

IDENTIFYING RADICALISM POTENTIAL IN SENIOR HIGH SCHOOL STUDENTS IN RIAU PROVINCE

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Abstract

This study aims at identifying the radicalism potential in senior high school students or equivalent levels including secondary schools and vocational schools in Riau Province. This study uses a survey design involving 230 students selected through random sampling consisting of 65 senior high school students, 100 vocational high school students, and 65 Islamic senior high school students. The collected data were analyzed qualitatively and quantitatively. The findings showed the radicalism potential of 20% in secondary school students, of 30.5% in vocational school students, and of 19.8% in Islamic secondary school students. Around 23.4% of the students were identified to have radicalism potential such as having fundamentalist behavior. The percentage obtained in this study is hoped to encourage the teaching of religious tolerance, universal morality, and formal education. Another implication for the people who are related to the education of youth is that they should pay more attention more to difficult social issues, especially those that are relevant to the use of social media.

Keywords: The Role of Youth, Radicalism Potential, Senior High School Levels .

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi potensi radikalisme pada siswa SMA/MA di Provinsi Riau. Desain penelitian ini menggunakan survey melibatkan 230 siswa yang diambil secara random sampling terdiri dari 65 siswa SMA, 100 siswa SMK, dan 65 SMA Islam. Data yang terkumpul dianalisis secara kualitatif dan kuantitatif. Hasil penelitian menunjukkan potensi radikalisme pada siswa SMA 20%, siswa SMK 30,5%, dan siswa MAN Islam 19,8%. Sekitar 23,4% siswa diidentifikasi memiliki potensi radikalisme seperti berperilaku fundamentalis. Persentase yang didapat dalam penelitian ini kurang sehingga diharapkan dapat dilaksanakan pengajaran tentang pentingnya toleransi beragama, akhlak, dan pendidikan formal. Implikasi lain bagi masyarakat yang terkait dengan peran pemuda harus lebih memperhatikan kisorub yang ada, terutama yang relevan dengan penggunaan media sosial di era milenial ini.

Kata Kunci: Peran Remaja, Potensi Radikalisme, Sekolah Menengah Atas.

Background

In building relationships in Indonesian society, tolerance is a very important attitude to have because it is included in the principles of Pancasila, an ideology and foundation of Indonesia. Utomo and Wasino¹ and Nugroho² have explained that in terms of maintaining

harmony and peace, tolerance must include tolerance of ethnicity, race, and religion; and that diversity can serve as a solid foundation of a nation.³ However, selfish attitude in human beings is due to internal and external factors

¹Cahyo Budi Utomo and Wasino, "An Integrated Teaching Tolerance in Learning History of Indonesian National Movement at Higher Education", Vol. 11 No. 3 (2020), p. 65–108.

²Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education", Vol. 12 No. 2 (2018), p. 197–226.

³Cahyo Budi Utomo and Wasino, "An Integrated Teaching...".

which can change one's mindset.⁴ The attitude referred to, in this case, is the potential for radicalism to influence the formation of groups or organizations that undermine the sovereignty of nation.⁵

Radicalism should not be considered a small issue, but is a threat to peace in the Unitary State of the Republic of Indonesia.⁶ Radicalism has transformed into a global issue that affects political policies of all countries.⁷ Thus, it is important to fight radicalism as an international enemy. For this, Indonesia offers the concept of moderate Islam.⁸ Indonesia is part of countries in Asia that is pro-active with anti-radicalism policies.

In 2016, the Wahid Foundation reported on the potential for radicalism among activists in secondary schools. They found that 541 respondents (33%) believed in Imam Samudra and Amrozi were role models of a Muslim who practiced true jihad; 609 respondents (37%) believed that Osama bin Laden was martyred; 163 respondents (10%) supported the Sarinah bomb attack; and 96 respondents (6%) supported ISIS.⁹ In addition, information obtained by students is generally influenced by the use of information and communications technology.

In this century, social networking sites have grown rapidly which has brought positive and negative impacts.¹⁰ Thus, it is necessary to create a system of supervision and guidance for students so that negative impacts can be avoided and positive impacts can be maximally utilized.¹¹ Importantly, it is known that Facebook holds the largest number (93%) of total internet users in Indonesia, which has a recorded 72.7 million users since January 2014.¹² Ninety-eight percent of internet users have social media accounts and 79% actively access their social media accounts in the past one month.¹³

Ma'arif argue that potential for radicalism among adolescents is very likely to grow when they continue to higher education. This would later become a major development in radicalism.¹⁴ Radicalism appeared for the first time in 2011 in Malang, East Java, with nine students of University of Muhammadiyah Malang who became victims of brainwashing.¹⁵ Moreover, higher education students are targets of recruitment for radical movements such as Gema Pembebasan, Jamaah Tabligh, FKAWJ (Forum Komunikasi Ahlussunnahwal Jamaah, and KAMMI (Kesatuan Aksi Mahasiswa

⁴ Yuminah Rahmatullah, "Radicalism, Jihad and Terror", Vol. 6 No. 2 (2017), p. 157, <https://doi.org/10.24260/alalbab.v6i2.731>.

⁵ Ikhwanuddin, *Perkembangan Radikalisme di Indonesia dan Efektifitas Penanggulangannya: Studi Kasus di Bima*, ed. A. Tajus Subeky (Bandung: Genta Publishing, 2021).

⁶ Komang Widyana et al., "Religious Moderation in the Framework of Bhinneka Tunggal Ika in Indonesia", Vol. 636 No. Acec 2021 (2022), p. 166–169, <https://doi.org/10.2991/assehr.k.220108.029>.

⁷ Cigdem Varol and Emrah Söylemez, "Border Permeability and Drivers of Cross-Border Cooperation in The Turkish and Eu Border Region", Vol. 1 No. 2 (2017), p. 87, <https://doi.org/10.18502/kss.v1i2.649>.

⁸ Syahrin Harahap, *Upaya Kolektif Mencegah Radikalisme & Terorisme Edisi Pertama*, (Jakarta: Siraja, 2017).

⁹ A. Jauhar Fuad, "Gerakan Kultural dan Pemberdayaan: Sebuah Imun Atas Radikalisasi di Sanggar Sekar Jagad di Sukoharjo," *Al-Tahrir: Jurnal Pemikiran Islam* 18, No. 1 (2018): 1–22.

¹⁰ Binesh Sarwar et al., "Usage of Social Media Tools for Collaborative Learning: The Effect on Learning Success With the Moderating Role of Cyberbullying", Vol. 57 No. 1 (2019), p. 246–279, <https://doi.org/10.1177/0735633117748415>.

¹¹ Ikhwanuddin, A. Tajus Subeky, *Loc.Cit.*

¹² Syed Arabi Idid et al., "News Diffusion of a Significant Event: How Malaysians and Indonesians Learnt of the Indonesia Airasia Qz8501 Tragedy", Vol. 8 No. 2 (2018).

¹³ Kartini Dwi Sartika et al., "Analisa Upaya Counter-Radicalism di Kalangan Kampus Menggunakan Pendekatan CMM (Coordinated Management of Meaning)", Vol. 3 No. 2 (2019), p. 31–38.

¹⁴ Hamdan Hidayat, "Radikalisme Agama Perspektif Al-Qur'an", *Madani Jurnal Politik dan Sosial Kemasyarakatan*, Vol. 13 No. 1 (2021), p. 1–25, <https://doi.org/10.52166/madani.v13i1.2287>.

¹⁵ G Yumitro et al., "The Threat of Terrorism in the Malang Region, Indonesia", Vol. 28 No. 2 (2020), p. 779–791, <https://doi.org/10.33383/2020-2>.

Muslim Indonesia).¹⁶ Zuzy has also affirmed that some students of the Bandung Institute of Technology, University of Muhammadiyah Malang and State Islamic University Jakarta were victims of brainwashing by NII (Islamic State of Indonesia) members and became terrorism suspects.¹⁷ According to Ahmad¹⁸, based on survey results, radical movements in Indonesia have succeeded in influencing the mindset of students, civil servants, and lecturers in quite a large number. Moreover, the mosque has been used to propagate radical beliefs. The outlook is bleak.

Based on the aforementioned issues, this study aims at identifying the potential for radicalism among senior high school students in the Riau Province which included several aspects: Part A (on the use of Information and Communication Technology), Part B (on Moral Behavior based on Religious Beliefs), Part C (on Islam and the Ideology of the Nation), and Part D (on Islam and Personality).

This study was conducted to identify radical behaviors among all levels of highschool including secondary schools and vocational schools in the Riau Province, involving 230 students taken using random sampling, and consisting of 65 senior high school students, 100 vocational high school students, and 65 Islamic senior high school students. Sampling was performed using a random sampling technique. The distribution is 108 male and 122 female students. The questionnaire was adapted from research and has received validation from three experts. This instrument is considered feasible to be carried out in research.

Utilization of ICT and Religious Content in Senior High School

Assessment in questionnaire part A includes A1 (Role of Religion in Life), A2 (Islamic Boarding School), A3 (Free Time Habits), A4 (Internet Access Time), A5 (Internet Access Tools and Social Media), A6 (Ownership of Tools), A7 (Credit Availability or Internet Network), A8 (Purpose of Internet Access), A9 (Social Media and Internet Access Content), A10 (Use of Internet on Religious Sites), A11 (Administration or Membership in Social Media), A12 (Religious Information), A13 (Sharing Religious Information), A14 (Reading Religious Information), A15 (Religious Problems). These can be seen in Figure 1.

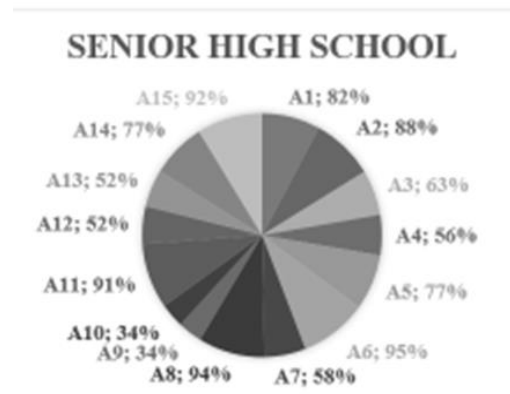


Figure 1. Percentage of Utilization of ICT and Religious Content in Senior High School

Figure 1 shows that senior high school students who chose A1 by 82% stated that religion plays a very important role in life; A2 by 88% stated that they never attended an Islamic boarding school; A3 by 63% stated that free time was usually used to access internet; A4 by 56% stated that they accessed the internet and social media for more than 13 hours per day; A5

¹⁶Ahmad Mohammad Al Hammad, "Radikalisme di Kalangan Mahasiswa Surabaya (Studi Kasus Kreteria Radikalisme Menurut Yusuf Al-Qardhawi)," Universitas Islam Negeri Sunan Ampel, 2018, https://www.uam.es/gruposinv/meva/publicaciones_jesus/capitulos_espanyol_jesus/2005_motivacion_para_el_aprendizaje Perspectiva alumnos.pdf%0Ahttps://www.researchgate.net/profile/

Juan_Aparicio7/publication/253571379_Los_estudios_sobre_el_cambio_conceptual_.

¹⁷Zuzy Aryanti et al., "Persepsi dan Ketahanan Aktivist Muslim Kampus Terhadap Paham dan Gerakan Islam Radikal (Studi Pada Perguruan Tinggi Di Propinsi Lampung)," PENAMS 16, no. 1 (2018).

¹⁸Hammad, "Radikalisme di Kalangan Mahasiswa Surabaya (Studi Kasus Kreteria Radikalisme Menurut Yusuf Al-Qardhawi)."

by 77% stated that they used a smartphone to access internet and social media; A6 by 95% stated that devices to access internet were private property; A7 by 58% stated that they bought internet packages using pocket money or their own savings; A8 by 94% stated that the purpose of accessing the internet included browsing, chatting and online gaming; A9 by 34% stated that on average they accessed the internet for chatting and online games; A10 by 34% stated that religious information was obtained from Youtube; A11 by 91% stated that they were admins and group members on the Whatsapp application; A12 by 52% stated that religious information obtained from the internet was on Islamic History; A13 by 52% stated that they never sent or shared religious content to other groups of people; A14 by 77% stated that they read religious information completely; and A15 by 92% stated that they have never been involved in religious conflicts with adherents of other religions.

Utilization of ICT and Religious Content in Vocational High Schools

The next assessment in the Vocational High School level can be seen in Figure 2.

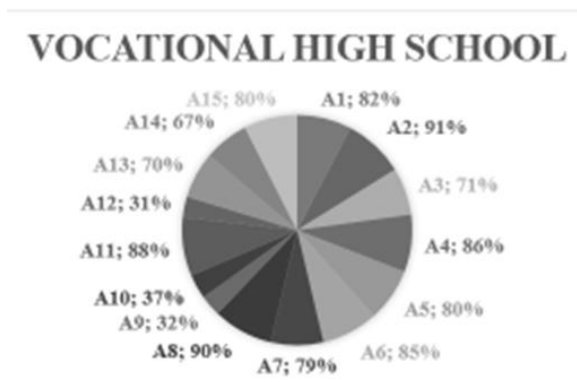


Figure 2. Percentage of Utilization of ICT and Religious Content in Vocational High School

Figure 2 shows that vocational high school students who chose A1 by 82% stated that the role of religion was very important in life; A2 by 91% stated that they had never attended an Islamic boarding school; A3 by 71% stated that they spent their spare time accessing internet; A4 by 86% stated that more than 13 hours of

time were used to access internet and social media; A5 80% stated that they accessed the internet using a smartphone; A6 by 85% stated that devices to access internet were private property; A7 by 79% stated that they bought internet packages using pocket money or their own savings; A8 by 90% stated that purposes of accessing internet included browsing, chatting, online games and social networking; A9 by 32% stated that on average they accessed internet for online games; A10 by 37% stated that religious information was obtained from Youtube; A11 by 88% stated that they were admins and group members on the Whatsapp application; A12 by 31% stated that religious information obtained from internet was on Islamic History; A13 by 70% stated that one of religious information obtained from internet was looking at Islamic historical sites; A14 by 67% stated that they read religious content on internet sites completely; and A15 80% stated that they had never been involved in religious conflicts with adherents of other religions.

Utilization of ICT and Religious Content in Islamic Senior High Schools

The next assessment in the Islamic senior high school level can be seen in Figure 3.

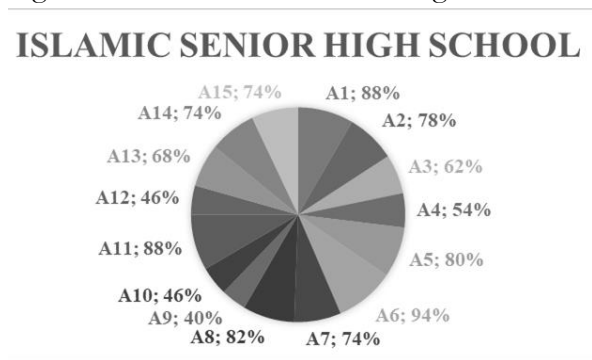


Figure 3. Percentage of Utilization of ICT and Religious Content in Islamic Senior High School

Figure 3 shows that Islamic senior high school students who chose A1 by 88% stated that the role of religion was very important in life; A2 by 78% stated that they never went to Islamic boarding schools; A3 by 62% stated that they spent their spare time accessing internet; A4 by 54% stated that more than 13 hours of

time were used to access internet and social media; A5 by 80% stated that they accessed internet using a smartphone; A6 by 94% stated that devices to access internet were private property; A7 by 74 % stated that internet packages were obtained from pocket money or own savings; A8 of 82% stated that purposes of accessing internet included browsing, chatting, online games and social networking; A9 by 40% stated that they accessed internet and social media for online games and chatting; A10 by 46% stated that religious information was obtained from Youtube; A11 by 88% stated that they were admins and group members on the Whatsapp application; A12 by 46% stated that religious information obtained from internet was on Islamic History; A13 by 68% stated that they had never sent or shared religious information with other people or groups on social media; A14 by 74% stated that they read completely religious information; and A15, 74% stated that they had never been involved in religious conflicts with adherents of other religions.

Students’ Responses to Religious and Moral Behavior

The questions in Part B are forms of assessment to find out students' responses to behavior based on their beliefs and moral views on several issues (1) not covering *aurat* (intimate parts of human body), (2) dating, (3) drugs, liquor, and alcohol, (4) terrorism, (5) hate speech, (6) LGBT (lesbian, gay, bisexual and transgender) (7) promiscuity and prostitution, (8) interfaith marriage, (9) polygamy, (10) divorce, (11) violence, (12) hoax. These can be seen in Figure 4 below.

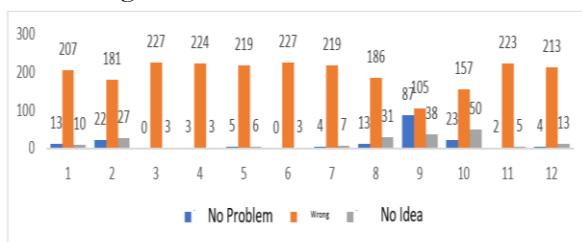


Figure 4. Students’ Responses to Religious and Moral Behavior

Figure 4 shows that the highest “Wrong” act is in option 3 concerning Drugs, Liquor and Alcohol, amounting to 227 students, while the lowest “Wrong” act is in option 9 concerning Polygamy. Average student choice for "Wrong" statements is more dominant than "No Problem" and "No Idea" statements. Pros and cons can be found in option 9 regarding "Polygamy". Moreover, option 10 regarding “Divorce” has almost the same relevance. It is feared that this behavior will lead to high divorce rates in the future. Additionally, pros and cons can also be found in option 1 regarding "not covering *aurat* (intimate parts of the body)", option 2 regarding "dating" and option 8 dating "interfaith marriage" because they were chosen by several different religions from the Islamic viewpoint.

From the explanation above, it is clear that high school students have good religious and moral values. It is hoped that it will become a guide in living an ethical social life.

Responses to Religion and State

Part C is an assessment to determine students' responses towards Islam and Statehood (1) Islam and Pancasila, (2) Constitution, Form of State, Political and Legal System, (3) Islam and Nationality, (4) Islam and Diversity, and (5) Citizenship. Each part consists of five questions, which students can choose based on the specified criteria including “Strongly Agree (SS)”, “Agree (S)”, “Neither agree/nor disagree (R)”, “Disagree (TS)”, and “Strongly Disagree (STS)”. These can be seen in Figure 5.

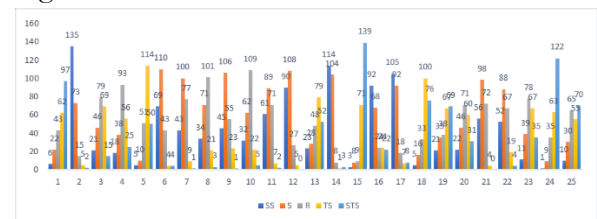


Figure 5. Responses to Religion and State

Figure 5 shows that the variation of students' responses to religion and statehood is very different, but the highest average answer is a conclusive result. This is stated in Part (1), question 1 that "Pancasila can be changed with the ideology of other nations as the basis of Indonesian state" and the average student chose "Strongly Disagree" by 97 students. It is stated in question 2 that "Muslims are obliged to defend the Pancasila State" and students voted "Strongly Agree" by 135 students. Question 3 states "Pancasila can be replaced with Islam" and students voted "Neither Agree/Nor Disagree" by 79 students; question 4 states "Willing to be involved to replace the Principles of the State with Islam" and students chose "Neither Agree/Nor Disagree" by 93 students; while question 5 states "Pancasila is incompatible with Islamic values" and students chose "Disagree" by 114 students.

Furthermore, Part (2), question 6 states "The existence of other groups and religions needs to be protected" and students chose "Agree" by 110 students; question 7 states "The contents of the 1945 Constitution are in accordance with Islamic teachings" and students chose "Agree" by 100 students; question 8 states "Indonesian State Law is not Kafir (non-believer) Law" and students chose "Neither agree/nor disagree" by 101 students; question 9 states "Indonesia's Ideal State is an Islamic State" and students chose "Agree" by 106 students; and question 10 states "*Kaffah* (comprehensive) Islamic Sharia must be enforced immediately without the need for stages throughout Indonesia" and students chose "Neither agree/nor disagree" by 109 students.

Part (3), question 11 states "The Unitary State of the Republic of Indonesia (NKRI) is the Form of the Indonesian State" and students chose "Agree" by 89 students; question 12 states "Loving the homeland is part of Islamic teachings" and students chose "Agree" by 108 students; question 13 states "Defending the

homeland is not part of jihad" and students voted "Disagree" by 79 students; question 14 states "Brotherhood is not only bound by Religion, but also by the Nation" and students voted "Strongly Agree" by 114 students; and question 15 states "I Am Not Willing to Respect the Flag at Ceremony" and students voted "Strongly Disagree" by 139 students.

Importantly, Part (4), question 16 states "My religion prohibits coercion of adherents of other religions to adhere to my religion" and students chose "Strongly Agree" by 92 students; question 17 states "Friendly to all religions is not prohibited by teachings of my religion" and students chose "Strongly Agree" by 105 students; question 18 states "I avoid having friends with people of different religions" and students chose "Disagree" by 100 students; question 19 states "I chose the best leader even though he/she does not believe in the same religion as me" and students chose "Strongly Disagree" by 69 students; and question 20 states "Women leader (president) is prohibited (haram)" and students voted "Neither Agree/Nor Disagree" by 71 students.

Part (5), question 21 states "I obey the lawful government" and students chose "Agree" by 98 students; question 22 states "I am willing to pledge to the leaders of other countries to uphold the Islamic caliphate" and students voted "Agree" by 88 students; question 23 states "Participating in elections is against teachings of my religion" and students voted "Neither Agree/Nor Disagree" by 78 students; question 24 states "Bombings are a religious order (jihad)" and students voted "Strongly Disagree" by 122 students; and question 25 states "Jihad is only defined as war" and students voted "Strongly Disagree" by 70 students.

Assessment to find out secondary school and vocational school student responses to Islam and the State is still in a moderate stage and can be used as a benchmark to assess the country's security.

Response to Islam, Statehood and Radicalism

Part D is an assessment in the form of an essay to determine students' responses to Islam, statehood, and radicalism. It includes D1 question which states "What and Who is Kafir (a non-believer)"; D2 which states "Non-Muslim equals Kafir"; D3 which states "What is Radicalism and Who is Radical"; D4 which states "Examples of Radicalism"; D5 which states "What is an Islamic State"; D6 which states "Views of an Islamic State"; D7 which states "Perceptions towards *Kaffah* Islam"; D8 which states "Perceptions towards Jihad"; D9 which states "Perceptions towards Suicide Bombings in Indonesia"; and D10 which states "Whether Indonesia has implemented Islamic Sharia Law". It can be seen in Figure 6.

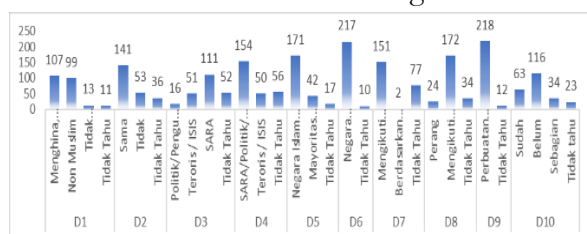


Figure 6. Response to Islam, Statehood and Radicalism

Figure 6 question D1 shows that the average student (107 students) answered that kafir is "insulting, betraying and not carrying out all obligations and abandoning all prohibitions of *Allah*"; 99 students answered "Non-Muslims are infidels"; 13 students answered "Those who do not believe in Islam is a kafir"; and 11 students answered "No idea".

In question D2, the average student (141 students) answered that "Non-Muslims are the same as Kafir"; 53 students answered that "Non-Muslims are not the same as Kafir" and 36 students answered "No Idea". In D3 question, the average student (111 students) answered that "Insulting Ethnicity, Religion, Race and Intergroups is Radicalism" and 52 students answered "No Idea"; 51 students answered that "Terrorism and ISIS members constitute radicalism"; and 16 students answered that "Politicians, entrepreneurs and

owners of deviant authorities are perpetrators of radicalism".

Moreover, in question D4, the average student (154 students) answered that some examples of radicalism include "Insulting ethnicity, religion, race and intergroups" and 56 students answered "No Idea"; while 50 students answered that "Terrorists and ISIS" are perpetrators of radicalism. In addition, in question D5, the highest number of students (171 students) answered that the Islamic State is a "State implementing Islamic Sharia or a caliphate system"; 42 students answered that "The majority of country is Islam" and 17 students in this case answered "No Idea".

In question D6, the average student (217 students) answered that based on their point of view, the Islamic State is a "State that practices Islamic Sharia with peace, justice and prosperity" and 10 students in this case answered "No Idea". In question D7, the average student (151 students) answered that *Kaffah* Islam is "Following all Islamic teachings", 77 students answered "No Idea", and 2 students answered "Based on Islamic History".

In addition, in question D8, the average student (172 students) answered that Jihad is "Following the Right Teachings and Attitudes in Life", 34 students answered "No Idea"; and 24 students answered that "War is Jihad". In question D9, the average student (218 students) answered that Suicide Bombings in Indonesia was a "Misconduct and Disgraceful Deed", and 12 students answered "No Idea". In question D10, the average student (116 students) answered that Islamic Sharia Law in Indonesia was "Not Yet Implemented", 63 students answered that "It has been implemented", 34 students answered "Partially Implemented" and 23 students answered "No Idea". The prediction of potential radicalism that appears in students can be seen in Figure 7.

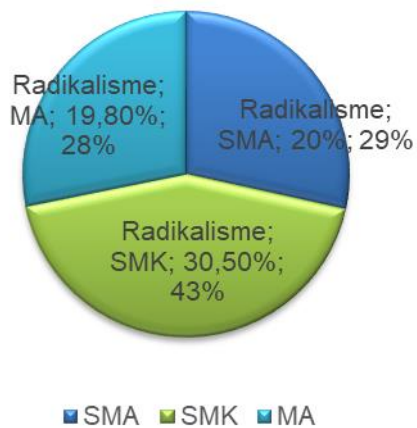


Figure 7. Predictions of Potential Radicalism Attitudes in Students

Figure 7 shows a prediction of the potential for radicalism among students even though they are not fully radicalized. In terms of negative statements approved and positive statements not known by students, the radical attitude can be seen as follows: as measured by secondary school students it is 20%, vocational school is at 30.5%, and Islamic secondary school is at 19.8%. Additionally, assessment was measured from statements in accordance with radical characteristics. This study was conducted to show that the understanding of high school students is still at a moderate stage and that they still have love for the homeland. However, this loyalty needs to be nurtured to remain sustainable in the Unitary State of the Republic of Indonesia.

An important point is the potential for radicalism to appear in the name of Islam. Umar

as cited in M. Arif¹⁹ and M. Husnur²⁰ affirmed that radicalism was caused by historical precedents, such as the *khawarij* group, the Wahabi movement in what is now Saudi Arabia, the Muslim Brotherhood in Egypt, and the *Hizbut-Tabrir* from Jordan. One main reason for the formation of this radical attitude is the differences of opinion, especially opposition against the ruling regime.²¹

However, activities formed in radical community groups are triggered by different ideologies. This is in line with the research of Taufani²² and Ali²³, namely that the occurrence of religious radicalism is formed by religious ideology that is transnational and is 'allergic' to different religions. It is also formed by Islamic fundamentalism. Historical fundamentalism and religious radicalism emerged in the Middle East.²⁴ According to Abdurrohman²⁵, religious fundamentalism and radicalism in the Middle East can be classified into several categories. The first would occur in countries with authoritarian government regimes such as Iraq and Syria. The second would occur in an area occupied by foreign powers, such as Palestine.²⁶ The third would occur in a country with government policies that are seen as siding with the West, such as Egypt.

Terrorism arises because of a radical attitude that has peaked in an individual. This leads to violent actions, which are considered as

¹⁹Muhammad Husnur Rofiq and Riza Ahmad Ridwan, "Menangkal Radikalisme Melalui Pendidikan Agama Islam Berbasis Aswaja Nahdlatul Ulama", Vol. 1 No. 1 (2019), p. 1–14.

²⁰Muhamad Arif, "Revitalisasi Pendidikan Aswaja an Nahdliyah (Ke-Nu-an) Dalam Menangkal Faham Radikalisme di SMK Al-Azhar Menganti Gresik", Vol. 5 No. 1 (2018), p. 15–25, <https://doi.org/10.18860/jpai.v5i1.6052>.

²¹Rubaidi, *Radikalisme & Populisme Islam di Era Post Truth: Tantangan Demokrasi Indonesia*, (Surabaya: CV. Imtiyaz, 2021).

²²Taufani, "Pemikiran Pluralisme Gusdur", Vol. 19 No. 2 (2018), p. 198–217, <https://doi.org/10.24252/JDT.V19I2.7475>.

²³Ali Mas'ud et al., "Program Penalaran Islam Indonesia dan Gerakan Kontra-Radikalisme", Vol. 6 No. 2 (2019), p. 175–202, <https://doi.org/10.15642/jpai.2018.6.2.175-202>.

²⁴Efraim Inbar and Bruce Maddy-Weitzman, *Religious Radicalism in the Greater Middle East*, (Routledge, 2013).

²⁵Abdurrohman Kasdi, "Fundamentalisme dan Radikalisme dalam Pusaran Krisis Politik di Timur Tengah", Vol. 12 No. 2 (2018), p. 379–402.

²⁶Michelle Pace, "Paradoxes and Contradictions in EU Democracy Promotion in the Mediterranean: The Limits of EU Normative Power", Vol. 16 No. 1 (2009), p. 39–58, <https://doi.org/10.1080/13510340802575809>.

jihad.²⁷ Anastasia²⁸ has explained that terrorism and radicalism can subvert the diversity of countries like Indonesia; lead to intolerance and not capable of accepting changes.²⁹ In addition, Nasution and Rasyidin³⁰ have argued that the attitude of terrorism has entered the third millennium era. Putra and Sukabdi³¹ have shown that a series of bombings on sites belonging to Western countries have occurred and have created a negative image of the Western world towards Indonesia.

According to Nash Hamid and Jamal as cited in M. Thoyyib³² and Awad³³, characteristics of radicalism include (1) unifying religion and thought, (2) theologizing of social and natural phenomena, (3) interference between *salaf* (early followers of the Prophet) and tradition, (4) fanaticism of opinion and rejecting dialogue, (5) denying the historical dimension. In addition, Abu³⁴ revealed that radical behavior arises due to (1) efficacy of Middle Eastern Islam, (2) understanding Islam literally, and (3) introducing new Arabic terms such as *halaqah*, *dawrahmabit* and so on.

Most importantly, characteristics of radicalism are very dangerous if they are not detected as early as possible.³⁵ These characteristics can affect individuals or groups in forming communities of radicalism.³⁶ Arjulin³⁷ claimed that there are several characteristics that can be recognized from the potential for radical attitudes or understandings, such as intolerance, fanaticism, exclusivity, and revolution. There are basically four characteristics of radicalism that have frequently been conveyed by the head of National Counter Terrorism Agency (BNPT/*Badan Nasional Penanggulangan Terorisme*).³⁸ According to the second informant, these are: (a) anti-NKRI (the Unitary State of the Republic of Indonesia) movement or ideology, (b) anti-Pancasila movement, (c) movements that spread intolerance, (d) movements that lead to acts of violence.³⁹ Early detection to ward off radicalism is needed. Kelly⁴⁰ advocated that early detection is needed to ward off radicalism and target various layers of potential influence.

²⁷ Sergei Boeke, "Al Qaeda in the Islamic Maghreb: Terrorism, Insurgency, or Organized Crime?", Vol. 27 No. 5 (2016), p. 914–936, <https://doi.org/10.1080/09592318.2016.1208280>.

²⁸Anastasia Yuni Widyaningrum and Noveina Silviyani Dugis, "Terorisme Radikalisme dan Identitas Keindonesiaan", Vol. 2 No. 1 (2018), p. 32–67, <https://doi.org/10.25139/jsk.v2i1.368>.

²⁹ Jeong Ja Choi et al., "University Students' Perception to Online Class Delivery Methods during the COVID-19 Pandemic: A Focus on Hospitality Education in Korea and Malaysia", Vol. 29 No. November 2020 (2021), p. 100336, <https://doi.org/10.1016/j.jhlste.2021.100336>.

³⁰Hasnah Nasution and Al Rasyidin, "Respons Al-Ittihadiyah di Sumatera Utara Terhadap Radikalisme", Vol. 3 No. 1 (2019), p. 1–35, <https://doi.org/10.30821/jcims.v3i1.3375>.

³¹ Idhamsyah Eka Putra and Zora A. Sukabdi, "Basic Concepts and Reasons behind the Emergence of Religious Terror Activities in Indonesia: An inside View", Vol. 16 No. 2 (2013), p. 83–91, <https://doi.org/10.1111/ajsp.12001>.

³²M. Thoyyib, "Radikalisme di Indonesia", Vol. 1 No. 1 (2018), p. 90–105.

³³ N. G Awad, "The Injiliyyūn's Presence and Role in the Land of Islam: Intellectual and Contextual Analysis", 2020, p. 232–281.

³⁴Abu Rokhmad, "Radikalisme Islam dan Upaya Deradikalisasi Paham Radikal", Vol. 20 No. 1 (2012), p. 79–114, <https://doi.org/10.21580/ws.20.1.185>.

³⁵ Vicente Llorent-Bedmar et al., "Islamic Religion Teacher Training in Spain: Implications for Preventing Islamic-Inspired Violent Radicalism", Vol. 95 (2020) <https://doi.org/10.1016/j.tate.2020.103138>.

³⁶ D Bolet, "Drinking Alone: Local Socio-Cultural Degradation and Radical Right Support—the Case of British Pub Closures", Vol. 54 No. 9 (2021), p. 1653–1692.

³⁷Arjulin, "Peran Forum Koordinasi Pencegahan Terorisme (FKPT) Dalam Pencegahan Paham Radikalisme dan Terorisme di Sumatera Selatan", (Universitas Islam Negeri Raden Fatah Palembang, 2018) (On-line), tersedia di: <http://eprints.radenfatah.ac.id/2737/> (2018).

³⁸ Muhammad Adnan and Anita Amaliyah, "Radicalism Vs Extremism: The Dilemma of Islam and Politics in Indonesia", Vol. 20 No. 1 (2021), p. 24–48, <https://doi.org/10.14710/jis.20.1.2021.24>.

³⁹Kartini Dwi Sartika et al., *Loc.Cit.*

⁴⁰ Charlotte Heath-Kelly, "The Geography of Pre-Criminal Space: Epidemiological Imaginations of Radicalisation Risk in the UK Prevent Strategy, 2007–2017", Vol. 10 No. 2 (2017), p. 297–319, <https://doi.org/10.1080/17539153.2017.1327141>.

Educational institutions are currently vulnerable to radicalism. According to Cahyono and Hamzah⁴¹, Islamic educational institutions are very vulnerable to be infiltrated by radicalism since there is still a lack of efforts to maintain and detect radical movements.⁴² Besi Furthermore, Syamsul⁴³ and Susanto⁴⁴ have argued that a surface understanding of Islamic education institutions in regard to the Quran and Hadith has become a source for the emergence of radical movements. Abdul Muta'ali has stated that faults in interpreting the Quran frequently occur in regard to grammar and a lack of understanding of Arabic culture, in which the Quran was revealed.

Conclusion

Based on results of the research that has been conducted, it can be concluded that: 1) there are 23% potential for radicalism among students identified through analysis of the use of Information and Communications Technology, Moral Behavior based on Religious Beliefs, Islam and National Ideology, and Islam and Personality; and 2) utilization of internet, social media and other means of access can trigger the potential for radicalism. Indicators of internet use in religious conflicts are stated in Part A15; morals are stated in B8, B9 and B10; leadership fundamentalism and Islamic law are stated in C10 and C20, and jihad is stated in D8.

This study has shown that high school students are still in a moderate stage of understanding Islam and has love for the homeland, which still needs to be cultivated. From this research, we can see that social media can provoke students to commit radical acts if they have a narrow understanding of religion. It also shows that the government, social organizations, schools or campus, and family

must always provide an example of religious moderation in various ways and convey a deep understanding of the religion that is not simplistic.

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⁴¹Heri Cahyono and Arief Rifkiawan Hamzah, "Upaya Lembaga Pendidikan Islam dalam Menangkal Radikalisme", Vol. 2 No. 1 (2018).

⁴²E Mahrus et al., "Messages of Religious Moderation Education in Sambas Islamic Manuscripts", 2020 (On-line), tersedia di: <https://ejournal.iainbengkulu.ac.id/index.php/madania/article/view/3283> (2020).

⁴³Syamsul Ma'arif, "Reinventing Pesantren's Moderation Culture to Build a Democratic Society in the Post-Reform Republic of Indonesia", Vol. 27 No. 3 (2019), p. 1739–1751.

⁴⁴Nanang Hasan Susanto, "Menangkal Radikalisme Atas Nama Agama Melalui Pendidikan Islam Substantif", Vol. 12 No. 1 (2018), p. 65–88, <https://doi.org/10.21580/nw.2018.12.1.2151>.

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