



BRAINWASHING ANALYSIS OF RADICAL EXTREMISM ADHERENTS IN ISLAM THROUGH A PSYCHOLOGICAL APPROACH

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ABSTRACT

This article aims to analyze and identify how a radicalist uses brainwashing to spread his radicalism to others. The data collection technique that we do is literature study. The analysis uses a qualitative descriptive method with library studies and concluding. The results of this study indicate that a radicalist has specific criteria for potential victims who are easily influenced by the notion of extremist radicalism. These potential victims tend to emerge from among people who want changes to the existing social order. They will attack the victim's subconscious so that he will follow the words of the doctrine to carry out acts of terror with the brainwashing method.

Keywords: Radicalism, braiwashing, doctrine, psychology, Islam



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1. INTRODUCTION

Radicalism comes from Latin, namely radix which means root. Radicalism itself has emerged since the end of the 18th century, pioneered by a movement in Great Britain that called for electoral reform. The concept of radicalism actually means very demanding changes in the social and political order to return to the roots or fundamental things, and there is actually no direct link between radicalism and violence or terrorism, but over time due to excessive understanding of religious teachings (Rahman & Noor, 2020) the concept of radicalism has increasingly experienced a transition in meaning and is more directed towards negative things such as acts of terror, even though such radicalism has been mixed with extremism. In Islam, radicalism means implementing Islamic law in socio-

political life in community life in a harsh manner and using destructive actions in order to carry out goals that "they" consider to be the path of truth. When viewed from a religious perspective, radicalism is very identical to rigid thinking (textualist) and often uses violence in enforcing the opinion or understanding of a radicalist's religion as the most correct (Hafid, 2020). This is certainly contrary to the teachings of Islam which is a teaching of peace. An ideology or understanding can be adopted by someone not without reason, according to Knott (2020) someone becomes motivated to study an understanding there are several factors such as personal, social or collective factors, and cultural reasons. Some reasons or personal factors why someone personally tries to understand an ideology include:

(1). The desire to develop oneself and personal growth, (2). A person's need to express identity and what is beneficial to others, (3). To justify what an individual has done, (4). An individual's desire to be part of a group, establish relationships and be recognized by others, (5). A commitment to want to share the ideology or understanding that they believe in with others.

While in the reasons or collective factors why someone wants to share the understanding they believe in include:

(1). The need to share ideology or understanding with a wider local, national, or global audience, for what is believed to be the greater good for individuals, groups, and the wider community, now and in the future, (2). A commitment to continue to maintain traditions from one generation to another or to increase collective awareness that the ideology they adhere to still exists, (3). As a response and preparation for a change or innovation that will occur.

Likewise with radicalism, this ideology is more likely to be studied and spread to others because this ideology is more grassroots and more relevant to the lower middle class.

To answer the question of how someone can spread and learn an ideology, it is answered using a concept developed by Jean Leave and Etienne Wenger in the early 1990s. The concept reads "People learn through participation in different social settings, such as workplaces, clubs and peer groups". A group that aims to share the ideology they adhere to and recruit new participants using persuasion and influence methods so that their targets can be said to be brainwashed so that in the minds of their victims the idea of imitating and learning from the experiences of the group members is embedded.

There are four stages of how someone becomes a radical (Idris, 2021), namely 1) Sympathy, This stage is triggered by a person's disappointment with a government policy, what he wants to hope for is not achieved so that he sympathizes with the form of radicalism; 2) Support, At this stage a person begins to consciously contribute something to a radical group or movement, both material and non-material; 3) Militant, This is the stage where a person has been brainwashed so that he is prepared to carry out acts of radical extremism; 4) This stage usually contains middle-aged people, and they are tasked with indoctrinating radical extremism in order to recruit new members. Initially, radicalism can be triggered by an intolerant attitude, which then becomes an understanding that considers that only people from his group are right, apart from that they are included in the infidel group, and the last stage is carrying out acts of terror that have entered the stage of terrorism.

2. RESEARCH METHOD

The research method used in this study is a qualitative research method. As explained in Sugiyono's book, qualitative research is often referred to as naturalistic because the research is conducted to see the natural environment, where the researcher is the main instrument, data source sampling is done through purposive sampling. Data collection techniques from various types (triangulation or combination), inductive data analysis, and the results emphasize significance rather than generalization.

The data collection technique used is a literature study. The preparation of this article is adapted from various sources of literature which are then collected and summarized which are then presented in the form of descriptive narratives. Important issues that occurred during the creation of this article are also considered in conducting data analysis on the contents of this article, this is necessary so that this article will still be relevant in the future because there are considerations from current issues.

3. RESULT AND DISCUSSION

Radical Extremism Adherents In Islam Through A Psychological Approach

Recorded in the history of the development of Islam, it can be said that radicalism first emerged during the Caliphate of Ali bin Abi Thalib, namely a school of thought called "Khawarij". People who adhere to this school of thought consider Ali bin Abi Thalib, Amir bin al-Ash, Mu'awiyah and several other arbitration figures in the Siffin War as infidels because they ignored the laws of the Qur'an when resolving the conflict. Adherents of this school of thought also label infidels and polytheists to people who are not included in their group and do not want to migrate to their area. Furthermore, in modern times like today, groups that adhere to radical extremism have also emerged, such as those that are quite well-known such as al-Qaeda and ISIS. These groups have a main goal that can be said to be almost the same, namely for the current social and political order to return to the fundamental teachings of religion or foundations that are still pure by repressive means. There are several criteria for people at risk of being exposed to radical extremism with the phenomenon of radicalism that has occurred quite disturbing various groups lately. The deradicalization movement has been attempted as a form of resistance to this ideology. Who are the "targets" of extremism? Here are the details:

1. Youth Group

One of the targets of this radicalism movement is usually young people, because they are usually at a point where they are searching for their identity and are learning many things. They are the most strategic targets because of their broad and relatively bound social circles. (Taufiq, 2013). Before reaching adulthood, teenagers are more vulnerable to the infiltration of radical ideas. The vulnerable age group is in the 18-25 year age range in the transition from adolescence to adulthood. In fact, the high curiosity and validation in the search for identity is something new, packaged in the most interesting way so that teenagers are interested in joining radical organizations.

2. Marginalized Groups

2. Low-income communities tend to be easily swayed by the lure of instant welfare, the head of the family is promised an increase in social status if he joins a radical organization.
3. Low-educated Groups
The importance of education encourages us to think critically to protect ourselves from radicalism. However, there are still many lower-class people who struggle to get an education, and they are seen as easy targets because of their intellectual limitations so they are easy to brainwash through doctrines.
4. Religious Study Groups
The key point here is the mistake in choosing a religious teacher. Indeed, if someone understands religion, it will reduce the potential for radicalism. However, in reality, many people fall into it because they choose the wrong teacher, are too conservative with religion, and are textualists so they have the potential to become radical.

To recruit new members, activists use cunning and secretive strategies. The first step used by these activists is to trace the background of prospective members, they monitor the daily life, hobbies, problems, strengths, and even weaknesses of prospective members. When some information and data have been obtained, then they will enter the next step, namely they will limit the movement of their targets. These activists will make them friends or even family, they also usually help solve the problems of these prospective members, so that they feel protected, helped and cared for. When they feel treated well, their hearts will melt and they will join this radical group.

They will be continuously indoctrinated in the form of closed studies that are continued with the hijrah or bai'at procession which also marks a person as part of the group. A latent radical only needs one hour to make someone influenced by radicalism, especially if the person being indoctrinated is experiencing problems in his life. The indoctrinator will initially change the mindset of his victim with sentences such as "that if in the past we dared to die for something that smelled of sin, then why don't we dare to die today to fight in the way of Allah". The indoctrinator also convinces his victim by quoting verses of the Qur'an so that the victim is increasingly trapped in the idea that this world is transitory and meaningless.

After being validated, new members will be included in the organizational structure. In this smaller structure, each member will participate in collective programs, such as fundraising, regular studies to physical training in preparation for acts of terrorism, which he considers as a struggle to defend the truth. In the strategy of spreading radicalism, they use various methods to achieve their goals, one of which is through psychology. Psychology began to be recognized as a science in 1879 when Wilhelm Muntz founded a psychology laboratory in Germany. Since then, psychology has grown rapidly, as seen by the emergence of various schools of thought within it. Among the various schools of thought, one of them is the concept of personality. This concept has finally been widely explained by experts with different understandings, one of which is the understanding of the psychoanalytic concept of personality (Ja'far, 2015).

Psychoanalytic theory is a theory that attempts to explain the nature and development of personality. The priority factors in this theory are motivation, emotion, and other internal aspects. This theory argues that personality develops when there is a conflict over

these psychological aspects, which often occurs in childhood or early childhood. Personality changes do not occur without cause, but are the result of observation, experience, pressure, social environment, culture, age group, and personal factors, namely: 1. Initial experience; 2. Cultural influence; 3. Physical condition; 4. Attraction; 5. Intellectual intelligence; 6. Emotion; 7. Name; 8. Success and failure; 9. Social acceptance; 10. Family influence; 11. Physical changes; 12. Food; 13. Geographical conditions. Among psychology, priority is given to the study of consciousness and considers consciousness as a major aspect of spiritual life. Sigmund Freud, who gave the idea that consciousness is only a small part of mental life (Setiawan & Nandang, 2019), while the larger part is unconscious.

Freud illustrated the conscious and subconscious with an iceberg (iceberg theory) where the part that rises to the surface (consciousness) is much smaller than the part that sinks (unconscious). Furthermore, Freud saw humans as deterministic beings, namely an idea that human activity is essentially determined by non-rational forces, subconscious forces, biological dynamics, learning, and instincts in the first six years of life. Freud divided the concept of human personality into three types, namely, id, ego, and superego (Helmy, 2018). id can be called lust which is a natural trait that exists in every human being that relieves tension with pleasure. ego can also be called reason is how we realize an id. and the superego (heart) is what will direct or consider the ego that will be realized by paying attention to the values, norms, and culture that have been taught (Husin, 2017).

4. CONCLUSION

The danger of radical extremism latency in Indonesia is something real, the potential for someone to be exposed to radicalism can come from anywhere. Although deradicalization efforts continue to be carried out, radical extremist groups always find new methods to indoctrinate and brainwash their victims to join. It should be remembered that Islam is a religion of rahmatan lil 'alamin which teaches peace and tolerance. As religious people, we must play a role in maintaining harmony between people by developing an attitude of mutual tolerance that is in accordance with religious recommendations, do not let radical extremism emerge in the environment or even within ourselves.

Actions that we can take if the seeds of radicalism appear in ourselves or our environment are to consult with the authorities, if within the campus we can consult with lecturers or student service units to provide initial solutions to prevent the growth of radical extremism, but if we have found someone in our environment who has begun to declare that they will carry out acts of terror, then we can report it to the authorities such as the police or Densus 88. Do not let the ideology of radical extremism develop or even be shared with each other because as we have explained, the impact is very dangerous, such as the occurrence of various types of terror that end up damaging relations between religious communities and even the division of religion itself into groups that are in conflict with each other.

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