

Legal Review of Muhammadiyah's Strategy in Preventing the Spread of Radicalism

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Abstract: Radicalism among the youth is a serious challenge to security and social stability in Indonesia. Muhammadiyah, as one of the largest Islamic organizations in the country, plays a crucial role in preventing the spread of radicalism. This study aims to analyze Muhammadiyah's strategies in preventing radicalism among the youth, particularly through a legal and human rights (HAM) approach. This research employs a normative legal research method with a juridical and conceptual approach. Data is obtained through the study of documents and literature related to the radicalism prevention strategies implemented by Muhammadiyah. The findings indicate that Muhammadiyah's strategies in preventing radicalism focus on education, moderate preaching (dakwah), and character building of the youth based on the values of Islam as a blessing for all (rahmatan lil 'alamin). The legal and human rights approach is applied in the form of respect for freedom of religion, the right to education, and efforts to prevent discrimination as well as actions that violate the law in the process of preventing radicalism. However, there are challenges in implementing these strategies, particularly regarding the alignment between Muhammadiyah's programs and government regulations, as well as public perceptions of radicalism.

Keywords: Radicalism, Muhammadiyah, Prevention

INTRODUCTION

Historically, radical conflicts in Indonesia have often involved young people, such as the Bali Bombing, the emergence of *Negara Islam Indonesia*/NII cadres, the *Gerakan Aceh Merdeka*/GAM rebellion, and anarchic vandalism predominantly carried out by students in Yogyakarta and Solo. Factors influencing the spread of radicalism among Indonesian youth include psychological conditions, national and international political contexts, and religious interpretations that are limited to textualism. The manipulation of emotions and sentiments among these young people poses a threat to peace and societal development, particularly because students, driven by high ideals, can easily be swayed by unverified opinions.¹

¹ Rindha Widyaningsih, Sumiyem Sumiyem, and Kuntarto Kuntarto, "Kerentanan Radikalisme Agama Di Kalangan Anak Muda," in *Prosiding Seminar Nasional LPPM Unsoed*, vol. 7, 2017.

Radicalism that leads to the emergence of transnational terrorism is rooted in a historical legacy of conflict with regimes and socio-economic-political phenomena. Economically and politically, terrorism is seen as a form of resistance from marginalized groups against capital owners and the state, which is perceived as failing to ensure welfare. This radicalism and terrorism ultimately aim to reshape the state of Indonesia, contrary to the foundation of the Indonesian state, which is based on Pancasila, a set of values derived from Indonesia's cultural and spiritual heritage.²

The concern lies in the radical ideology infiltrating the younger generation, the future leaders of the nation, which could potentially conflict with the noble values that have been deeply rooted in society long before independence, as established by the founding fathers of the nation. Vigilance of educational institutions against radicalization and the influence of globalization among the youth is crucial, necessitating a mission, curriculum, and leadership that integrate the values of character education.³

Social-political disparities, marked by opposition to the implementation of Islamic law, religious conflicts, and the state's failure in governance and law enforcement due to corruption, play a significant role in driving individuals toward intolerance and radicalization. This environment provides fertile ground for terrorists to rationalize their violent actions as a response to perceived injustices and systemic failures, ultimately fueling acts of terror.⁴ Addressing these underlying social issues is crucial in effectively combating radicalization and terrorism.⁵

This condition is further complicated by the misperception of the community, that community organizations such as Muhammadiyah are mistakenly associated with terrorist groups because of stigmatization. However, if we dig deeper, these organizations play an important role in countering radicalism, which is a significant factor contributing to terrorism in Indonesia.⁶ By understanding and acknowledging the positive impact of Muhammadiyah in combating radical ideology, misunderstandings can be eliminated, so that effective strategies to overcome radicalization can be implemented.

The proactive attitude of Muhammadiyah leaders in combating radicalism and terrorism through collaboration with the government and community groups. By emphasizing the importance of synergy and technical strategies in eradicating terrorism crimes, Muhammadiyah aims to prevent the spread of radicalism in the midst of technological advances. Moreover, it is important also, to prevent Muhammadiyah's cadre as being terrorism suspect, as happen to Siyono who had never doing terror activities.

Actions like these are actually clear evidence of how community organizations such

² Saifuddin Chalim, "Pengaruh Misi, Kurikulum, Dan Kepemimpinan Di Perguruan Tinggi Terhadap Perilaku Anti-Radikalisme Mahasiswa," *Jurnal Pendidikan Dan Kebudayaan* 3, no. 1 (2018): 33–43.

³ Samsul Arifin et al., "Cultural Radicalization Cons as an Effort to Eradicate the Crime of Terrorism in Indonesia," *JUSTISI* 10, no. 2 (2024): 417–28.

⁴ Satria Unggul Wicaksana Prakasa, Sholahuddin Al-Fatih, and Hasnan Bachtiar, "Islam and Maritime Security Cooperation Zone for Combating Terrorism: An Overview of Islamic Legal Thought," *Mazahib Jurnal Pemikiran Hukum Islam* 22, no. 1 (June 7, 2023): 65–88, <https://doi.org/10.21093/mj.v22i1.6134>.

⁵ Fajar Purwawidada, *Jaringan Baru Teroris Solo*, 1st ed. (Jakarta: PT Gramedia, 2014).

⁶ Sita Afiyatus Soniya and M Turhan Yani, "Strategi Yayasan Lingkar Perdamaian Dalam Upaya Deradikalisasi Strategi Yayasan Lingkar Perdamaian Dalam Upaya Deradikalisasi Di Desa Tenggulun Kabupaten Lamongan Sita Afiyatus Soniya M Turhan Yani Soniya . Strategi Yayasan Lingkar Perdamaian Dal," *Journal of Civics and Moral Studies* 7, no. 1 (2022): 1–15, <https://doi.org/https://doi.org/10.26740/jcms.v7n1.p1-15>.

as Muhammadiyah have an important role in joint efforts in combating and overcoming the spread of radical ideology in Indonesia. Apart from that, public awareness is actually an important defense mechanism to fight radicalism. By strengthening ideology, especially through community organizations such as Muhammadiyah with its KOKAM, or NU with its BANSER, having a tendency to radicalism can be reduced.⁷

From this introduction, the main problem in this study is related to (1). Muhammadiyah's strategy in preventing the spread of radicalism, and (2). Challenges faced by Muhammadiyah in efforts to prevent radicalism.

METHOD

This study uses a normative legal research method,⁸ which focuses on the study of applicable legal norms and the principles underlying the application of law. This method was chosen because this study aims to analyze Muhammadiyah's strategy in preventing the spread of radicalism among youth through a review from the perspective of law and human rights (*Hak Asasi Manusia/HAM*).

In the normative research method, the approach used is the statute approach and the conceptual approach.⁹ The legal approach is carried out by examining various relevant laws and regulations, namely Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Stipulation of Government Regulations in Lieu of Law Number 1 of 2002 concerning the Eradication of Terrorism Crimes into Law, as well as various regulations related to the prevention of radicalism and the protection of human rights in Indonesia.

The conceptual approach is used to elaborate and analyze basic concepts related to law, human rights, and radicalism. In this approach, the research identifies and discusses concepts such as radicalism, human rights, education, and the role of community organizations in the prevention of radicalism.¹⁰

RESULTS AND DISCUSSION

Muhammadiyah is one of the largest Islamic organizations in Indonesia, has a long history and strong values. Founded on November 18, 1912 in Kauman Village, Yogyakarta by Kiai Haji Ahmad Dahlan, this organization initially aimed to combat mystical practices and alleviate the poverty of indigenous peoples due to Netherlands colonialism. The name "Muhammadiyah" linguistically means "followers of the Prophet Muhammad," indicating that this organization follows in the footsteps of

⁷ Elly Hasan Sadeli and Eko Priyanto, "Peranan Hizbul Wathan Dalam Membentuk Semangat Nasionalisme Siswa Smp Muhammadiyah 1 Purwokerto," *Prosiding Seminar Nasional Hasil Penelitian Dan Pengabdian Pada Masyarakat IV Tahun 2019*, 2019, 260–68.

⁸ Sholahuddin Al-Fatih, *Perkembangan Metode Penelitian Hukum Di Indonesia - Sholahuddin Al-Fatih - Google Buku*, 1st ed., vol. 1 (Malang: UMM Press, 2023), https://books.google.co.id/books/about/Perkembangan_Metode_Penelitian_Hukum_di.html?id=EOBiEAAAQBAJ&redir_esc=y.

⁹ I Gusti Ketut Ariawan, "Metode Penelitian Hukum Normatif," *Kertha Widya* 1, no. 1 (2013).

¹⁰ Jonaedi Efendi, *Metode Penelitian Hukum Normatif Dan Empiris* (Prenada Media, 2016).

the Prophet Muhammad PBUH in carrying out obligatory and sunnah worships. Its main goal is to purify the teachings of Islam and teach the values of tolerance, peace, and harmony among the faithfuls.¹¹

In carrying out its mission, Muhammadiyah has done many significant things. One of the important aspects is the purification of Islamic teachings through *tajdid*, which is to marry the spirit of Western modernity and Eastern traditionality. This helps in anticipating extremism with moderation. In addition, this organization also plays a very important role in the field of education by establishing schools that focus on economic empowerment and improving the welfare of Muslims. At first, these schools used Netherlands as the language of instruction, but over time, they also developed a curriculum that was more in line with the needs of the people of Indonesia.¹²

Muhammadiyah is also active in the health sector by establishing hospitals and clinics. Affordable health services for the community is one of the important contributions of this organization. In addition, this organization also plays a role in women's empowerment through the *Sidratul Muntaha* recitation, which is a recitation forum for young mothers. Thus, Muhammadiyah not only advances the socio-economic life of Muslims in Indonesia, but also improves the status and role of women in society. In harmony and tolerance, Muhammadiyah adheres to moderate and inclusive Islamic thought.¹³ This organization teaches the values of tolerance, peace, and harmony among people, so that it becomes an important milestone in maintaining security and unity of society. In this way, Muhammadiyah has played a major role in advancing the socio-economic life of Muslims in Indonesia and has become one of the most influential organizations in Indonesia's history.

Radicalization and Response of Muhammadiyah

Radicalism is an ideology or ideology that usually wants a major or total change in the political, social, or economic structure.¹⁴ There are several characteristics that can be recognized from radical attitudes and understandings. Radicalism is often interpreted as a radical ideology or school in politics or an ideology or school that wants social and political change or reform by violent or drastic means, it can also be an extreme attitude in political schools. The term radicalism is often associated with a harsh understanding and contains violence in the name of religion. Ideological factors are the cause of the emergence of radicalism, but there are other factors that affect such as political factors, social conditions, and the environment. Radicalism is divided into two types, namely as an "action" and as a "discourse". As a discourse, it is interpreted as a view to establish a country without violence, while as an action

¹¹ Muhammad Arif Syaifuddin et al., "Sejarah Sosial Pendidikan Islam Modern Di Muhammadiyah," *Jurnal Pendidikan Islam* 8, no. 1 (2019): 1–9.

¹² Agus Miswanto and M Zuhron Arofi, "Sejarah Islam Dan Kemuhammadiyah," *Magelang: P3SI UMM*, 2012.

¹³ Sosial Politik UMA, "Perkembangan Amal Usaha Organisasi Muhammadiyah Di Bidang Pendidikan Dan Kesehatan," *Jurnal Ilmu Pemerintahan Dan Sosial Politik* 1, no. 2 (2013): 101–11.

¹⁴ Unti Ludigdo and Ali Mashuri, "Negative Evaluations of National Ethics and Its Impact on Islamic Radicalism," *SAGE Open* 11, no. 3 (2021): 21582440211041100.

accompanied by violence.¹⁵

Radicalism as a school or understanding does not appear by itself in a person. It requires a process of introduction, planting, appreciation, and strengthening, which is called radicalization. If radicalization goes well, then radicalism becomes ideology or ism so that it becomes radicalism. One of the basic characteristics of an ideology (ism) is to demand loyalty from followers, which is often manifested in the form of partiality, defense, and proof. Followers of an ideology also sometimes do something dangerous, deviate from habit, strange, and destructive for the sake of loyalty.¹⁶ Masdar Hilmy wrote that the emergence of Islamic radicalism movements in Indonesia, both clandestine ones such as Jama'ah Islamiyah (JI), as well as overt ones such as Laskar Jihad, Laskar Jundullah, FPI, MMI, HTI, and others are the impact of the increasingly open political and democratic climate after the fall of the New Order. The political openness introduced by President B. J. Habibie proved to give new enthusiasm for community groups to voice their various political aspirations and interests freely and freely.¹⁷

Indicators of radicalism are hatred of the government for not practicing Islamic law, refusing to sing the national anthem and saluting the flag, and labeling Muslims outside their group as wicked and infidels before the hijrah (joining them).¹⁸ The characteristics of radicalism according to Martin E. Marty are: First, developing a radical attitude of opposition to threats that are seen as endangering the existence of religion, both in the form of modernism, secularism, and Western values in general. Second, the rejection of hermeneutics, because reason is seen as incapable of providing an appropriate interpretation of the texts in the scriptures. Third, the rejection of pluralism and relativism. Fourth, rejection of historical and sociological developments; These developments have taken man further and further away from the literal doctrine of the Holy Scriptures.¹⁹

The burning of the Dharmasraya Police Station on November 12, 2017, carried out by two young men from Merangin Regency, Jambi, highlights how serious the threat of radicalism in Bungo is. The incident, which was identified as a terrorist attack, confirms that radicalism can lead to harmful extreme actions (the burning of the Dharmasraya Police Station, West Sumatra, called a "terrorist attack," 2019). The two perpetrators wrote jihad messages describing their extremism that came from religious radicalism, which they understood from certain verses in the Qur'an.²⁰ A narrow and wrong understanding of these verses led them to resort to violence to

¹⁵ Zora A Sukabdi, "Deradikalisasi Mantan Narapidana Terorisme: Studi Kasus MW Alias WG," *Journal of Terrorism Studies* 3, no. 2 (2021): 2.

¹⁶ Leni Anggraeni, "Deradicalization in Higher Education: How to Make It Work?," in *Research for Social Justice* (Routledge, 2019), 25–29.

¹⁷ Masdar Hilmy, "Radikalisme Agama Dan Politik Demokrasi Di Indonesia Pasca-Orde Baru," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 39, no. 2 (2015): 407–25.

¹⁸ Syamsul Faton, "Pembaruan Regulasi Terorisme Dalam Menangkal Radikalisme Dan Fundamentalisme," *Al-Tabrir: Jurnal Pemikiran Islam* 18, no. 1 (2018): 219–41.

¹⁹ Et.al Satria Unggul, "Patterns Of Spreading Radicalism In Muhammadiyah Islamic Boarding Schools In East Java," *PETTIA: Jurnal Kajian Ilmu Hukum Dan Syariah* 6, no. 2 (2021).

²⁰ Saiful Romadon and Ade Budi Santoso, "Manajemen Krisis Public Relations Pondok Pesantren Dalam Merespon Isu Radikalisme Dan Terorisme (Studi Kasus Pada Pondok Pesantren Nurussalam Desa Kujang Kabupaten Ciamis)," *Akrab Juara: Jurnal Ilmu-Ilmu Sosial* 4, no. 4 (2019): 121–32.

defend their ideology.²¹

The Muhammadiyah organization has been known for decades, and is one of the largest Islamic organizations in Indonesia. The Muhammadiyah Movement was founded by K.H. Ahmad Dahlan on November 18, 1912 AD which coincided with the 8th of Dzulhijjah 1330 H in Yogyakarta, Muhammadiyah is an organization of the Islamic da'wah movement amar makruf nahi munkar and tajdid, based on the Islamic faith, and sourced from the Qur'an and Sunnah.²² Muhammadiyah is known as a socio-religious reform movement because since its inception, it has played a role in changing the socio-religious life in Indonesia. Muhammadiyah itself carries out a moderation approach to ward off radicalism that leads to terror by first advocating both directly and with legislation debates, namely the making of terrorism laws, and intellectual debates by reconceptualizing the meaning of radicalism that has been reduced.²³

Muhammadiyah certainly does not want its members to be exposed to radicalism that leads to extremism, so they actively do things that oppose religious and cultural norms. This is because the understanding of radicalism is contrary to the principles that exist in the Jama'ah Tabligh and Muhammadiyah movements. An interview with Mansub Ghozali, one of the leaders of Muhammadiyah in Bungo Regency, revealed that the two perpetrators of the Dharmasraya Police arsonist were actively participating in routine recitation activities at the At-Taqwa Mosque a few months before the arson incident.²⁴ This causes a negative issue that Muhammadiyah studies at the At-Taqwa Mosque in Bungo Regency teach the idea of radicalism that leads to terror. Therefore, this study wants to provide a new perspective by comparing the roles of Jama'ah Tabligh and Muhammadiyah in countering radicalism in Bungo Regency. The community-based approach of these two organizations can identify effective strategies that can be adopted by other organizations to prevent radicalism. These findings are expected to enrich the literature on radicalism prevention through community intervention and demonstrate the importance of collaboration between various religious organizations in creating an inclusive and moderate counter-radicalism narrative.

Muhammadiyah's strategy in preventing the spread of radicalism among youth is a very strategic and sustainable effort in maintaining security and community unity. Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has developed a legal istinbath method that stands in the middle way, marrying tradition and innovation. In this context, Muhammadiyah's strategy in preventing radicalism includes several important aspects;²⁵

²¹ Maimun Maimun and Mawardi Mawardi, "Analisis Maqasid Asy-Syari'ah Terhadap Radikalisme Keagamaan Di Indonesia," *As-Siyasi: Journal of Constitutional Law* 1, no. 1 (2021): 1–28.

²² Nurul Azizah et al., "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School Semarang," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 233–46.

²³ Firmansyah Firmansyah and Arief Hidayat, "Pendekatan Advokasi Muhammadiyah Dalam Penanganan Terorisme Di Indonesia," *Journal of Political Issues* 2, no. 1 (2020): 10–20.

²⁴ Romadon and Santoso, "Manajemen Krisis Public Relations Pondok Pesantren Dalam Merespon Isu Radikalisme Dan Terorisme (Studi Kasus Pada Pondok Pesantren Nurussalam Desa Kujang Kabupaten Ciamis)."

²⁵ Et al Bilqis Rihadatul Aisy, "PENEGAKAN KONTRA RADIKALISASI MELALUI MEDIA SOSIAL OLEH PEMERINTAH DALAM MENANGKAL RADIKALISME," *Jurnal Hukum Magnum Opus* 2, no. 1 (2019): 5.

1. Muhammadiyah has consistently provided moderate education from the central level to the regions. This education not only focuses on teaching Islamic religion but also on developing strong character and tolerance. Thus, the younger generation can be shaped into open-minded individuals who are not easily influenced by radical ideologies.
2. Muhammadiyah has managed places of worship and mosques by filtering the content of sermons and preachers. This aims to ensure that the messages delivered do not contain elements of radicalism. In addition, Muhammadiyah also conducts strict screening of preachers to ensure that they do not propagate extremist ideologies.
3. Muhammadiyah places *tajdid* (renewal) proportionally, combining the spirit of Western modernity with Eastern traditionalism. Thus, Muhammadiyah can face social and political changes adaptively and without being overly conservative. This also helps in anticipating extremism through moderation, thereby preventing the spread of radicalism among the youth.
4. Muhammadiyah has made significant efforts to prevent radicalism through cooperation with the government in anti-radicalism programs. Through this collaboration, Muhammadiyah can enhance the effectiveness of its radicalism prevention strategies and strengthen efforts to maintain the security and unity of society.

In facing the growing tide of radicalism, Muhammadiyah has demonstrated its commitment to remaining a moderate and inclusive organization. Through education, outreach, and collaboration with various stakeholders, Muhammadiyah strives to make a positive contribution to creating a peaceful and tolerant society. Despite the significant challenges it faces, Muhammadiyah remains optimistic that, with consistent efforts, the values of moderation and tolerance can be maintained and strengthened within the community. Thus, Muhammadiyah not only serves as a religious organization but also as an agent of social change committed to creating a better society. In this context, Muhammadiyah is expected to continue contributing to the preservation of unity and harmony among religious communities in Indonesia and to serve as a model for other organizations in addressing the challenges of radicalization. It is important for Muhammadiyah to continuously evaluate and develop programs that are relevant to the needs of society. In this way, Muhammadiyah can continue to adapt and contribute in addressing the various challenges that exist, including the issue of radicalization that concerns everyone.

Attitude of Muhammadiyah and Related Institutions

The radicalization that has occurred in Indonesia in recent years has become a serious concern for many parties, including Muhammadiyah. This organization seeks to provide a constructive response to this phenomenon. Muhammadiyah is committed to prioritizing dialogue and tolerance in dealing with various issues related to radicalism. In this context, Muhammadiyah strives to strengthen public understanding of the importance of moderation in religion. One of the steps taken by Muhammadiyah is through education. Muhammadiyah has a network of schools and universities spread throughout Indonesia. Through this educational institution,

Muhammadiyah strives to instill the values of tolerance, justice, and peace to the younger generation.²⁶ Education based on a moderate understanding of Islam is expected to be a bulwark for the younger generation from the increasingly strong influence of radicalization.

In addition, Muhammadiyah is also active in conducting socialization and anti-radicalization campaigns. This activity involves various elements of society, including religious leaders, academics, and the general public. Through seminars, discussions, and training, Muhammadiyah strives to increase public awareness about the dangers of radicalization and the importance of maintaining harmony between religious communities. Muhammadiyah also plays a role in building a network of cooperation with other organizations, both at the national and international levels, to jointly ward off radicalization. This cooperation includes the exchange of information, experiences, and strategies in facing the challenges of radicalization. Thus, Muhammadiyah not only struggles on its own, but also collaborates with various parties to create a safe and peaceful environment.²⁷

In Indonesia, radicalism is often associated with movements that use religion as a justification to legitimize acts of violence. This religious radicalism not only threatens national stability but also undermines the social order based on pluralism and tolerance. This understanding thrives in the midst of social, economic, and political discontent, and is driven by a narrow interpretation of religious teachings. Radicalism tends to ignore human values and encourage an exclusive understanding of religion, which rejects dialogue and diversity. This phenomenon is a serious concern considering the adverse impact it causes, both in the form of acts of terrorism and negative influences on social cohesion. In an effort to prevent and overcome radicalism, Muhammadiyah, as one of the largest Islamic organizations in Indonesia, plays a very strategic role.

Education is one of the key elements in Muhammadiyah's strategy to prevent the spread of radical ideology. Muhammadiyah has a wide educational network, ranging from elementary schools to universities. Through these educational institutions, Muhammadiyah seeks to instill moderate Islamic values that uphold tolerance, dialogue, and respect for diversity. The curriculum taught in Muhammadiyah schools not only focuses on religious aspects but also on character development, emphasizing the importance of ethics, social responsibility, and love for the homeland. Religious education taught by Muhammadiyah avoids a literalistic approach to sacred texts, and on the contrary, encourages a contextual and humanistic understanding.²⁸

Muhammadiyah da'wah emphasizes the importance of Islam which is rahmatan lil'alamin, that is, Islam that brings grace to all nature. This da'wah approach is different from the exclusive and confrontational da'wah that is often used as a tool by radical groups. Muhammadiyah in its da'wah prioritizes dialogue, friendly approach, and education, and invites the people to understand Islamic teachings in the context of complex modern life.

²⁶ Abdul dkk Malik, "Kultur Pendidikan Pesantren Dan Radikalisme," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 4, no. 2 (2017): 103, <https://doi.org/10.21831/jppfa.v4i2.11279>.

²⁷ Noermala Sary, "Mencegah Penyebaran Paham Radikalisme Pada Sekolah," *Manthiq* 2, no. 2 (2017): 191–200.

²⁸ H Mahsun Jayadi, "Muhammadiyah Sebagai Gerakan Tajrid Dan Tajdid" (Perwira Media Nusantara (PMN), n.d.).

Strengthening organizational policies is also an integral part of Muhammadiyah's strategy in dealing with radicalism. Muhammadiyah has a strong organizational structure spread throughout Indonesia, which allows for the implementation of consistent and coordinated policies. In formulating policies related to the prevention of radicalism, Muhammadiyah often conducts in-depth studies of various social phenomena that develop in society. Muhammadiyah is also actively involved in public policy advocacy, both at the local and national levels, related to efforts to prevent radicalism. Through the Mukhtar and Tanwir, which is the highest decision-making forum in Muhammadiyah, strategic policies are formulated to face various challenges, including radicalism. This policy was then translated into concrete programs implemented by Muhammadiyah branches in various regions.

In strengthening organizational policies, Muhammadiyah also emphasizes the importance of quality cadre regeneration. This regeneration is carried out with the aim of producing the next generation who have a moderate religious understanding and a high commitment to national values. Muhammadiyah believes that with good cadre regeneration, the organization will have qualified human resources to carry out various radicalism prevention programs. Muhammadiyah cadres are educated to become leaders who not only understand religion but also have broad social and political insights. They are expected to be able to become agents of change who bring the spirit of moderation and progress in society.

"There is the root of the most fundamental problem in dealing with the current of radicalism and extremism, namely the problem of language where the terms we use are masculine and contain "neo-violence". Meanwhile, individuals or groups that fall into the network of "radicalism and extremism" do not necessarily realize that they have a "brutal" religious disposition and actions. In general, radical and extremist groups prefer to use the terms "jihad", "martyrdom", "jannah", etc., which have a positive connotation so that in committing violent acts there is not a sense of guilt, but a sense of pride and perfection in their imagination".²⁹

In addition to these strategies, Muhammadiyah is also active in conducting social and legal advocacy to prevent radicalism. As an organization that respects the rule of law, Muhammadiyah encourages fair and non-discriminatory law enforcement in handling cases of radicalism. Muhammadiyah is often involved in discussions and consultations with the government and legislative institutions in formulating laws related to the eradication of terrorism and radicalism. In addition, Muhammadiyah also provides legal assistance to victims of radicalism and to those who may be unfairly accused in cases related to radicalism. This approach reflects Muhammadiyah's commitment to ensure that efforts to counter radicalism are carried out with respect for human rights and the principles of justice.

CONCLUSION

Muhammadiyah has been doing is right, namely by continuing to increase vigilance, especially through formal education among young people to ward off the entry of radical ideas. Of course, the main challenge is to maintain the continuity of cadre regeneration in the midst of rapid social change. Today's young generation is faced with various external influences that can affect their views and attitudes towards religion and social life. Therefore, Muhammadiyah needs to continue to innovate in the method of regeneration to ensure that the cadres produced still have a strong

²⁹ Amanah Nurish, "Muhammadiyah Dan Arus Radikalisme," *Maarif* 14, no. 2 (2019): 59–74.

commitment to moderate Islamic values and nationality. Muhammadiyah also ensures that cadre regeneration not only produces quality leaders but also a strong and resilient community in facing various challenges. In facing these challenges, Muhammadiyah continues to strengthen synergy with various parties, including the government, civil society organizations, and academics. Good collaboration will increase effectiveness in dealing with radicalism issues as a whole. In addition, Muhammadiyah also needs to be more active in involving the media to spread a positive narrative about moderate Islam and the role of Muhammadiyah in maintaining social stability.

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