

PORTRAIT OF RELIGIOUS FUNDAMENTALISM AMONG STUDENTS OF THE STUDY PROGRAM ISLAMIC EDUCATION

Putri Dewi¹, Wahyu Hidayat², Muzakkir³, Ummi Mawaddah⁴

¹Pasca Sarjana UIN Sultan Maulana Hasanuddin Banten

²STAI DDI Parepare

^{3,4}IAIN Parepare

Email: dewidewi 040603@gmail.com

ABSTRACT

The term fundamentalism is often associated with extreme attitudes, rigidity, conservativeness, stagnation, conservativeness, and resistance to progress, so that many people shy away from the labeling of the term. Avoiding the use of non-neutral terms as above, in this study the term fundamentalism will be returned to its basic meaning, namely returning to religion in a "full" and literal way free from compromise, taming, and reinterpretation. This type of research is quantitative research, where the author makes students of the Islamic religious education study program at IAIN Parepare as objects. The researcher used a questionnaire as an instrument and used the Rasch Model research method. The purpose of this study was to describe the most dominant tendencies and factors in religious fundamentalism among students of the Islamic Religious Education study program. Based on the research conducted, it was concluded that students of the Islamic Religious Education study program IAIN Parepare had moderate and fundamental tendencies which were balanced with 80 total respondents, there were 34 people (42%) tended to be moderate. There are as many as 34 people (42%) tend to be fundamental. However, in the description of the discussion of respondents' tendencies, the most dominant type of dimension among the five dimensions is the IT dimension (Intolerance).

Keywords: *Fundamentalism, Students, Islamic Religious Education.*

INTRODUCTION

Fundamentalism is a reality in the course of the history of world religious thought. The term Fundamentalism is labeled on certain groups whose thinking tends to religious traditions, resists change, is closed and rigid. It is not uncommon for fundamentalism to be often associated with acts of violence and terrorism. Although in essence, the fundamentalism movement aims to socialize the teachings of Islam through Islamic proselytizing.

In the discourse of Islamic thought the word fundamentalism is called *ushuliyah* which is the basic word of *al-ashlu* with the meaning of "the basis of something" and "honor". The plural form is *ushul* (Imarah, 1999). As found in Q.S. Al-Hasyr/59: 5.

Translate:

“What you cut down among the date palms (belonging to the infidels) or that you let (grow) stand on the subject, then (it happened) with the permission of God; and because he was about to give disgrace to the wicked” (Shihab, 2003).

In this verse it is explained that *rajulun ashil* is "a person who has a foundation, a strong foundation, and is precise in his thinking and sensible" while *Majduun Ashil* is "glory that has a basis". The word al-ashlu also means "bottom part" and "root (Imarah, 1999).

The simple fundamentals of religion are interpreted as closed attitudes embraced and lived by individuals or groups that tend to put up a line of demarcation even to the extreme of negates the other. In the religious context, it appears in religious groups that claim that their religion alone is right (truth claim), while other religions are wrong and must be fought. On the contrary, religious moderation is interpreted as an open perception and attitude in responding to external realities that are not singular, which has implications for the recognition of the truth that exists in religious groups and other ideologies. Those other truths need to be accounted for, appreciated, and appreciated in a fair and balanced manner.

Moderates in religion are characterized by the realization that their religion is not the only truth that must be broadcast to everyone, instead they perceive that people who are outside their beliefs also have aspects of the truth that need to be given the right to coexistence and harmony. Symptoms of fundamentalism in Islam arise as a reaction as well as a response to understandings that are considered to deviate from the original teachings of Islam (Nafis, 1996).

Fundamentalism is one that struggles to reestablish traditional religious norms and beliefs in the face of secularism. Islamic fundamentalism is a collective response to an emotional and intellectual crisis, because its promise is a return to the 'true Islam', which can solve all problems. Religious fundamentalism arose with the aim of restoring the essence of religion itself.

The emergence of fundamentalism was motivated by a variety of very complex factors, which were not purely religious in nature, but were related to political, economic, social and idiosyncratic interests. Fundamentalism is referred to as a religious symptom that can be born of any religion anywhere and anytime. Therefore, it is known that religion is used as a shield by them to carry out their actions. In addition they also twisted a number of understandings from scripture. Religious texts are used as a pretext by them to commit acts of violence in the name of jihad.

If left unchecked, fundamentalism can give birth to a radical understanding of terrorism. In some cases terrorism has led to acts that are contrary to human values. Terrorism is still a serious threat to the Indonesian nation which can destroy the order of nation and state. As data released by the Global

Terrorism Index (GTI) 2016, states that out of 129 countries, Indonesia ranks 38th in the country with the highest terrorism influence (Paikah, 2019).

Students, who are still in the process of searching for self-identity and the learning stage of knowing many things, are certainly the most strategic targets to strengthen this religious radicalism movement. Moreover, the strategic position of students, which has a wide range of associations and is relatively autonomous, is considered by radical movements to be the most suitable and easy means to proliferate the radical ideas they are fighting for (Fanani, 2013; Widyaningsih et al., 2017).

Fundamental attitudes and intolerance do not develop by themselves. It could be that this awareness was born because of a dialectic that takes place productively in the long dynamics of life. On the other hand, the basic human attitude that is intolerance will become stronger, and under certain conditions it will become fundamentalism when it finds supporting factors.

Radicalism movements are developing among students in general, who, if traced, do not have a strong religious basis or strong religious education. So it can be understood that their understanding of religion tends to be rigid and self-righteous.

It cannot be denied that the rise of fundamentalism symptoms among students is an absolute phenomenon in the higher education sector. Ironically, the news of insulting each other, even disbelieving each other is no longer new, especially through social media. Phenomena like this are conditions that lead to divisions and conflicts among fellow Muslims. Which became the forerunner of radicalism? And even if viewed broadly it can lead to disintegration of the nation.

Among students who tend to think liberally, religion is still a need and a guide that will lead people to a better life. For students with moderate tendencies, religion is not just a guideline that values must be absorbed, but also a practical guide in daily life. For students with fundamentalist tendencies, they actually make religion the totality of life. Religion for them is a reference, an example, a source of inspiration, technical instructions, and so on. In essence they want to say that religion is everything. This non-negotiable totality is what distinguishes students with fundamentalist tendencies from the other two tendencies (Syafei, 2018).

Islamic higher educations as a type of Islamic intellectual institution that gives birth to Muslim intellectuals who are *rahmatan lil-alam* are not completely free from the threat of religious radicalism. Early detection and preventive efforts need to be carried out to anticipate the movement of religious fundamentalism groups, which are the seeds of radicalism at the level of action or actions.

The Islamic religious education program, which will produce prospective Islamic religious teachers, has a very strategic role in efforts to prevent religious fundamentalism. Because when they

return to society and teach, they can convey how dangerous the movement of religious fundamentalism or radicalism is in the life of this plural nation and state.

RESEARCH METHODS

This research is a survey research with a quantitative approach. Respondents who were involved in the study were 80 respondents from PAI students in Parepare and were taken using a stratified random sampling technique. The research instrument used a questionnaire with a Likert scale of 6 choices ranging from strongly agrees to strongly disagree. The dimensions measured are 1) religious fundamentalists tend to understand the scriptures literally and are closed for discussion and interpretation, meaning that the interpretation of the Qur'an is final, 2) government must follow Islamic law and follow the example of the Prophet Muhammad SAW, 3) do not accept differences (intolerant), exclusive, 4) prioritizing religious symbols, 5) making the *Al-Qur'an* and *As-Sunnah* the only law. While the data analysis technique used is the Rasch Model analysis technique.

RESEARCH RESULT

Respondent Profile

The profile of the research respondents described from the collected demographic data is as follows

Table 1. Profile of research respondents based on gender

Gender	Frequency	Percentage (%)
Female	51	63 %
Male	29	37%

The number of respondents in this study was 80 respondents divided by gender, namely 51 female respondents and 29 male respondents.

DESCRIPTION OF RELIGIOUS FUNDAMENTALISM

Al-Qur'an and *As-Sunnah* are the only legal basis

Figure 1. Shows the tendency of respondents to the dimension of the Qur'an which is the only legal basis.

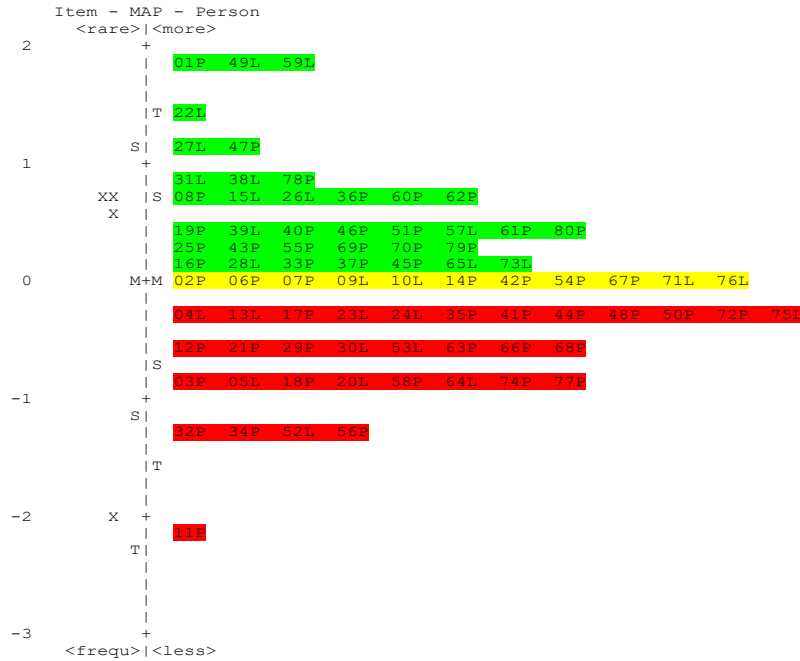


Figure 1. Respondents' tendency The Al-Qur'an and As-Sunnah are the Only Legal Basis

Based on Figure 1, 36 respondents (45%) tend to agree that the Al-Qur'an and as-Sunnah are the only legal basis. As many as 33 people (41%) tend to disagree with the Qur'an and as-sunnah being the only legal basis. Among them were 23 female students and 13 male students who agreed. Meanwhile, 22 female students and 11 male students stated that they did not agree.

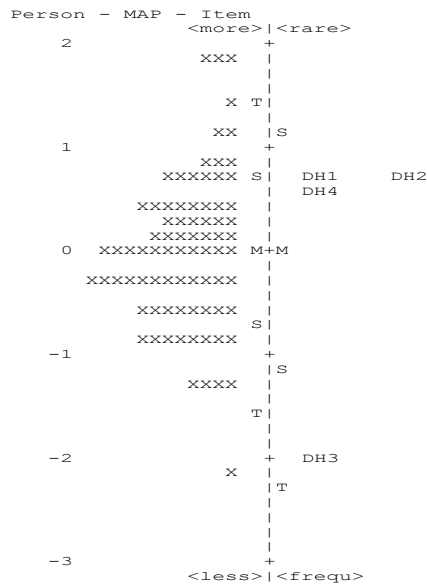


Figure 2. Map of DH Items

Based on Figure 2, it states that the DH3 item (the Koran contains basic truths that need to be accepted absolutely) is the easiest item to agree on (-1.94 logit). Whereas the DH1 item (as a guideline

revealed by Allah SWT, the Qur'an has explained in full about the wisdom, truth, and life so there is no need to study guidelines from other texts) is an item that is difficult to agree on (0.71 logit and 0.70 logit).

The Qur'an Can Not Be Reinterpreted

Figure 3 below illustrates the tendency of respondents to the dimensions of the Koran that cannot be reinterpreted.

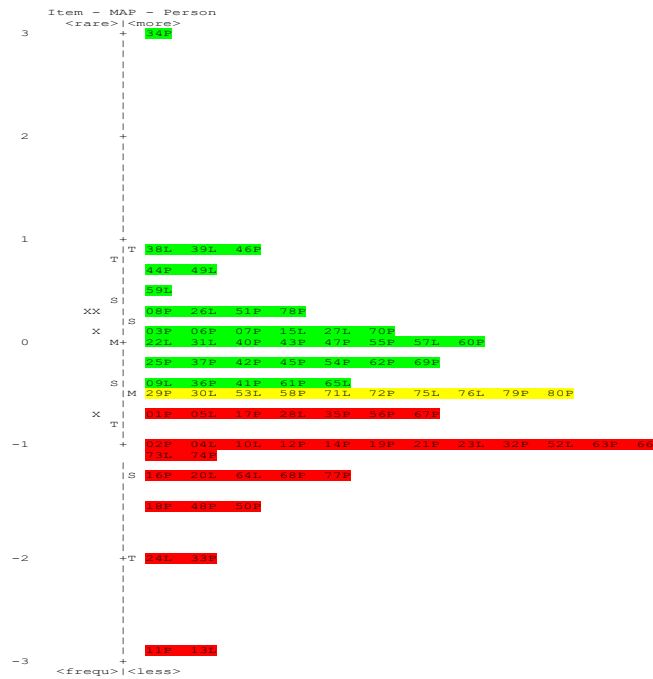


Figure 3. Respondents' tendency of the Qur'an not to be reinterpreted

Based on Figure 3, 39 respondents (PAI students) (48%) tend to agree that the Qur'an cannot be reinterpreted. There are 33 people (41%) who tend to disagree that the Qur'an cannot be reinterpreted. Among them were 25 female students and 14 male students who agreed. Meanwhile, 22 female students and 11 male students disagreed.

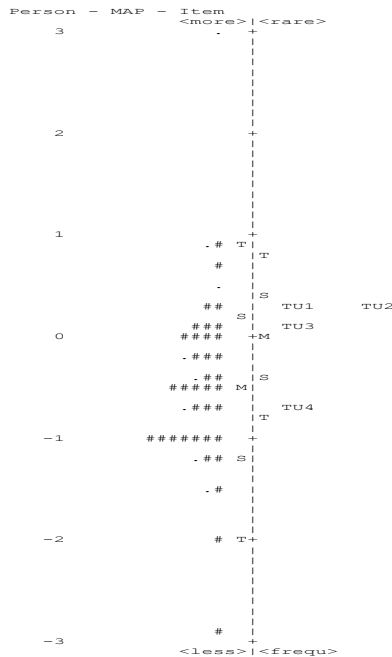


Figure 4. TU Item Map

Based on Figure 4, it states that the TU4 item (critically examining the Qur'an by questioning the elements in it is a form of defiance against the word of God) is the easiest item to approve (-0.70 logit). Whereas item TU1 (the Qur'an cannot be reinterpreted to suit historical and scientific evidence) is an item that is difficult to agree with (0.28 logit).

Government Must Be Based on Islamic Shari'a

Figure 5 below illustrates the tendency of respondents to the dimensions of government that must be based on Islamic law:

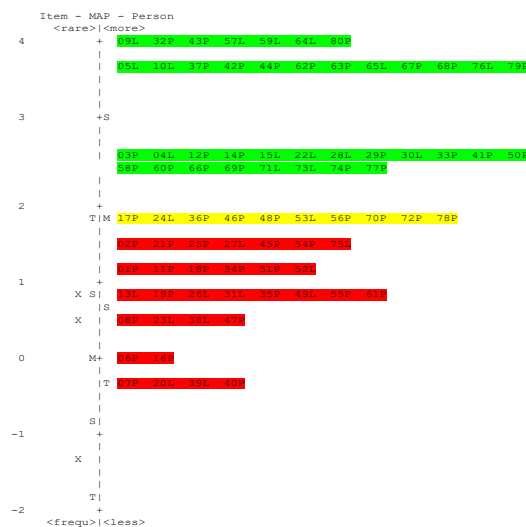


Figure 5. Respondents' tendency for government to be based on Islamic law

Based on Figure 5, Respondents (PAI Students) 39 people (48%) tend to agree that government must be based on Islamic law. There were 31 people (38%) who tended to disagree that government should be based on Islamic law. Among them, 24 female students and 15 male students agreed. Meanwhile, 20 female students and 11 male students disagreed.

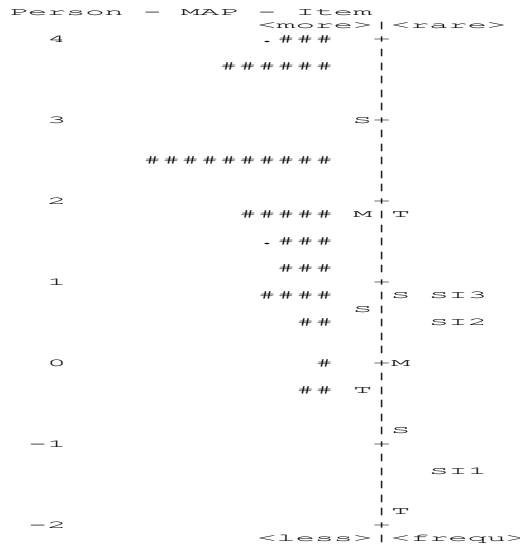


Figure 6. SI Item Map

Based on Figure 6, it shows that the SI1 item (Islam brought by the Prophet Muhammad SAW is the only noble way of life) is the easiest item to approve (-1.29 logit). Meanwhile, item SI3 (only by implementing the system of government established by the Prophet Muhammad SAW will the people prosper) is a difficult item to agree on (0.77 logit).

Intolerant

Figure 7 below illustrates the tendency of respondents to the intolerance dimension:

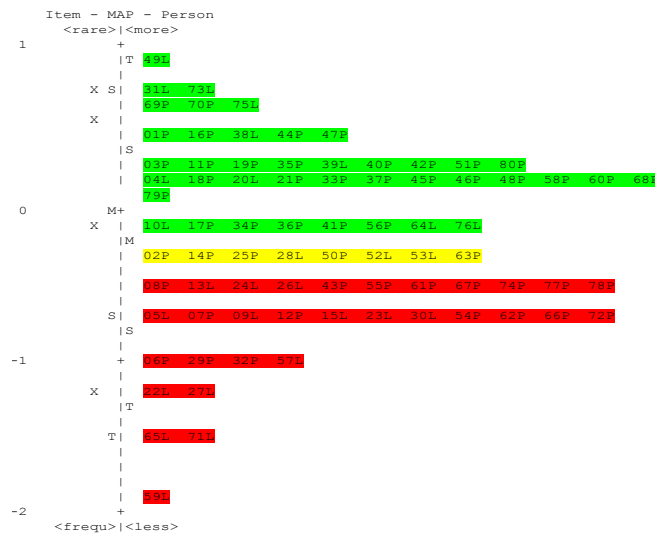
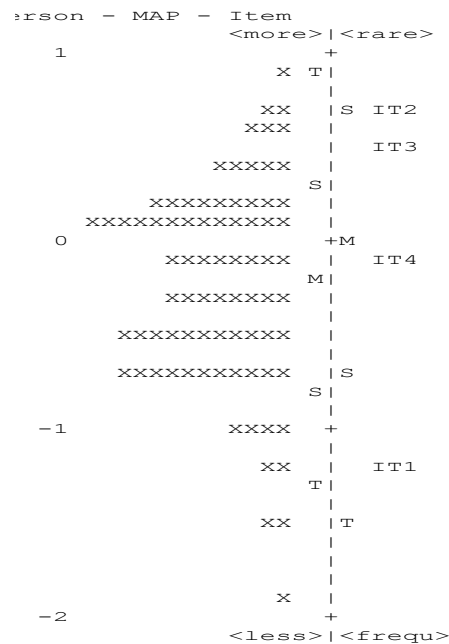


Figure 7. Tendency of Intolerant Respondents

Based on Figure 7 respondents (PAI students) 41 people (51%) tend to agree that Islam is intolerant. There are as many as 31 people (38%) tend to disagree that Islam is intolerant. Among them were 31 female students and 10 male students who agreed. Meanwhile, 17 female students and 14



male students stated that they did not agree.

Figure 8. Map of IT Items

Based on Figure 8 it shows that item IT1 (the Koran is the only human reference guide if you want to be safe) is the easiest item to agree on (-1.17 logit). Meanwhile, the IT2 item (there is only one guideline for truth, namely the Qur'an. So that people who are not guided by the Qur'an will not find the ultimate truth) is an item that is difficult to agree with (0.73 logit).

Exclusive

Figure 9 below illustrates the tendency of respondents to the exclusive dimension

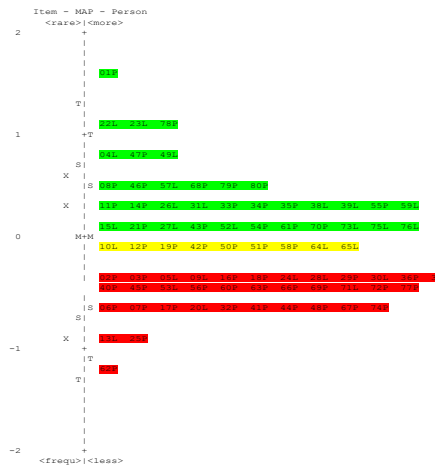


Figure 9. The tendency of exclusive respondents

Based on Figure 9 respondents (PAI students) 34 people (42%) tend to agree that Islam is exclusive. There are as many as 36 people (45%) tend to disagree that Islam is exclusive. Among them were 18 female students and 16 male students who agreed. Meanwhile, 27 female students and 9 male students stated that they did not agree.

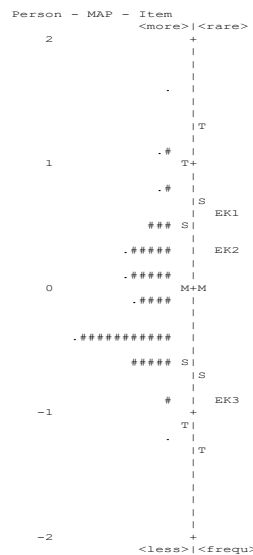


Figure 10. EK Item Map

Figure 10 shows that the EK3 item (Al-Qur'an and As-Sunnah are sufficient to answer all human problems from economics, politics to households) is the easiest item to agree on (-0.92 logit). Meanwhile, item EK1 (if there is a discrepancy between science and the Qur'an, science must adjust it, so that the Qur'an does not have to be reinterpreted) is an item that is difficult to agree on (0.63 logit).

DISCUSSION

According to Yusril Ihza Mahendra, Islamic fundamentalism views that the Al-Qur'an and the Sunnah of the Prophet are the only basic legal doctrines. And aims to build an order of Islamic society, in accordance with the aims of the doctrine contained in the Qur'an and Sunnah (Mahendra, 1999). From this is explanation, we can see that the fundamentalist school of thought agrees that the Al-Qur'an and the Sunnah of the Prophet must be used as a basis for organizing and developing Muslim society. Based on the results of the research, students who agree with this statement certainly cause a few problems. Because as a PAI student it is necessary to understand that in order to live life, especially matters related to sharia or worship, humans can learn not only from contextual matters. However, in looking for a key to solving a problem, apart from the Qur'an and Sunnah, *ijma* (and *qiyas* are also used as the basis for

According to Nurcholis Madjid, the Al-Qur'an was revealed not to provide absolute guidance, but as a provider of knowledge to mankind regarding what is the will of the Creator. Meanwhile, hadith functions as a medium of transformation so that God's will can be properly accepted according to the needs of the times, places, situations and conditions (*taghayyur al-ahkam bi taghayyur al-azman wa al-amkinah wa al-ahwal wa al-fawaidi*) (Munawar, 2001).

Government must be based on Islamic law (covering a discussion of the implementation of the government system as was implemented by the Prophet Muhammad SAW) from the results of the study it was found that as many as 39 (48%) respondents (students) tended to agree stating that government must be based on Islamic law and there were as many as 31 people (38%) tend to disagree that government should be based on Islamic law. These results indicate that students have fanatical thoughts about an Islamic state (*khilafah*). Muhammad Abduh explained that Islamic shari'ah has two meanings. In a narrow sense, namely in the form of decrees of Allah and the Messenger that cannot be changed anymore. Meanwhile, in a broad sense, are the principles or principles governing social life that are always developing for the benefit of the people (Azhar, 1996).

CONCLUSION

Based on the results of the study it can be concluded that overall of all items, the researcher found that out of 80 total respondents, there were 34 people (42%) tended to be moderate. There are 34 people (42%) tend to be fundamental. Which means it has a balanced quantity? The most dominant factor in religious fundamentalism among students of the Parepare Islamic Religious Education study program is the intolerant dimension. Therefore, there is a need for intensive supervision of religious movements and Islamic halaqahs which lead to religious radicalism which is starting to enter among students. Because the tendency of students may lead to that.

REFERENCES

- Azhar, M. (1996). *Filsafat Politik, Perbandingan antara Islam dan Barat*. Raja Grofindo Persada.
- Fanani, A. F. (2013). Fenomena Radikalisme Di Kalangan Kaum Muda. *Jurnal Maarif*, 8(1), 4–14.
- Imarah, M. (1999). *Fundamentalisme dalam Islam*. Gema Insani Press.
- Mahendra, Y. I. (1999). *Modernisme Dan Fundamentalisme Dalam Politik Islam*. Paramadina.
- Munawar, B. (2001). *Sejarah awal penyusunan dan pembakuan hukum Islam. Kontekstualisasi Doktrin Islam dalam Sejarah*. Paramadina.
- Nafis, M. W. (1996). *Rekonstruksi dan Renungan Religius Islam*. Paramadina.
- Paikah, N. (2019). Kedudukan dan Fungsi Badan Nasional Penanggulangan Terorisme (BNPT) Dalam Pemberantasan Terorisme di Indonesia. *Jurnal Al-Adalah: Jurnal Hukum Dan Politik Islam*, 4(1), 1–20. <https://doi.org/DOI: 10.35673/ajmpi.v4i1.214>
- Shihab, M. Q. (2003). *Tafsir al-Misbah, Pesan, Kesan dan Keserasian al-Quran* (11th ed.). Lentera Hati.
- Syafei, I. (2018). Pengaruh Tingkat Pengetahuan Agama terhadap Persepsi Mahasiswa pada Gerakan Radikalisme Berbasis Agama (Studi pada Mahasiswa UIN Raden Intan Lampung). *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(1), 61–79. <https://doi.org/doi.org/10.24042/atjpi.v9i1.2606>
- Widyaningsih, R., Sumiyem, & Kuntarto. (2017). Kerentanan Radikalisme Agama di Kalangan Anak Muda. *Pengembangan Sumber Daya Perdesaan Dan Kearifan Lokal Berkelanjutan VII*, 1553–1562.