

Countering the Threats of Religious Extremism in Java, Indonesia through the Strengthening Strategies of Culture, Religion, and Pancasila Ideology



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ABSTRACT: Indonesia, with abundant diversity, encompasses a diverse array of ethnicities, cultures, languages, and religions, presenting both advantages and vulnerabilities. Exploiting these diversity and religious factors, extremist groups disrupt national harmony due to a lack of proper understanding of religious doctrine. The escalating intolerance and fanaticism, particularly in Java, Indonesia, pose a clear and imminent threat, resulting in violations of freedom of religion and endangering the preservation of cultural diversity. To delve into these issues and underscore the significance of countering religious extremism, this study employs a qualitative research methodology. The study's findings encompass four key discussions: the disruption of culture caused by religious extremism, the utilization of the Javanese cultural value "tepa selira" to promote religious tolerance, the understanding of religious values and tolerance as fundamental elements for fostering peace amidst diversity, and the instilling Pancasila values to prevent religious extremism. In conclusion, effective measures to counter religious extremist ideologies involve promoting tolerance in education, reinforcing Pancasila's values, empowering societal figures, and fostering collaboration between the government, law enforcement agencies, and individuals. These efforts should focus on instilling peaceful religious guidance and embracing the principles of Pancasila throughout the Indonesian people, thereby effectively preventing the proliferation of religious extremism.

KEYWORDS: Cultural disruption, Pancasila ideology, threat prevention strategy, tolerance, religious extremism, tepa selira

I. INTRODUCTION

Indonesia, as the largest archipelago in the world, exhibits a remarkable level of biodiversity. Its wealth of natural resources is characterized by heterogeneity, complemented by diverse ethnicities, customs, languages, cultures, and religions. This inherent diversity constitutes a distinctive advantage unparalleled by other nations. However, this reality also presents a potential vulnerability, as extremist groups may exploit it through acts of violence to disrupt national harmony. The motivations driving these groups toward extremism are frequently rooted in religious factors (Alam, 2016).

The religions that initially integrated and amalgamated with the ancestral culture of Indonesia were intended to serve as a mechanism for enhancing societal harmony (Aziz, 2013). However, over time, a noticeable disconnection between religion and culture has arisen, exacerbated by confrontational dynamics perpetrated by extremist groups. Regrettably, this extremism stems from a dearth of knowledge and proper application of religious teachings among group members, who often interpret sacred scriptures in a literal manner and misconstrue the essence of genuine religious knowledge. These groups harbor a belief in their own absolute correctness while regarding other groups as misguided. Within the realm of socio-cultural phenomena, the most conspicuous manifestation of this trend is the prevailing low tolerance towards other groups, particularly those of divergent religions (Butt & Amjad, 2018).

The rise of fanaticism and intolerance in societal and religious life in Indonesia, particularly in the region of Java, are increasingly proliferating amidst this era of globalization. Such behavior is commonly exhibited intentionally, boldly, openly, and without hesitation or reservation, towards individuals of different religions and beliefs (Fenton, 2016). In a research report titled "Intolerance during the Pandemic," the SETARA Institute revealed that throughout 2020, there were 422 instances of violations of Freedom of Religion/Belief, representing an approximate 30% increase compared to 2019. Regions such as West Java, East Java, Jakarta, Central Java, Yogyakarta, and Banten were identified as the top 10 areas with the highest incidence of such cases. These cases encompassed a wide range of actions, ranging from the prohibition of religious expressions and celebrations, the cessation of construction and desecration of places of worship, to the perpetration of harassment and hate speech targeting religions, the denigration of religious figures, the imposition of restrictions on the use of religious symbols, and the refusal to accommodate the burial rites for the deceased from certain beliefs (SETARA Institute, 2021).

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Fanaticism and intolerance that trigger conflicts and violence in the name of religion can have significant negative impacts, both materially and immaterially, physically and psychologically. If these issues are allowed to persist without effective intervention, the diversity of human civilization in Indonesia, which should be characterized by harmony and peace, will face destruction (Hanafi, 2018). In his writings, Suharsono contends that the Javanese people have lost their sense of identity and cultural identity, and they appear highly susceptible to acting intolerantly. One of the eroding Javanese cultures is the "tepa selira" culture, which embodies tolerance, mutual respect, and is an integral part of the social etiquette in Javanese society (Suharsono, 2017).

In light of the motives and impacts of acts of violence perpetrated by religious extremist groups on cultural diversity in Indonesia, as well as the erosion of the "tepa selira" culture due to the phenomenon of fanaticism and religious extremism in Java, this writing aims to delve into these issues and shed light on the significance of countering religious extremism through the implementation of strategies to strengthening culture, religion, and the Pancasila ideology. By examining the underlying causes and consequences of these extremist actions, the authors seek to contribute to a comprehensive understanding of the challenges faced by Indonesian society and propose potential approaches to foster tolerance, preserve cultural heritage, and maintain social harmony. Through this analysis, the authors aim to provide insights and recommendations that can guide policymakers, scholars, and stakeholders in formulating effective measures to address the growing threats of religious extremism and safeguard the diversity of Indonesian people.

II. RESEARCH METHODS

This study adopts a rigorous qualitative research methodology in order to gain comprehensive insights into the subject matter. Following Lexy J. Moloeng's framework in the book "Qualitative Research Method," the qualitative approach employed in this study entails a naturalistic exploration of the underlying phenomena associated with a specific issue. By examining the actions, behaviors, motivations, and perceptions of the research subjects/objects in a descriptive, detailed, and holistic manner, this method aims to unravel the multifaceted aspects of the phenomenon under investigation. The data collection process involves meticulous scrutiny of diverse sources, including books, journals, scholarly articles, and online platforms, ensuring a comprehensive and robust dataset. Subsequently, the accumulated data undergoes meticulous analysis, critical evaluation, and rigorous interpretation, enabling the formulation of well-grounded conclusions and valuable recommendations (Moleong, 2018).

III. RESULTS AND DISCUSSION

The Disruption of Indonesian Culture Due to Religious Violent Extremism

Often, acts of violence in the name of religion are carried out by extremist groups to eradicate local cultures. These groups seem to forcefully impose and hold a local culture hostage, exerting dominance as a majority in the local political context, and gradually eroding the local culture. Motives like this appear to be consistently employed by radical religious extremist groups as they are deemed effective in preserving their ideology and expanding their power. Ultimately, conflicts between religion and culture will always arise, making it extremely challenging to eliminate violence based on religious motives (Olimjonovna & Kizi, 2020).

In the socio-anthropological context, religion essentially gives birth to a doctrine. Additionally, religion introduces symbols and rituals to its followers. These three aspects become vulnerable targets to clash with local cultures by religious extremist groups, as the visions and missions carried by their doctrines can influence the thinking of other members of society. For instance, the doctrine may enforce religion X followers to use specific symbols and perform rituals aligned with religious group X, according to the perspective of the extremist group. However, in reality, rituals and symbols in the local community do not always intersect with religious identity but rather with local cultural identity. The doctrine assumes a higher level than culture, while in fact, they are equal.

In her discourse on "The Clash of Cultures and Violence in the Name of Religion," Amanah Nurish believes that religion can be likened to a painting, which appears beautiful when viewed by normal eyes from any perspective. However, when the painting is viewed by an impaired eye, it may seem like unclear scribbles and new scribbles can be added, further damaging the aesthetics of the painting. The authors agree that extremist religious groups in Indonesia perceive other religions and cultures as threats rather than recognizing them as the harmonization of societal and national diversity (Nurish, 2021).

There are two common types of violence perpetrated by religious extremist groups: physical violence and symbolic violence. Physical violence can include destroying and prohibiting places of worship, burning houses belonging to those considered deviant, accusations of blasphemy, and vigilantism targeting followers of other religions, endangering their safety and lives. On the other hand, symbolic violence takes the form of psychological attacks through agitating propaganda, such as stigmatizing certain religious or cultural groups as contradictory, which can ultimately serve as justification for attacks. If these circumstances persist with time, Indonesian culture will be threatened and may undergo disruption (Thoyyib, 2018).

In light of the discussions presented, it becomes evident that the disruption of Indonesian culture due to religious violent extremism represents a grave concern for the nation. Extremist groups employ acts of violence as a means to eradicate local cultures, forcefully imposing their dominance and gradually eroding the cultural diversity that should be cherished. The motives driving these

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groups persistently revolve around the preservation of their ideology and the expansion of their power, perpetuating conflicts between religion and culture. This enduring clash poses significant challenges in eliminating violence rooted in religious motives. Recognizing the intrinsic interconnectedness of religion and culture is paramount, as doctrines, symbols, and rituals can shape the perception and identity of individuals within the society. It is essential to promote religious and cultural tolerance to address the underlying causes of extremism to safeguard Indonesian culture from further disruption. By embracing the true spirit of harmonization and nurturing the rich tapestry of societal and national diversity, Indonesia can forge a path toward peace, coexistence, and the preservation of its invaluable cultural heritage (Widiatmaka & Hakim, 2021).

The Implementation of the Javanese Cultural Value "Tepa Selira" in Strengthening Religious Tolerance

Javanese culture's "tepa selira" represents one of the tolerant attitudes and behaviors that can maintain harmony, coexistence, and peaceful living amidst Indonesia's diversity. "Tepa selira" consists of two words, "tepa," which means placed or positioned, and "selira," which means self. Thus, literally, "tepa selira" can be interpreted as a virtue of goodness that should be embedded within individuals. Suseno defines "tepa selira" as a person's conscious attitude to self-control and establishing good relationships within the social order of community life. Suseno also represents the distinctive Javanese character and personality with the principles of respect and harmony in giving high regard to fellow human beings (Suseno, 2001). According to Mulder, someone who embodies "tepa selira" has several characteristics, such as avoiding open conflicts, possessing self-knowledge and self-mastery, and emotional control (Mulder, 2001).

On the other hand, as time passes, the culture of "tepa selira" is increasingly eroded by the currents of religious fanaticism. According to Suharsono, Javanese culture, in general, is considered by some as something primitive, ancient, traditional, conservative, and irrelevant to human life in the modern era. Furthermore, Javanese culture is viewed as less religious by fanatical religious groups, while Arab culture is believed to be more religious (Suharsono, 2017). The authors observe that slowly Javanese culture is being abandoned. Traditional Javanese attire is replaced with Middle Eastern clothing, Javanese terms are shifting to the Arabic language, and the culture of "tepa selira" transforms into radical and extremist religious fanaticism, leading Javanese people to forget their own identity unconsciously.

Sugiharto and Susetyo argue that the attitude of tolerance (tepa selira) and intolerance in practicing religion depends on the perspective of individuals in experiencing their religion. Someone's religious fanaticism indicates their belief that only their own religion is the true one. A person who is fanatic about their religion tends to have a behavior of feeling right, being closed-minded towards the goodness of other religions, having difficulty socializing with followers of different beliefs, and exhibiting rigid and sensitive attitudes (Susetyo, 2010). The authors agree with this statement, that people who are too fanatic and proud of their own religion tend to easily pass negative judgments on other religions/beliefs. This is reflected in the prevalence of intolerant behavior in the name of religion that occurs in Indonesia, particularly in Java, by individuals or groups of religious fanaticism and extremism. One severe example is the simultaneous bombing attacks during Christmas Eve Mass on December 24, 2000, in several regions of Indonesia, such as Bandung, Bekasi, Jakarta, Kudus, Pangandaran, Sukabumi, and Mojokerto (Teguh, 2018). Extremist and intolerant individuals acting in the name of religion tend not to feel anxious or fearful; instead, they feel proud when committing cruel acts against others considered infidels and deviants (Suharsono, 2017).

The culture of "tepa selira" has syncretized with religious teachings, one example being in Islam known as "tasamuh" (tolerance). According to Effendi et al., "tasamuh" can be interpreted as a spirit of tolerance, open-mindedness, kindness, and mutual respect (Effendi, Komarudin, & Nandang, 2013). However, the culture of "tepa selira" and the teaching of "tasamuh" continue to be pushed back by the emergence of religious fanaticism and extremism. Reflecting on the growing phenomenon, the Javanese culture of "tepa selira" needs to be continually preserved and upheld from individual to individual, from family to family, from group to group, and from generation to generation in the application and practice of attitudes in everyday life (Nurfitri, 2017). The authors infer that efforts to revitalize the values of "tepa selira" can be carried out through various means, including instilling in Pancasila (the Indonesian national ideology) and moral education. Through the doctrine and practice of Pancasila values, society can be more open in respecting and honoring the rights to religious beliefs and convictions among fellow Indonesian citizens. Furthermore, through moral education, the values of "tepa selira" or tolerance should not merely exist as knowledge. Still, they should also be deeply embedded and integrated into the minds and behaviors of Indonesian people.

In conclusion, the implementation of the Javanese cultural value of "tepa selira" plays a crucial role in strengthening religious tolerance, fostering harmony, mutual respect, and peaceful coexistence amidst the nation's diverse population. "Tepa selira" embodies virtues of self-placement and selflessness, encouraging individuals to exercise self-control and establish positive relationships within the social fabric of communal life. However, the influence of religious fanaticism has gradually eroded the culture of "tepa selira", as Javanese traditions are deemed archaic and irrelevant by some, and the embrace of radical ideologies replaces the essence of tolerance. Nevertheless, acknowledging the significance of "tepa selira" and its convergence with Islamic teachings such as "tasamuh," efforts to preserve and uphold this cultural value are paramount. Revitalization can be achieved through instilling in Pancasila and moral education, ensuring that tolerance is not merely a theoretical concept but an integral part of the

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Indonesian people's mindset and behavior. By valuing diversity and fostering respect for religious beliefs, Indonesia can foster a more inclusive and harmonious people.

The Understanding of Religious Values and Tolerance as A Source of Peace in Diversity

Eradicating extremist ideologies is akin to eliminating persistent pests that continuously re-emerge. Similar to pests, religious extremist ideologies consistently recruit and regenerate among the younger generation, often developing their ideology into religion-based terrorism. Hence, there are arguments associating terrorism with religion. However, Zuhairi Misrawi posits that terrorism is separate from religion. According to him, terrorism occurs not due to a flawed religion, but rather because its followers learn or understand the religion incorrectly, particularly in relation to teachings on jihad (Misrawi, 2010). The following paragraphs present several approaches that can be employed to address religious extremism within society.

In his study, Scott Appleby discusses various topics concerning the conditions of religious actors who engage in violent actions in the name of religion. These topics encompass the conditions of religious actors who reject violent actions, oppose extremist or militant religious actors' commitment to using violence as a sacred duty or religious privilege, and the conditions of religious actors dedicated to peace and nonviolent actions, who can develop themselves as agents of peacebuilding. According to Appleby, religious violence occurs when certain extremist religious leaders, in response to perceived injustice within the structural environment of a society, successfully exploit religious (or ethnoreligious) arguments to carry out violent actions against other groups. Religious rejection of various forms of extremism becomes possible if religious leaders can cultivate anti-violence militancy, both as a religious norm and as a strategy to oppose and address injustice within the structural environment of a society. Peace efforts by religious groups manifest when devout believers dedicate themselves to nonviolent attitudes and actions and possess the technical and professional capabilities to prevent, provide early warnings, mediate, and utilize other elements for conflict transformation and violence reduction (Appleby, 1998).

Indonesia, being a multicultural nation with highly heterogeneous religious and ethnic compositions, possesses a valuable initial resource to mitigate radicalism and extremism. Thus, it is imperative for all stakeholders to actively engage and discard fanatical, intolerant, and radical attitudes. Safeguarding this conducive environment becomes a shared responsibility. By doing so, religious radicalism can be minimized to the greatest extent possible, enabling Indonesia to emerge from the shadows of violent extremism and terrorism. To liberate terrorists from extremist ideologies, religious leaders must take concrete actions by providing accurate understanding to the community, especially the younger generation, regarding religious teachings, social aspects, and other fields of knowledge (Zalman, 2008).

One effective approach to address and prevent the development of radical and extremist ideologies is by instilling the principle of tolerance, beginning at the educational level. Ahmad Baedowi explains that education provides the most opportune moment to teach the principle of tolerance in societal living. Similarly, Steven E. Vinkel argues that tolerance education is a crucial element in achieving democracy. In Indonesia, this objective can be attained through the implementation of a school-based conflict management system, equipping schools to handle various types of social conflicts based on ethnicity, religion, and race (Afriansyah & Seftiani, 2020).

Another approach in responding to religious violent extremism involves integrating religious and civic education. This integration allows students to comprehend the significance of tolerance in upholding the ideology of Pancasila. By focusing on cultivating tolerance within educational institutions, students and graduates can better understand and apply the principle of tolerance, which is crucial in maintaining the unity of a diverse Indonesian people. The phrase "Bhinneka Tunggal Ika" (Unity in Diversity) symbolizes Indonesia's diversity (Wong, 2007). KH. Hasyim Muzadi asserts that Indonesia is the most tolerant country, espousing the ideology of Pancasila and Bhinneka Tunggal Ika. Tolerance is practiced through the recognition of other religions and the acknowledgment of pluralism within society while respecting the values of faith (Rosyada, 2017).

In light of the foregoing discussion, it is strongly recommended that efforts be made to prioritize the understanding of religious values and tolerance as a crucial source of peace in diverse societies. Addressing and eradicating extremist ideologies requires a multifaceted approach. Religious leaders and communities should take concrete actions to provide an accurate and comprehensive understanding of religious teachings, particularly among the younger generation. This includes educating them about the true essence of religion, its social implications, and other areas of knowledge. Furthermore, integrating the principle of tolerance into educational systems, starting from an early age, is essential in fostering a culture of acceptance, respect, and unity. Implementing school-based conflict management systems and incorporating religious and civic education can effectively instill the values of tolerance and uphold the ideology of Pancasila. By embracing and promoting these measures, Indonesia can continue to be a shining example of a tolerant nation that celebrates diversity while maintaining social harmony. Therefore, it is important that the Indonesian people collectively engage in these endeavors and empower future generations to build a society where religious values and tolerance flourish, contributing to lasting peace amidst diversity (Khamdan, 2016).

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The Indoctrination Strategy of The Pancasila Values to Prevent Religious Violent Extremism

The Pancasila ideology encompasses positive values shared by other ideologies, such as diversity, the upholding of human rights, peace, and social justice. To counter the threat of religious extremist violence, the community must embrace at least three crucial Pancasila values:

- a. Justice and equality, which reject notions of superiority or social hierarchy among individuals.
- b. The state's full sovereignty in enforcing order among its citizens when legal violations occur.
- c. The state's obligation to protect, ensure the future, and nurture the community, striving towards a safe, prosperous, and harmonious society.

Revitalizing Pancasila values necessitates a comprehensive national resilience movement, with a focus on ideological resilience. This can be achieved through objective and subjective adherence to Pancasila, adapting its principles to evolving societal values, and promoting the spirit of "Bhinneka Tunggal Ika" across all aspects of national and societal life (Baihaki, 2017).

The government's emphasis on Pancasila education stems from the observation of fading Pancasila values within society, resulting in divisions, weakened ideological foundations, and the proliferation of religious extremism. Pancasila moral education is deemed suitable for addressing religious extremism in Indonesia. By continuously, intensively, and effectively instilling Pancasila values, extremist ideologies and movements can be suppressed and prevented, as individuals will no longer embrace or advocate for such dangerous ideologies (Saingo, 2022).

Pancasila comprises five principles that embody universal values: divinity, humanity, unity, consensus through deliberation, and social justice. These principles serve as crucial elements in mobilizing Indonesian society, the nation, and the state. Pancasila should be socialized interactively, through dialogue and engaging methods, to all segments of the nation. The dogmatic and one-way approach to instilling Pancasila should be avoided. Hence, it is crucial to observe the implementation of Pancasila values in present-day society and determine how these values can be made practical, applicable, understandable, and easily embraced by all components of the nation. Indonesian society has the responsibility to make Pancasila accessible, tangible in action, and exemplified in everyday life (Keraf & Kollo, 2019).

The values of divinity in Pancasila must be internalized within society, encompassing family, educational environments, workplaces, and society at large. All religions teach peace, compassion, respect, and empathy toward followers of different faiths. Therefore, no religion should declare followers of other religions as infidels or exclude them based on differing beliefs or faiths. The values of divinity in Pancasila demand that religious believers embrace their own faith without denigrating followers of other religions (Samho, 2022).

The values of humanity, which include respecting rights and obligations, treating others with respect, and upholding human rights, should be ingrained and socialized in all components of the nation. Society should prohibit insults towards other religions, defamation of religious teachings, derogatory remarks about followers of other religions, or incitement to harm them, as these actions violate the values of divinity in Pancasila (Walid, 2022).

Unity, as one of Pancasila's core values, strengthens the cohesion of the Indonesian state, upholds the principle of "Bhinneka Tunggal Ika," and fosters a spirit of national consciousness, defense, and patriotism. The values of unity must be consistently emphasized to all components of the nation, regardless of circumstances, to cultivate love, care, and affection for Indonesia. This will nurture a sense of national defense, effectively countering the potential for religious extremism (Widyana, Darsana, & Arta, 2022).

Consensus through deliberation, mandated by the fourth principle of Pancasila, serves as a method to resolve disputes, conflicts, disagreements, or differing opinions within society. It is essential for the government and relevant authorities to promote dialogue and discussion among conflicting parties to address differences, accommodate diverse beliefs, and counter dangerous ideological perspectives that threaten the nation, particularly extremism (Ariyani, 2016).

The value of social justice, recognized as a universal value, should find a place in the hearts of the Indonesian people, as guided by the fifth principle of Pancasila. It must be obeyed, realized, and practiced in daily life. Social justice values can effectively counter extremist movements if society is uplifted through job opportunities and independent efforts, supported by government assistance. By ensuring individuals feel cared for and experience justice, the potential for religious extremist violence can be prevented (Tanamal & Siagian, 2020).

The government, in collaboration with law enforcement agencies, plays a crucial role in assessing and monitoring society to identify early indications of provocative or deviant ideologies that deviate from Indonesian identity and Pancasila ideology. Implementing anti-radicalism and religious extremism programs through the National Counterterrorism Agency (BNPT) as preventive measures is essential (Taufiqurochman, 2021). Every individual has a responsibility to safeguard society from dangerous ideologies that threaten Pancasila. However, the involvement and integration of society, the government, and law enforcement agencies, including the significant role of the Pancasila Ideology Development Agency (BPIP) in strengthening Pancasila, will be far more effective in preventing the threat of religious extremist violence, which could potentially lead to religion-based terrorism (Jamhari & Testriono, 2021).

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The comprehensive and strategic indoctrination of Pancasila values presents a powerful approach to mitigating the threat of religious violent extremism. By actively promoting justice, equality, state sovereignty, community protection, and social justice, while fostering ideological resilience and unity through open dialogue and consensus, Indonesia can strengthen its societal structure and safeguard against dangerous ideologies (Subagyo, 2020). The implementation of Pancasila values should be approached interactively, dialogically, and engagingly, permeating all levels of society, and engrained in everyday life. Through collaborative efforts between the government, law enforcement agencies, and the active participation of individuals, the nation can effectively counter the potential for religious extremist violence and ensure a harmonious, prosperous future rooted in the principles of Pancasila (Adha & Susanto, 2020).

IV. CONCLUSIONS

Through the preceding discussions, it can be inferred that the violence perpetrated by religious extremist groups poses a significant threat and calamity to Indonesia's cultural diversity. Accordingly, it is advisable to incorporate education on cultural diversity and the harmonious coexistence of religious and societal life at an early stage in Indonesia's basic education system. This approach will familiarize society with the imperative of preserving cultural and religious concordance in Indonesia while fortifying their cognitive frameworks to resist the allure of religious extremist doctrines.

Furthermore, the analysis yields the conclusion that the "tepa selira" culture, denoting the inherent tolerance within Javanese society, is progressively disrupted by the burgeoning phenomena of religious fanaticism and extremism. Consequently, the authors recommend the revitalization of the "tepa selira" cultural values through the instilling of Pancasila and moral education. Additionally, the authors endorse the government's endeavors to reinforce social programs that facilitate interfaith interactions, counteract the dissemination of provocative information fueling divisions, and implement the principles of diversity and unity in all facets of governance. The existence of religious extremist ideologies, as a consequence of globalization, poses an inherent menace to Pancasila as Indonesia's national ideology. Such ideologies wield substantial influence over the erosion of Pancasila's ideological foundation within society. Hence, various strategies have been identified as viable measures to counter extremist ideologies. These encompass the reinforcement of the principle of tolerance at all levels of education, the revitalization and grounding of Pancasila's doctrinal values, and the empowerment of societal actors in precluding the rise of ideologies contradicting Pancasila and the Indonesian governance system. Furthermore, it is recommended to implement an effective strategy to bolster the true essence of religion. Religion in Indonesia should espouse peace and unity across all spheres of existence. The values embedded within Pancasila, which include divinity, humanity, unity, consensus through deliberation, and social justice, should be diligently imparted, comprehended, internalized, actualized, and embraced by all segments of society. By doing so, serene religious guidance and the tenets of Pancasila can penetrate the collective consciousness of the Indonesian nation, thereby preventing the proliferation of religious extremism within the social structure. In conclusion, it is important to acknowledge the limitations of this discussion, which focused primarily on the impact of religious extremist violence on cultural diversity in Indonesia and the suggested measures to counteract it. Future research endeavors could explore the specific implementation and effectiveness of cultural diversity education in the basic education system, as well as conduct comprehensive studies on the revitalization of the "tepa selira" cultural values and its impact on social cohesion. Furthermore, investigations can delve into the dynamics between globalization and the rise of religious extremist ideologies, analyzing the factors influencing the erosion of Pancasila's ideological foundation and proposing strategies for its preservation. Additionally, in-depth research is warranted to identify and assess the efficacy of various measures aimed at reinforcing the true essence of religion, promoting peaceful coexistence, and embedding the values of Pancasila within the collective consciousness of Indonesian society. These research endeavors will contribute to a more comprehensive understanding of the challenges posed by religious extremism and aid in the development of effective strategies to mitigate its influence on the social structure.

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