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### **Actualization Of Islamic Moderatism In Local Culture Inculturation In Indonesia**

#### **(Critical Analysis, Challenges, and Their Applications in Overcoming Extreme Understanding at Universities in the Sumbagsel and Banten Regions)**

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##### **Abstract**

The impact of global progress has actually led to the rise of issues of radical ideology, such as the extreme right and extreme left movements, and even secular and caliphate ideologies, each of which undermines the Unitary State of the Republic of Indonesia. Lairan right is a fundamental ideology that always adheres to a textual understanding that does not want to accept the reality of globalization, social change, and advances in technology and information. Meanwhile, the left is the exact opposite, abandoning the religious frame and demanding the modern world as a whole, which then becomes extreme, even secular. What is interesting to study is how to modernize the actualization of Islamic moderatism in the inculturation of local culture in Indonesia? The purpose of this study is to understand the modernization of the actualization of Islamic moderatism in the inculturation of local culture in Indonesia. This research is a field research (field research). That is research conducted by looking at the reality of the field. The dangers of secularism in religion in the context of the Unitary State of the Republic of Indonesia and instilling the values of modernizing the

actualization of Islamic moderation in the inculturation of local culture in Indonesia. Countermeasures against radical ideas in Universities in the South Sumatra and Banten regions in particular to explore more local wisdom as a tool or a way to encourage the community, especially the younger generation, to respond to radical ideas. It is proposed that there is a reintroduction, in-depth understanding and consolidation of the concept of local wisdom through the sectors of a more specific socio-religious approach, especially in the religious and social sectors of society. At least the local wisdom in Indonesia, especially in the Universities of South Sumatra and Banten, can make the community build on the basis of social modesty with 6 (six) commendable characters; 1) Build trust (trustworthiness), 2) Build compliance and mutual respect (respect), 3) Build a sense of responsibility (responsibility), 4) Build integrity, honesty (fairness), 5) Build a sense of care and empathy (caring), 6) Build a strong sense of belonging to the region, aware of regulations and aware of the law (citizenship).

### **Keywords**

Actualization, Moderatism, Inculturation

### **Introduction**

In the religious context, the role of religion is; 1) as a doctrine in the teachings contained in the holy books. 2) actualization of the doctrine contained in history.<sup>1</sup> Religious doctrines are ideal and require their adherents to practice them in the best possible form. In reality, this experience is often far from the ideal form desired by religion, therefore religion often appears as something that has a double face, in the sense that the form of practicing the teachings of a religion differs greatly from the teachings that are actually desired by religion itself.<sup>2</sup>

This may happen, because of the linking of interests between religion and politics which is misunderstood and distorted by a group of elements, both religious followers and politicians, so that religion is in a negative position; Religion is the source of violence and riots. In fact, religion is not at all related to conflict, violence, even radicalism.<sup>3</sup> Its adherents caused religion to fall into the abyss of the accused.<sup>4</sup>

The relationship between religion and politics in Islam will never end. This is at least due to three things, namely; 1) availability of discussion sources, as the fruit of fifteen centuries of accumulated history of practice in the Islamic world in building culture and civilization. 2) the complexity of the problem, so that any discussion about it will inevitably enter one or several limited approaches. 3) the relationship between religion and politics in Islam, inevitably, will also involve the

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<sup>1</sup> Hidayat, Komaruddin. *Politik panjat pinang: di mana peran agama?*, (Compass Book Publisher, 2006), p. 2 (Compass Book Publisher, 2006), p. 2

<sup>2</sup> Afif Muhammad, *Agama dan Konflik Sosial*, (Bandung: Marca, 2013), p. 17

<sup>3</sup> Bomb explosion on October 12, 2002 at 23:05 WITA at Paddy's and Sari Club (SC) Jalan Legian Kuta, Badung, Bali, became the starting point for handling criminal acts of terrorism in Indonesia

<sup>4</sup> Jati, Wasisto Raharjo. "Kearifan Lokal Sebagai Resolusi Konflik Keagamaan." *Walisongo: Journal of Religious Social Research* 21.2 (2013): 393-416.

diversity of the theological views of the community, especially among the internal Muslims themselves.<sup>5</sup>

Islam is a religion that contains instructions so that individuals become good, civilized and qualified human beings, always do good, so as to be able to build an advanced civilization, a human life order in the sense of a just life, progress free from various threats and threats. various concerns. Islam also convinces mankind of the truth and calls on them to become adherents. To achieve this desire requires moderate thinking.<sup>6</sup>

Living in a multi-ethnic and multi-cultural Indonesia, so it is very demanding on collective awareness in maintaining mutual respect and appreciation. Muslims as the largest component of the nation develop responsibility in peacefully fighting for Islamic values and avoiding violent means as much as possible. Sociologically, ways of life that promote tolerance and peace are believed to be the determinant variables for the creation of national integrity. In this context, Muslims can contribute by making Islam a protector and protector for others, especially for minorities.<sup>7</sup>

As a consequence, Muslims are required to develop attitudes that are more mature when actualizing their religion, the attitude of maturity of Muslims in religion is shown by approaching Islamic teachings from the deepest, essential, substantial side, or looking for its fundamental ideas rather than just debating the issue. -furūiyyah or instrumental matters. Axiologically, the content of Islamic teachings is intertwined with fundamental values, such as the values of faith, the pillars of Islam and Ihsan, and instrumental values, such as social procedures, politics, and the like.<sup>8</sup>

When we are affiliated and socialize in a particular Islamic organization or movement, this is understood as part of an effort to translate the instrumental values of our religious teachings. This choice is based on the assumption that the mass organization or movement will fight for Islamic ideals. Our involvement in the circle of activities of this organization or movement, we should relax let alone damage the foundations of Islam, such as breaking friendship and kinship with other Muslim elements gathered outside our group. We must not be fanatical (ta'asuf) to organizations, let alone claim the most correct ones by denying Islamic groups and other beliefs. What we get is fanaticism to our faith, not fanaticism to organizations or figures.<sup>9</sup>

It would be naive if the mass organization movement actually shakes the harmony and social harmony that we have built for a long time. If this happens, it

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<sup>5</sup> Mujar Ibnu Syarif, *Hak-Hak Politik Minoritas Non-Muslim dalam Komunitas Islam*, (Bandung: Angkasa: 2003), p. ix

<sup>6</sup> Sukawarsini Djelantik, *Terorisme: Tinjauan Psikoanalitis, Peran Media, Kemiskinan, dan Keamanan Nasional* (Jakarta: Indonesian Obor Library Foundation, 2010), 256

<sup>7</sup> Mubit, Rizal. "Peran Agama dalam Multikulturalisme Masyarakat Indonesia." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11.1 (2016): 163-184.

<sup>8</sup> Fakhruroji, Moch. "Privatisasi Agama: Globalisasi dan Komodifikasi Agama." *Jurnal Dakwah dan Komunikasi* (2005).

<sup>9</sup> Burhani, Ahmad Najib. *Islam dinamis: menggugat peran agama, membongkar doktrin yang membatu*. Kompas Book Publisher, 2001.

means that we hold fast to the principles contained in instrumental values but leave the main things that become the teachings of fundamental values. With this framework, it is hoped that it will foster a mature and tolerant Islamic attitude (tasamuh) and try to reduce the tendency of emotionality, fanaticism, and radicalism.<sup>10</sup>

### Understanding Radicalism

Radical comes from radic which means root, and radical is fundamental, or up to its roots. This predicate can be applied to thoughts or understandings, so that the term radical thought appears, and it can also be applied to movements. Based on that, radicalism is defined as an ideology or sect that wants social and political change or renewal in a hard or drastic way, and an extreme attitude towards a political trend. Thus, radical Islam is an Islamic ideology that wants social and political changes to be carried out according to Islamic Sharia which are carried out by means of violence and drastic.<sup>11</sup>

If the above definition is acceptable, then there are two keywords that must be done, namely; 1) socio-political changes in accordance with Islamic shari'ah, 2) carried out with violence and drastic. Thus, radical Islam is a sect within Islam that aspires to implement Islamic sharia in socio-political life, and to achieve this goal violent and drastic actions are carried out.<sup>12</sup>

Radicalism in the sense of language means understanding or flow that wants social and political change or renewal by means of violence or drastic. However, in another sense, the essence of radicalism is the concept of the soul's attitude in carrying out change. Radicalism also means an understanding made up by a group of people who want drastic social and political changes or reforms by using violent means, so radicals are ideas and actions that aim to weaken and change the established political order, usually by means of violence with the system. the new one.<sup>13</sup>

However, when viewed from a religious point of view, it can be interpreted as a religious understanding that refers to a very basic religious foundation with very high religious fanaticism, so that it is not uncommon for adherents of that understanding to use violence against people who have different understandings to actualize the religious understanding they hold and believe in forcibly accepted.

What is meant by radicalism is a movement that has old-fashioned views and often uses violence in teaching their beliefs. Meanwhile, Islam is a religion of peace. Islam has never justified the practice of using violence in spreading religion, religious understanding and political understanding. What is meant by radicalism

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<sup>10</sup> Zubaidi, *Islam Benturan dan Antarperadaban*, (Yogyakarta: Ar-Ruzz Media Group, 2007), p. 73-74

<sup>11</sup> Khamid, Nur. "Bahaya radikalisme terhadap NKRI." *Millati: Journal of Islamic Studies and Humanities* 1.1 (2016): 123-152.

<sup>12</sup> Afif Muhammad, *Agama dan Konflik Sosial Studi Pengalaman Indonesia*, (Bandung: Marja, 2013), p. 63

<sup>13</sup> Azumardi Azra, *Transformasi Politik Islam*, (Jakarta: Pranada Setia, 2016), p. 155

is a movement that has old-fashioned views and often uses violence in teaching their beliefs. Meanwhile, Islam is a religion of peace. Islam has never justified the practice of using violence in spreading religion, religious understanding and political understanding.<sup>14</sup>

The definition of radicalism is in sync with the meaning of terrorist. Radicalism is a policy and terrorism is part of that radical policy. This definition is more evident that radicalism contains an attitude of the soul that leads to actions aimed at weakening and changing the established order and replacing it with new ideas. Radicalism is as negative an understanding and can even be as dangerous as the extreme left or right.

Shaykh Yusuf Qordawi revealed that fanatical radical fundamentalist groups can be characterized by several characters, as follows:

- a. Often claim a single truth. So they easily mislead other groups who do not agree with him. They position themselves as "prophets" who were sent by God to rectify people who disagree with them.
- b. Tend to complicate religion by considering permissible or sunnah worship as if it were obligatory and things that are makruh as if it were haram. An example is the phenomenon of lengthening the beard and raising the pants above the ankles. For them this is a must .. So they are more likely to focus on the skin than the content.
- c. They mostly have an overdose of inappropriate religion. For example, in preaching they put aside the gradual method, "step by step", used by the Prophet and Walisanga. So for ordinary people, they tend to be rude in interacting, loud in speaking and emotional in conveying. But for them this attitude is a form of firmness, consistency in preaching, and upholding the mission of "amar ma'aruf nahi munkar". It is a counter-productive attitude for the development of Islamic da'wah in the future.
- d. It's easy to mislead other people who have different opinions. They are easily prejudiced against others who do not agree with their thoughts and actions. They tend to view the world with only two colors, namely black and white.
- e. Using methods such as: bombing, kidnapping, taking hostage, hijacking and so on that can attract the attention of the masses/public.<sup>15</sup>

### **Countering Radicalism In Islamic Universities**

Globalization has become a threat to the integrity and diversity of Indonesian society. Advances in science and technology have resulted in wide open communication interactions easily. This activity has the potential to cause interventions that affect certain understandings of the recipient of the information. In the era of globalization, threats are not limited to military threats, but many

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<sup>14</sup> Tim Forum Kajian Ilmiah Afkar, *Kritik Ideologi Radikal*, (Kediri: Lirboyo Press, 2018), p. 6

<sup>15</sup> Al Hammad, Ahmad Mohammad. *Radikalisme di kalangan mahasiswa Surabaya: studi kasus kriteria radikalisme menurut Yusuf al-Qardhawi*. Diss. Sunan Ampel State Islamic University Surabaya, 2018.

non-military threats both in terms of politics, economy and ideology. One of the most dangerous threats is the spread of radicalism. The danger of radicalism, apart from being able to disrupt the stability of a nation's security, also creates a rift in the unity of the Indonesian state. The notion of radicalism is meant by religious radicalism. The issue of trust is very vulnerable to the integrity of the Unitary Republic of Indonesia. There is a need for a quick response to deal with radicalism that is increasingly rampant due to globalization. One solution that can be done is to re-recognize and familiarize through the implementation of Pancasila values in the life of the Indonesian nation and state. Acknowledging the existence of Pancasila values and implementing them is called the re-actualization of Pancasila by re-earthing the values of Pancasila. This paper aims to deepen and add insight into the actualization of Pancasila as an effort to prevent radicalism in Indonesia.<sup>16</sup>

The Indonesian nation as a large country and has a lot of diversity is certainly a challenge in itself how to make a country that is geographically very large and has various religions, ethnicities and cultures. Islam is the religion most widely embraced by the population by carrying out the ideals of rahmatan lil 'alamin. However, the teachings of rahmatan lil ala-min are often reduced by dogmatic groups with radical views to justify violent acts in the name of religion. Deradicalization steps are needed to build a more humanistic Islamic education. Universities as one of the pillars of education in Indonesia have an important role in deradicalization, especially pesantren-based universities.<sup>17</sup>

Local wisdom actually consists of two words, namely wisdom (wisdom) which means wisdom, and local (local) which means local area. So in general the notion of Local Wisdom is the ideas, values or views of a place that has wise and good values that are followed and trusted by the people in that place and have been followed from generation to generation. Local Wisdom is explicit knowledge that emerges from a long period and evolves together with the community and environment in the area based on what has been experienced. So actually, local wisdom in each region is different depending on the environment and the needs of life.<sup>18</sup>

As for some of the inherent characteristics, among others; 1) Has the ability to control existing ancestral heritage. 2) It is a fortress to survive from outside cultural influences (radical, secular, liberal, terrorist and other extreme ideologies). 3) Have the ability to accommodate foreign cultures wisely. 4) Have the ability to provide direction for cultural development. 5) Have the ability to integrate or unite foreign cultures and indigenous cultures.<sup>19</sup>

Campus is a higher education institution that creates future generations of

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<sup>16</sup> Gofur, Abdul. "Reaktualisasi Pancasila sebagai Upaya Preventif Radikalisme di Indonesia." (2017): 380-386.

<sup>17</sup> Zain, Fadlilah. "Peguruan Tinggi Berbasis Pesantren Dan Peranannya Dalam Deradikalisasi Agama." *Falasifa: Jurnal Studi Keislaman* 10.1 (2019): 65-80.

<sup>18</sup> Prasetawati, Eka, and Habib Shulton Asnawi. "Wawasan Islam Nusantara; Pribumisasi Nilai-Nilai Kearifan Lokal di Indonesia." *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 3.1 (2018): 219-258.

<sup>19</sup> Mubarak, M. Zaki, Zulkifli Zulkifli, and Iim Halimatussa'diyah. "Kebijakan Deradikalisasi Di Perguruan Tinggi: Studi Tentang Efektifitas Kebijakan Perguruan Tinggi Dalam Mencegah Perkembangan Paham Keagamaan Radikal Di Kalangan Mahasiswa (Studi Kasus Ui, Ugm Dan Uin Maulana Malik Ibrahim Malang)." *Istiqro* 16.01 (2018): 1-28.

leaders. In essence, it was established as a provider of higher education services ranging from undergraduate to doctoral levels. This educational institution has a level of freedom of thought and opinion guaranteed by law.

What is meant by radical ideology on campus is the extremism of religious life on campus as reflected in the many extreme views that want to change the basic state of Pancasila with the Islamic ideology promoted by HTI (Hisbut Tahrir Indonesia). This organization instills thoughts that are critical of the state with the aim of changing the philosophy of the state. Some campuses are also known to be the place for cadre of militants who went to the Middle East to fight with the Islamic State of Iraq and Syria (ISIS). Students are the targets of this movement because they have relatively shallow emotions and religious knowledge. Various cases of brainwashing of students by radicals often occur in various universities. The Minister of Research, Technology and Higher Education revealed that many terrorists and extremists have grown and developed among higher education academics.<sup>20</sup> Local wisdom is a wealth for the people of Indonesia, as a style that is not shared by other regions, what we need to instruct is how this local wisdom can become a sad al-zari'ah (closing) ideology of radicalism, while the location in this research is Sumatra South and Banten.

#### 1. Bangka Belitung

The province of the Bangka Belitung Islands consists of two main islands, namely Bangka Island and Belitung Island as well as small islands such as P. Lepar, P. Pongok, P. Mendanau and P. Nasik Strait, a total of 470 islands that have been named and are inhabited. only 50 islands. Bangka Belitung is located in the eastern part of Sumatra Island, close to South Sumatra Province. Bangka Belitung is known as a tin-producing area, has beautiful beaches and inter-ethnic harmony. The provincial capital is Pangkalpinang. The provincial government was ratified on February 9, 2001. After the appointment of Pj. The governor, namely H. Amur Muchasim, SH (former Secretary General of the Ministry of Home Affairs) who marked the start of the activities of the provincial government.

Sedulang is the motto and motto of the Bangka community which means unity and unity and mutual cooperation. This ritual is an activity for the inhabitants of the island of Bangka when the village party brings a tray filled with food to be eaten by guests or anyone at the traditional hall. From this ritual, it is reflected how the people of Bangka uphold a sense of unity and oneness as well as mutual cooperation, not only carried out by local residents but also with immigrants.

The spirit of gotong royong of the people of Bangka is quite high. Community members will lend a helping hand if any member of the community needs it. All of this is based on the soul of Se Pintu Sedulang. This soul can be witnessed, for example at the pepper harvest, traditional events, commemoration

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<sup>20</sup> Ikhsan, M. Alifudin. "Al-Quran Dan Deradikalisasi Paham Keagamaan Di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah." *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 2.2 (2019): 98-112. Local wisdom is a wealth for the people of Indonesia, as a style that is not shared by other regions, what we need to instruct is how this local wisdom can become a sad al-zari'ah (closing) ideology of radicalism, while the location in this research is Sumatra South and Banten.

of religious holidays, marriage and death. This event is better known as "Nganggung", which is the activity of each house delivering food using a dulang, which is a large round tray.

Sheikh Abdurrahman Siddik State Islamic Institute or Sheikh Abdurrahman Siddik State Islamic Institute is a State Islamic College in Petaling, Mendo Barat, Bangka, Bangka Belitung Islands, Indonesia. The State Islamic Institute of Shaykh Abdurrahman Siddik was established based on Presidential Decree Number 11 dated March 21, 1997 to coincide with the 12th Dzulqaidah 1417 H. The State Institute of Islamic Religion of Bangka Belitung was named Shaykh Abdurrahman Siddik, taken from the name of a Banjar cleric and as Mufti of the Indragiri Kingdom.<sup>21</sup>

The notion of radicalism, both structurally and culturally, both in terms of thought and movement, has actually penetrated into several regions in Indonesia, including Islamic Universities. In reality, according to the Lampung Regional Police report, that the Bangka Belitung area is an area indicated by the entry of radical ideas and movements number 5 (five), it is even predicted that Bangka was once an area that became a trafficker of terrorist gangs, but because of the strong local culture, then cannot develop rapidly, on campus it has also been indicated by some radical thoughts through Islamic da'wah institutions even though it does not reach a radical movement, the veil culture is also often a trend among students, the occurrence of hoaxes is also a dilator from students who are active in cities and towns. bringing other cultures that then provide hoax information, radical ideas or movements often attack or offer to teenagers under the age of 40 years, because this age is easier to infiltrate that understanding, because they are not blind to the advancement of science and technology.<sup>22</sup>

According to the Director of Ma'had al-Jami'ah at the State Islamic Institute of Islamic Religion, Sheikh Abdurrahman Sidiq, that in fact, radicalism in a movement has not yet manifested itself, but in terms of thought, it has begun to enter into several events or infiltrate several campus organizations or extracurricular activities, for example through the Campus Da'wah Institute and several lecturers who are indicated to have radical ideas.<sup>23</sup>

The efforts of the State Islamic Institute of Syaikh Abdurahman Sidiq in tackling radicalism are by;

a. Through the dormitory program, namely Ma'had al-Jami'ah by instilling the values of peace, tolerance, that Islam is a religion that is rahmatan lil alamin, shalihun li kulli Zaman wa Makan, in which thoughts and movements in the dormitory environment become a good input in tackling radicalism, because with the existence of a dormitory at Ma'had al-Jami'ah, Islamic studies can be presented that can counteract radicalism, for example the study of the yellow book, both fiqh,

<sup>21</sup> <https://www.neliti.com/iain-syaikh-abdurrahman-siddik>, diunggah pada tanggal 2 November 2019

<sup>22</sup> Results of an interview with Haridi, Judge of the Bangka Belitung District Court

<sup>23</sup> Results of an interview with the Director of Ma'had al-Jami'ah State Islamic Institute Abdurahman Sidiq Bangka Belitung



monotheism and tasawuf, as well as the form of ta' When a student worships his teacher<sup>24</sup>, kissing hands is cultivated, in terms of worship, dhikr is also taught together, as a form of togetherness, sticking to the dawn prayer, as well as several routine activities that contain the values of local wisdom, through the dormitory program as well as all movements both in thought and movement can be controlled properly.<sup>25</sup>

b. Through discussions in the campus environment by inviting resource persons who are competent in their fields in overcoming radicalism on campus, so that from the discussion activities, moderate Islamic insight will be opened, an ideology that is not easily eroded by radicalism.<sup>26</sup>

c. Through student recruitment, with strict recruitment in determining the input of prospective students, so that it will produce adequate and controlled output, this can be done by means of a religious understanding test at the beginning of prospective students entering.

d. Through tight control over Campus mass organizations, in particular the Campus Da'wah Institution, which initially indicated the existence of radical ideology, with such tight control, radical ideology and movements in the campus environment seemed barren and could not develop properly.

e. Through collaboration with the Regional Police to always control radical movements that might become the seeds of intolerance movements, for example, in certain events, the Bangka Belitung Police are given the opportunity to give a speech or deliver moral messages during ceremonies at the State Islamic Institute. Shaykh Abdurrahman Sidiq, because this ceremony is regularly held once a month.

f. Preserving the culture of rhymes in every important event, such as important events on campus, so that they can become polite people. Pantun culture is part of the local wisdom possessed by the people of Bangka Belitung so that even when they are angry, it is usually done in a satirical and non-frontal language.

g. Through the material methods of Islamic development methodology in class, while conveying things that can counteract radical ideas and direct them to moderate understanding, that a person with moderate understanding is able to balance between worldly and hereafter needs, able to balance between reason and morals, and able to balance and accept the progress of Science and Technology as progress in the field of technology that cannot be stopped.<sup>27</sup>

h. Through planting local culture, for example; 1) Mawlid of the Prophet Muhammad, as a tribute to the Prophet Muhammad SAW, 2) Isra' Mi'raj, as a reminder of the early history of the command to pray 3) Muharoman, as a trace of the Prophet's journey from Mecca to Medina and the history of establishing the beginning of the Hijri Year 4 ) Eid al-Fitr / Hari Raya Puasa, as a place of worship

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<sup>24</sup> Guru is a noble term for calling people who are glorified, such as figures or scholars or kyai

<sup>25</sup> Results of an interview with the Director of Ma'had al-Jami'ah State Islamic Institute Shaykh Abdurrahman Sidiq

<sup>26</sup> Results of an interview with the Head of the Management of the Institute for Research and Community Service, Syaikh Abdurrahman Sidiq Bangka Belitung State Islamic Institute

<sup>27</sup> Results of an interview with the Head of the Institute for Research and Community Service, Syaikh Abdurrahman Sidiq Bangka Belitung State Islamic Institute

and re-establishing ties of friendship between friends 5) Eid al-Adha / Hari Raya Haji, instilling the values of sacrifice and traces of the ancient prophets, namely the implementation of the pilgrimage to strengthen faith and our piety, 6) 7) Even when in society, if tahlilan is not, for example, it will get sanctions in society, it will be isolated.<sup>28</sup>

## 2. Lampung Province

Lampung is the southernmost province on the island of Sumatra, Indonesia, the capital city is Bandar Lampung. This province has 2 cities and 13 regencies. The cities in question are Bandar Lampung City and Metro City. In the north it is bordered by Bengkulu and South Sumatra.

Lampung Province has main ports called Panjang Port and Bakauheni Port as well as fishing ports such as Fish Market (Telukbetung), Tarahan, and Kalianda in Lampung Bay. The main airport is "Radin Inten II", which is the new name of "Branti", 28 Km from the capital via the state road to Kotabumi, and three pioneer airports, namely: Mohammad Taufik Kiemas Airport in Krui, Pesisir Barat, Gatot Soebroto Airport in Way Kanan Regency and the Air Force Airfield of the Republic of Indonesia is located in Menggala called Astra Ksetra. Islam entered Lampung around the 15th century through three doors. From the west (Minangkabau) this religion entered through Belalau (West Lampung), from the north (Palembang) through Komering during the time of Adipati Arya Damar (1443), and from the south (Banten) by Fatahillah or Sunan Gunung Jati, through Labuhan Maringgai in The Pugung Kingdom (1525). Of the three entrances to Islam, the most influential was via the southern route or Banten by Fatahillah or Sunan Gunung Jati, through Labuhan Maringgai in Keratuan Pugung in 1525. Of the three entrances to Islam, the most influential was through the southern route. This can be seen from historical sites such as the tomb of Tubagus Haji Muhammad Saleh in Pagardewa, Tulang Bawang Barat, the tomb of Tubagus Machdum in Kuala, Telukbetung Selatan, and the tomb of Tubagus Yahya in Lempasing, Kahuripan, it is suspected that both are descendants of Sultan Hasanuddin from Banten. In Ketapang, South Lampung, there is the tomb of Habib Alwi bin Ali Al-Idrus.

In Belalau, Islam was brought by four sons of Pagaruyung (Minangkabau). Previously, in this area there had been a legendary kingdom called Sekala Brak, with the inhabitants of the Tumi tribe, who were animist.

In relation to radical thought and movement, according to information submitted by the Head of the Governorate General, which states that the province of Lampung is an area that has great potential for the growth of radical ideology in Indonesia at number 2 (two) after Central Java,<sup>29</sup> Besides that, in reality, it is undeniable that anthropologically, the Lampung region is the porch of Sumatra, so that it becomes the traffic of the Indonesian people who are likely to make a long or temporary stopover when traveling across land from Java to Sumatra.

<sup>28</sup> Results of interviews with various figures in Bangkok, including the Director Makhad al-Jami'ah, Deputy Chancellor I and Islamic organizations and the Indonesian Ulema Council of Bangka Belitung

<sup>29</sup> Opening of the 4th MKNU at Tulip Springhil Hotel Bandar Lampung

The Lampung region has actually been operating and not only indicated, but there have been radical movements such as FPI, Salafi, Tablighi Jama'ah, LDII and several other extreme religious organizations, as tangible evidence when there was a large-scale demonstration of Ahok's decline. Some of these movements were together with demonstrations at the regional office and most of them took part in the demonstration in Jakarta. The community indicated that this movement had controlled several mosque points and had strong roots both in the community in general and on campuses in particular, even on campus itself, the radical ideology movement. indicated already exists

The Raden Intan State Islamic University campus is one of the largest Islamic campuses in Lampung, of course, it has an active role in overcoming radicalism, as for the forms of overcoming this radical ideology in several ways, including:

a. Starting from officials at Raden Intan State Islamic University Lampung, starting from the rector, to the level of the head of the department, human resources have been selected who are not actually influenced by radical ideas, both in thought and movement, because if this is given the opportunity, then it becomes fresh air for the causes of radicalism that can damage the system that has been instilled previously, namely moderate ideology, which is fikrah, harakah and amaliyah in wasathiyah.

b. Campus organizations, for example, are always closely monitored and it is ensured that there are no more student organizations whose thoughts and movements lead to radical ideologies, although in thought it is undeniable that there were after the shift from the State Islamic Institute of Religion to the State Islamic University experienced extraordinary degradation, and this was always closely guarded.

c. Starting from the formation of Ma'had al-Jami'ah which is an extra coaching for students in the first semester, because it is in this early semester that students are easily influenced by radical ideas, so that by being fostered in Ma'had al-Jami'ah, they will always this understanding is maintained and easily controlled, for example by studying the yellow books and amaliyah-amaliyah ahlussunah wal jama'ah so that it is strong in filtering radicalism ideas.<sup>30</sup>

d. By holding strategic organizational roles such as MUI, NU, Muhammadiyah, FKB and several other Islamic organizations held by lecturers at the State Islamic University of Raden Intan Lampung, and this is an achievement in easily controlling Lampung in general, Raden Lampung State Islamic University, especially in overcoming understand radicalism, so that they have the same fikrah, harakah and amaliyah, namely one rhythm, one tone and one frequency.<sup>31</sup>

e. Through the implementation of the santri day which was attended by all lecturers and students in commemoration of the santri day, this was also part of

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<sup>30</sup> Results of an interview with the Director of Ma'had al-Jami'ah State Islamic University Raden Intan Lampung

<sup>31</sup> Results of an interview with the Chancellor of the State Islamic University Raden Intan Lampung

the efforts to overcome radicalism in the Raden Intan State Islamic University campus.

f. Organizing positive activities, such as the Campus for prayer, the Campus Beristighasah and several competitions as traditions of campus wisdom which are part of the efforts of extreme understandings that are inclusive of Islamic ideologies.

g. By inviting resource persons from well-known figures who have the understanding of Wasathiyah Islam or moderate Islam to be able to motivate students to think moderately so that they can anticipate and stem radical ideas both in thought and movement.

h. Through collaboration with the Regional Police and experts in the field of planting and actualizing the Unitary State of the Republic of Indonesia, the price is fixed in the form of seminars and discussions on the integrity of the Unitary State of the Republic of Indonesia, as well as establishing strong forms of cooperation in overcoming radicalism.<sup>32</sup>

i. In the midst of the emergence of conflict and behind the phenomenon of complexity and chaos that occurs in society today, moreover the area is a multi-religious and ethnic area like Lampung. Contributions of various ways are needed to be used as a reference for individuals and community groups in interacting between them in order to create a quality order. One of the potential ways to solve this problem is local wisdom. The local wisdom of the Lampung people presented here is Pii Pesenggiri and Muakhi, both of which ideally have universal values and spirit so that they can be used as references for the people of Lampung. The local wisdom in question should be actualized not only for people who are ethnic Lampung, but also for immigrant communities (coming from other regions/other ethnicities) so that they can respect, respect and understand the differences in traditions. This is necessary in order to anticipate misunderstandings that often lead to conflict which in the end can harm the community itself, when a conflict has occurred, then acts of violence will be detrimental.<sup>33</sup>

### 3. Banten region

In the dictionary sense, local wisdom consists of two words: wisdom (wisdom) and local (local). In the John M. Echols and Hassan Sadily English Indonesian Dictionary, local means local, while wisdom is the same as wisdom. In general, local wisdom can be understood as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community. In the regional context of the province of Banten, this area is known to be rich in elements of local wisdom, various cultural entities have existed since the past and the dynamic and pro-change culture of the people is one of the reasons why the existing arts and culture aspects continue to develop.

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<sup>32</sup> Results of an interview with the Chairperson of MUI Lampung as Dean of the Faculty of Sharia, Raden Intan State Islamic University Lampung

<sup>33</sup> Ruslan, Idrus. "Dimensi Kearifan Lokal Masyarakat Lampung sebagai Media Resolusi Konflik." *Kalam* 12.1 (2018): 105-126.

The word Banten itself has been translated from the origin of the word 'Katiban Inten', which means 'The Fall of Diamonds'. The historical record is contained in the book *Pakem Banten* written by Tb. H. Achmad. The book was printed by Drukkerij Oesaha in 1935. According to another opinion, the name Banten comes from Bantahan. Because the people of Banten are known as people who often deny orders or rules that have been set. In line with the version which also mentions that Banten comes from the word Bantaman (Chotibul Umam-2012), which means a rebellious (pro-change) society. There are also those who say that the word Banten is influenced by the history of the Pajajaran kingdom and Balinese Hindu nuances.

In the Balinese language, Banten means "offerings." Indeed, the existing versions cannot be said to be the actual version. But these versions at least enrich the treasures of knowledge about the origins of the word Banten, as one of the capitals of local wisdom. The philosophy that we can take from this historical and cultural milestone is that Banten is rich in ethnic traditions from various nations and religions.

With cultural entities, traditions and religious values, local wisdom is formed by itself. Rolling into values or norms that apply from generation to generation with a unique packaging according to the era. Anthropologically, Banten is a new area which in this case is the division of the West Java region into the Banten region along with the division of the Bangka region from the South Sumatra region, namely Palembang. In reality, the existence of radical ideology has not yet been detected, either structurally in the form of a movement or in terms of radical ideology, except for these seeds which are likely to be in several public campuses. This can be dammed, with the local wisdom of the people of Banten, who are predominantly Muslim Nahdhatul Ulama.

As for the efforts to tackle radicalism at the State Islamic University of Sunan Hasanudin Banten, as stated by the Director of Ma'had al-Jami'ah that structurally there has not been an instruction or circular from the Chancellor or thoughts or radicalism movements on campus have not been seen, this may be because that 75 percent of students at the State Islamic University of Sunan Hasanudin Banten are said to still come from Islamic boarding schools which are closely related to the souls of the students, besides that the lecturers are very moderate in thinking and have not seen any thoughts or understandings, let alone a real movement towards that ideology.

However, it is also undeniable that if in the future the growth and development of a new faculty or department, then has different inputs from the general public or lecturers who are not technical products, this may happen, but before that, it must be anticipated, said Director Ma' had al-Jami'ah.<sup>34</sup>

This was also conveyed by the Head of the Research Center for Research and Community Service Institutions, that due to the lack of contextual

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<sup>34</sup> Results of an interview with the Director of Ma'had al-Jami'ah State Islamic University Sunan Hasanudin Banten

understanding of radical thinking, then there was also a lack of research discussing radical ideology in concentration, except for only one or two in journals or other scientific works. In fact, it was only separated from the West Java area in 2010 so, however, the anticipation of campus administrators is always ready if something like this spreads, relating to female students who wear the hijab or veil, one or two numbers that are not much, but can still be found. directed to moderate thinking, they only follow the current trends and styles.<sup>35</sup>

The establishment of Islamic boarding schools or Ma'had al-Jami'ah can actually be an effort to overcome radicalism, because with the dormitory program it will be easy to control hard thoughts or then lead to extreme ideologies. Because in Ma'had al-Jami'ah This is where students are trained, guided and nurtured to learn the values of local wisdom that must be maintained and stimulate dynamic thinking, namely moderate thinking that is moderate by balancing worldly and hereafter needs, a balance between reason and morality and a balance towards science and technology progress. which can no longer be contained. Besides that, students and students who are interested in every Tuesday always have Islamic studies, for example the study of the book of Arbaain al-Nawawi and the book of fiqh, or tasawuh and other monotheisms.<sup>36</sup>

What we are anticipating is the mosque which is often a means of inculcating radicalism. The mosque as a place for worship is used as a basis for spreading radicalism. Various religious activities in mosques are vulnerable to extreme and radical understanding, and also outbreaks of religious radicalism on campus are spread by various Islamic organizations on campus, for that every Tuesday afternoon we always hold our yellow recitation, because with that the mosque is under our control.<sup>37</sup>

### **Analysis Of Overcoming Radical Understanding In Higher Education**

If we look carefully, that in fact the form of overcoming radicalism in the Islamic State Universities in South Sumatra and Banten has similarities and interconnections with each other, among the similarities is that every university has provided Ma'had al-Jam' ah, as an effort to inculcate the values of moderate Islamic thought by looking at the context and local wisdom in each region, for example istighasah or tahlilan which is a medium to be able to get together and maintain togetherness, our study is yellow which is familiar In fact, it becomes an important thing that must be studied in the pesantren environment, especially in Ma'had al-Jami'ah, both in the study of fiqh, hadith, interpretation, tasawuf and monotheism and others.

Both in thought and in the movement of radicalism in most universities, it has spread both through the Campus Da'wah Institute and other campus

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<sup>35</sup> The results of an interview with the Head of the Research Center for Research and Community Service, State Islamic University RSunah Hasanudin Bantren.

<sup>36</sup> Results of the interview with Mudir Ma'had al-Jami'ah Sunan hasanudin

<sup>37</sup> *Ibid.*

organizations, both in thought and in movements. Thoughts are actually the basic values that some students have before entering campus, through spirituality and then that understanding is developed and pioneered in the higher education institutions where they study, by gathering with friends who share the same opinion to the point that they then conduct a separate study with this understanding. The radical understanding that he offers, and this is very fast in growth and development, starting from the idea that it can reach extreme movements that can undermine the vision and mission of Islamic Higher Education in Indonesia, if the universities do not immediately anticipate it.

The campus Islamic organization which is commonly known as the Campus Da'wah Institute has a major role in enlivening the religious atmosphere in the campus environment. However, sometimes the Campus Da'wah Institute becomes the basis for studies of radical extremists in building networks and militant cadres in jihad. Jihad which they interpret as part of defending the religion of Islam is trying to enforce Islamic law in Indonesia. The term radicalism to refer to hardline groups is seen as more appropriate than fundamentalism, because fundamentalism has an interpretable meaning.

### **Conclusion**

Local wisdom when translated freely can mean good cultural values that exist in a society. This means, to know a local wisdom in an area, we must be able to understand the good cultural values that exist in that area. The culture of mutual cooperation, mutual respect and *tepa salira* are small examples of local wisdom. It is appropriate, we continue to try to explore the values of local wisdom that exist so that they are not lost in the development of the times.

Therefore, in tackling radical ideas in Universities in the South Sumatra and Banten regions, in particular, to explore more local wisdom as a tool or a way to encourage the community, especially the younger generation, to respond to radical ideas. It is proposed that there is a reintroduction, in-depth understanding and consolidation of the concept of local wisdom through the sectors of a more specific socio-religious approach, especially in the religious and social sectors of society. At least the local wisdom in Indonesia, especially in the Universities of South Sumatra and Banten, can make the community build on the basis of social modesty with 6 (six) commendable characters; 1) Build trust (trustworthiness), 2) Build compliance and mutual respect (respect), 3) Build a sense of responsibility (responsibility), 4) Build integrity, honesty (fairness), 5) Build a sense of care and empathy (caring), 6) Build a strong sense of belonging to the region, aware of regulations and aware of the law (citizenship).

Thus, harmonious social conditions will be realized, where universities in Sembangsel and Banten as communities of the nation's children have strong and capable characters in the life of the nation and state.

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