KAMPUNG BETING:
FAMILY RESILIENCE AGAINST RELIGIOUS RADICALISM

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ABSTRACT

The work cuptures the rise of terrorist movements involving families. The studies of family involvement in acts of terrorism in Indonesia have not much been done. The work is based on research conducted in Kampung Beting of Pontianak City, which is stigmatized as a drug trafficking village. It explores family parenting patterns and family responses to live problems especially on community literacy about religious radicalism. The findings include, first, the pattern of instilling religious values in families is relatively vulnerable. Family parentings have shown physical resilience, social resilience and psychological resilience. The work finds the important roles of parents in instilling religious values and building communication with their children and the ability of families to solve problems they face. Education has been found very important within the community. Second, with regard to the existing conditions, people choose to "make peace" with the reality. The attitude of the people is split from pessimistic, pragmatic and optimistic. Third, public literacy about religious radicalism is quite good among ordinary people and religious and community leaders. Being radical in society's point of view is an act of violence, while adhering to religious principles is considered not being radical. Defending the honor of religion is a matter of principle, thus encouraging them to fight. Fourth, four factors fortifying the community include the open and straightforward attitude of the community, the community involvement into the city security network, the high community mechanical solidarity and the effective role of religious leaders in fostering society.

Keywords: Family Resilience, Religious Radicalism, Kampung Beting.

INTRODUCTION

In recent times, the issues of religious radicalism have surfaced again, in addition to being part of political issue, the acts of terror are attributed to certain groups of religious organizations. As a political issue, when the President appointed the Minister of Religious affairs, Fakhrurazi, the first task the Ministry of Religious Affairs was expected to do was to carry out 'deradicalization' efforts. This issue continued to roll around, in pros and cons, from its definition to attaching a label of 'radicalism' to a particular religion (in this case Islam). Apart from this polemic, it is clear that Indonesia is currently facing the threat of radicalism (manace of radicalism) both in the context of socio-religious and socio-political life. Radicalism is not only in the context of ideas or ideology (cognitive radicalization), but violent radicalism continues to occur (violent radicalism). A few cases of the the latter were the attack carried out by a family against Coordinating Minister for Political, Legal and Security Affairs, Wiranto, and the terrorist attack in Medan, North Sumatra.

The issues of radicalism, especially those that have transformed into acts of violence is of course contrary to the spirit of national and state life. And should a messure not be taken, it will threaten the unity and integrity of the nation. However, what we need to realize is that the issue of radicalism (especially violence) does not occur due to a single factor, namely ideology (or ideas) alone, but, it is also related to socio-political variables (structural factors) such as injustice, poverty (underdog state) and social discrepancy. With the above assumptions, as long as social problems are not properly addresseed, the issues of violent radicalism will continue to haunt the nation. Therefore, to overcome these problems, a comprehensive approach is needed, both culturally and structurally.

The vulnerability of the spread of ideology and acts of violent radicalism does not only hit the public space, but can also enter personal and family spaces. The spread of radicalism or commitment to commit acts of violence occurs not only in an exclusive work organization, but also in the family institution. There are several recent facts showing that the family is one of the approaches or ways to build militancy and resistance. For example, the attack on the Coordinating Minister for Political, Forestry and Security Affairs, where the executors were a husband and wife and their children. Although the child lacks the guts to attack. Then the attacks on the Pentecostal Church, the Santa Maria Tak Bercela Church and the Indonesian Christian Church in Surabaya were carried out by a family that was said to be related to the Jama'ah Ansharud Daulah Network. (Ninis Chairunnisa, 2018)

The phenomenon of family relations in an act of violence has in fact been

going on for a long time. As in the case of the 1st Bali bombing, it turns out that the Amrozi brothers did it. Mohammed M. Hafez (2016; Vol.9) in his article *The Ties that Bind: How Terrorists Exploit Family Bonds* (The Jakarta Post February, 2016) states that, based on publications from New America in 2015 there is a family relations between the perpetrators of the attack. In the case of the September 11 attacks on the World Trade Center (WTC), USA, it turned out that 6 of the 19 hijackers had family relations with each other. Then, a study of The Italian Red Brigades from 1970 to 1988, almost 25 percent of the perpetrators of terrorism were related (or had family ties).

Realizing this, various efforts have been made to fortify families from radicalism, as was done by the European Union through the 2019 Radicalization Awareness Network (RAN) Program and the Positive Parenting Program (The Triple P) initiated by the University of Queensland. A collaborative program between the Faculty of Health and Behavioral Sciences and the Family Support Center, Faculty of Psychology, University of Queensland, UIN Walisonggo Semarang and the Indonesian Ministry of Religious Affairs (MORA). So, the family can take on the role of fortifying radicalism, as well as deradicalization efforts (especially in the context of exposure to radicalism).

Strengthening the family ties has become a major, important and urgent issue lately, in order to tackle the issues of radicalism and acts of violence. Has this become the consensus of our society? This is an important question that must be answered. In this case, we sought to understand how family literacy is related to this role, as well as the family's resilience in an effort to fortify family members from the influence of radicalism. Another variable that is also crucial to this research is the existence of a family institution in a structural context. This is related to the idea that thought radicalism and violent radicalism occur due to various factors, including socio-political factors.

The people of Kampung Beting in Pontianak City have a tough choice because this area has its own socio-economic, religious and culural characteristics. The Beting community is often identified with a negative stigma, such as a place for drug trafficking and other social issues. However, the bond of community solidarity is quite strong and the existence of Kampung Beting is in the center of the Pontianak Sultanate and the Center for the Spread of Islam. These unique characteristics will make it more interesting to examine especially regarding the resilience of the family institution in fortifying the spread of religious radicalism.

This research focuses on the resilience of the family institution of the Kampung Beting community in Pontianak City to the spread of social and religious radicalism. In light of the issues discussed above, this research also focuses on

the pattern of instilling religious values among the families in the Kampung Beting, the views of the Beting residents on social and religious issues in their neighborhood, and the literacy of the Kampung Beting families regarding radicalism, along with the factors that fortify the Beting community from the spread of radicalism.

The method used was the field research, namely research that seeks to construct a theory based on data and facts obtained in the field. According to Roye Singleton (1988:308) field research originates from two related research traditions, namely anthropology and sociology. Ethnography is related to culture, then ethnomethodology is concerned with understanding human daily activities and behavior. Garfinkel (in George Ritzer, 2007: 322) states that ethnomethodological research focuses on the objective reality of social facts as a socially fundamental phenomenon because the reality is created and organized by the community. Through this method, this research sought to understand and analyze the explanations provided by the informants based on their perspectives.

INFILTRATION OF RADICAL DOCTRINE TARGETING FAMILY INSTITUTION

There are many studies regarding family and radicalism, both at home and abroad, such as research by Ervi Siti Zahroh Zidni (2018), A. Syafi' (2017) and Elga Sikken, et al., (2017). Ervi focused her research on the role of the family as a means of early education for the children and the ability of the family institution to counter radical movements. Ervi's research shows that a pattern of equal and harmonious partnership between husband and wife in the household, as well as good literacy by parents regarding an inclusive understanding of religion will have an impact on the education of children in the family. This includes efforts to prevent radicalism.

The research conducted by Syafi' As is more or less the same as Ervi's research, where the role of the family is to make efforts to prevent radicalism. Shafi' is of the view that one of the causes of radicalism is alienation. The alienation in question is the individual's response in the family towards the moral decadence of their environment, the alienation of the individual from the underdevelopment of the family's economic conditions and the alienation in the field of education. Syafi' wanted to test his hypothesis that a *sakinah* family (where there is love between members, harmony with the environment, able to live and practice the values of faith and noble character) will be able to play a role in fortifying against the spread of radical ideology.

Meanwhile, Elga Sikken's (et al.) research focuses on former extremists and their families in perceiving the influence of parents on radicalization and deradicalization. The specificity of Elga's research is in families whose family members have been exposed to or participated in acts of violence (extremists). From these three studies, there is no link between the role of the family in fortifying against the spread of radicalism with the environmental context of the family institution in their social sphere, not to mention, the social sphere with special characteristics.

1. Family Concept and Role

The family is the smallest institution in the social system, where parents and children live. The role of the family is vital as a means of achieving prosperity and happiness. The family plays a role in at least two aspects, namely being the first social environment that introduces love, religious morals and social culture, and at the same time as the main defense against various negative influences of social development. (KP3A and BPS, 2016: 5)

The Ministry of Women's Empowerment and Child Protection (KP3A) together with BPS compiled a Catalog containing the Family Resilience Development strategies. In the catalog, it is stated that there are 4 family characteristics, namely; (1) composed of several people by marriage, blood or adoption; (2) live in one place together; (3) interactions between family members, communicating and creating social roles for each family member; (4) maintenance of shared cultural patterns in family member relationships based on the general culture of society.

As for family functions, in accordance with Government Regulation (PP) Number 21 of 1994 there are 8 clauses namely; religious functions, social culture, love, protection, reproduction, socialization and education, economics and environmental development functions. Ibnu Miskawaih (in Ervi Siti Zahroh Zidni, 2018: 41) argues that the family plays a very important role in the formation of a child's character model. The environment will have an impact on child development, if it is good then the child's growth will be good as well; if it is the other way around, then the results can be negative. Therefore, Ibnu Miskawaih emphasizes the importance of parenting by both parents.

The family is one of the social institutions currently targeted by radicalism, in addition to other institutions such as religious organizations, educational institutions and correctional institutions. In fact, these institutions play a dual function, on the one hand they can act as a breeding ground for radical ideology, but on the other hand they can also be a means for carrying out the function of deradicalization.

Mohammed M. Hafez (2016; Vol.9) that, based on publications from New America in 2015, it shows that there is a tendency for perpetrators of attacks in the West to have family ties. In the case of the September 11 attack on the World Trade Center (WTC), USA, it turned out that 6 of the 19 hijackers had kinship with one another. Then, a study on the Italian Red Brigades from 1970 to 1988, almost 25 percent of the perpetrators of terrorism were related (or had family ties). These data show us that family relations (kinship) have an important role in the spread of radicalism. There are several reasons for this, including; First, acts of violence (terrorism) require a high level of solidity. They should feel intimate with the other. Second, acts of violence also require high trust between the perpetrators. Due to the high need for confidentiality among the perpetrators. Third, in terms of instilling ideology, it is easier with people who have kinship than those who do not. Fourth, the process of instilling radical ideology is relatively difficult to detect in the domestic sphere of the household because the family institution is very closed, compared to society in general. On the basis of these considerations, recruiting family members will be very easy, both in terms of spreading ideology to carrying out acts of violence.

Figur 1
Institutions that are Vurnerable to the Spread of Radicalism
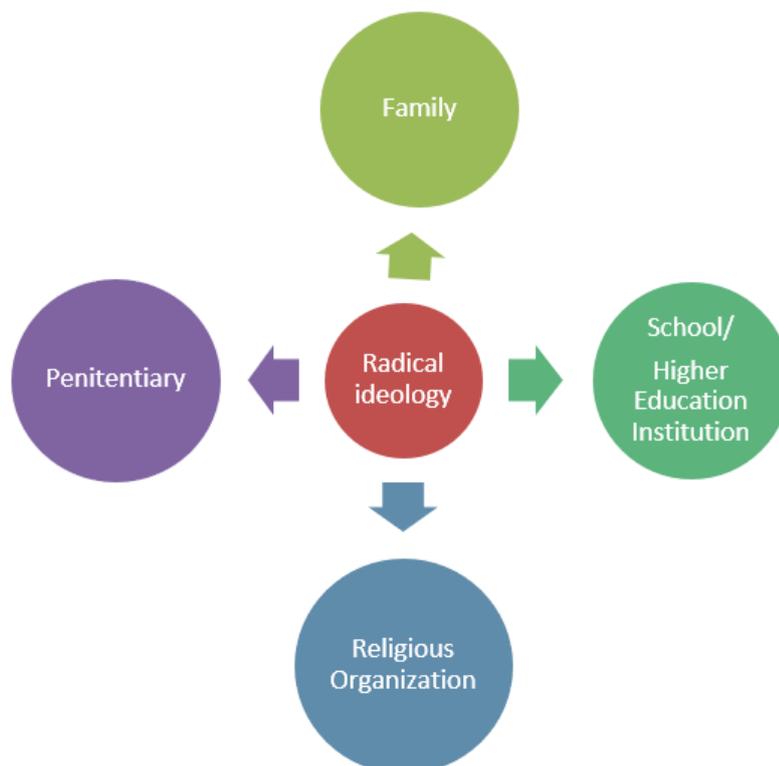
The religious institutions here are religious associations or organizations, where education and cultivation of religious ideology is carried out. So far, much attention has been paid to these institutions. In the Indonesian context, several religious organizations were popular such as Jama'ah Islamiyah (JI), Indonesian Mujahidin Council (MMI), Jama'ah Anshar Tauhid (JAT) and Jama'ah Anshar Daulah (JAD) for the local context, and Al Qaida and ISIS for the international context. (Asman Abdullah, 2018:215)

In addition, educational institutions are also considered vulnerable to the emergence of radical ideology because in these institutions, an intensive teaching and learning process is carried out. When there is a teacher who has been exposed to or is deliberately affiliated with a radical movement, then it is very likely that he will instill similar ideas and views on his students. At least, he will teach cognitive radicalization. Therefore, to anticipate this, it is necessary to develop education (peace education), both in formal and non-formal educational institutions. (Eka Hendry Ar)

> So far we have considered penitentiaries as places to punish people or to deter people from committing crimes, but now they can become grounds for indoctrination of radical ideology. Based on a report from the International Center for the Study of Radicalization and Political Violence (ICSR) (2010: 7) that prisons are often described as hotbeds of terrorism. The report says, according to Harvey Kushner (American criminologist) that Western prisons are Al Qaeda's main recruiting ground. Therefore, in 2006, the US issued an American policy report based on the opinion of a panel of 15 experts who came to the same conclusion that the radicalization of prison inmates is a serious (and undetected) threat of unknown magnitude to the security of the united states.

2. Family Resilience Concept

According to Frankenberger (in KP3A and BPS, 2016: 6) the concept of family resilience (family strength) is a condition of sufficiency and continuity of the family in accessing income and resources to fulfill basic needs such as food, clean water, health services, education, housing, time of participation in society and social integration. PP RI 21 of 1994 emphasizes family independence as a definition of family resilience. A family is considered independent if it has perseverance, strength, as well as physical, material and mental abilities.

The opinion of Sunarti and Walsh (in KP3A and BPS, 2016: 6) emphasizes the family's ability to manage resources and problems to achieve welfare. Walsh emphasizes the ability to adapt to changes that occur and a positive attitude

towards life's problems. KP3A and BPS (2016: 6) emphasize the ability of families to prevent or protect themselves from various problems and threats, both internal and external (including in the context of the environment, community and country).

The indicators for the level of family resilience are as follows: mutual service, closeness between husband and wife, parents who teach and train children to face various challenges, leadership of both parents with love and obedience of children to parents. (KP3A and BPS, 2016:6-7) In addition, there are at least three indicators for families with high resilience, namely; (1) physical resilience which is marked by the fulfillment of food, clothing, housing, education and health needs; (2) social resilience which is marked by being oriented towards religious values, effective communication, and high family commitment; (3) psychological resilience which includes the ability to deal with non-physical problems, positive emotional control, positive self-concept, and husband's care for his wife. (KP3A and BPS, 2016:8)

3. Understanding the Substance of Radicalism and Relations with the Family Institution

Etymologically radicalism comes from the word *radic* which means roots. Meanwhile, in terms of terminology, there are various definitions of radicalism, and there is almost no universally applicable definition that can be accepted in both academic and government circles. (Alex P. Schmid, 2013:5). Furthermore according to Alex P Schmid radicalism is now becoming more politicized. There are so many definitions, although there are also many that are not quite right.

> "*In recent years the term 'radicalisation' has, like the term terrorism, become very politicised, i.e. it has been used in the political game of labelling and blame attribution. Academics too have come up with multiple definitions that often lack precision*". (Alex P. Schmid, 2013:17)

According to Neuman (in Elga et.at., 2017: 194) radicalization does not actually exist, but it is merely a term constructed by the media, government and security agents. Therefore, it is distinguished between cognitive radicalization and violence. (Bartlett, Birdwell and King, 2010; Vidino and Brandon, 2012 in Elga, 2017: 194)

Experts distinguish between radicalism and violence (or terrorism). Being radical does not necessarily mean that someone becomes a terrorist, but radicalism is the forerunner of escalating acts of violence. Regarding the term

used by the Indonesian National Counterterrorism Agency (BNPT), it is said that radicalism is the embryo of the birth of terrorism.

BPNT in its report entitled Strategy for Dealing with Terrorism-ISIS Radicalism (n.d.: 1) defines radicalism as an attitude that yearns for total and revolutionary change by overturning existing values drastically through using violence and extreme actions. Meanwhile Elga Sikken et al., (2017: 194) define radicalization as a dimension of increasing extremity of beliefs, feelings and behaviors that support inter-group conflict and violence.

While there are also those who define radicalization as a process that moves individual beliefs from moderate to extreme views, they differ in the use of violence to achieve ideological, political and social interests or religious change. (Attorney-Generals Department, 2014; Striegher, 2015) or religious change (Striegher, 2015) (Yulina Eva Riany, n.d. :)

Based on the definitions mentioned above, it can be concluded that radicalism is not violence or terrorism, but radicalism is an initial condition that can escalate into violence or terrorism. In addition, radicalism is not always related to religion, because radicalism can also occur in a socio-political context. This means that radicalism can relate to social change, political change and even ideological struggles. Therefore, in this study, we did not mention religious radicalism alone, because radicalism is a form of reaction to existing problems.

Therefore according to Bartlett et al. and Vidino and Brandon (in Elga et al., 2017: 194) most scholars distinguish between violence and cognitive radicalization. Cognitive radicalization according to Vidino and Brandon (in Elga et al., 2017: 194) is a process in which individuals adopt ideas that are contrary to the mainstream, reject the legitimacy of the existing social order and try to put this legitimacy back in a new structure based on a different belief system altogether.

Based on the various categories and definitions above, several indicators have been developed to identify those who are exposed to radicalism. BNPT said there are 4 indicators of radical attitudes and ideologies, namely: (1) intolerance, namely attitudes and beliefs that do not respect the opinions and beliefs of others; (2) bigotry, namely the attitude of always feeling right and considering others wrong; (3) exclusiveness, namely distingushing oneself from the general Muslim community; (4) revolutionariness, namely using violence to achieve goals.

Yulina Eva Riany et al (n.d. 1) stated that there are 3 characteristics of people who are identified as radical, namely: (1) implementing Islam in a complete and literal context based on the Qur'an and Hadith without a flexible

understanding of Islam; (2) being reactive in responding to violence regarding something that is considered secular and materialist and often uses violence through language, ideas, physical action or even war; (3) fundamental Islamic teachings as the basis for rebuilding society and the state.

The indicators stated above are inseparable from the fact that radicalism occurs in the context of religion. Because perhaps the focus of attention is from the radicalism referred to in the religious context. However, this does not mean that radicalism only occurs in the context of religion, but has the potential to occur in various other fields such as in social and political contexts.

With regard to the relation with the family, according to Maccoby and Mertin (in Elga Sikken et al., 2017: 199) that family or parents have at least 2 roles, namely parental warmth and control function. If this role can be maximized then it will be able to produce positive results for children (the most positive child outcomes). A similar opinion was expressed by Smetana (in Elga Sikken et al., 2017: 199) that effective interaction between parents and children will greatly help the moral development of children. In fact, according to Hoffman (in Elga Sikken et al., 2017: 199) it can build pro-social moral internalization.

On the other hand, according to Hoeve et. at. (in Elga Sikken, 2017: 199) if support, supervision, discipline is too harsh, parents' inconsistent attitudes, delinquency of family members and problems that exist in the family, then this can cause children to develop deviant behavior.

Meanwhile, what is the relation between family and radicalization, according to Elga Sikken et al. (2017:199-202), there are several roles of parents related to radicalism. First, parents have a direct influence on radicalization; Second, parents have an indirect influence on radicalization. Third, there is no parental influence on radicalization. Fourth. Parents influence deradicalization efforts. This relation is based on various empirical studies that have been carried out. Parents who are exposed to radicalism have the potential to influence their family members with radical views. Meanwhile, social and the family's economic conditions can contribute indirectly to radicalization. However, the fact also shows that there is no direct influence of the nuclear family on radicalization, but there is a relation with the family in a broader sense. Finally, it turns out that the family can also function to carry out deradicalization, especially for families who have been exposed to radicalism or have participated in acts of violence.

With regard to prevention methods, the Radicalization Awareness Network (RAN) (2019: 5-6) compiled guidelines for preventing radicalism from turning into terrorism and violent extremism, with family support. The

guidelines describe the methods used in the context of empowering families to overcome radicalization. There are three levels of family support methods. This approach adjusts the level of family exposure to radicalism and violence. The three levels are primary prevention, secondary prevention and tertiary prevention.

Primary prevention means that the majority of the families can apply early prevention methods by providing support interventions to prevent radicalization and violence. The form of intervention could be public awareness courses in schools and community centers (such as interfaith organizations). Secondary prevention means that smaller families are at higher risk and require greater efforts to reduce radicalization and violence. Many factors influence family conditions such as unstable family dynamics, frustration and disappointment, history of abuse, communication and cultural issues. Families like this need support to improve the ability to prevent their family members from becoming perpetrators of violence. For families at this level, it is necessary to build communication about life experiences and problems encountered and the need for assistance and counseling. Meanwhile, the tertiary prevention level is an even smaller family group that needs special intervention and support because the process of radicalization has taken place in the family and there are family members who have been involved in acts of violence. Forms of intervention that need to be carried out include intensive family counseling and deradicalization programs that involve all family members.

Figure 2
Escalation of Radicalism and De-radicalism
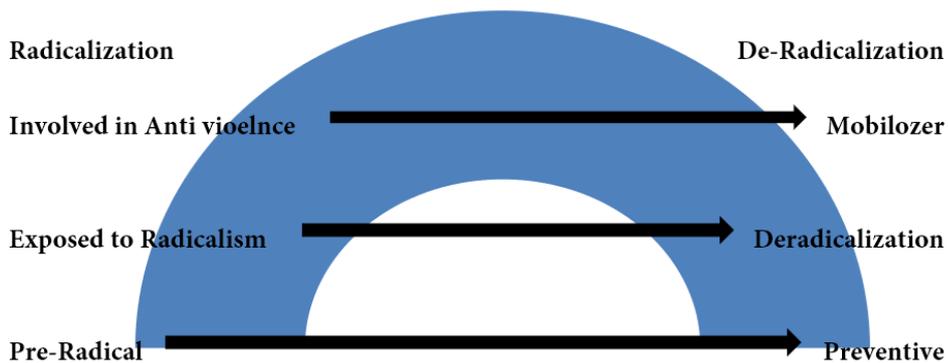
Based on what was stated by Elga Sikke et al. and the RAN draft provides guidelines that each family can play a different role in instilling radical ideology on the one hand (both directly and indirectly), while on the other,

they can also be empowered to carry out deradicalization. Efforts made to reduce radicalization depend on the level of family position related to radicalism. It can be in the form of prevention and can also be in the form of deradicalization. Prevention is done especially for families who have not been exposed to radical ideas, are vulnerable to such exposure, or have a family member who has been exposed. Meanwhile, deradicalization is carried out for families who have been exposed to, are involved in radical actions or come from areas of war (both as perpetrators and victims of war).

KAMPUNG BETING: A PORTRAIT OF A "MARGINALIZED" SOCIETY.

Beting is the name of an area at the junction between the Kapuas River and the Landak River. Administratively, it belongs to the Dalam Bugis Village, East Pontianak Sub-District. Dalam Bugis Village is bordered by Tanjung Hilir Village to the north, Tambelan Sampit Village to the south, Tanjung Hulu Village and Saigon Village to the west. In the east it is bordered by Kapuas River. There are several opinions with regard to the origin of the name of this area. Some said that Beting is *aek nyorong*, the ground surface which is getting shallower due to waves. When the tide is high, the land sinks. If the water recedes, then the surface arises. (Zulkifli Abdullah, 2014:11) While there is another opinion that says Beting means there is a niche at the four junctions between the Kapuas River and the Landak River. Originally, the people lived in *lanting* [floating homes], so during the dry season the *lanting* were stranded on the ground and tilted. According to Mr E.D., the tilted position of the *lanting* is called Beting.

> Beting means that there is a niche at the junction of the Kapuas river and the Landak River, because at that time the houses of the residents stood on stilts, and during the dry season they tilted. The area that causes the *lanting* houses to tilt is called *Beting*. At that time, to pass or walk through the area, [people] used a footbridge made of a few pieces of wooden boards. (Interview with E.D, June 13, 2022)

In addition, administratively, the Beting area is in fact not known, but it is called Dalam Bugis Village. The term Beting is only the informal name given by the community. Pontianak people in general are more familiar with the name *Beting*, rather than the Dalam Bugis Village. In the Beting area itself there is also a kind of demarcation between Masjid Village (Kampung Pulau) and Beting. This boundary, in fact, is more imaginary and carries stigmatization, that is, it wants to emphasize each other's position and identity. Kampung Masjid is in the vicinity of the Kadariah Mosque, and the residents do not

want this place to be identifed as a place for drug trafficking. The boundary marked by a ditch.

> "Officially it doesn't exist, the Mosque Village and Beting Village are just the names given by the people. In fact, Beting and the mosque village are included in the Dalam Bugis Village area. So there is no definite boundary between Masjid Village and and Beting Village. But as far as I know, the ditch to the right of the Sultan Syarif Abdurrahman mosque marks the boundary between the Beting village and the Mosque village." (Interview with SC, August 2022)

Based on the 2020 Dalam Bugis Village Profile, the population was around 19,244 people. This data must have changed, but the Village Office itself has not updated the data. The education level of the community was mostly high school graduates/equivalent, around 3,745 people. While college graduates (with a bachelor's degree/equivalent) were only approximately 383 people. (Dalam Bugis Village Profile, 2020:18).

Based on ethnicity, no written information was found. However, based on the information obtained from the residents of Beting, most of the population are ethnic Malays. There are also some from the Syarif / Syarifah (Arab) lineage and now other than that, especially migrants who married local residents. But overall, the characteristics of the community are quite homogeneous in terms of ethnicity and religion. The majority of the residents of Dalam Bugis Kelurahan are Muslim (18,436 people), including in the Beting area, the majority of the population is Muslim. The specific population data for Beting Village has not yet been obtained. Based on information obtained from the Dalam Bugis Village, there is no special population data for RW [ward] and RT [neighborhood association]. This shows that population data is still "scarce" in the Bugis Dalam Village.

The religious life of the people can be seen from various religious activities, such as worship activities at the Kadariah Palace Mosque, religious activities both carried out at the mosque and those held at Qur'anic assemblies, such as the Al Hijrah Assembly led by Ustads Mawardi and the LBTQ Council under the care of Ustads Al Haidar, who is originally from Beting Village. The children's religious activities were seen at the Qur'anic learning center at the Kadariah Palace Mosque, and also at the Islamic teachers' houses where children learn to read the Qur'an.

TABLE 1
DALAM BUGIS VILLAGE RESIDENTS BASED ON RELIGION

RELIGION	MALE	PEREMPUAN	JUMLAH
MUSLIM	9.269	9.167	18.436
BUDDHIST	205	219	424
CATHOLIC	97	99	196
CHRISTIAN	94	66	160
KONFUCIAN	11	17	28
HINDU	0	0	0

Source : Dalam Bugis Village Profile, 2020

As for the occupation, most residents are casual daily workers (1,784 people), and around 1,718 people work as private employees. Meanwhile, there are more than 6,000 residents who are not [yet] working (6,598 people). These figures show that there is a large potential "social burden" facing the community. In addition, the conditions for developing the Dalam Bugis area, especially the Beting area are quite challenging. In this relatively large area, it turns out that there are no public high schools. There is only 1 public junior high school (SMPN 4) and several public elementary schools. For the Beting area, there is only one public elementary school, namely SDN 25. This condition has not changed much for several decades, forcing children to leave the area to continue their studies. Most of them continued their high school at Tanjung Raya 2, or at other schools in Pontianak City.

The Beting community feels the same way, most of their children have to go to school far outside the village, especially to get junior and senior high school education. Therefore, there was an attempt by the Beting community itself to establish a school in the Beting area. According to one of the religious leaders there, Mawardi, this plan has yet to be achieved. Even though an approach with the Pontianak City Government has been made, with the intention of using the green area. The hope is that with a school in existence in the area, it will improve the somewhat negative image of Beting. Related to the negative stigma of Beting being a drug trafficking area is common knowledge among the Pontianak people, and even West Kalimantan. Like Kampung Bahari in Tanjung Periok, Jakarta, Beting is considered a black market, where drugs and

crime circulate. The people who are native to Beting are actually uncomfortable with this stigma. They think that this stigma comes from outsiders who don't understand what this area really is. Then, if it is true that Beting later became a place for drug trafficking, it was due to the arrival of outsiders into the area, and that there are certain people who want drug trafficking to continue. This problem is what many residents complain about, when this research was being conducted. For them, the negative stigma is a "burden", especially when dealing with outsiders. Like getting access to work in various companies for Beting residents (especially men) is quite difficult, not to mention trying to get loans from the bank.

The Beting community is still waiting for the Government's attention, especially in helping to erode the negative stigma, in order to build trust in the Beting community. The community does not expect much from the government to build various infrastructure in the area, because the rsidents here are quite independent. From the government's perspective, they have tried to "open" the Beting area, with various programs such as building facilities such as water fronts, water tourism, women's welfare activities, integrated health centers, family planning, and formation of the Beting Mining Group. However, for the community this is not sufficient, because what they need is indiscrimination. The Beting community feels that all this time without government assistance they can survive, so they still can stand on their own feet, even though they are only boat taxi drivers, parking attendants or small traders. This attitude actually depicts insinuation or subtle innuendo to the Government which is considered to be ignorant of their circumstances.

Meanwhile, the people of Beting also want to be remembered and known for positive things. In the past, the historical role of Beting for the Kadariah Palace, and the role of preachers that had lived and thrived in the Beting area (Kradesajid Masjid). JMD as a native of Beting recalls his childhood when there were a lot of religious activities in the area. RD and RS told me that in the past Beting had an artist (named Wak Nambon) who was quite famous in East Pontianak. Now this art is continued by his son (a violinist). There also used to be a well-known doctor (dr. Bakhtiar) who originated from Beting. He practiced at the Tanjung Pura Healthy pharmacy. He was also known as the doctor who was in charge of health examination during a police entrance test. This means that the Beting people want to be remembered for the positive sides, not just the dark ones. Until now, the hope is that the normal and positive social side of their lives should be understood by outsiders. They also have hope, they also want a better life. In fact, Ustads Mawardi, a young Islamic teacher who is now dedicating himself to his hometown, believes that

one day Islam will rise from Beting. His prophetic prediction is not without reason, but based on current conditions where awareness of the importance of education has emerged among the Beting community members.

1. Building Empathy for Beting Residents.

Based on the results of the data collected from the field, a construction of the reality of the Beting community is illustrated as follows. A society that is always looked down upon by the majority of outsiders. The people are always blamed for being the trouble makers in Pontianak and West Kalimantan in general. After this research was conducted, we should see the reality by keeping things in proportion and with empathy.

The Beting Society basically illustrates a society that is trapped in a labyrinth of dilemmas, where they are aware of the reality around them that must be negated, but on the other hand they are powerless, and then forced, finally have to "make peace" with reality, try to define reality and give a more positive meaning to it. To understand the reality in Beting Village, its relation to how they maintain the function of the family institution in overcoming the existing problems, including in fortifying against radicalism.

This research was originally based on the hypothesis, "where there is social pathology (or anomaly), the potential for developing radicalism will be greater". It turns out that through this research, we are presented with a complicated social reality, fighting with all the shortcomings and trying to find a better future. With their various social capitals, the Beting people form their own defense mechanism in dealing with the infiltration of values and beliefs that are considered radical or contrary to what they perceive.

To understand the Beting community, we can use the deconstruction approach proposed by Jacques Derrida and the theory of power relations by Pierre Bourdieu. For Derrida (2005: 79-80), our society tends to be hegemonic by a structuralist style of thinking, where there is a binary position in every reality, where there is one value that is more important (superior/ordinate) compared to the others (inferior/subordination), such as rich vs poor, educated vs uneducated, urban vs rural, essential vs symbolic, cause vs effect and so on. In this binary position, it is as if the cause is more important than the effect, so that being educated is more important, superior to being uneducated. For Derrida, this view is not quite right, because all sides must have their own advantages and truth. Therefore, he put forward an antithesis called deconstruction, namely destroying the hegemony of certain values or sides.

Derrida's theory of deconstructionism is suitable for understanding

marginalized community, such as Beting. The hegemony of negative stigma against Beting is already very strong. There is even a researcher who used the title of "the Crime Nest", completely overlooking the good dimension of the Village. While on the other hand, the community is indeed powerless to defend themselves, because as stated by Bourdieu (2020: 234-240), this is a result of 'symbolic violence' (dominant culture) which is basically unbalanced.

According to Bourdieu, symbolic violence occurs through the domination of the dominant class that seeks to impose its *habitus* on the class that is controlled, one of which is through language instruments, because language is not merely a means of communication, but also ideology. Language conveys not only messages, but also intention. Violence occurs in narratives, in body language as well as spoken and written language. Symbolic violence commonly occurs due to those who have power (dominance) over narrative or discourse.

Labeling it as a 'crime village' or 'drug village' is a form of symbolic violence through language and stigma. Of course this labeling is made by those who are dominant, both economically, politically and culturally. The Beting community is actually trying hard to get rid of this stigma, but it still sticks with them. Law enforcement actions in the area seem to confirm that Beting is indeed what it is labeled. The community hopes that the government will step in to help clear up the situation, because they feel powerless to do so.

The people really hope that the government will help them, because this stigma has had an impact on their everyday lives. They have difficulty getting a job, because companies refuse to employ them because of their residence in Beting. For society, this is not fair; this is discrimination. Why does this assumption grow, because they suspect that there are (dominant) powers who deliberately allow it. They know that illegal drugs do not simply enter the area without the intervention of certain "forces".

2. Society Forced to "Make Peace" with Reality

However, even though there is anger, there is disappointment with reality and the stigma attached to the community. At the end of day, life must go on. In the end, society must behave, either being apathetic, pragmatic or remaining optimistic. The first thing society is forced to do is to try to "make peace" with reality. Making peace is actually a dilemmatic choice, but on the other hand, this option is considered "safest" and the most "reasonable" way to deal with difficult conditions.

These community actions can actually be categorized as instrumental-rational actions and value-rational actions, like Mark Weber's theory of social action.

Weber (2012: 115) categorizes four forms of social action based on the motive and purpose of the action, namely; (1) Traditional Actions, actions determined by habits that have taken root and have been practiced for generations; (2) Affective Actions, which are actions determined by the conditions and emotional orientations of the actor; (3) Instrumental Rationality, which is an action aimed at achieving goals that are rationally calculated and pursued by the actor concerned: (4) Value Rationality, namely rational action based on values, carried out for reasons and purposes related to values, especially personally-held values regardless of the success or failure of the action.

The people's choice to make peace with reality actually reflects instrumental-rational action because there are pragmatic considerations for a particular purpose. And it can also be categorized as a value-rational act, because there is a value base that underlies the choice. In the context of the Beting community, the values that are held here are religious, social, educational values and values of hope for a better future.

Acts of instrumental rationality and values appear in the choice of people's attitudes. The attitude of society is divided, between pessimistic, pragmatic and optimistic. Those who are pessimistic and hopeless, then often become part of the crime. But those who then think pragmatically, how to take practical benefits from the existing reality legally, such as taking advantage of the crowds by selling food, becoming water taxi driver and parking attendants. Those who are optimistic believe that there is still hope for a better future. They choose how to prepare a better, more educated young generation so that their standard of living will improve because only in this way can the existing evil be "fought".

FIGURE 1
RANGE OF PUBLIC ATTITUDES OF
MAKING "PEACE" WITH REALITY
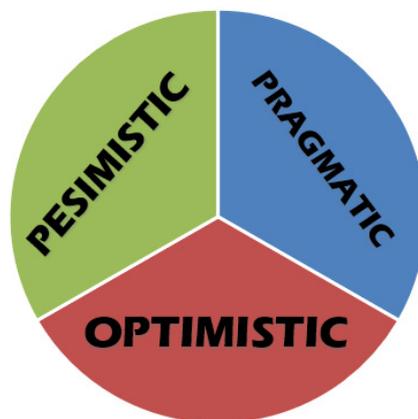
3. Vulnerability of Family Resilience

Regarding the role of the family in dealing with the problems that occur around them, based on the data collected in the field, there are fundamental problems in society related to the parenting role for their children. Ideally, the family plays two crucial roles, namely being the first social environment that introduces love, religious morals and social culture; and second, being the main defense against various negative influences of social development (KP3A and BPS, 2016: 5) These two minimal roles relatively do not function optimally in the Beting community.

The non-optimal functioning of the family institution is inseparable from the conditions of the community itself, especially the economic conditions. Basically, parents are aware of the urgency of the family's role in parenting, but there are circumstances that force this role to be not optimal. The big question is, what causes the relatively low standard of living of the people in Beting? What factors contribute to poverty? Is it due to the cultural or structural factors? Because, it is common knowledge that the people in Beting and Dalam Bugis Village feel that they have been left behind in development. Although the government has the pretexts to deny this reality.

This research shows that the low economic level of the Beting community is not due to the culture or attitude of the people. This phenomenon is disputed, because the majority of the community are hard workers, both as water taxi driver, speed boat owners, traders, coolies at Chinese shops, small-scale food sellers and parking attendants. We suspect that the cause of the low economic level of the community is more due to the slow development in the Dalam Bugis Village area in general, and Beting in particular.

Data on labor in Dalam Bugis Village in 2020 showed that there were more than 6,000 (3,437 men and 3,161 women) who were unemployed. There were more than 1,700 people (1,771 men and 13 women) working as casual daily laborers and around 1,600 (1,485 men and 233 women) as private employees (Dalam Bugis Village Profile, 2020). From the data above, even though there is no specific data for Beting, it shows there are problems with employment, so that more than 6,000 people are unemployed. This number is almost unbelievable, and at the same time raises the question whether it will lead to social issues.

Our analysis shows that the low level of society can be explained through at least 2 major paradigms, namely Neo-Liberalism and Social Democracy. (Syahyuti in Sayifullah and Tia Ratu Gandasari, 2016: 242) The Neo-Liberal paradigm holds that poverty is an individual problem, everyone's business. In this view, poverty can only be overcome by these individuals themselves,

without dependence on the government. This paradigm develops in capitalist countries. This paradigm is considered to have failed to capture the complete phenomenon of poverty. Meanwhile, the paradigm of social democracy holds that poverty is a structural problem, that is, it can be caused by injustice, social inequality in the midst of society. Or to borrow Dom Helder Camara's term as structural violence, injustice that results in poverty. Such poverty, according to Camara, has the potential to create a cycle of violence.

With regard to poverty being an impact of the non-optimal role of parenting in the family institution, it must be seen from the cycle of violence caused by uneven development in the Dalam Bugis Village and Beting area in particular. However, even though the community is aware that the parenting function for their children is not optimal, the community then "hands over" the function of coaching and protecting their children to Islamic teachers at mosques, at home and Islamic learning centers, teachers at schools and Islamic boarding schools. This is the reality in Beting; the role of Islamic teachers and public school teachers is very important.

 Such conditions are in fact quite concerning, because the family should have resilience, where it meets the standards of sufficiency and continuity in accessing resources, so that their basic needs are met. (Frankenberger in KP3A and BPS, 2016: 6) According to the concept of family resilience is a condition of sufficiency and continuity of the family in accessing income and resources to fulfill basic needs such as food, clean water, health services, education, housing , time of participation in society and social integration.

According to KP3A (BPS, 2016: 8) a family is considered to have resilience with at least three indicators, namely; physical resilience, by meeting basic needs, education and health (social security), social security with religious values, effective communication and high family commitment. Finally, psychological resilience, such as coping with psychological problems, emotional control, self-concept and caring in the family.

Therefore, with the weak functioning of caring for the family institution in Beting, it could be because the community does not have adequate family resilience as a result of limitations in accessing various resources to fulfill their needs. This condition is actually quite worrying, as it will become a vulnerable factor, so an appropriate and fast solution is needed.

Sociologically, this phenomenon is a kind of substitution process from one role to another, namely the role of parents to the role of Islamic teachers and public school teachers. However, it does not mean people have no role at all. Based on research by Elizabeth Harvey from the University of Massachusetts in 1999

and a team from the University of Texas in 2005 as quoted by Itabiliana and Hadiwidjojo (Muhammad Rizky Afif Zakaria. (2018: 4) shows that, there is no significant impact on children whose parents work (especially mothers). At least this research provides an answer that, with working parents (especially mothers) actually does not always have a bad impact on children.

However, it cannot be denied that there is an opposite view that when parents work outside the home, negative impacts on children are inevitable. In the perspective of structural functionalism, society and social institutions are systems whose all parts are interdependent with one another and all of which seek to achieve equilibrium (I.B. Wirawan, 2012:42). In other words, when one institution (social structure) does not function as it should, society will have an impact on other structures. In fact, according to Ritzer (in I.B. Wirawan, 2012:42) changes in one part will bring changes to other parts of the institution.

The family functions the smallest institution of society, in which there are functions played by father, mother and children. When one of these actors does not function properly, then in the view of structural functionalism it will have an impact on other actors. So, when parents are not optimal in their parenting role, it will certainly have an impact on the fulfillment of the parenting function for children and also on the balance in the family. This means that the family will potentially face problems, such as disharmony and lack of education and moral issues.

4. Literacy and the Role of Family Institutions in Fortifying Radicalism

As discussed in the previous section, there is great concern about the weak resilience of the family institution. This condition can be the entry point for various problems, such as the involvement of children in criminal acts or opportunities for radical views to infiltrate. Trying to test these assumptions in the field, is it true that the vulnerability of the functioning of the family institution will become the entry point for various issues of social pathology.

Based on the data obtained in the field, it shows that even though the community's literacy is not very good about the issue of radicalism, the resilience of families who are also relatively vulnerable does not mean that the community is easily infiltrated by radicalism. So far this research has never been found a case of spreading radicalism in society. This information was conveyed by almost all informants and so was the data recorded in Dalam Bugis Village.

After the we examined the factors that caused radical ideas not to develop

in society, the data showed that, one of the characteristics of the Beting community is the high level of solidarity and commitment to Islamic values. The Beting community and its surroundings are very sensitive to the issue of blasphemy against Islam. If this happens, the community will act reactively, such as taking to the streets. It's different in the case of crimes, such as in cases of fights, the public will not react, because for them it is their own business, and the community also thinks that it is a personal business.

What factors prevented radicalism from entering, and moreover, developing in Kampung Beting? There are at least 3 factors that keep radicalism away from the the community, namely; the presence of a defense mechanism in society in the form of an open attitude and straightforwardness. In addition, there is also the factor of involving the community in being part of the network of security forces. Next is the factor of community solidarity. Lastly, the role of religious leaders in fostering the local community.

The self-defense mechanism factor is that the Beting people have the characteristics of an open culture, especially in terms of responding to something new and coming from outside. This attitude of openness is manifested by an attitude of building communication, making confirmation and being straightforward. When a group of people who are suspected of being Christian missionaries enter their area, the community immediately budges, by calling on them, asking them and making confirmation. They would tell them that such activity is in the wrong place, because if one wants to spread religion, they should not do it to people who already have religion. This action turned out to be effective, and did not lead to acts of violence.

The second factor is the involvement of the community to be part of the security network. Even though this is an old style religious approach by making the community as agents of the security forces, like Banpol in the past, it is not entirely bad. In addition, this practice is consolidated through a formal institution called the Kodim Coordinating Body. It means that the detection process is carried out in a formal and open manner, so that it does not seem like a secret operation.

This involvement turns out to be effective, as a form of public participation in early and rapid detection of various social problems in society. This involvement also makes the community more proactive in maintaining security and order in society. Based on the experience at Beting, the role of the Coordinating Body is felt to be beneficial. What's more, those involved in the Coordinating Body are community leaders such as Mr. Edy who is known as a village elder, leader and also the head of the local neighborhood association. As a local figure, he also cleverly builds communication and information network cells

under his coordination. Thus, all information is quickly accessible.

The next factor is the high level of social solidarity among residents. Solidarity according to Doyle Paul Johnson (1994: 181) is a state of relationship between individuals or groups based on a state of morals and beliefs held together and strengthened by shared emotional experiences. According to Johnson, this bond is stronger than a contractual bond that is built with rational considerations. In the context of the Beting community, their solidarity is built from the same place of domicile, the same religion, the same social burden they receive and the emotional similarities related to facing negative stigma.

The form of solidarity formed among the Beting community is called mechanical solidarity. Emile Durkheim (in George Ritzet, 2012: 145) divides solidarity into two forms, namely mechanical and organic solidarity. Mechanical solidarity emphasizes collective consciousness, which relies on the totality of shared beliefs and sentiments that, on average, exist among the same members of society. Shared awareness rests on the totality of beliefs and sentiments shared by members of the same community. Meanwhile, organic solidarity arises because the division of labor increases. This solidarity is based on a high degree of interdependence.

The solidarity that is built in the Beting community is more in the form of mechanical solidarity, as a result of the shared domicile area, the same religion, the same social burden they receive and the emotional similarity related to facing negative stigma. The manifestation of this solidarity can be seen in gathering mutual support in every social-religious moment, such as death, marriage, religious activities, culture and including solidarity in protecting religion. This strong mechanical solidarity is also a strong capital in fortifying society against various radical religious views and movements.

The final factor that also contributes to fortifying the Beting community against infiltration of radical views is the role of the *ustads* [Islamic teachers] who are active in fostering the community. It is recorded that there are several *ustads* who come from Beting that are active in fostering the community, from children, youth to the elderly. Their role is not only to teach people how to recite the Qur'an, but they also play a role in increasing people's awareness of various existing issues.

When people encounter problems, they can directly ask the *ustads*, so the problem can be quickly solved. Meanwhile, most of the *ustads* who teach religion adhere to the Ashari school of thought (*ahlus sunnah wa jama'ah*) and the Shafi'I school, which the community follows. Another role of these *ustads* is to foster religious morals for children. They replace the role of coaching that

should be carried out by parents. Together with the *ustads*, children learn to recite the Qur'an and learn about religious sciences. It is hoped that they will be fortified against the bad influences of the surrounding environment. So indirectly, the role of these religious leaders can be a catalyst to keep society (the younger generation and parents) from various possibilities of infiltration by radical religious ideologies.

CONCLUSION

Strengthening the role of family has become a major, important and urgent issue lately, in order to anticipate the issues of religious radicalism and acts of violence. This work suggests that family literacy is an effort to fortify family members against the influence of religious radicalism. The existence of family institution in a structural context matters in promoting better family education. This is related to the idea that cognitive radicalism and violent radicalism occur due to various factors, including socio-political factors, especially for the marginalized people like the Beting Village commuunity members with their specific socio-economic, religious and cultural characteristics.

The pattern of instilling religious values in families in Beting Village shows that families are aware of the importance of their surroundings. The family resilience is quite vulnerable with indicators of poor economic conditions (physical resilience), social resilience (the role of parents in instilling religious values and building communication with their children) and psychological resilience (the ability of families to solve problems). In addition, the views of Beting residents on socio-religious issues in their environment show that they hope to get empathy from others. The Kampung Beting community basically rejects and opposes the negative stigma towards their village. However, people realize that they are not capable to fight the existing conditions, so that the most appropriate rational choice is to "make peace" with reality. Finally, the high solidarity among the community members is a result of the shared culture and religion, and there is a common awareness of the negative stigma attached to their area. The role of religious leaders in fostering the local community has been importantly mattered. The role of these local religious leaders is very dominant, both in religious and in social lives.

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