

The relationship between different social factors and the intensity of student radicalism

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Abstract

The act of terrorism stimulated by the notion of radicalism in Indonesia is not a new phenomenon. It has indeed existed since the beginning of Indonesia's independence; The forms, actors, motives, and movements radicalism are, however, different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study investigated the relationship between four social factors, namely, religiosity, religious tolerance, relative deprivation, and social capital (independent variables) and the intensity of radicalism among school students (dependent variable) in Lampung, Indonesia. Three public schools and three madrasas were taken as research samples. Data were collected using a questionnaire based on the extant literature and analyzed using chi-square and correspondence analysis. Each variable was found to have a relationship pattern with the intensity of student radicalism. The analysis revealed that two social factors, namely, religiosity and religious tolerance, had the strongest relationship with the intensity of radicalism. To reduce the impact of the intensity of radicalism, it is very important for the world of education to exercise social control over the relative backwardness of high school/Madrasah Aliyah students and provide social capital through an effective understanding of socialization process in schools. The expected implication is that the government, especially stakeholders in the education sector, must pay attention to the concerns of students as victims of radicalism and focus on the social factors and drivers of the intensity of radicalism so that students do not fall prey to radicalism.

Keywords: *Social Factors, Intensity, Student Radicalism*

Introduction

The threat of acts of terrorism against Indonesia has existed since the beginning of Indonesia's independence. These acts of terrorism always exist in the form of different motives and movements and with different coping strategies. Terrorism in Indonesia has been inseparable from the history of political developments in Indonesia since the proclamation of independence on August 17, 1945. The literature reveals that acts of terrorism in Indonesia are increasingly varied in terms of motives, modes, and patterns. The emergence of radical acts of terrorism

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occurred since the early formation of the Darul Islam/Indonesian Islamic Army (DI/TII) organization, which was founded by Sekarmadji Maridjan Kartosuwirjo on August 7, 1949, in Tasikmalaya, West Java. DI/TII's primary mission is to establish the Islamic State of Indonesia (Hamid, 2018; Thamrin et al., 2022). In the next era, the leadership of this movement was held by the young people of Darul Islam, Central Java (Formichi, 2015). After that, Abdullah Sungkar chose to separate and establish Jama'ah Islamiyah, which eventually became a terrorist organization to turn the Unitary State of the Republic of Indonesia into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period (1999–2016), 69 terrorist acts were reported. The threat of terrorism not only endangers the sovereignty of the Republic of Indonesia but also takes a lot of victims and causes material losses. The most frequent targets of terrorism are vital objects, public places, similar to Western countries such as houses of worship, offices of banks/financial institutions, and industrial areas.

Currently, there is a tendency to increase the understanding of radicalization among young people. The development of radicalism among students has the potential to trigger future terrorist behavior, which is extremely dangerous. Lynch (2013) asserted that the increasing radicalization among young Muslims is inspired by the violence against Islamic population reported in Western countries. Campelo et al. (2018) noticed similarities between psychopathic manifestations among adolescents during the radicalization process. Paul and Bagchi (2018) concluded that youth unemployment is positively correlated with domestic and transnational terrorism. Other variables related to terrorism include the quality of democracy, political stability, quality of regulation, freedom of the press and religious fractionation, language, and territory of the country. Natural resources such as agricultural spices, soil (fertility), and animals tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

According to Wong et al. (2019), there are three distinct concepts of increasing youth political activism, namely, liberal education thesis, critical network analysis, and value system explanation. Banerjee (2016) distinguished radicalism at the systematic and interactional levels. At the former level, a radical wants a total change in the exploitative and social system, whereas at the latter, a radical destroys social norms that are considered illegal and obsolete. Previous studies have shown that acts of terrorism in Indonesia involve teenagers as the perpetrators. This underscores the fact that radicalism has penetrated the younger generation in Indonesia.

Most of the studies on radicalism among students investigated approaches to overcome radicalism, political attitudes, and actions that underlie the processes that encourage youngsters to take radical actions. Rootes (1980) averred that radical movements perpetrated by students can be triggered by social, economic, and political conditions. Rink and Sharma (2018) found evidence that radicalization was not predicted by political and economic grievances. Their findings further explain that the radicalization model as an individual-level process is not largely influenced by macro-level influences using a structural approach but is more of a relational framework. A few studies have also investigated social factors that have the potential to increase the intensity of radicalism among students. A number of social factors have been cited for student radicalism, including, *inter alia*, poverty, government policies, cultural identity, religious involvement, depressive symptoms, and unemployment (Al-Badayneh et al., 2016; Morgades-Bamba et al., 2020; Rais, 2005; Snow & Cross, 2011). A large number of studies on student radicalism have been conducted by researchers from varied disciplines, for example, legal, socio-psychological, and humanities, with a special focus on policies and approaches to contain the adverse impacts of radicalism. Recently, religiosity was found to encourage students to avoid radical behavior (Aryani, 2020; Susilo & Dalimunthe, 2019; Tambak, 2021). However, the findings of Wong et al. (2019) show that religiosity and social harmony are the driving factors that play a role in shaping youth radicalism. Social factors must thus be comprehensively investigated because they act like two sides of a knife where on the one hand, under certain conditions, they can prevent radical behavior, but on the other hand, they can increase the intensity of student radicalism. Therefore, educational institutions need to provide students with knowledge about the dangers of radicalism. Empirical studies show that students are easy to de-radicalize if their respective institutions support de-radicalization efforts implemented without referring to certain types of religiosity or religious understanding promoted by the state (Sirry, 2020).

Students must practice religious tolerance and inclusiveness because such practices can counteract radicalism and persuade them to live in a harmonious and peaceful society (Giorda, 2018; Muhid, 2020; Tabroni et al., 2022). In many cases, students become the primary target of radicalism, and then they accept the transmission of radicalism and regenerate these values. A few studies have shown that students' negative mindsets and relative deprivation are social factors that drive young people toward radicalism, which causes the intensity of radicalism to

become higher (Gambetta & Hertog, 2009; Lardeux, 2020; Yusr, 2016). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Ahmed, 2016; Rokhmanm et al., 2021; Salim, 2020). According to Arifin and Baharun (2022), social capital is the glue in the social order and is able to influence the mental health of the community. Various possible social causes of student radicalism have been reported; while some are strongly related to the intensity of radicalism, some have no discernible correlation with it. So far, no previous study has investigated the relationship between four social causes, namely, religiosity, religious tolerance, relative deprivation, social capital, and student radicalism. This is a research gap that requires to be filled as understanding the role of causal factors in student radicalism is very important for building social relations and providing a useful platform for activities intended to prevent student radicalism through educational institutions.

Research Questions

Four primary research questions were formulated as follows:

1. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
2. What is the relationship between and the intensity of radicalism among high school students in Indonesia?
3. What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?
4. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

Literature Review

Radicalism and School Strategies in Its Prevention

Radicalism refers to the belief that extreme social and political change must be introduced (Crook, 1990). The surprising finding is that intolerance and the seeds of radicalism have pervaded numerous schools. Radicalism has been reported to enter schools through various channels, including (1) learning activities in the classroom by teachers, (2) textbooks and online media suspected of containing intolerance content, (3) the influence and intervention of alumni

in student activities at school, (4) weak policies toward schools/foundations (Mujtahid et al., 2021; Muazza et al., 2018; Soldatenko, 2001). Teachers, as the spearhead of education, have a strategic role in preventing student radicalism. With school support, teachers can design character education and contextual learning about the adverse and deleterious impacts of radicalism, intolerance, and terrorism that inspire students' reasoning through critical and problem-based learning (Purwasih & Widiyanto, 2020; Supratno et al., 2018). The absence of space for student activity and creativity can make students depressed and trigger an attitude of accepting radicalism. Therefore, coaching and mapping school principals and teachers for ideological understanding must be conducted on an ongoing basis (Rahmanto et al., 2020).

Social Causes Impacting the Intensity of Radicalism

A cross-country study of radicalism conducted by Minkenberg (2003) found that the opportunity structure of the state, including institutional, cultural, and party competition structures can be predictors of radicalism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several causes influence people at the individual level to engage in violent activism. These causes include current economic opportunities (Caruso & Schneider, 2011), political activism (Decker & Pyrooz, 2019), misinterpretation of religious doctrines, strong opposition to the teachings of their chosen religion (Featherstone et al., 2010), exposure to Islamic media, extremism (Loza, 2007), and religiosity and crime (Stankov, 2018). The role of religious causes in radicalism was also emphasized by Adamczyk and LaFree (2015), but these religious causes were mediated by conservatism. Research has shown that the issue of terrorism in society is driven by a range of factors. For example, Bravo and Dias (2006) showed the relationship between terrorism and mineral reserves in certain places, undemocratic political regimes, and participation in international organizations. The authors, however, did not find any relationship between terrorism and the intensity of development behavior, literacy level, and ethnic fractionalization. According to Kfir (2008), repressive political regimes and socioeconomic problems have contributed to the increase in Islamic radicalism in East Africa. Liow (2006) showed that the increase in terrorism in Southern Thailand is ascribable to the resistance to state law and the failure of the government regime to issue policies that act in the interests of Muslims.

According to Al-Badayneh et al. (2016), the wide range of social causes can lead to radicalism are very diverse, for example, unemployment, poverty, corruption, human development, low self-control, and religiosity. The findings of a study revealed that relative deprivation encourages students to become radical because of the tension between expectations and the inadequacy of economic, social, cultural, and academic resources to fulfill them (Dubé et al., 1986). Failure to meet expectations, coupled with situations of social comparison with other people can influence students to rebel and cause some young people to follow certain forms of radicalism (Lardeux, 2020). In a study, another social cause, namely, social capital is articulated as a type of social action required to build deeper cross-social relationships or structures of feelings. Therefore, the components of social capital can prevent student radicalism because it supports the resilience of educational institutions and affects the mindset of students to act in accordance with the rules and norms that apply in society (Arifin & Baharun, 2022). *Madrasas* fight against radicalism by empowering social capital through social construction consisting of externalities, objectification, and internalization. Religious tolerance can be defined as having mutual respect for the beliefs of others. The attitude of religious tolerance of *Madrasah* students supports anti-radicalism through human activities such as *kenduri* (a form of traditional ceremony by gathering together to say a prayer to the creator) and community service (Salim, 2020).

A study found that radical understanding is often associated with a person's religiosity, i.e., their devotion to God or piety. The religiosity gained through multicultural education is important in reducing religious radicalism. This is because religiosity causes students to have a high commitment to good religious values and have an attitude of tolerance toward other religions (Asroni, 2022). Religiosity can lead to the possibility of preventing radicalization. Any student radicalism prevention program must prioritize reducing the intensity of radicalism in educational institutions and providing psychological support for students who are depressed because of social difficulties (Rousseau et al., 2019). A contrasting finding was put forward by Rink and Sharma (2018), who found that extreme religiosity increased the intensity of radicalism. This is because radicalization is strongly associated with psychological trauma, identification of religiosity, and exposure to radical networks

Method

Research Design

This study used a correlation quantitative research design proposed by Creswell (2009). Such a design emphasizes objective phenomena and is studied quantitatively in the form of numbers, statistical processing, structure and helps ascertain the relationship that exists between two or more variables. This study investigated the relationship between four social factors, namely, religiosity, religious tolerance, relative deprivation, and social capital (independent variables) and the intensity of radicalism among school students (dependent variable). This study used the Statistical Package for Social Science (SPSS) Version 26 to analyze the statistical data.

Population and Sample

The study population included 1,187 high school/*Madrasah Aliyah* students in Lampung, Indonesia. The purposive sampling method was adopted as the sampling technique in this study. The criteria for respondents who were selected as research samples were class XII students, Muslims, and Student Council. A sample comprising 10% of the total population was selected from six schools – three public schools and three religious schools (*madrasah*) – and the names of each school will be kept confidential. A total of 119 Muslim students from high schools (57) and *Madrasah* (62) fulfilled the said criteria. The mean age of participants in this study was 15–18 years. With regard to gender, there were 46 (38%) male respondents and 73 (62%) female respondents.

Table 1

Study Sample

Sample	57 High School students	62 <i>Madrasah</i> students
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	46 (38%) Male	73 (62%) Female

Research Instrument

In this study, a questionnaire was used as the primary instrument to collect data. A total of 73 questions were used to measure the impact of the said social causes on the intensity of student radicalism. Religiosity consists of three components, namely, religious experience, religious knowledge, and orthopraxis. The dimension of religious experience consists of four aspects to measure personal religious experience about God. The dimension of religious knowledge included three aspects in measuring one's understanding of religion, while the orthopraxis

dimension consists of four aspects that measure the consequences of individual diversity. Religiosity was measured using 15 questions, consisting of six questions to measure religious experience, three questions to assess religious knowledge, and six questions to measure orthopraxis.

In this study, relative deprivation was measured in terms of three dimensions, namely, personal, cognitive collective, and affective collective. According to Callan et al. (2015), personal relative deprivation refers to feelings of hatred stemming from the belief that one's right to achieve something has been taken away, and they can be contested with others. Cognitive collective relative deprivation can be defined as the end of any kind of feelings on a concept (thought), while effective collective relative deprivation refers to attitudes that influence one's behavior. Twenty questions were framed to measure relative deprivation, with 11 questions to measure personal, five to measure cognitive collective, and four to measure affective collective relative deprivation. Social capital was measured in terms of three indicators, namely, trust, norms, and networks. Eight questions were used to measure social capital: two questions to measure trust, three to measure norms, and three to measure network. Trust-related questions consisted of questions about the frequency with which an individual performs social actions that reflect trust in others. The total sub-items of this question included 10 types of social actions. The second question of trust relates to the level of trust in people such as parents, siblings, and teachers. Norm-related questions enquired about reciprocity norms and adherence to social norms in society, whereas the questions about the network enquired about the quantitative aspects of social networks.

Religious tolerance was measured in terms of 20 questions consisting of four indicators, namely, interfaith social reciprocity (ten questions), interfaith social support (seven questions), willingness to help build places of worship of other religions (one question), and willingness to accept advice from other religious leaders (two questions). The intensity of radicalism was measured by 10 questions consisting of three indicators, namely, discourse on radicalism (three questions), the use of violence as a means to achieve goals (three questions), and participation in radical activities or organizations (four questions). The first indicator of radicalism discourse is the cognitive dimension of radicalism. The second indicator is the attitude toward the use of violence as a way to achieve goals because it is an affective dimension or attitude that psychologically influences behavior. Meanwhile, the indicator of participation in radical

activities or organizations is the psychomotor dimension of radicalism. This means that at this stage, radicalism is manifested in the real actions of an individual.

In this study, the Kaiser–Meyer–Olkin (KMO) test was used to assess the item validity, while Cronbach’s alpha was used to assess sample reliability. The basis for the decision of the validity test was that the value of $r_{count\ item_x} > r_{table}$ (comparison table to determine the significance level of the Pearson product moment correlation test) of .195 significance of 5 percent and N (total sample) = 119 significance (two-tailed) $< .05$. This means that if the calculated r value is greater than the r_{table} , then the questionnaire item test is declared reliable as a data collection tool and vice versa. From the results of the validity test data analysis, the R -value of the overall analysis for the research variables was found valid because it is more than R_{table} (comparison table to determine the level of significance of the test Pearson product moment correlation coefficient). The data reliability test yielded Cronbach’s alpha value greater than 0.60 and Cronbach’s alpha value > 0.195 (r_{table}), and thus, the questionnaire for the 73 question items was declared reliable and consistent. KMO values above 0.5 indicate that the sample is sufficient. Then Bartlett’s test of sphericity with a p -value of $0.000 < 0.05$ indicates a correlation between variables. Therefore, factor analysis is considered feasible (See Table 2).

Table 2

Summary of the Instrument

Kind of questionnaire	Indicator	KMO	Cronbach’s alpha
Close-ended questions (X1)	Religious experience	.887	.954
	Religious knowledge		.848
	Orthopraxis		.754
Close-ended questions (X2)	Personal	.618	.765
	Cognitive collective		.886
	Affective collective		.688
Close-ended questions (X3)	Trust	.674	.608
	Norms		.603
	Network		.568
Close-ended questions (X4)	Interfaith social reciprocity	.792	.724
	Interfaith social support		.679
	Willingness to help build places of worship of other religions		.635
	Willingness to accept advice from other religious leaders		.690
Close-ended questions (Y)	Discourse on radicalism	.586	.804
	The use of violence as a means to achieve goals		.606
	Participation in radical activities or organizations		.788

**Bartlett’s test of sphericity with significant-value $0.000 < 0.05$

*religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 items points; radicalism intensity = 10 items

Data Collection

The study questionnaire was distributed to each class group using a Google Form. The responses collected from the questionnaire were used to measure the impact of the said social causes on the intensity of student radicalism. The researcher was assisted by six homeroom teachers from each school to share the Google Form link, which contained five kinds of close-ended questions and ensured that each student filled the same properly. The questionnaire used a 5-point Likert scale with the ideal maximum score of 5 and minimum score of 1. The student response questionnaire scores included the categories: *strongly agree* (SS) = 5, *agree* (S) = 4, *doubtful* (R) = 3, *disagree* (TS) = 2, and *strongly disagree* (STS) = 1. From the results of the distribution of the questionnaire, a total of 119 respondents fully answered each question in the questionnaire. This is because the homeroom teacher guided students while filling out the questionnaire, without interfering with the latter's responses. The homeroom teacher was only helping students understand the meaning of each question and clarifying their doubts. After the responses were received, the data were checked again to ensure data consistency, suitability of answers, uniformity of units used, and that no questions were left unanswered to avoid errors in data processing. The results of the respondent's answers were then compiled and classified according to the number of items in each research variable. All the important data were tabulated using the SPSS software. Each of the five kinds of questionnaire was assigned a code on the item set in the SPSS view variable menu and adjusted according to name, type, width, decimals, values, and measure. The collected questionnaire data were then entered through view data from 119 respondents who have been collected. The data that were fed as input were then ready for further analysis. The average score was then converted into the scoring interval. The response criteria intervals for the intensity of radicalism in the category with an index (%) 72% are as follows: index 0%–39.99% = low (73–120), index 40%–79.99% = moderate (121–243), index 80%–100% = high (244–365). Subsequent to that, analysis was performed using descriptive statistics and non-parametric tests using chi-square.

Data analysis

Correlation analysis method, which aims to study the strength of the relationship between two continuous variables, was used for statistical data analysis. This method, analyzed the relationship between the social factors and the intensity of student radicalism measured numerically. To

evaluate the strength of the evidence from the sample to provide a basis for “meaningful” results, a hypothesis test was conducted. It was assumed that the results of non-parametric statistical data analysis using chi-square have a correlation. In that case, changes that occur in one of the social factors will result in changes in the variable intensity of radicalism. There are four social factors that were tested for the hypothesis, namely, religiosity, relative deprivation, social capital, and religious tolerance. The null hypothesis (H_0) is accepted if there is no relationship between social factors and the intensity of radicalism; on the contrary, H_0 is rejected if there is a relationship between the two continuous variables. Prior to the chi-square test, the classical assumptions were tested first, using normality test, linearity test, homogeneity test, and hypothesis testing. The classical assumption test was performed to satisfy the conditions required for statistical techniques before testing the hypothesis. Each test entailed four research hypotheses with a total sample of 119 respondents. The normality test of the data was conducted to determine the shape of the distribution of the research data that was normally or not normally distributed. Data are said to be normally distributed if the probability (significance) of each null hypothesis is greater than 0.05. For data having a normal distribution, a parametric test is required to be performed, and when the data are not normally distributed, the parametric test cannot be performed. The type of data normality test used is the Kolmogorov–Smirnov test. The linearity test of the data is used to determine whether the data pattern is linear or not. The tested data must not have multicollinearity, that is, a variable is strongly related to other variables in the model. If multicollinearity occurs, the significance value will be invalid or decreased, and the predictive power will be unreliable and unstable. The requirement for correlation analysis is that the two variables tested must have a linear relationship. This test uses linear regression; if the p-value is greater than 0.05, then the null hypothesis or the independent variable regression equation on the dependent variable is linear or in the form of a linear line and vice versa. The homogeneity test of the data is used to determine whether the variance in the population is the same or not. The tested data must be homogeneous, and there should be no heteroscedasticity such that the measurement results are valid and accurate. For this purpose, Mann–Whitney U test was used in this study. If the significance value is greater than 0.05, then the null hypothesis is accepted or homogeneous. Hypothesis testing is carried out to produce a decision to accept or reject the research hypothesis. If the value of asymptotic significance (two-tailed) is less than 0.05, then the null hypothesis is accepted, i.e., there is a correlation relationship. If the value of asymptotic

significance (two-tailed) is greater than 0.05, then the null hypothesis is rejected, i.e., there is no correlation.

The results of the questionnaire were entered into the SPSS worksheet. Correspondence analysis was used to examine the significance of the relationship of different social causes with the intensity of student radicalism. Furthermore, a non-parametric chi-square test was used, and the homogeneity test was performed with SPSS to determine whether the data in variables X and Y were homogeneous.

Results and Discussion

The results of the data normality test are presented in Table 3.

Table 3
Output Data Normality Test

Variables	Asymptotic significance two-tailed
Religiosity	.566
Relative deprivation	.642
Social capital	.503
Religious tolerance	.573
The intensity of radicalism	.308
Extraction method: principal component analysis	

* N = number of respondents = 119, Asymp. Sig. (two-tailed) = Asymptotic significance two-tailed is the benchmark for testing the undirected hypothesis

According to the results of the normality test of the data shown in Table 4, the value of two-tailed > 0.05 , i.e., the null hypothesis (hypothesis in the form of a statement stating that there is no relationship between the dependent variable and the independent variable under study) can be accepted, meaning that the data belong to a normally distributed population. As stated earlier, a total of 119 respondents constituted the study sample. Two-tailed is used because the researcher tested the undirected hypothesis where the position of rejection is on both sides and each rejection area has a limit of 25%. Normally distributed data minimize the possibility of bias in the data collected through the questionnaire.

The results of the linearity test of the regression line can be seen in the appendix and are summarized in Table 4.

Table 4
Output Linearity Test

Variables	Collinearity Statistics	
	Tolerance	Variance Inflation Factor
Religiosity (X1)	.674	3.904
Relative deprivation (X2)	.732	2.896
Social capital (X3)	.728	6.898
Religious tolerance (X4)	.796	1.890
Intensity of radicalism	.685	4.904

*N = number of respondents = 119, dependent variable: Intensity of radicalism (Y)

Based on the table, it can be seen that the variance inflation factor (VIF) value of each variable is less than 10. Thus, it can be concluded that there is no multicollinearity in the data for all variables. Thus, the intensity of radicalism, which is strongly correlated with the religiosity, relative deprivation, social capital, and religious tolerance in the research model, the predictive power is reliable and stable.

Table 5
Output Homogeneity Test

Variables	p-value
Religiosity	.775
Relative deprivation	.510
Social capital	.630
Religious tolerance	.837
Intensity of radicalism	.747

* N = number of respondents = 119

Table 5 shows that the p-value of each variable is more than .05. Therefore, the data for all variables did not experience heteroscedasticity.

Descriptive Statistic Results

The descriptive statistical analysis results provide a concise description of the object under study through sample data. In statistical analysis, the number of samples used is 119 respondents with five kinds of questionnaire. This analysis involves the minimum value, maximum value, average (mean), and standard deviation of each independent variable and dependent variable. Thus, it is useful in providing information about the data collected by researchers in the form of the size of the data concentration, the size of the spread, and the tendency of a data cluster.

Table 6 shows that the p-value obtained using Pearson's chi-square test for hypothesis testing is $.00 < .05$. The minimum expected count is 395.7, which means that the assumption of using the chi-square test has met the requirements, because there are no cells that have an expected frequency below 5, and the lowest expected frequency is 395.7.

Table 6
Output Hypothesis Test

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 ^a	1933.614 ^a	1978.420 ^a	1185.707 ^a	612.800 ^a
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

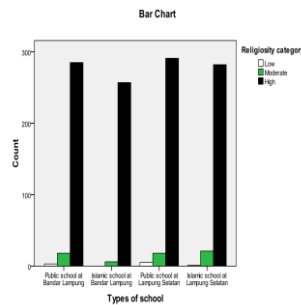
a. 0 cells (0%) have expected frequencies less than 5. The minimum expected cell frequency is 395.7.

* N = number of respondents = 119

As per the results of Pearson's chi-square test for hypothesis testing, the null hypothesis can be rejected, while the alternative hypothesis can be accepted. The alternative hypothesis means that there is a relationship between the religiosity, relative deprivation, social capital, and religious tolerance that correlate with the intensity of radicalism. The results of data analysis using the chi-square test to determine the relationship between the factors that correlate with the intensity of radicalism are presented in Figure 1.

Bar Chart 1

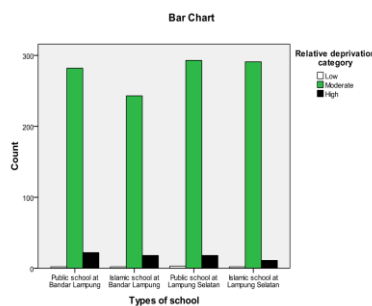
Relationship Between Intensity of Student Radicalism and Religiosity



Bar chart 1 shows that the correlation coefficient of the closeness of the relationship between the intensity of radicalism and student religiosity using the categories of a high, medium, and low relationships. A total of 112 respondents (93.9%) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had a high intensity of radicalism, while 1.6% had a low intensity of radicalism. A total of 5.3% of respondents were found to have a moderate level of religiosity, and only 0.8% had a high level of religiosity. The chi-square correlation was noted to be 9.471, with a p-value of .05, significant at the .05 level. In conclusion, there is a relationship between religiosity and the intensity of radicalism.

Bar Chart 2

Relationship Between Intensity of Student Radicalism and Relative Deprivation

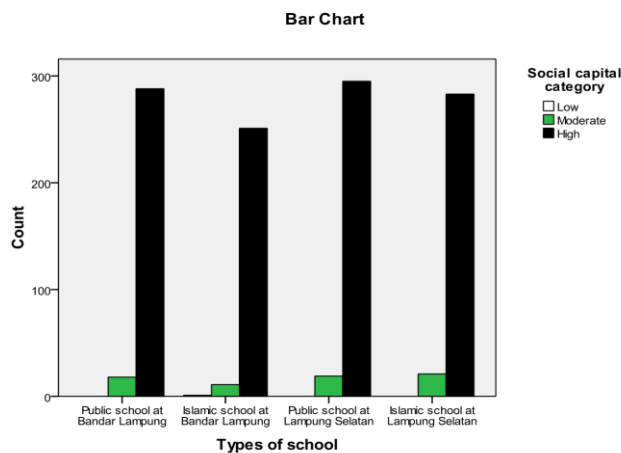


Bar Chart 2 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and relative deprivation using the categories of a high, medium, and low relationships. In terms of relative deprivation, 111 respondents (93.4%) had a moderate intensity of radicalism, out of which, 57.3% had a moderate intensity of radicalism, 34.6% had a high

intensity of radicalism, and finally, 1.5% had a low intensity of radicalism. Respondents in the high-intensity category were 5.8%, and respondents in the low-intensity category were 0.8%. Statistics of respondents with mean and standard deviation were obtained from item number on a scale of 0–5 with the lowest category value (X_{min}) obtained is 0 and the highest category value obtained (X_{max}) is 25. A total of 5.8% of respondents had a relatively high level of deprivation, with 3.5% having a high intensity of radicalism, 2% having moderate intensity, and 0.3% having a low intensity. The chi-square correlation coefficient was estimated to be 26.288 with a p-value of .000 at a significance level of .01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.

Bar Chart 3

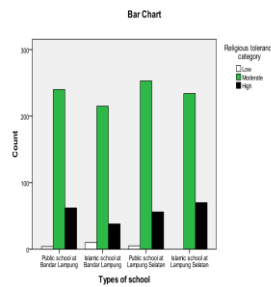
Relationship Between Intensity of Student Radicalism and Social Capital



Bar Chart 3 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and social capital using the categories of a high, medium, and low relationships. Most of the respondents (113, 94.1%) had a high level of social capital, out of which, 55.9% had a high intensity of radicalism, 36.7% had a moderate intensity of radicalism, and 1.5% had a low intensity of radicalism. Meanwhile, 5.8% of respondents had a moderate social capital with 4% having a moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with a low intensity of radicalism. Only 0.1% of the respondents had a low level of social capital, and all of them had a low intensity of radicalism.

Bar Chart 4

Relationship Between Intensity of Student Radicalism and Religious Tolerance



Bar chart 4 shows that the correlation coefficient of the closeness of the relationship between the intensity of radicalism and religious tolerance using the categories of a high, medium, and low relationships. The level of religious tolerance was at a moderate level for 94 respondents (79.4%), where 50.9% of respondents had a moderate intensity of radicalism, 27.7% had a high intensity of radicalism, and only 0.8% had a low intensity of radicalism. Among all the respondents, 19% had a moderate level of religious tolerance, of which 10.4% had a high intensity of radicalism, and 8.6% had a moderate intensity. Only 1.6% of respondents had a low level of religious tolerance.

Hypothesis Testing

The data hypothesis test aims to decide whether to accept or reject the hypothesis with sample data based on data analysis that tests the relationship or correlation between the independent variable and the dependent variable. This hypothesis test provides a description of the direction and strength of the relationship between the variables of religiosity, relative deficiency, social capital, and intensity of radicalism, as shown in the following four hypotheses.

H1: There is a relationship between religiosity and the intensity of radicalism among high school students in Indonesia.

H2: There is a relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia

H3: There is a relationship between social capital and the intensity of radicalism among high school students in Indonesia

H4: There is a relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia

To test the hypothesis H1-H4, the researcher compared the calculated chi-square with the chi-square table at degrees of freedom (DF) 2, and the significance level was 95% with the chi-square table value of 5.991. If the chi-square counts greater than or equal to chi-square table, then the difference is significant, meaning that null hypothesis can be rejected and alternative hypothesis (H1-H4) can be accepted. The chi-square correlation coefficient values are as follows: religiosity (9.471), relative deprivation (26.288), social capital (59.603), and religious tolerance (501.599); all the values are greater than 5.991. In conclusion, there is a correlation between the four independent variables and the intensity of radicalism.

Table 7

Chi-Square Test Between Psychosocial Factors and the Intensity of Radicalism

Psychosocial variables	Chi-Square Values	p-value	Symmetric measures	
			Phi	Cramer V
Religiosity	9.471*	.050	.089	.063
Relative deprivation	26.288**	.000	.149	.105
Social capital	59.603**	.000	.224	.158
Religious tolerance	501.599**	.000	.650	.460

** N = number of respondents = 119, It is significant at 1% level

* It is significant at 5% level

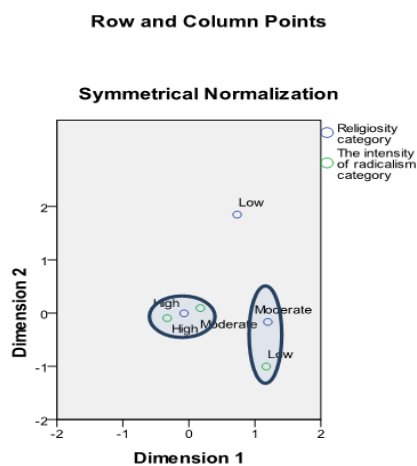
The Relationship Between Religiosity and the Intensity of Student Radicalism

The first finding shows that religiosity is correlated with the intensity of radicalism, except for political beliefs and media exposure. The type of media literacy that is most widely used by respondents that can affect the level of religiosity, in this case, is social media, which is currently growing rapidly in the contemporary society, especially among young population. The current situation shows how powerful the influence of information developed by social media is and how it shapes people's perceptions, attitudes, and behavior. Information through social media can range from true information to false information or hoaxes, and from information that supports unity and threatens national unity. However, the results of this study are not congruent with previous studies that revealed the potential of mass media both in shaping public opinion and mobilizing social movements.

The value of inertia between religiosity and intensity of radicalism shows that the first and second inertia dimensions account for 90.6% and 9.4%, respectively. This confirms a highly significant relationship between religiosity and the intensity of radicalism. The value of inertia between religiosity and the intensity of radicalism shows that the correspondence analysis plot generated from the association can explain the entire data. Correspondence analysis between religiosity and the intensity of radicalism is illustrated in Figure 5.

Figure 1

Correspondence Analysis Plot Between Religiosity and the Intensity of Radicalism



The two clusters in Figure 5 illustrate a close relationship between religiosity and the intensity of radicalism among the study population. First, students with moderate levels of religiosity were found to have an affinity with moderate levels of radicalism intensity. Second, students with high religiosity were noted to have a close relationship with the intensity of radicalism in the high and medium categories.

Social media in Indonesia is relatively censorship-free, which indeed benefits extremists in propagating their ideologies (Richey & Binz, 2015). On the other hand, social media and the internet can be a venue for millennials to hone their sensitivity to social and religious issues (Epafras, 2016). Bräuchler (2002) argued that the internet is instrumental in broadcasting political information concerning radical Muslim groups. Other potentials of social media include removing communication barriers and decentralizing communication channels, forming and disseminating resistance identities, generating various forms of tribal nationalism, helping to broaden the foundations, and accelerating radicalization and recruitment of members of terrorists

and the emergence of wolf radicalization (Lim, 2017; Zeman et al., 2017). Afrianty (2012) provided evidence that various acts of violence in Indonesia are inspired by reporting on violence in the Middle East through the mass media.

It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical ideology no longer stops at the discourse stage but has moved to the stage of attitude and even concrete actions such as propagating the news that can jeopardize the integrity of a nation. It can also be in the form of actions such as being willing to join an organization that may even resort to violence as a way to achieve group goals. Indonesia's official ideology, Pancasila, is a result of the agreement of the founding fathers of the nation. However, it is no longer regarded as the only ideology that is immune to change. Nationally, Pancasila is a sacred ideology. However, this view is no longer fully applicable in the context of the younger generation. Several respondents disagreed with the statement that Pancasila is the best ideology in the context of pluralism in Indonesian society. On the other hand, there is also a statement that Pancasila, as the nation's ideology, cannot be changed at any time.

The Relationship Between Relative Deprivation and the Intensity of Student Radicalism

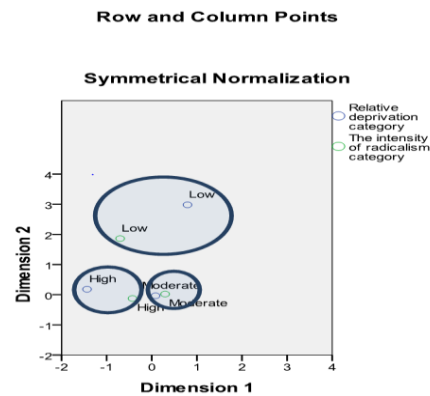
The second finding shows that the use of violence to achieve goals is considered normal by young population. They are even willing to sacrifice anything to achieve their goals, even through violent means. This can be seen from the respondents' answers to the question "For the sake of peace and prosperity, any ideology can achieve it by any means, including violence." In total, 17 respondents (13.65%) found this statement "very suitable," 35 respondents (29.57%) found it "appropriate," and 36 respondents (30.41%) in the medium category. Also, 88 respondents (73.63%) agreed with the use of violent means for achieving goals. Other evidence can be seen from the respondents' answers to the question "I feel the need to join a group that fights for religion and truth, even though violence." Among all the respondents, 10 (8.76%) found the statement "very appropriate," 16 respondents (14.07%) had "insufficient conformity," and 22 respondents (18.70%) found it quite appropriate. Overall, 49 respondents (41.53%) agreed with the use of violence. Previous studies revealed that students can be very critical in assessing a

situation of crisis and are ready to play an active role in social work. This helps them fulfill their patriotic and nationalistic impulse without resorting to violence (Jamilah, 2021).

The value of inertia between relative deprivation and intensity of radicalism shows that the first and second inertia dimensions account for 77.6% and 22.4%, respectively. This confirms a significant relationship between relative deprivation and the intensity of radicalism (Figure 6).

Figure 2

Correspondence Analysis Plot Between Relative Deprivation and the Intensity of Radicalism



The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had a moderate intensity of radicalism. Third, students with relatively high levels of deprivation had high intensity of radicalism.

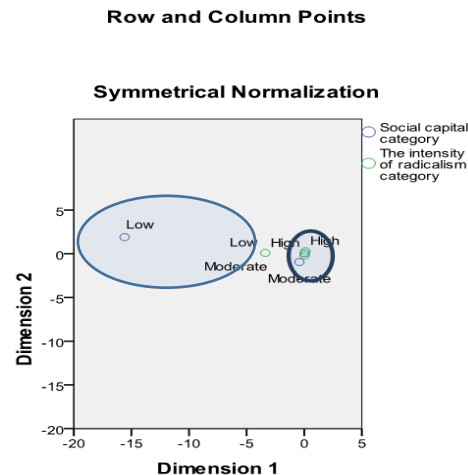
The Relationship Between Social Capital and the Intensity of Student Radicalism

The third finding reveals that social capital is very important in preventing student radicalism. Mahmuddin (2017) found that there are at least three characteristics of social capital that function to anticipate the symptoms of radicalism, namely: 1) respecting diversity, 2) inclusive understanding and interpretation, and 3) preserving the *siri* tradition as local wisdom. This study is in line with Haryani et al. (2018), who showed that the role of social capital in preventing new radicalism is limited to the bonding level, while at the level of bridging and linking (bridges and relationships), it is still weak owing to the limited openness of schools to outsiders.

The inertia value between social capital and the intensity of radicalism shows that the first and second inertia dimensions account for 93.7% and 6.3%, respectively. This confirms a significant relationship between social capital and the intensity of radicalism (Figure 7).

Figure 3

Correspondence Analysis Plot Between Social Capital and the Intensity of Radicalism



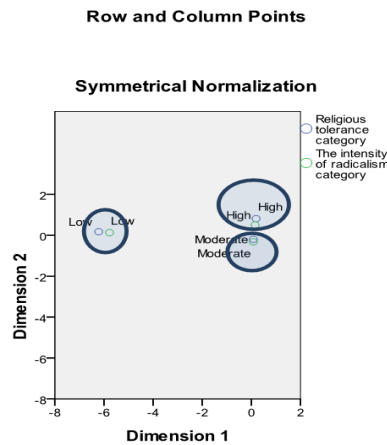
The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low intensity of radicalism.

The Relationship Between Religious Tolerance and the Intensity of Student Radicalism

The fourth finding shows a relationship between religious tolerance and the intensity of radicalism. The religious tolerance variable correlates with the intensity of radicalism among young people. Radicalism, which is close to acts of violence or terrorism, is an act that can be committed by individuals who experience relative deprivation. The inertia value between religious tolerance and the intensity of religious tolerance shows that the first and second inertia dimensions account for 94.1% and 5.9%, respectively. This shows a significant relationship between religious tolerance and the intensity of radicalism, as depicted in Figure 8.

Figure 4

Correspondence Analysis Plot Between Religious Tolerance and the Intensity of Radicalism



The three clusters in Figure 8 illustrate the close relationship between religious tolerance and the intensity of radicalism. First, the participants with a low level of religious tolerance had a low intensity of radicalism. Second, the participants with moderate religious tolerance had a moderate intensity of radicalism. Third, the participants with high religious tolerance had a high intensity of radicalism. This is in consonance with the findings of previous studies reporting that religious tolerance often has a negative impact in terms of the intensity of radicalism manifested in the form of aggressive and compensatory actions (Sutowo & Wibisono, 2013), collective action (Soeharso, 2009), or “withdrawal” such as gambling (Callan et al., 2015), depressive symptoms (Campos et al., 2014), poor health behavior (Elgar et al., 2017), or family conflict (Dai et al., 2016). Thus, radicalism can be committed by individuals who have religious tolerance.

This finding is different from a previous study conducted by Mashuri et al. (2022). Radicalism is a complex phenomenon that involves a number of variables including public trust in the government. Tolerance has a special meaning. In Islamic theology, tolerance is limited to social relations related to world affairs or *muamalah*. As for the issue of *aqidah* or divine belief, there is no tolerance, even though it does not mean justifying violence (Jamilah, 2021). Islam teaches cooperation to others in daily needs, in the context of interaction in society, nation, and state. The variable of religious tolerance is highly influential on the intensity of radicalism. This finding is different from other studies that show that radicalism is caused by religious intolerance. This finding corroborates the study by Woodward et al. (2013), where theological orientation cannot be used as a predictor of both violent and non-violent behaviors. In the end, the findings of this

study show that the intensity of radicalism is not significantly different between students in public High School/Madrasas. Thus, the findings are different from Fautanu's (2022) study, where students entering the world of education are vulnerable to radicalism discourse. The idea of radicalism tends to be stronger among middle school students in rural areas than in urban areas. This can be explained as follows. First, there is no influence or correlation between the form and mode of education and the development of radicalism among young people. The ideas of radicalism are more widely spread through the media, especially social media. Second, geographical factors influence the spread of radicalism.

This study shows novelty by finding that there are four factors that influence Muslim high school students' political attitudes, namely, religiosity, religious tolerance, relative deprivation, and social capital. Differences in residence in rural and urban areas also have a significant impact on differences in student perceptions and behavior in the two areas, where radicalism is more common in High School/Madrasas students in rural areas. It is different from previous studies that showed factors outside of these findings, namely, civil liberties and socialist forces (Marks et al., 2009), economic deprivation (Lamprianou & Ellinas, 2017; Ulyana, 2021), and failure to communicate with the Islamic world (Leuprecht et al., 2009). Islamic fanaticism was identified as a threat to Western liberal democracy, and the categorization of Muslims as alleged perpetrators led to national turmoil (Pantazis & Pemberton, 2009). The anti-radicalism education program needs to be revitalized with a communicative approach that is in line with the millennial generation.

Previous studies have found social causes of student radicalism arising because of macro social causes including poverty, government policies, cultural identity, religious involvement, symptoms of depression, and unemployment (Al-Badayneh et al., 2016; Morgades-Bamba et al., 2020; Rais, 2005; Snow & Cross, 2011). There are differences of opinion regarding the impact of social causes where on the one hand, there is a very strong hope to establish a strong relationship, but on the other hand, it triggers a negative influence or a weak relationship. For example, religiosity can encourage students to avoid radicalization behavior (Aryani, 2020; Susilo & Dalimunthe, 2019; Tambak, 2021). However, other findings by Wong et al. (2019) explain that religiosity is a social cause that encourages the formation of youth radicalism.

This is the first study to report that four social causes namely religiosity, religious tolerance, relative backwardness, and social capital are interrelated with the intensity of radicalism among

students in schools. This study found that two social causes, namely, religiosity and religious tolerance, had the strongest correlation with the intensity of radicalism. That is, social causes are not only a driving factor for radicalism but can also provide good problem solving to attract radicalism from students. The study of this relationship is novel because it can provide direction for further research for experimental and comparative studies on social factors that lead to radicalism among students. The implication of the research shows that the social causes related to youth radicalism can help students establish social relations and build a forum for useful activities in preventing radicalism. Therefore, it is necessary to make efforts to form positive religious attitudes and good religious tolerance with the support from educational institutions. The relative attitude of feeling that they have failed to meet the expectations of parents and teachers, coupled with situations of social comparison with others, can cause some students to follow certain forms of radicalism. Therefore, it is extremely important for parents and teachers to provide a sense of justice and a sense of security so that students can form a healthy personality and prevent the emergence and prevalence of radicalism. Social capital has a direct effect on strengthening a harmonious social order to prevent the radicalization of students in the future. Therefore, students require effective educational policies and strategies to build security and social order as well as efforts to prevent radicalism in schools.

Conclusion

The conclusion of the research findings mentioned is that of the four social causes of the intensity of extremist radicalism in schools as a source of terrorism, religious tolerance has the strongest correlation. Relative deprivation and religiosity are also relevant to the intensity of student radicalism. The results of the observations show that the social causes of radicalism have unwittingly entered the students' mindset. Religiosity, tolerance, and social capital shown by students have prevented radicalism. Meanwhile, relative deprivation of students has led to other forms of radicalism, namely violence. This is the first study to identify four social causes associated with student radicalism, thus supporting previous studies investigating the social causes of radicalism among young people. Schools need to strengthen and revitalize understanding through the practice of character education and contextual learning because character education plays a major role in cultivating "civil culture" and "civilization," which are very important to strengthen democracy and prevent radicalism. The government also needs to

support prevention strategies through education curriculum policies. Increased socialization of understanding and practice also needs to be improved at every level of education. This study has a few limitations. The results of this study cannot be generalized because the findings are only related to students in schools, not covering all levels of education. Even though it provides information about the strength of the variables studied, the considerations in this correlational study need further research because it does not show a causal relationship and does not determine what variables have the most influence. Future studies need to investigate other social causes that influence student radicalism with a wider scope and more complex research methods with existing scientific disciplines.

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