state. The ideological stages of this religious state helped to foster terrorism. Because as terrorists acknowledge, they carry out all their actions with the aim of establishing a religious state. For them, the current government (including Indonesia) follows the pagan system. The ideology of the religious state continues to survive as it lies behind the tendency of *salafism* among believers. *Salafism* is a trend that imagines the past completely holy, ideal, perfect, without any flaws. It was in this holy era that the religious state was believed to have existed and stood upright with noble values practiced plenary (Muhammad, 2013: 35-40). The struggle of the terrorists and their friends has caused a very serious problem. Not only is it that normatively there is no doctrine that standardizes the

system of government in Islam, but more so because the struggle of the religious state will suffer collisions and take many lives, especially in the era of the nation-state as it is now. Thus, the eradication of terrorism must begin with eradicating the ideology above. If not, terrorism will never be complete even if hundreds or even thousands of terrorists have been arrested and shot dead by police. In fact, if the terrorists were shot dead by the police, they will not kill the growing terrorist ideology, perhaps the terrorists have disappeared but their terrorist Idol will survive and thrive, therefore it is the most fundamental idol in eliminating terrorism in the world.

In the view of terrorists, the people are unlikely to support much less in capacity as opposing organizations for fear of negative sanctions from a ruling regime. Here is a terrorist advantage which in extremist view has a very useful role behind intelligently articulated violence for political change and the agenda of saving public interest (Grace: TT). The most interesting developments associated with acts of terrorism are the justification of behavior by religious reasoning. Terrorist activists regard it as a sacred path so anything done can be justified in theological view. Similar to others that acts of terrorism is an established and developed ideology, it does not work alone, regardless of one event with another. He is related to each other. It has a foundation in life, it needs a reason to live and the right habitat to survive (Muhammad, 2013: 52-60).

Terror was born as a rejection of other ideologies that first appeared but considered not able to solve all the problems that exist. Issues such as economic, social, to religious problems eventually become fertilized for the growth of violent ideology. The notion of terror or terrorism must still be viewed as a result of an ideology and not viewed as a common criminal offense. Perhaps if for a general crime, the adage "punishes Chicken thieves for no more Chickens stolen" is applicable. But for a case like terrorism perhaps another approach needs to be taken. Ideology will not forever die. Regardless of the attempt to remove it from human history, it is also ideological that it will survive. Ideology is not a smallpox with which vaccines for years will be able to be eradicated from the face of the earth. So it is time for approaches in handling terrorism to change not just a formal legal approach but more towards a humanistic approach. The ideology and theology of the radicalist movement always involves linking with certain religious or religious symbols as justification for terrorist acts, clearly a one-sided justification. Because, any religion and belief clearly opposes any acts of terror and terrorism, because the perpetrators justify the killing of fellow human beings. Their deeds do not represent a particular religion or belief, but represent their own "beliefs". For this reason, all religious circles in the country must work hand in hand with terrorist acts that always threaten the future of our humanity with certain religious and belief justifications (Mustofa, 2002: 15). Even in the name of religion, but radicalism or violent means of

problem solving obviously have no place in any religious teachings, including Islam. In his teachings, Islam prioritizes peace. Nevertheless, the reality of some of the limited circles in the societies of religions places violence as a way of expressing their attitudes and feelings. Radicalism has even become a way of life against what they perceive as Western hegemony.

The issue of violence in politics and acts of terrorism in the name of religion is not only related to the problem of misunderstanding of religion, but also economic imbalances and social alienation amidst the pluralism of the world and the materialistic nation of the nation. Democracy that relies on pluralism is initially expected to overcome the emergence of a narrow view (as the roots of radicalism), but that alone is certainly not enough. Democracy, pluralism, must go hand in hand and synergize with economic improvement and social development. If all parties unite to put forward the attitude of tolerance and introspection it will be the most powerful media to fight terrorism wherever located. But if the attitude of mutual blame and mutual suspicion put forward then do not expect terrorist latent danger will disappear on this earth (Salenda, 2009: 27).

3.2 Typology Religious Flow in West Sumatra
The birth of a radicalism movement that led to acts of terrorism as I have described above. Now the author will try to elaborate the issue of the typology of religious flow that exist in West Sumatra, especially *Bukittinggi*. The growing streams in *Bukittinggi* are very diverse. Starting from the traditionalist, Moderate to the radical, such as HTI MMI, JT and FPI. The radical flows that have developed in Bukittinggi today show their work. Like the mastery of the mosques that exist around *Bukittinggi*. In addition to mastery of the mosque, the radical movement spread their ideology through religious teachings and seminars. The growth of radical flows in *Bukittinggi* occurs due to the large share played by the Salafist school. This flow has certain features, among others, a normative-textual , and oriented understanding of Islam in the past. Textual understanding contains the implications of rejection of ratios in understanding religious issues. While the orientation to the past caused by his view that the time of the Prophet and the Companions (and continues on tabi'in) is the glory of Islam. Therefore, this school aspires to the application of Islam as it was in the present time of the Prophet. The standard used is the Qur'an and the Sunnah of the Prophet, while the outside is rejected (Nasution, 1986: 13). Furthermore, since the Prophet had a "state" of Medina, the followers of this school were fighting for an Islamic state which they often called the Caliphate. This kind of understanding creates an exclusive attitude and closes itself to the other's understanding. In its modern form, it appears in Wahabiah (Muhammad, 2013: 120). The rejection of everything that comes from outside the Qur'an and the Sunnah of the Apostles is not only on the issues of principle, but often also spread to branches and technical matters, for example in dressing and the use of Islamic technical terms. Do not use the term "prayer" but pray, not fasting but shaum. Such rejection as they are accompanied by the assumption that everything that comes from outside the Quran and the Sunnah of the Apostle is bid'ah, and it must be opposed. It is this attitude that makes the other parties outside of Islam feel hostile, so that the enemies will show the same hostility. Islamic interpretation is ideologically progressively flourishing in the midst of salafi society wrapped by Islamic organizations such as HTI and MMI and Tabligh Jama'ah. An ideological Islamic understanding is an understanding that makes Islam not only a system of theology and worship, but as a complete civilization. Islam not only regulates man's relationship with God, but encompasses all aspects of life, without excluding the slightest (Zada, 2002: 97-100). Islam is the true religion because it comes from Allah SWT. It can be applied in all places and time (shalih li kulli zaman wa meal).

Therefore, Islam has a sufficient self character (self sufficiency), and does not require something that comes from outside. Here Islam is used as a benchmark and foundation for all the actions of a Muslim. Thus, Islam rejects secularism. This step begins with a total redefinition of all Islamic teachings, which is then followed by identifications. Through this redefinition and identification, Islam is seen in a very clear and distinct form from other teachings. There it is clearly differentiated which is Islam and what is not Islam. As a result the world is split in two with a very thick line: Allah or taghout, Islam or non-Islam, Dar al-Islam or Dar al-Harb, Hizb Allah or Hizb asy-Syaithan. There was no bargain or compromise. Accepting Islam by which one is called a Muslim, or rejecting it by which he is called a kafir. This is what causes an attitude of opposition to everything that comes from outside Islam (Mustofa, 2002: 80). The aftermath is the attitude of shutting out from outside influences and considering Islam as the only truth. If this attitude is accompanied by hostility, then the outsiders will feel hostile. This religious understanding in the view of Montgomery Watt and Dhilip Hiro is called the seeds of the birth of radicalism (Muhammad, 2009: 45).

During the New Order era, the ideological Islam of Indonesia revealed itself to movements which the government called the extreme right. The New Order government which gave high priority to economic development emphasized stability. Armed with previous experiences, the New Order was highly repressive of any movement by Muslims. Islamic socio-political organizations are strictly controlled, sermons and lectures supervised, and a number of Islamic leaders are banned (Zada, 2002: 112). So strictly controlled by the New Order government against Muslims, to the point that Ruth Mac Vey said, "The New Order government's policy towards Islam, even the far right, is far worse than Sukarno's policy towards Islam, the far left one" (Sumrahadi,

2005 : 39 - 41) The New Order seems to have succeeded in emphasizing Islam, which culminated in 1985 with the enactment of the Law of Honor which required all social and political organizations to make *Pancasila* the only principle (Garaudy 1992: 301). Nevertheless, the true ideals to enforce the Islamic *Shariah* are not lost. Because, once the New Order regime crashed, the aspirations about the enactment of Islamic *Shariah* in Indonesia again raged. To the extent that such aspirations are channeled through the House of Representatives and other official channels, it is still considered constitutional. However, if those aspirations are not accommodated, and supporters are impatient to resort to constitutional channels and commit acts of violence, such as sweeping and destruction of public facilities, it is seen as an unconstitutional act, even terrorism. The emergence of radical Islamic movements in Indonesia and West Sumatra in particular is caused by two factors. First, internal factors within the Islamic community itself. This factor is based on the internal condition of the Islamic community itself has happened deviation of religious norms. The secular life that has penetrated into the life of the Islamic *Ummah* with all its impacts encourages them to make moves back to the Islamic fundamentalism. Second, external factors outside the Islamic *ummah*, whether the regime of rulers or Western hegemony. Meanwhile, radicalism also comprises in the form of a hegemonic Western resistance, and too deeply to intervene in Islamic countries, such as in Iraq, Libya, Bosnia and Palestine. Muslims have long been unfairly treated by the West politically, economically, and culturally, so they have to declare resistance against the West. The Western domination of the Islamic states is not in their mutual capacity to cooperate, but instead to be discouraged and hostile. In turn, Western injustice is fought with violent acts committed in Palestine and Libya. The reaction shown by radical Islamic groups is usually against violent means against Western interests or multinationals. US embassies or corporate offices often become a symbol of effective resistance to wage war against the West.

This condition led to continuous animosity between Islam and the West. In fact, radical Islamists see the West as in an eternal struggle against Islam. This phenomenon occurs in Indonesia when the Muslims react to the US attack on Afghanistan. At this time, radical Islam found its momentum to voice the aspirations of Islam (Islamic solidarity). The movement of Islamic revivalism (radical Islam) is a phenomenon that occurs in almost the entire Islamic world. This phenomenon is an expression of the desire of Muslims to again make Islam as the basis of life (Way of Life) as an alternative to secularism. Islam is also presented as an ideology to replace Western ideologues that are considered irrelevant to the condition of Muslims. The ideology and thought of the Islamic revivalist movement lie in a vast spectrum. It includes a moderate to radical religious awakening movement, with diverse ideas and methods of struggle.

This Islamic movement is driven and supported by the Muslim community of santri (religious believer) is also not single. In it there are various groups with diverse ideologies, ideologies, and movement strategies (Zada, 2002: 97). Meanwhile, a network of terrorist groups in West Sumatra share the same vision of establishing a khilafah. However, the terrorist group network is constantly failing because it has always been crushed by the Indonesian police. Such frequent failures then become the basis for them to affiliate with ISIS which is considered a form of the real state.

3.3 Face of Islam and Diversity

Islam that comes from the word "salima" which means survival, is a religion that ensures salvation for anyone both in the world and in the hereafter. War in the history of Islamic development must be interpreted contextually, including the interpretation of the verses of war in the Qur'an and *Hadith*. One of the most fundamental mistakes of religious radicalism is the misunderstanding of radical Muslims in understanding the divine verse. They understand the meaning of *da'wah* that other groups are obliged and must follow their line of thought. Showing the face of moderate Islam even this becomes a tough task, especially for elements of the Indonesian nation that has not contracted the virus radicalism in the name of religion. The concept of Islamic Nusantara will be tested and must be operational . The government should not only try to deflect the movement of radicalism and terrorism by destroying their groups. However, also by trying to improve the condition of the nation and the performance of the government so as to prioritize the interests and welfare of the people, considering one of the factors causing radicalism and terrorism is a political factor and dissatisfaction with various solutions made by the government and global politics. Heavy duty for moderate Muslims, must be incentive in inculcating the value of humanist Islam in the grassroots level. For example, advancing TPA (Educational Place of the Qur'an) and recitation and assemblies filled with internalization of Islamic values *rahmatan lil 'alamin* and deradikalisasi.TPA, recitation, *and ta'lim* assembly is a great place to internalize Islamic values because the targets of TPA, recitation, and assembly are grassroots communities. The study of the state form, recounting the struggle of the scholars for the struggle for Indonesian independence, the study of Islamic relations with the constitution, and the study of the legitimacy of the Unitary State of the Republic of Indonesia should also be intensified. One thing that also should not be forgotten is that Islam must be earthed so as to empower humanity. Islamic values are earthed will be a universal value that can solve the problems of mankind. Islamic values are not rigid and do not depend on the form, so it can be implemented in any frame of

virtue and in any time dimension. Showing the face of Islam *rahmatan lil 'alamin* will prevent the Muslims from the Huntington trap, so that Islam is not considered radical and terrorist (Zada, 2002: 120). All religions of any kind in this world, including Islam, do not teach violence. Islam is a tolerant religion. Seeing the complexity of the problem seems terrorism is not merely a matter of religion, but the problem of all humanity in various aspects. Terrorism is classified as a form of crime, it can even be said of organized crime. Terrorism is certainly not something that comes from a vacuum. He needs a certain culture to grow. Despite the many supporting factors that led to the occurrence of terrorism, there are some of the most fundamental causes of terrorism, including ideology and theology. These two factors are the most fundamental in the movement of terrorism, because ideology and theology are the reasons for a person in doing radical actions that benefit his own group, of course in an act of terrorism they are in need of members, therefore through the doctrines of radicalism and terrorism which they teach to the members they recruit. Doctrine Islam has never taught about radicalism but what is wrong is the understanding of a group of people in interpreting verses god in a textual way. Departing from the issue of Islamic teachings and values contained in Islamic teachings is an entrance for the creation of a state of diversity. Potential and Threats of Radicalism and Terrorism In West Sumatra The emergence of radicalism and terrorism, is a movement that threatens the decline of Islam because many cause acts of violence. Just as one of the ancient fundamentalist ideologues was Maududi, founder of Jamaah Islamiyah in Pakistan. He sees tremendous western powers as a gathering of forces to destroy Islam. Muslims, according to him must unite to face this confusing secularism, if they want their religion and culture last long. Muslims have faced various societies that exhibit earlier hostility and disaster, but begin with Afghani, a new record that seeps into Islamic discourse (Azra, 2000: 19). Western threats have made Muslims fight for the first time. Maududi challenged the whole ethos of the secular; he proposed an Islamic liberation theology. Since God Himself is sovereign, no one is required to keep the command of another human. The revolution against colonial power is not merely a right but an obligation. Maududi called for universal Jihad. In the movement of Terrorism in Indonesia is greatly affected by the events of 11 September 2001 that the Al-Qaeda bombing of the World Trade Center, very shocking the world. It makes Indonesia impact and stigma from Indonesia even so Indonesia is a hotbed of terrorism, it is because of the proximity of Al Qaeda with the *Islami'ah* Network. And it has been proved and made a very significant impact after the first Bali bombing in Bali's *legian kuta*, which killed about 200 people almost as tall as an Australian citizen.

The incident caused the Indonesian economy to collapse due to the lack of sources of income from the tourism sector, due to the prohibition by other state governments that prohibit its citizens from making visits to Indonesia. In addition, it also has a huge impact on the socio-cultural system of Indonesia, a hostility among religious people in Indonesia. The existence of these terrorist acts also have an impact on the socio-cultural system of Indonesia, the impact can provide a view that terrorism acts get the sense that the terror has actually created a disintegration of social values to the value of *Pancasila*. Because the motive of the terror movement besides they are anti with all sorts coming from the "west" they also assume that to realize his dream in the formation of an Islamic state of Indonesia must use the path of violence. The path of violence that leads to conflict, both social conflict and religious conflict (Kryono, 2003: 49). So the conflict and acts of terror the perpetrators are convinced that the events that happen must be defeated even in defeating violence must occur so that life and the idea can be guaranteed to achieve success in realizing the idea. Another impact of terrorism on the socio-cultural system of Indonesia, of course, threatens harmony among religious communities in Indonesia. As we know the acts of terror waged by certain groups are mentioned above by religious teachings. Which of course it can cause negative stigma against a particular religion. Terrorism, radicalism and fundamentalism are misconceptions that misrepresent what the meaning of Islam is. They sought everything in order to promote Islam but in the wrong way. In general, the main principle of new Islamic revivalist organizations, is that Islam is a complex and comprehensive system of life. Islam covers all aspects of the life of the world and the hereafter. Therefore, Islam cannot be understood narrowly only as a set of rules of ritual, Muslims are required to implement Islam Kaffah.

The radical group assumes that it is in any way permissible to invite others to Islam or to exercise Islamic orders even in ways that Islam is not allowed, for example by force. So that at first their intention to uphold Islam but on the actualization they actually violate the rules in Islam itself. The high potential of terrorism in West Sumatera in general and the highlands in particular that started with radical groups should be a concern for all parties. Because, during this *Bukittinggi* - West Sumatra is famous for its culture of tolerance is very high, in addition sustained by Islamic boarding school spread in various areas in West Sumatra. The *santri* or the traditionalists today in West Sumatra have many fallen into the issue of radicalism, even openly many of the *santri* who joined the radical groups, such as HTI, MMI, JT even up to the FPI. As the authors point out above, that radical groups develop their ideology through the study, and the discussions they facilitate. The shifting role of some Islamic boarding schools from which initially taught the community about the meaning of Islam kaffah, moderate Islam and so on makes *Islamic boarding school* today become the forerunner of the birth of flow and radical new Islamic group. This threat will come true if the government and religious leaders are not

responsive in this matter. Therefore, the doctrine and ideology of radicalism in *Bukittinggi*-West Sumatra has grown from the grassroots.

IV. REFLECTION AND SOLUTION

The reflection of the state experience reflected in the knit between nationalism and religion has been deeply rooted in the consciousness of this nation by asserting that the nation state recognizes and protects the various beliefs, cultures and traditions of the Indonesian nation. This is a philosophy that is not only appropriate but in harmony with the inner and outer experience of this nation. *Pancasila* is not only a philosophical, ideological, and spiritual consciousness of the nation, but a reflection of the sociological, and anthropological experiences of the archipelago. The state built by predecessors is not on and for any particular religious, ethnic, and tribal groups, but a country that recognizes differences and guarantees the protection of all religious, diverse cultures and traditions. This principle is reflected in *Pancasila* in accordance with the principle of benefit (Karyono: 2003: 10-12). Making a political movement with a cloak of religion will only make the packaging of religion as a weapon. Anyone who opposes it will be accused of opposing religion. Forever they will use religious symbols to sympathize and shout the jargon of defending religion to indulge the emotions of religious people. Some people who are easily attracted and interested in religious symbols from the essence of religion will be fascinated and seduced. Indeed this movement is not born of a reflection of thought rooted from the experience of the history of the life of the nation, but born from a movement inspired by transnational ideology from the outside (Salenda, 2009: 160-163). Although they are not and may not have been able to change the country's foundations, they have been able to poison some people in perceiving the religion narrowly by intolerant and hateful acts. Various acts of violence, infidelity, apostasy, slander and character assassination are patterns played to divide society and break the national unity. This national and philosophical awareness of the nation must be strengthened to fortify itself and society from the infiltration of transnational ideology that contradicts and threatens the foundations of the nation's philosophy and nation's diversity. Therefore, be aware of the movement of transnational that can weaken our national consciousness. The high potential and threats of the radicalism group should be among religious leaders and the government to give serious attention. There are several steps that can be done by religious and government leaders in counteracting such radicalism, especially in *Bukittinggi* - West Sumatra. First, re-optimize FKUB (Forum Komunikasi Agama Beragama). The role of FKUB in every region is considered crucial in preventing radicalism. For, the doctrine brought by the flow of radicalism is a doctrine that assumes that the group and flow of the most correct and different groups with its ideology is considered pagan. This is where the role of FKUB, which must be optimized dialog inter-religious and inter-religious. Besides, FKUB is also able to facilitate as well as to reduce the emergence of conflict in the middle of religious people because of the ideology problem. Second, Restore the role of boarding school. *Bukittinggi* is very famous for the culture of Islamic boarding school (santri). Nowadays *Islamic boarding school* has been infiltrated by radical understanding, eventually the seeds of radicalism will flourish into a movement and ideology. Islamic boarding school in *Bukittinggi* should work together to counter the flow of this radicalism. Third, local wisdom. The values of local wisdom have a great contribution in preventing the flow of radicalism. Therefore, the culture of Minangkabau which is famous for its custom and religion values has its own characteristic in the society of *Bukittinggi* in running social life and religion. custom and religion are the guidelines of life for the people of *Bukittinggi* in traversing this life. In preventing the flow of radicalism that leads to acts of terrorism is already the community, religious leaders and customs, *Bukittinggi* government to see these aspects. Good aspects of FKUB, boarding school and local wisdom values.

V. CONCLUSION

The spread of terrorism ideology in the framework of narratives of radicalism and extremism affects society in view of self, religion, society and country. Ideology that has entered within a person will form a paradigm and perspective in viewing the reality around him. The process of forming a new worldview which is then called the stage of radicalization. Indication at this stage someone will look around him that is not in line, like, and like thoughts as something wrong and must be changed. The inability of a person to manifest his new worldview will shape the asocial, exclusive and disengaged soul of the social arena that has been considered wrong. So, it can be understood that closed attitude is the weakest way that they show against themselves from their surroundings. This ideological virus will develop rapidly when someone has other diseases such as grudge, resentment, disappointment, poverty, oppression, feelings of waste, feelings of being doomed, and other emotions that can accelerate the spread of the ideological virus of radicalism. Only with a touch of indoctrination of the legitimacy of violence, resistance, and holy war will convince one to continue the next stage in the real form of acts of violence and terror. The stage of terror they will perceive as war and holy resistance against conditions they think are wrong. Combating terrorism leads to fighting the ideology of terrorism.

Meanwhile, ideological warfare can only be done if people have strong immunity and endurance from the spread of virus radicalism. Remember, people without strong ideological endurance are particularly vulnerable to the spread of terrorist radical viruses. The antidote for radical terrorism virus has actually existed long in the heart of the archipelago. The deep-rooted religion of the archipelago is a pattern of religious thought that does not recognize subversive *manhaj* against the state. Precisely religious in Indonesia is a religious thought that reinforces national insight. Religion is a solid pillar that supports Indonesia. Strengthening religious flow (read: Islam) Indonesia is an important ingredient in counteracting radical terrorism virus. Indonesia is very fortunate to have many religious organizations that become an anchor of state unity in the midst of the emergence of mass organizations that always encourage national divisions.

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