



The Role Of Youth-Based Mosque Organization In Counter Radicalism Movement

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Abstract:

Counter-radicalism is all prevention efforts to build awareness or understanding that radicalism in the form of terror is violence and not related to religious teachings and must be fought together. This research aims to explore conceptually the role of youth-based mosque organization on counter radicalism movement. As for some findings from this research are: first, the core in counter radicalism rests on the function and purpose of the organization. Second, the movement of the organization in counter-radicalisme is divided into three main parts: the guidance and direction, the implementation of various activities of the organization, the control and follow-up of the organization's programs. Third, the role of this organization is more appropriately done in the micro and meso spectrum related the causes of radicalism. The implementation of all efforts requires the active support of stakeholders in society.

[Kontra radikalisme merupakan segala upaya pencegahan untuk membangun kesadaran atau pemahaman bahwa radikalisme dalam bentuk teror adalah kekerasan dan tidak terkait dengan ajaran keagamaan serta harus dilawan bersama-sama. Penelitian ini bertujuan untuk menggali secara konseptual peran organisasi kepemudaan berbasis masjid dalam gerakan kontra radikalisme. Adapun hasilnya adalah: pertama, inti dalam gerakan kontra radikalisme bertumpu pada fungsi dan tujuan dari organisasi tersebut. Kedua, gerak organisasi dalam kontra radikalisme, terbagi ke dalam tiga bagian utama: pembinaan dan pengarahan, pelaksanaan beragam kegiatan organisasi, serta kontrol dan tindak lanjut program-program organisasi. Ketiga, peran organisasi ini lebih tepat dilakukan dalam spektrum mikro dan meso terkait penyebab radikalisme,. Dalam pelaksanaan beragam upaya tersebut memerlukan dukungan aktif dari setiap pihak yang ada di masyarakat.]

Keywords: *counter-radicalism, youth organization based on mosque, role of organization*

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A. Introduction

Everyone have expectation to live in a peaceful atmosphere. The word of peace in this case not only refers to non-violence acts, war or conflict, but more than that but as situations in which certain matters that support peace are intentionally held and all forms of violence are abolished.¹ Therefore the needed peace is dynamic, progressive (to the future), and transformative (there are changes). Things like that can be obtained through intentionally intensive efforts, including education that stimulates the potential of peace and not contrariwise, instead of developing shallow exclusivity and triumphalism.²

Everyone's expectations to live in a peaceful atmosphere because it's can bring real benefits. And the benefits are: *first*, everyone will get the same opportunity to develop their potential including the freedom to carry out their duties as religious people because there is no threats, both physically and emotionally. *Second*, a sense of peace gives meaning in living together or meaning full for life together.³ This is because everyone gets an opportunity to participate in achieving the goals of living together, even the differences that exist in a life together are not perceived as threats, but become elements that can be synergized into a common power. *Third*, provide dialogue opportunities and seek solutions or prevention of any potential conflict and violence which exists, everyone feels as part of the community members without any parties who feel the majority then pressing the minority, resulting in good communication between individuals in life. Thus some benefits of a sense of peace in a life together. From these several benefits at least show that the sense of peace is the main needs to life together, and the efforts to create a sense of peace must be a priority of every individual in society.

¹ Paulus S Widjaya "Menuju Masyarakat Damai Sejahtera" Bahan Sarasehan dalam rangka Lustrum IV GKJ Condongcatur, (Yogyakarta, 2004), p. 2.

² Oktavianus Heri Prasetyo "Meretas Damai di Tengah Keberagaman; Mengembangkan Pendidikan Kristiani untuk Perdamaian dalam Perspektif Multikulturalisme", *Jurnal Gema Teologi* Vol 38 No 2 Oktober 2014, p. 149.

³ Unesco "Learning to live together in peace and harmony; value education for peace, human rights, democracy and sustainable development for the Asia-Pacific region" *A Unesco-Asian source book for teacher education and tertiary level education*, (Bangkok: Unesco Proap, 1998), p. 24.

The effort to create a sense of peace in society life is very important to be implemented together by preventing the values, attitudes and behaviors that contrast with the growth and development of peace sense. One of the values, attitudes and behaviors is radicalism. This is because the word “radical” has extreme meaning, thorough, fanatic, revolutionary, ultra fundamental.⁴ While in term, radicalism is an attitude that craves total change and is revolutionary by twisting the values that exist drastically through violence and extreme actions, even radicalism is the embryo of the birth of terrorism,⁵ or become the initial capital for a person become a terrorist.⁶ There is no terror without radicalism. Conversely, adherents of radicalism do not necessarily like violence or terror. Nevertheless, there are similar features used by both radicalism and terrorism that is militant or struggle language.⁷ Remembering the danger of radicalism for the presence of a peace sense in society life, it should be a shared consciousness and obligation of every element in society to jointly make efforts to prevent against radicalism or known as counter-radicalism.

Among the elements of society that have a strategic position for doing counter-radicalism is youth organization that exist in society, one of them is youth-based mosque organization and as known as *Remaja Masjid* organization. There are at least three main reasons: *first*, the organization grows and is founded by the community itself. *Second*, the age of this organization members are teenagers and early youth, who are psychologically that age is an age where one is in a period of instability and emotion.⁸ So if not directed to the positive things can lapse into negative behavior, even criminal nuances. *Third*, in carrying out its activities or organizational programs, always based on religious values because the organization is based in the mosque, and the mosque itself is part of an important element in the efforts of community-based counter-radicalism.⁹

⁴ A.S.Hornby, *Oxford Advanced Dictionary of current English*, (UK: Oxford University Press, 2000), p. 691.

⁵ Badan Nasional Penanggulangan Terorisme (BNPT), *Strategi Menghadapi Paham Radikalisme Terorisme*, tt.p. 1.

⁶ Abu Rokhmad “Radikalisme Islam dan Upaya Deradikalisasi Paham Radikal”, *Jurnal Walisongo* Vol 20 No 1 2012, p. 83.

⁷ Muhammad Ali, *Teologi Pluralis-Multikultural*, (Jakarta: Kompas, 2003), p.119.

⁸ Arifin Bambang Samsul, *Psikologi Agama*, (Bandung: CV Pustaka Setia, 2008), p. 78.

⁹ Sri Wahyuni “Kontra Radikalisme dan Terorisme Berbasikan Masyarakat di Jawa Tengah”, hasil penelitian kerjasama Fakultas Syari’ah-Hukum UIN Sunan Kalijaga dan BNPT, p. 3.

With that position, it becomes the necessity for every *Remaja Masjid* organization to play a role in counter radicalism movement, so that radicalism can't grow and develop in society. And as part of first step, there need to arrange a conceptual role from *Remaja Masjid* organization in counter-radicalism movement with the main aim of becoming an alternative for that organization to participate in counter radicalism movement. Finally it can bring positive impact to the creation of peace without the presence of terror and fear in society life.

B. Radicalism and Counter Radicalism

From geneology perspective, according to Nur Syam, radicalism arises due to several causes, including: *first*, the political pressure of the ruler. *Second*, the failure of the secular regime to make policy and implement it in the life of the community. *Third*, the response to the West.¹⁰ As for the reasons in general why radicalism developed, according to Junaidi Abdillah, because there are at least two reasons: *first*, they reject the secularism of Western societies that separate religion from politics, the church of the country. The Western success of secularization is perceived as dangerous because it can threaten Islam as a religion that not only carries the worldly-minded but also the hereafter. *Second*, many Muslims want their communities to be ordered by using the Qur'an and the Shari'a of Islam as the rule of the state.¹¹ Although for this second context, it is only small in fact even in the perspective of Western countries as well. This is as revealed by Hellyer:

For some commentators, this radical interpretation *is* Islam, much as the terrorists claim. However, the security establishment and the broader political community, including the British Prime Minister at the time, rejected this idea: "The principal current terrorist threat is from radicalised individuals who are using a distorted and unrepresentative version of the Islamic faith to justify violence.... They are, however, a tiny minority within the Muslim communities here and abroad." [Tony Blair, British Prime Minister].¹²

¹⁰ Mukodi "Pesantren dan Upaya Deradikalisasi Agama" *Jurnal Walisongo* Vol 23 No 1 2015, p. 93.

¹¹ Mukodi, *Pesantren*, p. 94.

¹² H.A.Hellyer, *Engagement with the Muslim Community and Counter-Terrorism: British Lessons for The West (Analysis Paper Number 11)*, (The Saban Center, for Middle East Policy, at the Brookings Institution, 2007), p. 13.

However, with regard to the cause and emerging of radicalism, it should be done collectively, as radicalism is a social fact whose spectrum extends from the macro, the meso and the micro-environment,¹³ including its causes.

The spectrum range of radicalism causes that can lead to potential terrorism in macro, meso and micro context. Schmid described:

Causes for radicalization that can lead to terrorism ought to be sought not just on the micro-level but also on meso- and macro-levels: *First, micro-level*, i.e. the individual level, involving e.g. identity problems, failed integration, feelings of alienation, marginalization, discrimination, relative deprivation, humiliation (direct or by proxy), stigmatisation and rejection, often combined with moral outrage and feelings of (vicarious) revenge; *Second, meso-level*, i.e. the wider radical milieu – the supportive or even complicit social surround – which serves as a rallying point and is the ‘missing link’ with the terrorists’ broader constituency or reference group that is aggrieved and suffering injustices which, in turn, can radicalize parts of a youth cohort and lead to the formation of terrorist organizations; *Third, macro-level*, i.e. role of government and society at home and abroad, the radicalization of public opinion and party politics, tense majority – minority relationships, especially when it comes to foreign diasporas, and the role of lacking socio-economic opportunities for whole sectors of society which leads to mobilization and radicalization of the discontented, some of which might take the form of terrorism.¹⁴

Related to that spectrum, the collective effort to prevent and overcome radicalism is a necessity, and the individually effort only give very small impact to prevent and overcome radicalism

Radicalism needs to be prevented and overcome its emergence, in addition to disrupting the growth and development of a sense of peace in common life, radicalism, as Schmid has expressed in the cause of radicalism, this ideology also has two important dimensions: first, violence. It means that radicalism accepts violence as a legitimate way to change the political, economic, socio-cultural system. Second, actively undertake radical changes in society, which do not always use violence. And what must be realized is that radicalism is the foundation of the birth of terrorism.¹⁵ So it becomes an urgent and very important thing to prevent and overcome radicalism, because if ignored, it not only harms and endangers certain individuals, but also society at large.

¹³ Thohir Yuli Kusmanto, M. Fauzi, M. Mukhsin Jamil, “Dialektika Radikalisme Dan Anti Radikalisme Di Pesantren”, *Jurnal Walisongo* Vol 23 No 1 2015, p. 28.

¹⁴ Alex P. Schmid, *Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review*, (Netherlands: ICCT-The Hague: 2013), p. 4.

¹⁵ Noorhaidi Hasan, *Memahami Radikalisme Islam*, PPT, p. 1 – 3.

One of the attempts to prevent radicalism is the counter-radicalism movement. This is because counter radicalism is any effort that is prevention in order to build awareness or understanding that radicalism in the form of terror is violence and not related to religious doctrines and must be fought together.¹⁶ Such efforts are generally directed at all elements of society through campaigning on all these elements.

The campaigns to prevent radicalism technically can be done with network development activities, both formally and informally. For the development of formal networks, such efforts can be made, among others, by making leaflets, newsletters and websites that display various efforts to prevent radicalism. And while for the development of informal networks can be done with activities of friendship, social gathering or social association¹⁷

Counter-radicalism activities will work better when linked with the spirit of nationalism. This is because a nationalism sense arises from the existence of the importance role for every citizen as the foundation the nation, so that a strong foundation will be able to sustain shocks resulting from the effects of things that will undermine national unity and harmony,¹⁸ including radicalism. Therefore, the efforts to prevent radicalism campaigns can be more easily done through various activities that embodies the values of nationalism, such as: mutual cooperation (*gotong royong*), mutual assistance, helping the poor, and by commemorating events that inspire the spirit of nationalism. So the acceptance of every element of society against counter radicalism efforts will be positive nuances and working well.

C. Youth-Based Mosque Organization (*Remaja Masjid Organization*)

Remaja Masjid organization is an association or youth association of mosque which usually exist in mosque or *mushalla*, which make mosque or *mushalla* as center for educate the faith, religious morals, fraternity, scholarship and skill.¹⁹ These organization

¹⁶ SB. Agus “pengantar dalam Ikhwanul Kiram Mashuri”, *ISIS Jibad atau Petualangan*, (Jakarta: Republika, 2014), p. xv.

¹⁷Ahmad Syafi'i Mufid “Peta Gerakan Radikalisme Di Indonesia” *Workshop Membangun Kesadaran Dan Strategi Menghadapi Radikalisasi Agama*, (Palu 22 Mei 2012), p. 15.

¹⁸Yosairah Indarherawati, “Mencegah Gerakan Radikalisme Dengan Semangat-Nasionalisme, <https://www.suaradewata.com/read/2014/08/08/173/Mencegah-Gerakan-Radikalisme-engan-Semangat-Nasionalisme.html>, accessed: 17/5/2017.

¹⁹ Nahed Nuwairah “Peran Keluarga dan Organisasi Remaja Masjid Dalam Dakwah Terhadap Remaja”, *Jurnal Al-Hiwar* Vol. 03, No. 06- Juli-Desember-2015, p. 9.

can also be avowed as an Islamic da'wah organization that specializes in educate the Muslim youth through the mosque. This organization actively participates in broadcasting Islam widely, adapted to the circumstances surrounding it which can be well organized by the board and its members. Although organized by adolescents, youth based-mosque organization do not restrict only activities in the field of youth, but also carry out activities that touch the wider community. Youth based-mosque organization can also work with the administrator of mosque or assemblies education forum (*Majlis Ta'lim*) in realizing the community activities.²⁰

In relation to the type of organization, among several types of organizations which exists, the most appropriate for *Remaja Masjid* organization is the line-staff type which is a combination between line organization and staff. In this type of organization, the authority is transferred from top management to subordinate organizational units in all areas, both the main and side activities. Line in the structure of the *Remaja Masjid* organization are boards that are directly involved in efforts to achieve the achievement of organizational goals. Line managers are entitled to issue command, make decisions, establish and interpret organizational policies, provide accountability reports and so forth, in accordance with their authority and duties. While the staff are administrators who are indirectly involved in an effort to achieve organizational goals. By applying this type of organization, it will get several benefits, ie: a) There is a clear division of work from each personnel, like a leader, staff and executor. b) The regeneration efforts can be directly well, because of the opportunity for every organization committee to develop themselves. c) Growing a good working atmosphere with the committee. d) The principle of putting the expert in the field (the right man on the right place) can be easier done. e) Fostering discipline, work ethic, specialization and professionalism of each board. f) Coordination can be done well, because there is a clear job hearing. g) Decision making can be done with a healthy and fast, because it involves many administrators and deliberations, and the results of the decision quickly known by all administrators. h) Have good flexibility, so as to respond to the needs of effectiveness

²⁰ Siswanto, *Panduan Praktis Organisasi Remaja Masjid*, (Jakarta: Pustaka Al-Kautsar, 2005), p. 71.

and efficiency of the organization in achieving its objectives. i) Can be used by teenage mosque that is still relatively simple until large and complex activity.²¹

The function and purpose of *Remaja Masjid* organization for every member, i.e.:

1. As a place for learn. And the purpose is to increase knowledge and religious beliefs that will encourage the experience of religious teachings.
2. As a social contact. And the purpose is having relationship among members.
3. As a place to realize the social interest, And the purpose is to increase awareness and welfare of household and member environment.²²

Besides having a variety of purposes and functions, *Remaja Masjid* organization also has a significant role in overcoming the problematics of humanity, especially the problem of every members. Curently, young people encounter many problems such as brawl, drug abuse, insulting each others in social media and various forms of juvenile delinquency. The weakness of parental control and lack of inculcating the religious values also contributed to that delinquency.²³

While the benefits of *Remaja Masjid* organization for every member, i.e.:

1. Educational Place. *Remaja Masjid* organization play a role in the spread of Islamic culture. Through *Remaja Masjid* can gradually instilled basic belief values and fortify the generation of Islam in the society.
2. The formation of identity. With *Remaja Masjid* organization, young generations of Islam can be more geared to recognize their identity as Muslims. If they already know their true identity then they will not be swayed in determining their way of life.
3. Potential development. Through *Remaja Masjid* organization, the younger generation of Islam has a place to explore their potential and motivate them by organizing activities to exhibit their creativity.²⁴

From some matters related to *Remaja Masjid* organization, at least show if that organization have strategic role in social life. This means that existence of *Remaja Masjid*

²¹ Siswanto, *Panduan*, p. 94 – 96.

²² Sofyan Syafri Harahap, *Manajemen Masjid*, (Yogyakarta : Dana Bakti Prima Yasa, 1996), p.103.

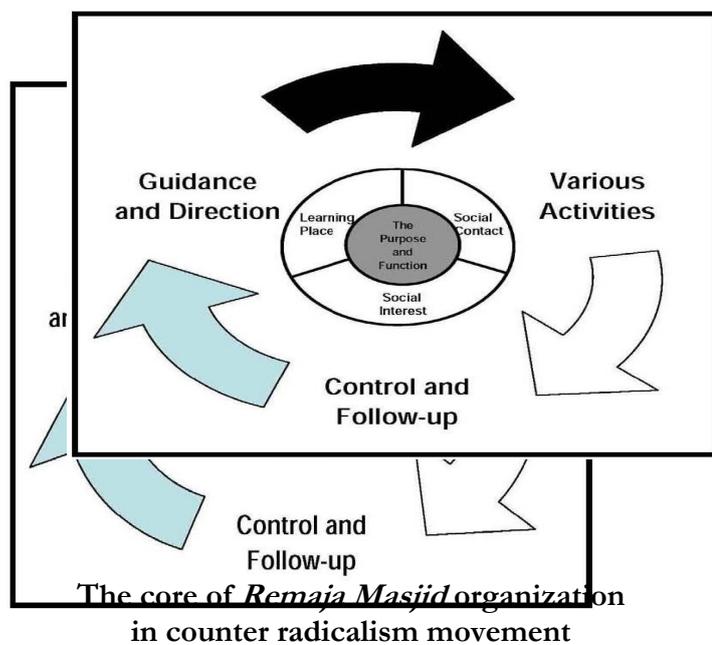
²³ Ahmad Syamsuddin “Remaja Masjid; Solusi Atasi Kegagalan Remaja”, (*makalah*), (21 November 2014), p.1.

²⁴ Sofyan Syafri Harahap, *Manajemen*, p.112.

organization can give real impact in life, especially in support many programs from the mosque, even in programs that related to social life.

D. The Role Of *Remaja Masjid* Organization In Counter Radicalism

Radicalism needs to be prevented and overcome collectively by all stakeholders in the community. This is because radicalism can disturbing the growth and development of a sense of peace in common life. Moreover radicalism also has two dimensions, i.e.: *first*, violence. This means that radicalism accepts violence as a legitimate way to change the political, economic, socio-cultural system. *Second*, actively undertake radical changes in society, which do not always use violence. And what must be realized is radicalism as the foundation from the birth of terrorism. Thus the existence of *Remaja Masjid* organization in society became one of the stakeholders who have the obligation to participate actively in the effort. The role of organization can be implemented in three main steps, i.e.: *first*, coaching and direction; *second*, carrying out various activities; *third*, control, evaluate and follow up on various activities that have been implemented. The role must be based on the task and function of the organization, so that all personnel of the organization can perform its role optimally. The core and movement of *Remaja Masjid* organization in counter radicalism can describe as shown below:



The explanation from that picture above:

1. The role (core) of *Remaja Masjid* organization in counter radicalism movement based on function and purpose of that organization. This is because the organization was born, developed and domiciled in the mosque. And it is natural if every movement of this organization always based on the main function of the mosque, i.e.: as a place of worship, place to learn, center of da'wah and Islamic culture, center of regeneration, as well as the base of Islamic awakening.²⁵ The foundation spirit of the various things is certainly derived from Islamic as *Rahmatan lil 'aalamiin*, where this means Islam upholds human rights and obliges moslem to respect human being and humanity.²⁶

With that spirit, every member of *Remaja Masjid* organization in carrying out the functions and objectives of this organization, both in the context a place for learning, social contacts and social interests will always be guided by the spirit *Rahmatan lil 'aalamiin*. This means in the internal organization, spirit *Rahmatan lil 'aalamiin* is developed and becomes an organizational culture that ultimately has comprehensive impact, both on the board and all of the members. And the expected behavior appears to be positive, i.e.: the existence of a tradition of reminding each other in truth and patience, the tradition to helping each others, cooperation in virtue, caring for each other, and the habit of avoiding the bad deeds and destructive acts. Thus, if there are negative things that grow and develop outside the organization and try to influence, including radicalism, it will automatically be rejected because it does not suitable with the spirit of this each organization member. It can be likened to a good immunity to each member of such things.

2. Organizational action in counter-radicalism efforts, divided into three main parts, i.e:
 - a. The Guidance and Direction

The guidance and direction can be divided into two sides, internally and externally. Guidance and direction internally in this case is defined as an effort made by the board for the members of organization related to the existence of

²⁵ Siswanto, *Panduan*, p. 60.

²⁶Nasarudin Umar, *Memahami Islam Rahmatan Lil 'Aalamiin*, <http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/17/07/14/ot2ww7313-memahami-islam-rahmatan-lil-alamini>, accessed 20/9/2017.

radicalism that developed outside the organization and can bring negative impacts for all organization members. Accordingly to that, every member of the organization should be vigilant to influence of radicalism. With this effort, implementation of organizational activities can be in line with the spirit that exists in the coaching and direction.

For guidance and direction externally defined as an effort undertaken by the board in fostering and directing all the organization members by involving institutions outside the organization that are considered competent and capable to provide provisions for encounter the growth and development of radicalism and its negative impact on the organization. Some of the various institutions that can be invited in this coaching effort are: Board of the mosque where the organization is located, *Forum Kerukunan Umat Beragama* (FKUB), Ministry of Religious Affairs through religious instructors at sub-district level, *Babinkantibmas* at sub-district level. With this effort is expected to further strengthen the guidance and internal direction related to vigilance and efforts to prevent the existence of radicalism within the organization.

Guidance and direction in this case is one of the efforts in seeking input to create a plan of activities to be implemented or in other words that the guidance and direction is the first step and the basis for the emergence of counter radicalism activities undertaken by all members of the organization.

b. Various activities counter radicalism

Various organizational activities for counter radicalism can be directed in two ways, i.e.: activities for internal organization members and activities that are general to the public. For internal activities, i.e.: *first*, activities with the aim for increasing insight the organization members related to counter radical activities, such as: studying, discussing, sharing by inviting competent speakers from others related efforts counter radicalism. *Second*, activities with the aim for fostering nationalism, such as: filling and celebrating Independence Day with various activities or contests that are nuanced nationalism, doing activity together to clean the mosque, clean the village or clean the river around the mosque. *Third*, activities with the aim for fostering brotherhood and help each others in preventing radicalism, such as national camps, outbound activities and

active to participate with organizational networks on counter radicalism movement.

While related to a variety of activities aimed at the general public (external), can be done by: *first*, activity with the aim for increasing the horizon of society related to the activities of counter radicalism, such as: held a public recitation in the framework of the Islamic day by inviting speakers from outside the competent related to counter radicalism efforts. *Second*, activities aimed at fostering nationalism, such as: filling and celebrating independence day with various activities or contest nuanced nationalism for the community, actively participating in social activities as a means of socializing prevention of radicalism in the community, organizing social activities / compensation for the community with various forms while socializing the dangers of radicalism in the life of society.

c. Control and follow-up activities counter radicalism

The parties who control and follow up on the evaluation results of the various activities that have been done by the organization is divided into two parts, internally and externally control. For internal control performed by each board of the activities undertaken to achieve the objectives that have been determined related efforts counter radicalism, while the evaluation is done by sharing related activities that have been implemented which then followed up by making recommendations for further activities that can further sharpen the movement of the organization in counter-radicalism efforts. The external control and evaluation in this case is done specifically by the organization of misfortune in which the *Remaja Masjid* are located, so that any activities related to counter radicalism efforts can work optimally, accepted by society and achieve the expected goals. While the evaluation results are given to the board of *Remaja Masjid* organization and followed up in the next activity planning, so that counter radicalism efforts can be done in accordance with expectations and bring real impact in the life of society.

In implementing the role of mosque-based youth organizations in counter-radicalism activities in the community can be done by using the pattern (cycle), and starting from the beginning (planning), implementation (various activities),

and control and follow-up evaluation results from various activities, with hope will bring positive results for both internal organizations and society at large.

3. The core and patterns for counter radicalism that can be played by *Remaja Masjid* organization are more appropriate in the range of micro-scope and messo-related causes of radicalism that have the potential to become terrorism. And these efforts certainly require active support from stakeholders who are in the community. In the sense that the role of this organization can work well and bring benefits if stakeholders in the community would be concerned with every activity undertaken by the organization. If without the concern of stakeholders in the community, the efforts of this organization would not have a significant impact for doing counter radicalism in society.

Similarly, related descriptions in the core and motion of *Remaja Masjid* organization in an effort to counter radicalism in society. Where diagram is a conceptual effort to provide an alternative that may be done by the *Remaja Masjid* organization related to its role in doing counter radicalism.

Conceptual efforts that are related to the role of *Remaja Masjid* organization in counter radicalism movement in this society is an early and alternative effort in empowering all potential in society to participate in counter radicalism efforts. This is important because counter-radical efforts are a collective effort, so in this effort it certainly should not be done in a wide spectrum, but in accordance with each capacity and ability. Or in other words, doing a little organized, of course, gives a wider impact than moving on its own without being organized. So in the end, the efforts of counter radicalism by the *Remaja Masjid* organization will later be able to show the face of *Islam rahmatan lil 'aalamiin* in the context of social life, nation and state.

E. Concluding Remarks

The role of youth-based mosque organization (*Remaja Masjid* organization) in conducting counter radicalism movement in society, the conceptual outline can be described as follows:

1. The role (core) of *Remaja Masjid* organization in counter radicalism movement based on function and purpose of organization. With the understanding that

organization is born, developed and domiciled in the institution of the mosque, every movement of the organization is always based on the main function of the mosque whose spirit is based on the Islamic spirit *rahmatan lil 'aalamiin*, namely Islam which upholds human rights. Islam obliges its people to respect humanity.

2. Organizational movement in counter radicalism efforts divided into three main parts, i.e: *first*, coaching and direction (planning) related efforts counter radicalism. *Second*, the implementation of various organizational activities related to counter radicalism efforts. *Third*, the control and follow up of organizational programs related to counter radicalism efforts.
3. The core and patterns for counter radicalism that can be played by *Remaja Masjid* organization are more appropriate in the range of micro and meso scope. And the core and patterns related from the causes of radicalism that have potential to become terrorism. Moreover the implementation of these roles require the active support from all stakeholders in society.

This conceptual is an early and alternative effort to empower the potential of *Remaja Masjid* organization in counter-radicalism movements in society. This is important because counter-radicalism is a collective effort, so doing a little bit of organized will certainly have a wider impact than moving on its own without being organized. In the end, the counter radicalism efforts by the *Remaja Masjid* organization will be able to present Islam as a *rahmatan lil 'aalamiin* in the context of the life of society, even in a limited spectrum.

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