

The Relationship Between Da'wah and the Emergence of Islamic Radicalism

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ABSTRACT

This riset proves that communicative da'wah (Islamic communication) is the most effective way in combating radicalism since it prioritizes the persuasive, rational, and dialogical approaches.

The Western and Muslim scholars propose several methods in combating radicalism in religion. Karen Armstrong in his book "The Battle for God; Fundamentalism in Judaism, Christianity and Islam" states that radicalism in religion can be reduced by attending equal distribution of economy and broader access to politic. Bernard Lewis in "What Went Wrong? The Clash Between Islam and Modernity in the Middle East" states that radicalism in religion can be neutralized by promoting democratic attitude among religious followers. Yūsuf Qard{awî in "al-S{ahwat al-Islāmiyah bayn al-Juhūd wa al-Tat{arruf" concludes that facing individual or group who commit radicalism should be through dakwah. Azyumardi Azra in "Konflik Baru Peradaban: Globalisasi, Pluralitas, dan Radikalisme " states that all efforts in combating terrorism in whatever form should be away from violence, since all acts of violence often yield in suffering innocent people. Petrus Reinhard Golose in "Deradikalisasi Terorisme: Humanis, Soul Approach dan menyentuh Akar Rumput" offers a deradicalization program applied by the Indonesian Police force using Soul and Humanistic approach by involving various parties in eradicating terrorism till its root.

This riset support the concept of Yūsuf Qardhawî by emphasizing idea that communicative dakwah is the most effective approach in combating radicalism in Islam.

1. INTRODUCTION

A. Background

Acts of violence on behalf of Islam is certainly very regrettable, because Islam has a noble mission to create peace and salvation. Since then, various attempts have been made to stem religious radicalism. At the international level, the West against religious radicalism by using military force. In the land of water, the effort to counter religious radicalism that was done by the Government and Islam itself also raises new problems. The Government has taken legal steps by imprisoning people who considered doing radical actions as anarchist and criminal offender. It has become a common sight, where certain Islamic groups which are not intelligible with other groups forcibly closing over the building that became the Centre of activity of the Group deemed heretical or radical.

How far the effectiveness of handling against people or groups that conduct religious radicalism that has been done so far. Whether terrorism can be countered with the militarism reassuring the world? Whether imprisoned the perpetrators of religious radicalism is the right course of action? Whether convicting them as criminals can eliminate the seeds of religious radicalism?

It seems that the steps that have been taken during this good at the international level as well as in the national scale is not the best solution. United States and its allies should not put forward an approach to power because of the language of power will only invite a counter-productive action does not favor the benefit of mankind. The language of power thus ushering in deadlock because the other party looking at artikulatif as a "threat". Jailing and providing the death penalty for terrorists also are merely momentary settlement on the surface of an iceberg phenomenon. The absence of terrorist attacks instead of being a barometer of the success of the eradication of terrorism. Enterprising terrorist organization metamorphosed, changed shape into the active cells spreading

radical leftism are latent. So far, the use of militarism has not shown significant results in the fight against terrorism. Handling steps that have been undertaken by the internal conflict thus Islam extended horizontally.

B. Formulation Of The Problem

Based on the background of the above problem, then the problem of research this is a staple in the how to stem Islamic radicalism? There are two sub-species of this problem of principal issues, namely: first, how the

ideology of islam radical that has linkages with religious radicalism? Second, how the Dawah efforts should be done to counter Islamic radicalism?

2. REVIEWS THE LIBRARY

A. Islam radicalist Ideology.

was not easy to associate Islam with radicalism. In some Islamic societies, there is reluctance to see any link between Islam with radicalism. A reluctance is not merely to defend Islam, but because Islam does indeed function not to encourage actions that are extreme and radical. Islam is divine instruments that aim to create the order of the good life. Islam has always talked about things such as: great all-round peace, welfare, and safety. Meanwhile, the radicalism of course contain negative meanings. In perspektif like this, then between islam radical with the two sides is very contradictory. Even so, basically it is difficult also to deny the existence of acts of violence that are at least carry the flag of Islam if not quite inspired and motivated by a certain way of looking and understanding towards the doctrines of religion. Acts of violence can be said to have expunge an unlimited image of Islam that holds the principle of rahmatan li al-' ālamîn.

The emergence of Islamic radicalism is not only a religious-centered that leads to things that are normative, and are ideology, religious doctrine, but also driven by a social context where religious radicalism was growing. The root of the problem of terrorism in Indonesia and many other countries is the existence of radical leftism are embedded in the minds of the terrorists who justify the various actions against the law to achieve a certain goal with a warped religious teachings. By doing acts of terror, the terrorists believe that they have been fighting in the way of the Lord, and will get the rewards are doubled in the life hereafter. It must be admitted that the radical actions tend to be derived from the interpretation of textual religious. This tendency may be the most dominant driving factor because it turns out that not all people within a social context that gives the same response in the form of radical actions.

The most spectacular characteristic of radicalism is his success do mass mobilization, not only in terms of the amount but also in terms of militancy. Certainly not hard to find the explanation because of the radicalism of the religious sentiment to use. Unfortunately, religious sentiment was built based on a narrow interpretation of religious. A narrow understanding of the impact the confusion in understanding some aspects of principle and sensitive of Islamic teachings. These aspects can be explained as follows:

B. Dawlah Islāmiyyah

Obsession set up an Islamic State in the political ideology of islam radicalist groups. It can even be said that the main agenda of the islam radicalic Group was a struggle to establish an Islamic State with Sharia enforces formally. Ironically, the desire is not coupled with an understanding of the whole of political Islam so their difficulty in formulating the relationship between Islam and the State. Knowingly or not, political Islam is indeed hasn't been able to explain how he could perform on the stage of politics. Throughout history, Islam is not productive in elaborating its political dimension, except for al-Ahkām al-Sulthāniyaholeh al-Marwadī and al-Shar'iyyaholeh Ibn Taymiyah-Siyasatal. No expansion of the discursive articulation of political Islamic ideals cause appearance of apologetic and defensive attitude. The most easy to do is point fingers at a group outside of Islam as a cause of taro of decline and underdevelopment for something that cannot be done alone.

How should the relationship between Islam and the State? In the context of Indonesia, even across the Islamic world, it seems clear the existence of a diversity of views that collided. Islam radical proposes the idea of Islam as a "religion and State", sementaraIslam put forward a moderate civil society who supported the idea and practice of democracy. Events in Indonesia illustrates the occurrence of "clash of cultures" between the visionary of the civil society on the one hand and supporters of the anti pluralis on the other.

So that Islam can give rays of enlightenment, then Islam will need to take a distance from politics. While religion has an important role as social and moral force, political arena should be a space for political parties. This will allow Islam serves as a moral force and control of power, as well as to avoid to be used as a tool of power struggles.

The relationship between State and religion in the Muslim world will still continue to be faced with a number of challenges. The task of moderate Islam is navigating between the two so as not mired in absolute extreme secularism or fundamentalism. Associated with political Islam, then the necessary definition and review against the ideals of Islam and political assessment of the back against an effective way to achieve political goals.

C. Jihād

Jihad is one of the most Islamic concept is often misunderstood. Violent religious nuances often starts from the understanding of jihad that is identified with the "holy war" (holy war) against non-Muslims. James Turner Johnson hinted at the need to understand three aspects related to "holy war", that is: when is a war for the sake of religion is justified, from which the authority for such a war, and what limitations should be kept in running it. Because most Muslims are less noticed these three aspects so that the practice of jihad is often done disproportionately.

How does indeed view the Islamic concept of jihad? Ibn Rushd concluded that the legitimacy of the war in the classical Islamic literature is based on splitting the world into two spaces: dār al-Islām (the area where Islamic law is applied) and dār al-harb (war). He elaborate on the views of classical scholars about the reasons of the war, and attempts to reconcile between verses of "peace" and "war" verses. The results of the analysis show that the classical conception of jihad tends to be offensive, even though the Qur'an permits a war as a "defensive struggle", i.e., the war is done solely to protect the lives and property of the Muslims from outside aggression.

The concept of jihad that is built based on the separation of the world for the dār al-Islām and dār al-harb was not relevant again, even today nothing more than mere fiction. The Islamic world is now experiencing a breakup into a number of countries are at loggerheads where most Islamic countries thus allied with countries that could be categorized dār al-harb in fighting fellow Muslims. Therefore, "verses of war" must be read in the context of "verses of peace", so jihad is purely intended as a "defensive" struggles.

The term jihad does not mean war (harb). If he want to talk about the war, then used istilah ' {' musallah jihad (jihad) in order to be distinguished from jihad in the everyday sense, i.e. jihad against ignorance, poverty, and all forms of underdevelopment. Seek knowledge even is the jihad. The armed Jihad is not so important as Dawah itself can be done without a war. Islam condemns the war because behind it veiled motivation to destroy for the sake of power, wealth, and other ambitions. On the contrary, Islam makes salām as a keyword for each virtue so that heaven be yearning every human in the Qu'ran called as "dār al-salām" (House of peace).

D. Takfir

One of the character of islam radical is the attitude of takfir, i.e. the attitude of infidelity people or other groups who have different opinions and justify the violence to impose the truth that he believes. Violence and conflicts between believers are often caused by the attitude of the antipathy against non-muslim groups are viewed as infidels who must be fought. As a result, the plurality of religion often become social issues that can disrupt the integrity and social stability.

To prevent the occurrence of violence and conflict between religious, it needs to be developed in an inclusive religious insight. This is where events can be instrumental to instill an understanding of religious moderates. That is, to realize a tolerant society, then needed a Da'wah materials inclusive so as to bring forth a moderate religious insight and respect for the other party. Differences of religion and belief is not to make the existence of the efforts for the mutual relation between the one group with other groups, but rather to appreciate the difference-the distinction.

In order to answer the thesis advanced by Samuel p. Huntington about conflict of civilization that is likely to occur between Islam with Western (Christian), Bassam Tibi offers the need for analysis of the conflict based on the value (value-based conflict) among the specific elements between different civilizations so as to materialize a functional civilization dialogue. MOH. Dharma Isre proposes the need to build a culture of dialogue between

the people religion in all walks of life. The dialogue is expected to dilute the religious fanaticism of the frame attached to the community of believers. In addition, cultural dialogue is effective in waking up the community can build a tolerant attitude, respect each other, and at the same time can reduce the radical actions.

Some people consider that intercultural dialogue means preparing religious opponents of dialogue to move religion. Islamic propagation as if already standardised understanding as an effort to submit others. The benefits of this Islamic propagation should be felt also by non-muslim groups, but by no means forcing them to Islam. Dialogue between religious aims to study and get to know each other, not proclaimed and find out who is wrong and who is the most correct, for there is no wrong all the views in the perspektif keeps the belief in question.

Thus, the process of propagation is done no ' impose ' audience to embrace Islam. Islamic teachings do have to da'wah, but more mainstream audience voluntarily accept Islam. The application of this sympathetic Da'wah will make non-Islamic groups interested in the notability of akhlaq Islamic giving leniency to others in terms of

confidence. To prove the truth of a belief, certainly doesn't have to be to say that other people's beliefs are wrong and misguided. Pattern dominatif perspective not only failed in carrying out the Mission of religion, but also strayed from the lofty goal of religions to realize the order lives of peace and harmony. The prophets do not intend to form a religious identity (religion of identity), but religious truth (religion of truth). The religious attitude of the latter will constantly push to seek the truth from wherever it comes from and in the context of whatever. Believers are indeed always in the position of looking and not monopolize truth. Because, while they feel have been grasping the truth, then the moment it anyway they are experiencing an identity crisis. Religion must present to the middle of the believers as the source of truth, not a source of identity that divide religious people exclusively

3. RESEARCH METHODS

Qualitative research approach throughkind of Phenomenology chapter.

4. DISCUSSION

A. DAWAH STEM ISLAMIC RADICALISM

There are some solutions that have been offered by Western scholars and Muslim to neutralize religious radicalism. Karen Armstrong in "The Battle for God: Fundamentalism in Judaism, Christianity and Islam" mentions that the religious radicalism can be reduced by doing equitable economic access and expansion in the field of politics, so that each group religion can articulate its ideology of normally. Bernard Lewis in the "What Went Wrong? The Clash between Islam and Modernity in the Middle East" mentioned that religious radicalism can be neutralized by growing understanding of moderate religious doctrines and attitudes toward Democrats among religions. In line with this, Mun'im a. Sirry in "stem the Militancy of religion: faith and politics in Modern society" has been trying to give solutions in overcoming religious radicalism, that is by the way of democracy. The book is a collection of the writings of yet gives an overview of systematic efforts to hold down the rate of expansion of the ideology and practice of islam radical.

Mark r. Woodward in "English, Islam, and the Prospect for Democracy" to mention that Islamic extremism can be muted by creating the order of national relationship in a fair manner. For example, the United States and its allies must show a neutral attitude in dealing with the conflict in the Arab world, particularly between Israel with the Palestinians. Jamhari and Jajang Jahroni in "Radical Salafi Movement in Indonesia" suggests that current Islamic radicalism in Indonesia can be driven off by maximizing the role of cultural NU and Muhammadiyah as the largest Islamic organization in the country so that it can play an important role in determining the direction of coloring and development of Islam in Indonesia.

Azyumardi Azra in "New Conflict of civilization: globalization, plurality, and radicalism" to mention that the efforts to combat terrorism in whatever form it should not be done by means of violence, because the approach and methods of violence often cause casualties and losses to persons or parties who are sinless (innocent people). Petrus Reinhard Golose in "Deradikalisasi Terrorism: Humanist, the Soul and touches the grass roots Approach" offers deradikalisasi program conducted by the police force of the Republic of Indonesia (Polri) that set out the approach of the humanist, psychological abuse, and involving the various parties to eradicate terrorism right down to its roots. These works have yet to explain how to stem the flow of islam radical by using

a specific approach. Indeed, Yüsuf Qardhawî in "al-Islâmîyah bayn al-Desire al-Juhüd wa al-Tatarruf" concluded that in the face of the person or group who perform radical action should be taken by way of da'wah. It's just that, a model of Da'wah like what can be offered to stem Islamic radicalism? and how to run the Da'wah efforts? yet advanced by Yüsuf Qardhawî.

By making some research results above as material information, then this research Da'wah trying to explain more specifically the communicative approach as effective in stemming Islamic radicalism. Despite the reality that must be Islam is radicalism dammed, but to address it still needed a wise ways. Because of the approach of hard power or military might and security (security) proved incapable of resolving the problem of Islamic radicalism, then the soft power approach is required to address them. One approach that can be offered is the approach of communication because this approach is flexible and accommodating as seen in the following table:

The Characteristics Of Communication Approaches

COMMUNICATION
Emancipation/Egalitarian (Egalitarian/Emancipation)
Interpretation of Scriptures (ijtihad)
Contextualist (Kontekstualis)
Creation and trust in foreigners (creation and believe in

the stranger)
Rationalism/Secularization (Rationalism/Secular)
Geographical Mobility (Geographic Mobility)
September 3-Idol Destruction (Monotheism-The Destruction Of The Idols)
Humanism (Humanism)
Negotiation (Negotiations)
Universalism/Internationalism (Universalism/Internationalism)
Protestanism/Modernism (Protestantism/Modernism)
Global communitarianism (Global Communitarianism)
Culture/Language/Competence Acquisition (Acquisition
Culture/Language/Competence)
Interdependency/Solidarity (Interdependence/Solidarity)
Inclusivism (Inklusifisme)
Vehicular Language (Language Of Instruction)
Flexibility (Versatility)

Based on the above table, then how may are believed to neutralize Islamic radicalism is the Da'wah communicative approach put forward persuasive because, rationally, and dialogis. Communication can be considered effective when response message recipients are approaching what the desired by the message source. Effective communication is communication that puts the message recipients as the party that has the potential and the power to interpret the messages received. This means that the receiver is more active in the receive and interpret communications messages.

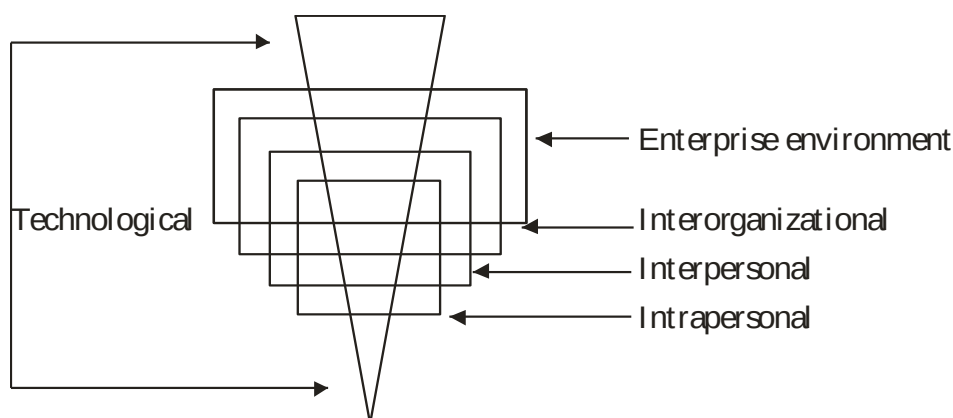
To overcome the problem of Islamic radicalism, not enough just by doing Dawah program sporadic and reactive, but must be strategic and proactive as a social movement for the realization of an ideal society. Implementation of the Da'wah should be done based on the word of God in Q.S. al-Nahl, 16:125. In this paragraph, looks there are three approaches in implementing the Da'wah, i.e.: aqliyah approaches (rational), maw'izah (persuasive) approach, and the approach mujâdalah (dialogis). The third approach suggests that the actual methods of propagation are varied in shape, depending on the situation and who the message is for calling it to be delivered.

A communicative approach to preaching, rational, persuasive and dialogis is what will described here in its effort stem the Islamic radicalism, as follows:

B. Persuasive OD Islamic communication

Persuasion in the context of the communication suggests that someone is trying to persuade another person or a group of people in order to change, both in beliefs, attitudes, and behavior. Da'wah communicative are persuasive is the Da'wah that understand how to think and feel are owned by mad'u.

Efforts to bring moderate Islamist islam radical into an inclusive understanding of Islam shows interaction is sometimes intrapersonal, interpersonal, interorganizational, and enterprise environment. It can be described through the following chart:



The pattern of interaction between moderate islam With radical of islam

The chart above shows that it is sometimes intrapersonal level, moderate Islam and islam radical are still at their respective identities. On the interpersonal level, affect the mutual interactions occur between the two. Moderate

Islam began to understand the natural mind of islam radical. On the contrary, islam radical as well as getting to know the natural mind of moderate Islam. Interorganizational level, there has been an intensive relationship where moderate Islam began to affect the way of thinking of islam radical. In certain cases, islam radical may be also thinking some coloring of moderate Islam. On the level of the enterprise environment, there has been an understanding acceptance of moderate Islam more broadly. Thus, the quest for a islam radicalist persuasion so willing to accept moderate Islam took place in several stages. Starting from the early stages where there is a very striking difference between moderate Islam with islam radical come to the final stage where there are many similarities between the two

One of the factors that must be considered to change the attitude and behavior of islam radical is a factor in the credibility of the source of the message. This affects the credibility level of acceptance of islam radical against the Islamic understanding of inclusive. This is described in the theory of the credibility of the source (source credibility theory) that has been adopted into practice Da'wah with the name of ' the theory of the image of the da'i '. This theory explains that the quality and personality of a very dā'i determine the level of acceptance of mad'u against the messages it conveys the Da'wah. Acceptance of islam radical against moderate Islamic ideas were heavily influenced by factors of quality and credibility.

In addition to the credibility factor dā'i, another factor to note in someone else's Persuaded is the content of the message. The explanation of this can be found in the theory of reinforcement (reinforcement theory). The form of strengthening it, such as: the giving of attention (attention), understanding (comprehension), and support the acceptance (acceptance). Before the opinion or view of the recently adopted, the audience usually consider aspects of attention, comprehension, and acceptance speeches are (attention, understanding, acceptance and support). In this case, communicators must compose messages that attract attention and is easily understood by the audience.

C. Rational of Da'wah

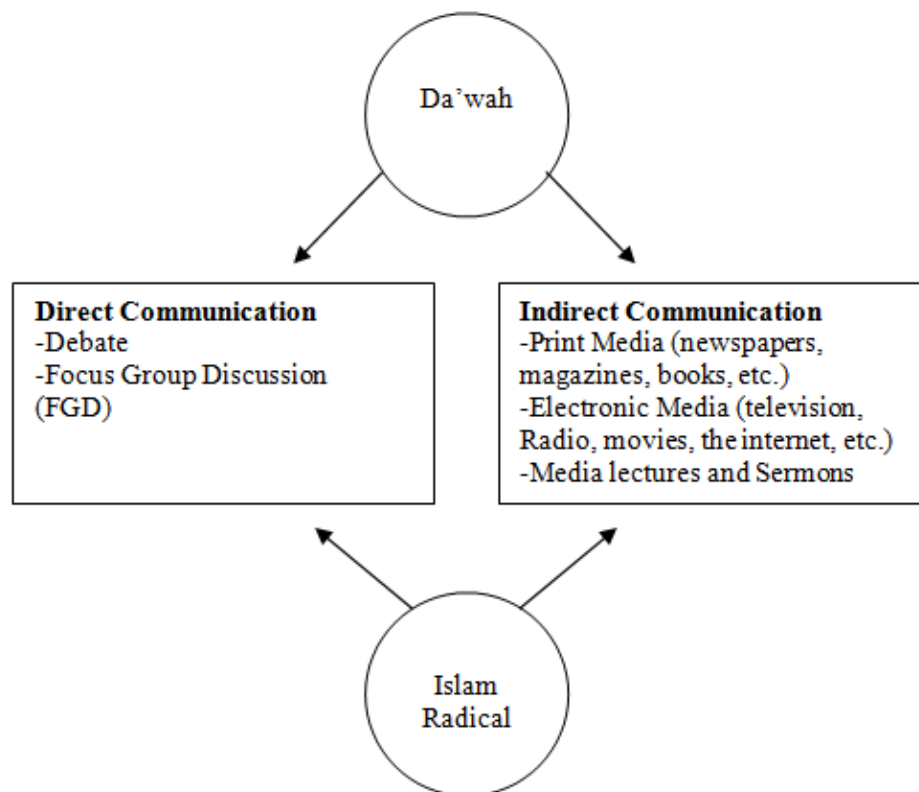
One of the theories of communication that can serve as the Foundation for building effective communication is the active reception theory (active reception theory). This theory gave space to the message recipient to build its own meaning based on the message conveyed by the Communicator. This theory emphasizes that a more active recipient in receiving and interpret communications messages. The meaning is constructed by a person based on the interpretation he himself with a message that he received and he was influenced by the environmental factors and the culture around it.

In theory the active reception explained that a process communication takes place in several stages: stages of rejection, negotiation, and reception. Stages of rejection (rejection) usually occurs at the beginning of the continuation of a communication process in which the recipient rejects messages that are delivered. Stages of negotiation (negotiation) describes the existence of a trade-off between drag atmosphere accept or reject a message communication. The stages of reception (reception) shows that the audience willingly accept the message conveyed.

Active reception theory emphasizes that each community has a ' local knowledge ' that affected any of its members in conducting social interaction and accepting the ideas of modernization and development. ' Local ' knowledge is influenced by the culture and religion of their personal religious beliefs. Da'wah often fail due to apply methods that are not in accordance with the social conditions encountered. Because of the particular situation of social influence on the way a person thinks, being and behaving, then the implementers of da'wah should be able to assess and weigh the social situation because social conditions provide the stimulus-stimuli in a particular form the personality of a person. Each Community different has always had its own characteristics that demand to the different propagation method between each other. Determination methods of da'wah based on psychological conditions and different social contexts is a must when wanting to realize the effectiveness in implementation of da'wah.

Islam is a religion that emphasize peaceful change and evolitif. One of the reasons behind the verses of the Qur'an were revealed gradually is to demonstrate that transformation of Islam must run gradually. The Islamic Prophet Muhammad. exemplifying how to build Islamic has been through a process of gradually and not only in terms of social development, but also in terms of worship. This underlying Amrullah, Ahmad formulate a theory called a theory of propagation process and stages of propagation. This theory is based on the propagation process run by the Prophet. which through several stages, namely: phase formation (takwîn), the setup phase (tanzîm), and the stage of redemption (tawdi '). Each stage has a characteristic activities, challenges, and models that are relevant to solving the problem at hand. In each of the stages shown several models of da'wah as the process of actualizing the ideal Islamic ideals into the social reality of the people.

Based on some theory of the above, the authors formulated the framework of konsepional for describe the model Da'wah communicative to stem Islamic radicalism. The framework of the concept can be seen in the following chart:



Deradikalisasi through Da'wah Communicative

The chart above shows that propagation is done through the communicative direct and indirect communication. Direct communication is done through debate and Focus Group Discussion (FGD). The debate is a model of communication to discuss certain issues with the arguments put forward to substantiate the opinions and the establishment of each. FGD involve moderate Islam and islam radical in a group designed specifically for discussing and resolving specific problems. Indirect communication is done via print, electronic, and the pulpit. Through print and electronic media, moderate Islam seeks Islamic understanding of inclusive convey in scale massif without limited by the constraints of space and time. Media pulpit used to conduct lectures and sermons in the mosques and the Council of taklim. Because stem Islamic radicalism associated with that effort so that others are willing to accept and apply the message conveyed, then either direct or indirect communication, both performed with emphasis on the rational approach.

D. Da'wah Dialogis

In dialogis process communications shows the existence of interactive atmosphere between the sender with the recipient of the message. Dawah communicative dialogis said to be being able to tailor messages to individual conditions and propagation of social mad'ü. That is, there is an interactive process between the ideals of ideal Da'wah with the tendency of which is owned by mad'ü.

The difference in character and its owned by mad'ü make a plan and execution of the Da'wah should also differ in terms of methods and materials priority Da'wah because methods of da'wah, Da'wah concerns how should it be implemented. One method that is applied to all the different propagation target characters will bear the Da'wah activities of monotonous and boring. This is an effort that is less sensible, because it considers the target Dawah as not having a will. Choosing the right method of Da'wah in accordance with condition mad'ü becomes very important and determines the success of da'wah. Therefore, the Da'wah should always actual and factual. Don't whisper to the deaf or blind people to smile.

In preaching required adequate understanding about the social context becomes the field of da'wah. Related to this, it suggests the need for applying Amrullah, Ahmad field theory of da'wah. Dawah field theory gives an overview of the theological and social structure of the tentangkondisi mad'ü at the time of the execution of the

calling unfolded. The basic assumptions of this theory is that the Da'wah of Islam are not in a social vacuum of space. Da'wah dealing with a community that is surrounded by diverse values and culture. The community is a collection of the many individuals who are bound by customs, rituals, or specific laws.

Field theory of da'wah is based on the experience of the Da'wah of the prophets and Apostles. Each of the prophets and Apostles in the exercise da'wah continually confronted with the system and the structure of a society in which there are few social structure, such as: al-māla (the sovereign society), al-mutrafin (the conglomerate or aghniyā), and al-mustad'afin (the general public who are oppressed or weakened his rights). Although social conditions faced by the Apostle to be physically different from present conditions, but substantially field preaching the Prophet. have in common with the challenge of preaching today.

A Da'wah activities do not occur in a social context ' vacuum ' change. Da'wah dealing with changing social dynamics from time to time. Because the propagation takes place within a complex social spaces, then in the process of propagation occurs between the Islamic ideal dialectic with the social reality at hand. The effectiveness of the Da'wah is not measured through particular laughter, weeping noisily, and Pat sorrow of listeners. The effectiveness of propaganda can be seen in the former (athar) left in the mind of the mad'ūdan reflected in the form of behavior. Therefore, propagation is considered effective when managed to form the personal and the social order in accordance with the teachings of Islam.

Through Da'wah communicative, dai no ' judgmental ' mad'ū based on certain perception, without truly considering what they are experiencing. Da'wah materials arranged by communicative tendency and needs mad'ū so it's not purely fiqh sentries, but rather a matter of actual Dawah and praxis value for the life of the people of today. A formal rule provisions of the Shariah as long as this is the main theme of da'wah, Da'wah by communicative balanced with the blurb about the nature, substance, and moral messages contained in the provisions of the Shariah and fiqh.

Against religious radicalism means against a particular ideology and prevent the deployment process. Islamic radicalism has levels-levels ranging from the radical to the radical thinking is limited in the sense of doing acts of violence which cause physical damage. Islam radical to do acts of violence because they have been through a process of radicalization is physically, mentally, and socially. Thus, it takes is a deideologisasi and radicalization program covers aspects of healing physically, mentally, and socially, as at the time they experience the process of radicalisation. radicalisation through Da'wah dialogis can be seen in the following chart



Missionary and Religious Deradikalisasi

The chart above illustrates about deradikalisasi program through several stages that are interactive, namely: problem identification phase, the phase of the participatory approach, and the cultural approach.

5. CONCLUSION

This proves that the research Da'wah communicative is the most effective way to stem Islamic radicalism since it put forward a persuasive approach, rational, and dialogis.

Persuasive approach emphasizes the importance of discernment in understanding the uniqueness of islam radical as a target of da'wah (mad'ü) so that they will voluntarily make changes, both in terms of beliefs, attitudes, and behavior. Rational approach stressed the need to understand the nature of the mind and the social context of adherents of islam radical and transformed it into a moderate Islam through rational argumentation and logic of the planting. Dialogis approach stressed the need for accommodating attitude towards the social and cultural dynamics of enclosing the life of islam radical so that created the relevance between the ideals of ideal Da'wah with reality.

6. RECOMENDATION

The issue of Islamic radicalism is still going to continue to be a challenge that needs to be solved. The task of da'wah is guiding people to not mired in absolute extreme secularism or fundamentalism. During this time, moderate Islam has no militancy in pursuit of his ideas up to the grassroots level of society so that the idea of an inclusive Muslim impressed elitist and less grounded. As a result, the majority of society Indonesia known moderate and tolerant remains silent majority the middle of fierce islam radical that vocal minority. Therefore, it is necessary to move the massive campaign of moderate Islam as a force in front of the guard represents a progressive and tolerant Islam.

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