

Family Contribution in Countering Radicalism through Actualizing Religious-Based Social Capital in Parepare



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ABSTRACT: This study empirically examines the family as the basis of social capital education. Furthermore, generations need social capital to grow and develop as moderate, tolerant, and caring characters towards humanist environmental issues. The main and fundamental task of the family is to conduct educational function, which is inherently social and religious in preparing generations. Therefore, it is necessary to have the right effort or approach to actualizing social capital for effectiveness. This helps develop a religious climate and form a pattern of behavior for each family member. Religion is used as an instrument that facilitates the internalization of social capital values in children and shapes their personality with a humanist character. Therefore, families significantly counteract radicalism in social life.

KEYWORDS: Social Capital, Religious Basis, Radicalism, Family.

INTRODUCTION

Socio-religious schemes often appear to be isolative-confrontational with exclusivism and hatred theology. However, they also show a religious aspect with cohesion as part of the institutional structure that complements the social system (Haidlor Ali Ahmad, 2011). Therefore, religion is a relationship system that functions as a social integration of society with its plurality. Otherwise, it can also function as a disintegration factor in some aspects (C.F Yusuf et al., 2016).

Implementing the religious fundamentalism movement with an ideology of social disintegration and attitudes has led to radical actions, violence, and intolerant behavior. Therefore, the socio-religious aspect of society often faces a fundamental problem of social disharmony. The problem stems from the radicalism movement, which always manifests negative-destructive behavior towards comfort and social harmony.

Some radical actions that deviate from social rules include the attack and hostage-taking at the Brimob Command Headquarters (Kompas.com, 11 May 2018), the suicide bombings in the three churches in Surabaya (news.idntimes.com, 14 May 2018), and the bomb explosion at the Sidoarjo flat (Detik.com, 14 May 2018). Additionally, the public was shocked again by the terrorist bombing at the church in Makassar, 28 March 2011.

Radicalism is an ideologically oriented view at an extreme fanatical level. According to (Nurul Faiqah and Toni Pransiska, 2018), radical Islam is a group with firm ideological beliefs and fights to replace the current system of values. Based on the context of the ideology believed and the acts of violence demonstrated, radicalism is a virus that damages social joints. The actions can cause unrest, tension, and conflict, including deviations from social ethos.

Every member of the community needs to be protected from contamination and exposure to radicalism. The contribution of the family institution in overcoming all kinds of radical exclusivism is essential. Apart from laying the foundations for the students' character through the transfer of positive culture and traditions, the family also acts as a sub-system of all educational activities. The traditions and culture accepted by children in the family environment influence their attitudes and behavior in the social environment. From this aspect, the family is a forum for sowing and cultivating humanist values for children and their members. It is essential in social pluralism due to differences in religion, race, culture, and ethnicity.

This study provides a detailed description of the problems relevant to the title, including 1) family and social capital actualization, 2) social and religious-based capital, 3) family contribution and radicalism.

RESEARCH METHODS

This study uses an exploratory model with descriptive-interpretative characteristics. In this case, data presentation is an interpretation of descriptive data analyzed using qualitative techniques or qualitative patterns. The data collection methods included targeted interviews with free implementation, though it was still based on guidelines in the form of interview instruments prepared. Furthermore, the instrument was developed based on the existing situation in the field. The data sources include key,

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main and additional informants. The determination of data sources (informants) was based on the snowball technique. Finally, the individual data source was used as the object of analysis.

The focus of the study was on successful families in carrying out educational functions and those with the capability to nurture their generation as successful individuals in social life. Moreover, the emphasis was on those with a strong religious background. A total of 25 families were designated as search and data collection institutions.

The data collection stage included four activities, specifically (1) transcription, (2) data organization, (3) data recognition (4) data coding. The analysis process went through three stages, including data reduction, data presentation, and concluding. The data reduction stage selects, simplifies, abstracts, and transforms rough data from written notes and recorded information in the field. The data presentation stage involved systematically organizing the data reduced to a series of information. It was conducted in the form of narratives, charts, and relationships between categories, among others.

THEORETICAL STUDY

1. Radicalism

Radicalism has a paradoxical-ideological core based on the spirit of theology, social change, and renewal vision. To realize these ideals, the approach of violence, radical action, and terror was chosen. According to Zuhairi (2009) in (Nurul Faiqah, Toni Pransiska, 2018), radicalism is more related to theological beliefs. The term jihad is made the source of the value system and the basis for justifying the actions taken to realize its expectations. The wrong commitment to the teachings of jihad forces the movement to cause social unrest. According to (Hendar Riyadi, 2016), radicalism in religion is quite worrying.

The radicalism movement ignores humanism, even when sacrificed to realize a dream not based on theology, society or culture. The characteristics of the radicalism movement (Rubaidi, 2010), include (1) making Islam the final ideology in regulating individual and socio-political life, (2) making Islamic values originating from the Middle East a reference without considering local religious aspects, (3) rejecting non-Islamic cultures, including being careful about accepting local traditions for fear of mixing Islam and heresy, (4) rejecting ideologies coming from the West, such as democracy, secularism, and liberalism since all regulations set need to refer to the Qur'an and hadith, and (5) carrying out physical and radical actions, or terror as a tangible manifestation of opposing attitudes to certain parties, including the government.

2. Family: Religious-Based Social Capital

Social capital is the quality of social interaction because it is supported by synergy to maintain unity and togetherness (Jousairi Hasbullah, 2006). According to Robert D. Putnam (2002), French Fukuyama (2002), James Coleman (1998), its initial concept is a "social contract" with important elements, including social networks, patterns of reciprocal relationships, and mutual obligations. (Jousairi Hasbullah, 2006). Powell, J. and Edward, M., as quoted by Kevin M. Brown, 2011), established that it is a relationship of reciprocal patterns.

The primary objective of social capital is to create a mutually beneficial network of coordination and cooperation. In Firdaus W. Suhaeb (2009), Putman asserted that social capital as a social organization characteristic includes networks, norms, and social trust that facilitates mutually beneficial coordination and cooperation. Coleman in Jousairi Hasbullah (2003) identified three aspects of relations in social capital, including (1) obligations, expectations, and honesty in social structures, (2) information channels, and (3) norms and effective sanctions.

Social capital accommodates several socially constructive values needed to regulate cooperation, coordination, trust, and shared responsibility among citizens. It is useful for diversity in civil society and embracing potential tensions, unhealthy competition, and conflicts with strong networks.

Social capital is the character of a healthy social building (Firdaus W Suhaeb, 2008), caused by (1) a collective problem-solving tool, (2) progress with the core of mutual trust, (3) increase in social unity and cohesion with solidarity, and (4) social networks function in facilitating community members to achieve goals. The most basic social capital is the character of community members who establish close networks, accommodative attitudes and support each other internally and externally in groups through participation, equality, and fairness.

The family is an institution needed to nourish social conditions and preserve civility norms in the environment. It is the nucleus of the human community that leads to social stability and progress (Afif A. Tabbarah, 1993). Therefore, the foundation of a healthy social life is laid and starts from the family environment. Robert Van Krieken (2000) stated that the realm of family life is the most basic and deals with a number of the most fundamental aspects of human sociability.

A part from being universal, family functions also include protection, which is principal (Francis F. Merrill, 1979). Furthermore, family characteristics consist of (1) attitudes and behavior patterns, (2) symbolic culture traits, (3) utilitarian culture traits, and (4) oral and written specifications (Francis F. Merrill, 1979).

A family is also a place for laying foundations and reinforce the formation of a children's identity. In case its functions are implemented properly, there will be a continuous process of cultivating socio-religious values. Therefore, the implementation of the educational function should focus on the conditions for transferring the value of social capital to family members, especially

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children, as the next generation. The process of transferring social capital makes religion the basis for its actualization. Furthermore, the moral and religious responsibilities manifested in the family cannot be separated from social ethos. This means that the act of ignoring this aspect is the same as dragging children into social hatred.

RESULT OF THE RESEARCH

The family's contribution to countering radicalism is realized by actualizing the value of religious-based social capital. It is a place to put the foundation of a human feeling in the children and develop it as a view and attitude to life. Moreover, its contribution includes several constructive climates implemented, such as religious references, climate and emotions, and sources of moderating values.

1. Religious Reference

This aspect relates to the religious background (organization) used as a reference by each family. The ideology and understanding that characterize a religious organization also determine social attitudes and acceptance of family members towards other groups. Socio-culturally, religious organizations can be a reference in the process of transferring a moderate understanding. According to Nurul Faiqah, Toni Pransiska (2018), Islamic moderation as a religious paradigm is actualized by various organizations, such as Muhammadiyah and Nahdlatul Ulama (NU).

These organizations have the largest congregations and a strong religious understanding with social, pluralistic, and Indonesian insights. Furthermore, there is also the Darud Da'wah wal Irsyad (DDI) organization. Although it has the status of a local organization, the religious ideology that is believed and developed emphasizes pluralism as a social reality.

Families that hold on to the commitment and understanding developed by the organization immediately foster and direct their members with an inclusivist view. The actualization of humanist religious ideology in the family environment, other than using references to religious texts and thoughts. It also pays great attention to socio-cultural aspects, forming an attitude of life and a tolerant perspective amid the reality of pluralism. The family is a socio-cultural formation that reciprocally contributes to forming a healthy socio-cultural civilization. Therefore, as the product of society, it should be seen as socially mediated down to its innermost structure (Robert Van Krieken: 2000).

2. Religious Climate

This aspect relates to two things, (1) modification of religious conditions. The conditioning of the religious atmosphere is conducted as an interaction between family members, communication, and religious rituals. As a result, all of them show a harmonious relationship and an atmosphere of grace, regardless of the ego-individualistic of family members. From this aspect, affection with others is planted, which develops and forms an attitude of life with togetherness values. And (2) religious behavior in the family environment. Religious behavior that marks family life also determines a children's socio-religious attitudes, such as respecting differences, even in religious understanding. Since children are accustomed to living in good religious ways, they gain experiences coloring their personality. This makes religion a practice that exists in every socialization process. Religious activities develop social abilities and skills. The family functions as a place to instill humanistic traits in children, such as answering greetings, respecting guests, instilling a sense of affection for humans, and freeing children from hatred and a narrow understanding of differences. This makes it a forum for the formation of attitudes and life orientation and the cultivation of noble values.

Religious climate requires good conditioning in line with the type of family. In the apathetic families show the character of liberal education and guidance, weak supervision, infrequent communication, and children have freedom of movement. The children raised in this family environment become aggressive and difficult to manage, always wanting to be praised and feel superior. The coaching paradigm applied is the fulfillment of love based on the material barometer and complete freedom for children.

Otherwise, the hard attitude families type show the character of coaching and education with very strict control by parents. They are characterized by firm attitude, coercive supervision. This causes the children's self-confidence not to be actualized properly, lacking independence and courage. With regard to relationship patterns, implementing one-way communication, which is a technique that ignores children's views.

One-way communication patterns does not accommodate the opportunity for the process of conveying expectations. The desires of children and parents have a very dominant function. This kind of communication is visible in hard, strict, rigid, or authoritarian families towards children's education. As a result, children may lack the opportunity and freedom to actualize their thoughts, desires, or potential. In this case, they experience emotional dissatisfaction and express anxiety. The psychological anxiety they experience as hatred and loss of trust in others may lead to extreme-radical behavior.

On the contrary to that, the democratic families type. The main characteristic is threatening children according to their rights. Including the communication system implemented, respecting children's capacities. A democratic family creates reciprocal communication between parents and children, as shown in the following diagram.

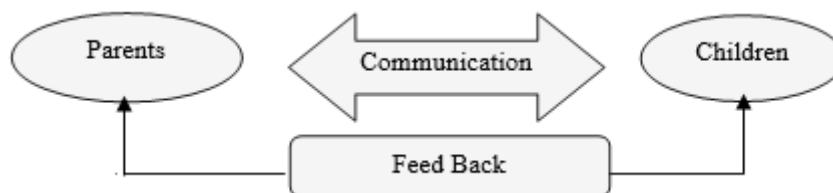


Figure 1. Feed-Back Communication Diagram

An educationally appropriate family creates reciprocal communication in the children's education process dan useful for inculcate positive attitude. In addition, these families mostly apply the principles of democracy, where children's rights are respected and protected. The positive side of democratic family type, namely creating a good religious climate. A family's religious climate that is oriented to the humanist aspect, specifically social capital, contributes to constructing a tolerant, moderate, and brotherly religious Ideology for members, especially children.

3. Moderation Source Norms

Family is the smallest social unit regulated by established norms. Norms are value systems useful for regulating family orientation with the internal circumstances and social life to give meaning to behavior. Family norms are good habits that are internally actualized in the family.

Family norms regulate the relationship between (1) children and parents, (2) children with each other, (3) family members, and (4) parents with children and other family members. The objective of family norms is to instill manners, courtesy, and hospitality in interactions. This includes manners in responding to differences both within the family and in the scope of social life.

The family is a normative environment that regulates interactions between parents and children or with other family members, described as follows.

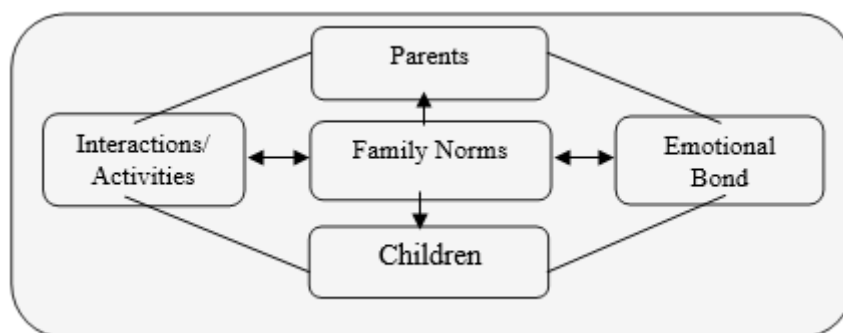


Figure 2. Family norms System Diagram

Family norms are value system that forms the basis for behavior organize in the family environment. Norms has an important function for the strengthening and maintenance of harmony relation between family members. As a normative element, it has links with other aspects in its implementation. For example, it seems that (1) the pattern of interaction is based on family norms and the activities of members, (2) the interaction between parents and children often takes place individually and as a manifestation of emotional ties in a sacred family unit, (3) the expression of emotional bonds between parents and children and other activities are based on family norms.

Family norms functioned as the basis of behaving for each member. Its effect is seen in a mutually respectful relationship between parents and children or other members in its implementation. With norms, the family has a value grip that regulates the behavior of family members, as well as makes family life more meaningful and its undeniably condition of the primary elements in children educative, especially the formation of an inclusivism attitude.

4. Religious Emotions

The process of actualizing social capital through religious activities in the family environment may significantly shape children's insight into accepting differences and diversity in the social environment. In a healthy family with a religious climate, the actualization of social capital will effectively find a pattern.

Table 1. Family Type, Religious Emotions and Social Capital

No.	family type	Elements of Religious Emotion	Elements of Social Capital
1.	Apathetic Family	Religious emotions are not based on awareness of beliefs but within the limits of the religious traditions' interests.	There was disorientation in the direction of the life of family members in terms of religion, morals, social, including the best human rights.
2.	Active Family	For this type, religious emotion is the basis for the religious experience of family members, and its implementation is based on awareness and commitment to the compassionate aspect of religious doctrine.	There is actualization, behavior patterns and connectivity between humanist values, whose source is religion and social capital, so that religion is shown as a blessing.
3.	Extreme-hard Attitude Family	Religious emotions are only based on objective awareness (vertical in nature or in a relationship with God), while matters concerning subjective awareness in horizontal or related to human relations tend to be neglected.	The strengthening of religious humanist values and social capital does not fully take place in a complementary manner because the religious climate focuses on special rituals or worship aspects.

Religious emotion is understood as a psychic aspect in spiritual life related to the level of appreciation and absorption of values. As an internal element in a person, it has an important meaning in determining religious attitudes. In case the emotion interacts with a moderate family atmosphere and a healthy religious climate, its effectiveness can be seen in the children's openness to social situations that are diverse in culture, religion, language, and race. It is a meaningful thing because religious emotions function positively to accept diversity, meaning that it can reduce conflict. The family has a moral responsibility in fostering the religious emotions of family members. The orientation of religious emotional development is the emotion of accepting differences and always putting aside feelings of superiority with other communities.

Religious emotion is the basis for the religious experience of family members, and its function is very significant in liberating children from religious sentiments. Furthermore, inculcate and shaping religious emotion by prioritizing elements of humanity and universally. It means, religious emotion is functioned as an adhesive tool for diversity in society. Because, religious emotion are filled with humanity and diversity values, regardless of subjectivity by differences in beliefs with the people around them.

Table 2. Family Religious Climate and Radicalism

Family Structure	Family Potential (internal)	Family Presence
The composition of family members, distribution of tasks and functions	1. Family tradition 2. Family norms or value systems. 3. The sacred bond of the family foundation 4. Strong Emotional Bonds/ kinship	1. The core of the human community. 2. The key to a stable and advanced social life
↓ ↓ Family Contribution in Countering Radicalism		
Family Function	Family Potential (external)	Family Social Orientation
1. Educative 2. Religious 3. Reproduction 4. Economy 5. Social	Social Capital Concept; trust, a network of cooperation, reciprocity, norms/sanctions	Social perspective amid differences; 1. Social cognition 2. Social affection 3. Social behavior

The above family function requires situations and patterns of appropriate and effective transfer of social life. Its effectiveness is determined by the religious climate and emotions applied. This aspect is categorized into three groups as follows.

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1. Families with apathy do not modify the behavior of their members towards the formation and cultivation of social awareness in children. It does not function as an institution with health conditions in regulating the pattern of educational relationships between parents and children. Generally, it relies on the experience of social life obtained by children from the environment and association. It is not based on the awareness of humanism instilled in the family environment. This apathy does not make religious emotions the basis for forming attitudes with the right understanding of religion.

2. Families pro-actively create a healthy social climate in the family environment. The experience of social life is a process instilled from the beginning in the family environment and is actualized with a healthy religious climate. This type is formed by religious emotions based on awareness and experience that religion is not a teaching that is solely about aspects of belief and ritual. It also includes aspects of humanism and ethics of social life.

3. Families with extreme-hard attitudes towards understanding religious doctrines and experiences but not paying attention to the humanist aspects of children's lives. These are formed by religious emotions based on objective awareness. However, they are not accompanied by subjective awareness (consciousness of living with human subjects other than oneself).

Aspects of value that children need when interacting in the family environment include (1) honesty, mutual trust, and readiness to support each other, (2) working with each other, neighbors, and other residents in the social environment in a relationship full of tolerance, togetherness to accept differences, and (3) familiarize life with the paradigm of norms and sanctions. These values are very important in facilitating the development of children with human experiences.

CONCLUSION

Family is essential in creating a cohesive and progressive social situation. Therefore, it needs to function as an educational institution and be a conducive environment for the actualization of social capital. Moreover, as the next generation, children need social values for the formation of their social character.

The actualization of social capital takes place effectively in a democratic type of family environment, specifically one that respects the natural rights of children in the pattern of educative relationships. Such conditions facilitate the actualization of social capital through a religious climate as an appropriate and effective conditioning effort. The family functioning as the basis for the actualization of social capital significantly contributes to countering radicalism. This is because, from such an environment, their personality is nurtured as the next generation with a social character. They may lead a social life that is cored with humanism values.

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