

# **BUKTI KORESPONDENSI**



Journal of Social Studies Education Research

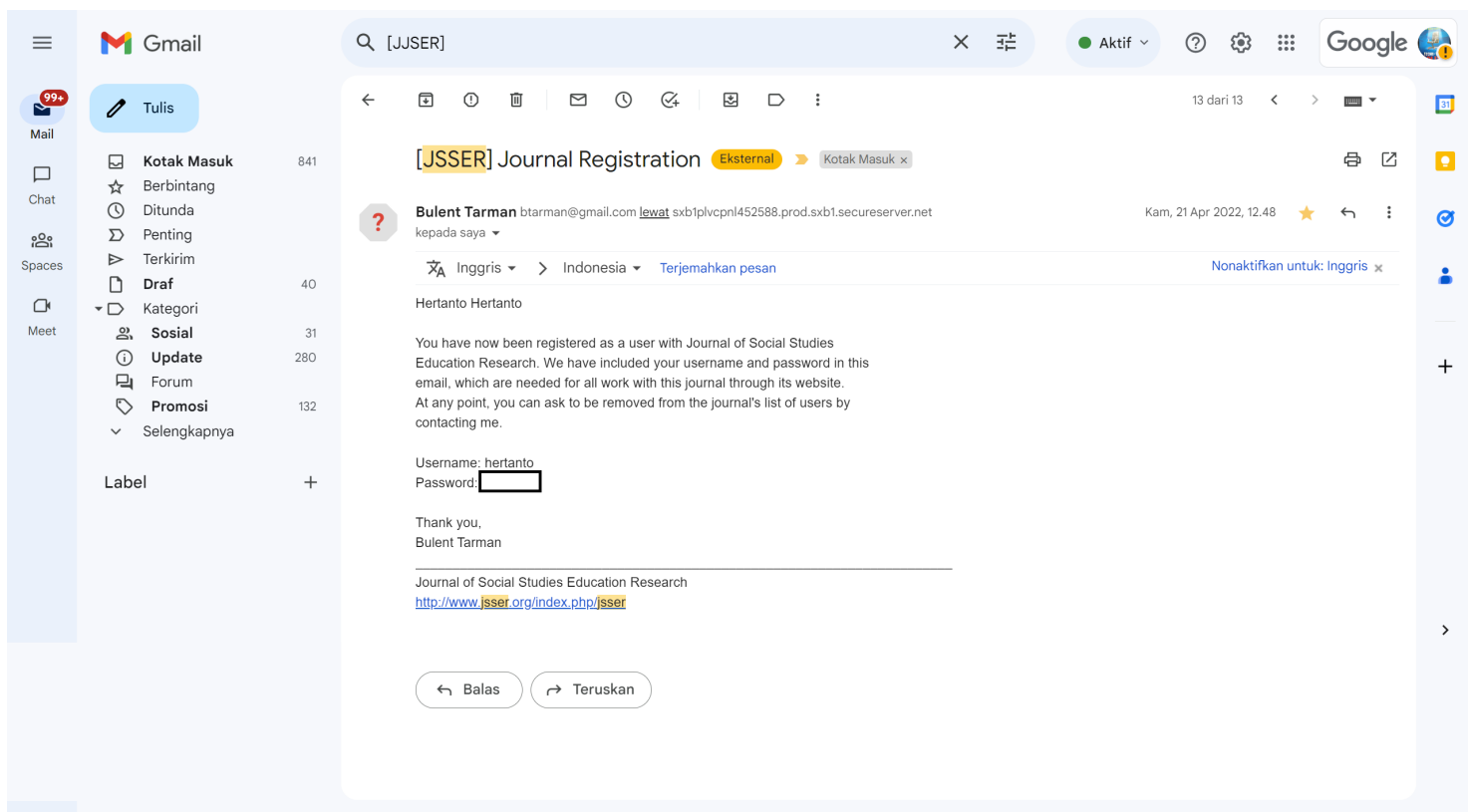
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**Drs. Hertanto, M.Si., Ph.D.**

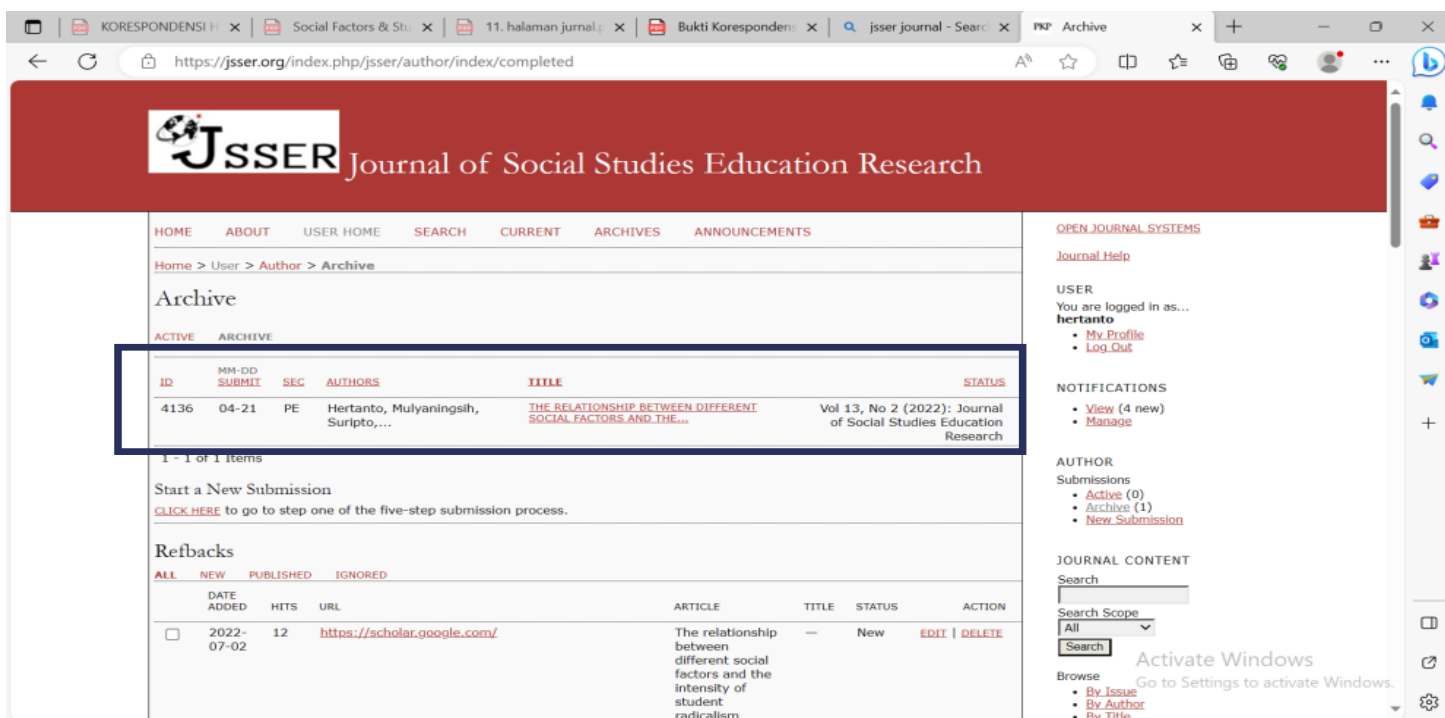
## DAFTAR ISI KORESPONDENSI

COVER .....	
DAFTAR ISI KORESPONDENSI .....	
BUKTI MEMBUAT AKUN DI JURNAL .....	1
BUKTI SUBMIT PERTAMA .....	1
ORIGINAL FILE .....	2
BUKTI JAWABAN DARI PIHAK JURNAL BAHWA ARTIKEL SUDAH DISUBMIT .....	22
REVIEW KE-1 .....	23
1. KOMENTAR REVIEW KE-1 (REVIEWER A DAN B) .....	24
2. TRACK-1 (BUKTI PROSES PERBAIKAN OLEH AUTHOR) .....	38
3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B .....	60
4. PROOFREADING KE-1 .....	80
5. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 1).....	81
REVIEW KE-2 .....	82
1. KOMENTAR REVIEW KE-2 (REVIEWER A DAN B).....	83
2. TRACK-2 (BUKTI PROSES PERBAIKAN OLEH AUTHOR) .....	99
3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B .....	116
4. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 2).....	136
REVIEW KE-3 .....	137
1. KOMENTAR REVIEW KE-3 (REVIEWER A DAN B) .....	138
2. TRACK KE-3 (BUKTI PROSES PERBAIKAN OLEH AUTHOR) .....	160
3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B .....	189
4. PROOFREADING KE-2 .....	210
5. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 3).....	211
REVIEW KE-4 .....	212
1. KOMENTAR REVIEW KE-4 (REVIEWER A DAN B).....	213
2. TRACK KE-4 (BUKTI PROSES PERBAIKAN OLEH AUTHOR) .....	235
3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B .....	259
4. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 4).....	281
REVIEW KE-5 .....	282
1. KOMENTAR REVIEW KE-5 (REVIEWER A DAN B).....	283
2. TRACK KE-5 (BUKTI PROSES PERBAIKAN OLEH AUTHOR) .....	306
3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B .....	330
4. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 5).....	353
BUKTI ARTIKEL DITERIMA UNTUK DITERBITKAN .....	354
BUKTI ARTIKEL ACCEPT SUBMISSION DI OJS.....	355
BUKTI TERIMA LETTER OF ACCEPTANCE (LOA).....	356
SERTIFIKAT LETTER OF ACCEPTANCE (LOA) .....	357
BUKTI ARTIKEL TELAH TERBIT PADA JOURNAL OF SOCIAL STUDIES EDUCATION RESEARCH (JSSER) ....	358
ARTIKEL FULL TEKS .....	359

## BUKTI MEMBUAT AKUN DI JURNAL



## BUKTI SUBMIT PERTAMA



**Media Literacy and Social Control in Student Political Attitudes  
Fighting Radicalism**

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**Abstract**

The threat of acts of terrorism initiated by the notion of radicalism in Indonesia is not a new phenomenon. This phenomenon has existed since the beginning of independence; but the forms, actors, motives and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aims to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data was collected using a structured questionnaire; analyzed using chi-square and correspondence analysis. The findings show that several factors have a correlation with the intensity of radicalism among students, namely: religiosity, religious tolerance, relative deprivation, and social capital. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that the tendency of students' political attitudes is formed from media literacy and student control. The ideas of radicalism are more widely spread through the media, especially social media. Therefore, it is very important for the world of education to exercise social control over the attitudes of High School (SMA) and Madrasah Aliyah (MA) students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall into radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 is inseparable from the history of political developments in Indonesia since the proclamation of August 17, 1945, until now. 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 occurred since the early formation of the Darul Islam/Indonesian Islamic Army (DI/TII) organization which was founded

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by Sekarmadji Maridjan Kartosuwirjo in August 7, 1949, in Tasikmalaya, West Java. DI/TII has the main mission to establish the Islamic State of Indonesia (Mubarak & Hamid, 2018). Two well-known subversive movements emerged, namely the Indonesian Islamic State (NII) movement led by Kahar Muzakar (1950-1962) and the Daud Beureuh rebellion (1953-1962). In the next era, the leadership of this movement was held by the young people of Darul Islam, Central Java. They are the students of Abdullah Sungkar and Abu Bakar Baasyir who are adherents of *Salafi Jihadism* (*Salafy* ideology is defined as an understanding that interprets verses textually so that it tends to be radical) (Formichi, 2015). Then Abdullah Sungkar chose to separate and establish Jama'ah Islamiyah (JI) which became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021).

During the Reformation Period from 1999 to 2016, for 17 years, there were 69 terrorist acts. The threat of terrorism not only threatens the sovereignty of the Republic of Indonesia but also takes a lot of victims and material losses. The targets of terrorism are more vital objects, public places, as happens in western countries," The latest trend of terrorism has led to attacks on security forces that occurred in the period 2012-2013. The main difference at this time was that many acts of terror were carried out by groups affiliated with international terrorist groups. According to Sirozi (2005), the growth of democracy on the one hand is accompanied by an increase in radicalism. Since the reformation era in 1998, radical terrorist groups have gained momentum for their freedom to organize and consolidate their power, as well as actively playing their social, religious, and political roles and dynamics.

Research shows that the issue of terrorism in society is driven by several factors, for example, Bravo and Dias (2006), terrorism-related to mineral reserves in certain places, undemocratic political regimes, and participation in international organizations. On the other hand, terrorism is not related to the intensity of development, literacy level, and ethnic fractionalization. According to Kfir (2008), repressive political regimes and socioeconomic problems contributed to the increase in Islamic radicalism in East Africa. The findings of Liow (2006) show that the increase in terrorism in Southern Thailand is caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims. Other factors that cause terrorism have been suggested by several researchers such as civil liberties and socialist forces (Marks, et al., 2009), economic deprivation (Lamprianou & Ellinas 2016), 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).

Currently, there is a tendency to increase the understanding of radicalization among young people. The development of radicalism among students can trigger future terrorist behavior. And this is very dangerous. According to Lynch (2013), the increasing radicalization among young Muslims is inspired by the violence of Western countries against Islam. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) found similarities between psychopathic manifestations among adolescents and mechanisms during the radicalization process. Bagchi and Paul's 2018 study concluded that youth

unemployment is positively correlated with domestic and transnational terrorism. Other variables related to terrorism are the quality of democracy, political stability, quality of regulation, freedom of the press and religious fractionation, language, and territory of the country. Natural resources tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism.

Theoretically, there are several reasons for the increase in youth political activism. Alexander (2013) emphasizes the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. According to Wong et al. (2017), there are three distinct concepts of increasing youth political activism: namely, liberal education thesis, critical network analysis, and value system explanation. Banerjee (2015) distinguishes radicalism at the systematic and interactional levels. At a systematic level, a radical wants a total change in the exploitative and social system. At the interactional level, a radical destroys social norms that are considered illegal and outdated. Meanwhile, Schmid & Price (2011) identify two schools of thought about young radicalism political activism. First, an approach that explores primarily the so-called ideological and psychological socialization of “vulnerable” individuals by recruiters of terrorist organizations to end up as murderers or even suicide bombers. Second, an approach that focuses on the adventures of young people who seek terrorist organizations as a noble goal where they act according to expectations and can accept extremist organizations. Based on previous studies, it is known that acts of terrorism in Indonesia involve teenagers as the perpetrators. This shows that radicalism has penetrated the younger generation in Indonesia. This study shows novelty by investigating the relationship between the variables of political belief, religiosity, relative deprivation, media exposure, social capital, and religious tolerance, with the intensity of radicalism among high school students.

### **Research Question**

From the background of research problems regarding the development of radicalism in Indonesia among adolescents. This study aims to investigate media literacy and social control in high school students' political attitudes towards the intensity of radicalism. Two focus factors were studied related to media literacy, namely religiosity and relative deficiency. And two focused factors were studied related to social control, namely social capital, and religious tolerance. The formulation of the research problem is:

1. What is the relationship between religiosity and the intensity of radicalism in high school students in Indonesia
2. What is the Relationship between Relative Deficiency and Intensity of Radicalism in High School Students in Indonesia?
3. What is the relationship between social capital and the intensity of radicalism in high school students in Indonesia?
4. What is the relationship between religious tolerance and the intensity of radicalism in high school students in Indonesia?

## **Literature Review**

### **Political Attitude towards Radicalism and the Factors**

Political attitude is a feeling reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors include current economic opportunities (Caruso & Schneider, 2011), political activism (Decker & Pyrooz 2018), 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 factors in radicalism was also emphasized by Adamczyk & LaFree (2015), but these variables were mediated by conservatism. Several studies show that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid 2013), downgrades of the sovereign's credit rating (Procasky & Ujah 2015), domestic business cycle (Narayan et al., 2018), the stock market (Chesney et al., 2011), multinational aid (Lis 2018), fear of terrorism and avoidance behavior (Malik et al. 2018), corporate equity/ premium corporate equity (MengYun et al. 2017), neurological symptoms of suicide bombers (Bashir, et al. 2013), prejudice against outsiders (Das et al. 2009).

## **Method**

### **Research Design**

This study uses a quantitative research design proposed by Cresswell (2002). The aim is to investigate media literacy and social control in students' political attitudes towards radicalism and terrorism in Indonesia. From these objectives, it is known that the variables studied are media literacy, social control, and political attitudes. The research location is a high school in Bandar Lampung City and South Lampung Regency.

### **Population and Sample**

The population in this study were high school students in Bandar Lampung City and South Lampung Regency. Three public schools and three religious (Islamic) schools were taken as research samples without mentioning the name of the school (anonymous). Each school takes 3 classes. The number of samples is 1.187 students. The criteria for students who were sampled in this study were Muslims. The number of respondents in this study was 1,187 people, consisting of 569 people from Bandar Lampung City and 618 people from the South Lampung Regency. Six schools were sampled from each location, namely three state high schools, and three Islamic

madrasas. There is no difference in the age of the respondents in both Bandar Lampung and South Lampung. Based on gender, there were 458 (38%) male respondents and 729 female respondents (62%). A total of 514 (43%) respondents came from urban areas and 673 (57%) respondents from rural areas. From the aspect of ethnicity, the majority of the Javanese population in both Bandar Lampung City and South Lampung Regency is around 615 (51%). The majority of respondents (953 or 80%) currently live with their parents. Judging from their membership in social organizations, respondents who become members of social organizations are 571 people by 48%, and students who do not join as many as 616 people by 52%.

### **Instrument**

In this study, political trust is measured using three indicators, namely: 1) perceptions of government responsibility; 2) confidence in the ability of the government; and 3) trust in government transparency and accountability. The first indicator is the perception of the speed of the government's response to problems in the community. The second indicator is trust in government intervention in dealing with national problems. The third indicator is the assessment of transparency in governing and managing the government. There are 12 questions to measure these variables. The level of religiosity was measured using the last three measurements of El-Menouar (2014), 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 consists of 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 6 questions to measure religious experience, 3 questions to measure religious knowledge, and 6 questions to measure orthopraxis.

In this study, relative deprivation was measured by three indicators, namely personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal deprivation refers to feelings of hatred stemming from the belief that their right to achieve something has been taken away and they can be contested with others. Cognitive collective relative deprivation is the end of feeling on the concept (thought), while effective collective relative deprivation refers to attitudes that influence behavior. There are 20 questions to measure relative deprivation, consisting of 11 questions to measure personal relative, 5 questions to measure cognitive collective relative, and 4 questions to measure relative effective collective.

### **Data collection technique**

This study used the main data collection technique in the form of a structured questionnaire. For this study, media exposure was measured using three indicators, namely print media, electronic media, and social media. There are two focus themes used to measure media exposure, namely questions related to the frequency of media use and questions about the intensity of use in hours/day for each media. The types of media asked included newspapers,



magazines, tabloids, TV, radio, internet, WhatsApp, Twitter, Facebook, Instagram, and other social media. Social capital is measured using 3 indicators, namely trust, norms, and networks. There are 8 questions used to measure social capital; 2 questions to measure trust, 3 questions to measure norms, and 3 questions to measure network. Trust-related questions consist of questions about the frequency with which a person performs social actions that reflect trust in others. The total sub-items of this question include 10 types of social action. The second question of trust relates to the level of trust in people such as parents, siblings, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance is measured by 20 questions consisting of 4 indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (7 questions), willingness to help build houses of worship of other religions (1 question), and willingness to accept advice from other religious leaders. (2 questions). All questions in these variables are attitude measures which are divided into five Likert scales: strongly agree, agree, moderately agree, disagree, and strongly disagree.

The intensity of radicalism is measured using three indicators, namely the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. The first indicator of radicalism discourse is the cognitive dimension of radicalism. The second indicator is the attitude towards 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. There are 21 questions to measure these variables.

**Table 1.**  
*The operationalization*

Variables	Definition	Measurement Scale
Political trust	Person's level of trust towards legal government system	1. <i>Low</i> (10-21) 2. <i>Moderate</i> (22-33) 3. <i>High</i> (34-44)
Religiosity	Personal religious intensity	1. <i>Low</i> (1-21) 2. <i>Moderate</i> (22-43) 3. <i>High</i> (44-64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	1. <i>Low</i> (4-36) 2. <i>Moderate</i> (37-68) 3. <i>High</i> (69-100)
Media exposure	The level of individual exposure to social and mass media	1. <i>Low</i> (0-10) 2. <i>Moderate</i> (11-20) 3. <i>High</i> (21-30)

Social capital	Both factual and potential individual resources for self-development	1. <i>Low</i> (4-47) 2. <i>Moderate</i> (48-91) 3. <i>High</i> (92-135)
Religious Tolerance	Individual-level of acceptance of difference or existence of religion/others' religions	1. <i>Low</i> (0-35) 2. <i>Moderate</i> (36-70) 3. <i>High</i> (71-105)
Understanding Intensity of Radicalism	Level of individual commitment against radicalism as a tool to achieve the goal	1. <i>Low</i> (0-35) 2. <i>Moderate</i> (36-70) 3. <i>High</i> (71-105)

### Data analysis technique

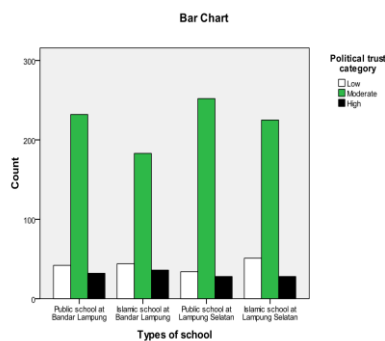
Data analysis techniques using Chi-Square and Correspondence Analysis.

$$\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$

The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i=1,2,\dots,m$ ,  $j=1,2, \dots$ ) is denoted by  $E_{ij}$ , while  $n \cdot 2$  has a chi-square distribution with degrees of freedom  $df=(m-1, n-1)$ . Correspondence analysis (CA) was used to analyze the closeness of the relationship between factors after the significance of the relationship was known. In this study, 4 factors are significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between the four variables was then analyzed by Correspondence Analysis.

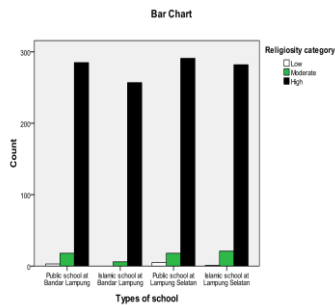
### Result and Discussion

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 as follows:



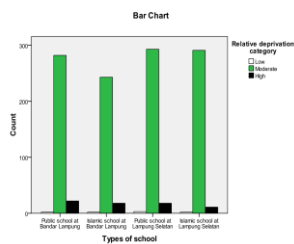
**Figure 1.**Radicalism intensity based on political trust

Figure 1 shows that from the aspect of political trust, most of the respondents are in the moderate category (75.1%), where 45.2% of them have the moderate intensity of radicalism, 28.4% have high intensity of radicalism and only 1.6% which has a low intensity of radicalism. Respondents who have a low level of political trust are 14.4% and those who have high political trust are 10.4%. The Pearson Chi Square correlation coefficient is 5.312 with a p value of 0.067. This means that there is no relationship between the political belief variable and the intensity of radicalism.



**Figure 2.**Radicalism intensity based on religiosity

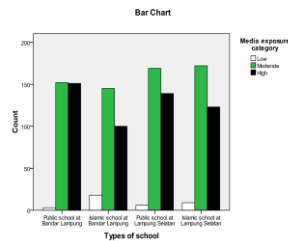
Figure 2 shows that the majority (93.9%) of respondents have a high category of religiosity, 55.5% of them have a moderate intensity of radicalism, 36.8% have a high category, and 1.6% have a low intensity of radicalism. 5.3% of respondents were at a moderate level of religiosity and only 0.8% had a high level of religiosity. The Chi Square correlation is 9.471 with a p value of 0.050 or significant at the 0.05 level. In conclusion, there is a relationship between religiosity and the intensity of radicalism.



**Figure 3.**Radicalism intensity based on relative deprivation

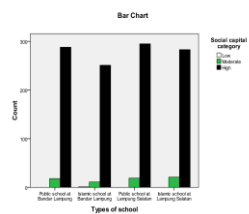
Figure 3 shows that in terms of relative deprivation, 93.4% of respondents have moderate levels of radicalism, 57.3% of them have moderate intensity of radicalism, 34.6% have high intensity of radicalism, and 1.5% have low intensity. Respondents in the high category were 5.8% and respondents in the low category were 0.8%. Respondents who have a relatively high level of deprivation of 5.8%, consist of 3.5% having a high intensity of

radicalism, 2% for a moderate intensity, and 0.3% for a low intensity. The Chi Square correlation coefficient is 26,288 with a p value of 0.000 at a significance level of 0.01. In conclusion, there is a relationship between the relative deprivation variable and the intensity of radicalism.



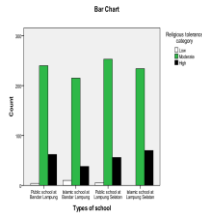
**Figure 4.**Radicalism intensity based on media exposure

Figure 4 shows that the proportion of respondents who have moderate levels of media exposure is almost the same as respondents who have high levels of media exposure. The proportions were 53.7% and 43.2%, respectively, while respondents with low media exposure were only 3%. Respondents who have moderate level of media exposure are 32.9% with moderate intensity of radicalism, 19.6% are at high level and 1.2% have low level of radicalism intensity. Respondents who have a high level of media exposure are 25.3% with moderate intensity of radicalism, 17.4% of respondents have high intensity of radicalism and 0.5% of respondents have low intensity of radicalism. The correlation coefficient between media exposure and the intensity of radicalism is 5.942 with a p value of 0.204 or not significant. In conclusion, there is no relationship between media exposure and the intensity of radicalism.



**Figure 5.** Radicalism intensity based on social capital

Figure 5 shows that most respondents (94.1%) have a high level of social capital, namely 55.9% have moderate intensity of radicalism, 36.7% of respondents have moderate intensity radicalism, and 1.5% of respondents have low intensity radicalism. . Meanwhile, 5.8% of respondents have moderate social capital with 4% having moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with low intensity of radicalism. Respondents who have a low level of social capital are only 0.1% and all of them have a low intensity of radicalism.



**Figure 6.**Radicalism intensity based on religious tolerance

Figure 6 shows that the level of religious tolerance among respondents in general is at a moderate level (79.4%), where 50.9% of respondents have moderate intensity of radicalism, 27.7% with a high level of radicalism intensity, and only 0.8% with a low level of radicalism intensity. intensity of radicalism. There are 19% of respondents in the moderate level from the aspect of religious tolerance, of which 10.4% have a high intensity of radicalism, and 8.6% are in the moderate category. Respondents who have a low level of religious tolerance are only 1.6%. The Chi Square correlation coefficient is 501,599 with a p value of 0.000. In conclusion, there is a relationship between the variable of religious tolerance and the intensity of radicalism.

**Table 2.**  
*Chi Square test between psychosocial factors and intensity of radicalism*

Psychosocial variables	Chi-Square Values	p-value	Symmetric measures	
			phi	Cramer V
Political trust	5.312	0.257	0.067	0.047
Religiosity	9.471*	0.050	0.089	0.063
Relative deprivation	26.288**	0.000	0.149	0.105
Media exposure	5.942	0.204	0.071	0.050
Social capital	59.603**	0.000	0.224	0.158
Religious tolerance	501.599**	0.000	0.650	0.460

\*\* It is sign. 1% level  
\* It is sign. 5% level

### **The Relationship Between Religiosity and The Intensity of Radicalism in Political Attitudes of Students**

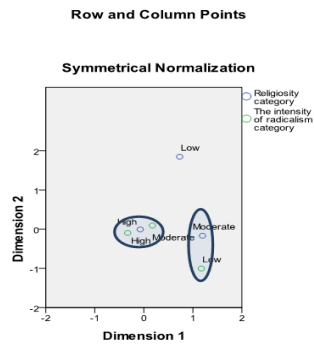
The first finding shows that of the four factors studied, religiosity is correlated with the intensity of radicalism except for political beliefs and media exposure. The type of media literacy that is most widely used by respondents that can affect the level of religiosity, in this case, is social media which is currently growing rapidly in society, especially among young people. The current situation shows how powerful the influence of information developed by social media is and shapes people's perceptions, attitudes, and behavior. Information through social media can

range from true information to false information or hoaxes, also from information that supports unity and also threatens national unity. However, the results of this study do not support several researchers who reveal 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 dimensions one and two accounts for 90.6 and 9.4%, respectively. The proportion of inertia of the total cumulative value of the two dimensions is 100% (Table 3). This shows that there is a very significant relationship between religiosity and the intensity of radicalism. The value of inertia between religiosity and intensity of radicalism (Table 3) shows that the correspondence analysis plot generated from the association can explain all the data. Correspondence analysis between religiosity and intensity of radicalism is depicted in Figure 7.

**Table 3**  
*Inertia value between religiosity and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.906	0.906
2	0.094	1.000
Total	1.000	1.000



**Figure 7.**  
Correspondence analysis plot between religiosity and the intensity of radicalism

Figure 7. shows that two clusters illustrate the close relationship between religiosity and the intensity of radicalism among Muslim students in Lampung Province. First, students with moderate levels of religiosity have an affinity with moderate levels of radicalism intensity. Second, Muslim students with high religiosity have a close relationship with the intensity of radicalism in the high and medium categories.

Social media in Indonesia is relatively censorship-free and benefits extremists to spread their ideology (Richey & Binz 2015). On the other hand, social media and the internet can be a vehicle for millennials to hone their sensitivity

to social and religious issues (Epafras 2016). Bräuchler (2004) argues that the internet is the main instrument for political information on radical Muslim groups. Other potentials of social media are: removing communication barriers and decentralized communication channels (Amedie 2015), forming and disseminating resistance identities (Lim, 2005), generating various forms of tribal nationalism (Lim, 2017), helping to broaden the foundations and accelerating radicalization and recruitment of members terrorists (Pambayun 2018) and the emergence of wolf radicalization (Zeman et al., 2017). Afrianty (2012) provides 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 in young people which can lead to radical actions in the future. Radical ideology no longer stops at the discourse stage but has moved to the stage of attitude and even concrete actions such as spreading the news that can threaten the integrity of the nation. It can also be in the form of actions such as being willing to join an organization that uses violence as a way to achieve group goals. Pancasila as the nation's ideology as a result of the agreement of the founding fathers of the nation is also no longer seen 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. Respondents who disagreed with the statement that Pancasila was 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 that cannot be changed at any time. In line with that, some respondents strongly agree and agree with the statement that ideologies other than Pancasila may exist in Indonesia, as long as they do not conflict with Pancasila.

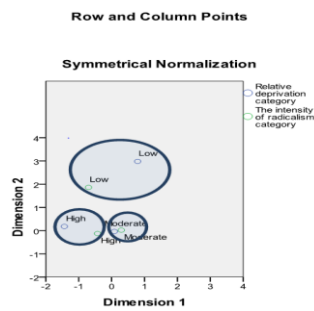
### **The Relationship between Relative Deprivation and Intensity of Radicalism in Students' Political Attitudes**

The second finding shows that the use of violence to achieve goals is considered normal from the perspective of young people. They are even willing to sacrifice anything to achieve their goals even through violence. 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". Regarding this question, there are 162 respondents or 13.65% very suitable; 351 respondents or 29.57% in the appropriate category, and 361 respondents or 30.41% in the moderate category. So that there are 855 respondents or 73.63% who agree with the use of violence in achieving goals. Other evidence can be seen from the respondent's answer to the question "I feel the need to join a group that fights for religion and truth, even through violence". To this question, there were 104 respondents or 8.76% in the very appropriate category; 167 respondents or 14.07% are insufficient conformity; and 222 respondents with quite appropriate or 18.70%. Overall, there are 493 respondents, or 41.53% who agree with the use of violence.

The value of inertia between relative deprivation and intensity of radicalism shows that dimensions one and two accounts for 77.6 and 22.4%, respectively (Table 4). This shows that there is a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).

**Table 4.**  
*Inertia value between relative deprivation and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.776	0.776
2	0.024	1.000
Total	1.000	1.000



**Figure 8.**

Correspondence analysis plot between relative deprivation and the intensity of radicalism

Figure 5 shows that three clusters illustrate the close relationship between relative deprivation and the intensity of radicalism. Three clusters illustrate the close relationship between relative deprivation and the intensity of radicalism among Muslim youth in Lampung Province. First, Muslim students with relatively low levels of deprivation have a close relationship with low levels of radicalism intensity. Second, Muslim students with relatively moderate deprivation have a close relationship with moderate intensity of radicalism. Third, Muslim students with relatively high levels of deprivation have a close relationship with high levels of radicalism intensity.

### The Relationship between Social Capital and Intensity of Radicalism in Students' Political Attitudes

The third finding reveals that the social capital variable is taken into account as a factor associated with the intensity of radicalism. Mahmuddin (2017) found that there are at least three characters of social capital that function to anticipate the symptoms of radicalism, namely: 1) respecting diversity, 2) inclusive understanding and

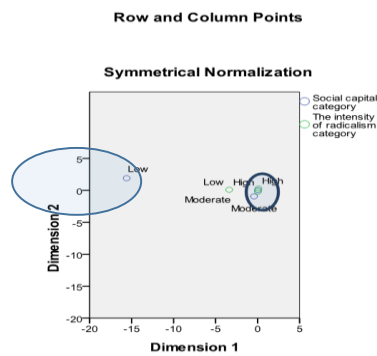


interpretation, and 3) preserving the *siri* tradition as local wisdom. On the other hand, this study is in line with Amin et al. (2018) where the role of social capital in preventing new radicalism is limited to the bonding level; while at the level of bridging and linking (bridges and relationships) it is still weak due 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 dimensions account for 93.7 and 6.3%, respectively (Table 5). This shows that there is a significant relationship between social capital and the intensity of radicalism (Figure 9).

**Table 5.**  
*Inertia value between social capital and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.937	0.937
2	0.063	1.000
Total	1.000	1.000



**Figure 9.**

Correspondence analysis plot between social capital and the intensity of radicalism

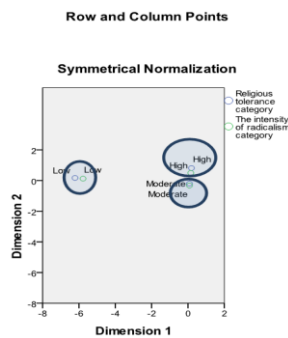
Figure 8 shows that two clusters illustrate the close relationship between social capital and the intensity of radicalism. First, Muslim youth with moderate and high levels of social capital have an affinity with high levels of radicalism intensity. Second, high school students with low levels of social capital have an affinity with low levels of radicalism intensity.

**The relationship between religious tolerance and the intensity of radicalism in students' political attitudes**

The fourth finding shows that there is a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of radicalism which is close to acts of violence or terrorism is an act that can be compensated for individuals who experience relative deprivation. The inertia value between religious tolerance and the intensity of religious tolerance shows that dimensions one and two accounts for 94.1 and 5.9%, respectively (Table 6). This shows that there is a significant relationship between religious tolerance and the intensity of radicalism depicted in Figure 9.

**Table 6.**  
*Inertia value between religious tolerance and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.941	0.937
2	0.059	1.000
Total	1.000	1.000



**Figure 10.**

Correspondence analysis plot between religious tolerance and the intensity of radicalism

Figure 10 shows that three clusters illustrate the close relationship between religious tolerance and the intensity of radicalism. First, Muslim youth with a low level of religious tolerance has a close relationship with a low level of radicalism intensity. Second, Muslim youth with moderate religious tolerance has a close relationship with moderate intensity of radicalism. Third, Muslim youth with high religious tolerance has a close relationship with a high intensity of radicalism. This supports previous findings that relative deprivation often has a negative impact in terms of the intensity of radicalism manifested in the form of aggressive and compensatory actions (Sutowo & Wibosono 2013), violent crimes (Kawachi, Kennedy, & Wilkinson 1999), collective action (Soeharso 2009), or “withdrawal” such as gambling (Callan, Shead, & Olson, 2015), depressive symptoms (Kuo & Chiang 2013;

Ostler, et al. 2001; Saito, et al. 2014), smoking (Kuo & Chiang 2013; Lau et al. 2018), drinking (Karriker-Jaffe et al. 2018), poor health behavior (Elgar et al. 2016), family conflict (Dai, Chen, & Yuan 2016).

This finding is different from previous research such as that conducted by Mashuri et al. (2022). The growth of radicalism is a complex phenomenon that involves many variables such as 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; Nur & Susanto, 2020). Islam teaches cooperation to others in daily needs, in the context of interaction in society, nation, and state. The variable of religious tolerance is very influential on the intensity of radicalism. This finding is different from other studies which show that radicalism is caused by religious intolerance. This finding strengthens the study by Woodward et al. (2013) where theological orientation cannot be used as a predictor of behavior both violent and non-violent.

In the end, the findings show that the intensity of radicalism is not significantly different between students in public SMA and MAN. 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 model 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. The anti-radicalism education program needs to be revitalized with a communication approach that is in line with the millennial generation. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political attitude.

### **Conclusion**

The findings show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found that differences in school ownership; public and private schools do not reflect differences in students' perceptions and behavior towards the intensity of radicalism. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two areas, where radicalism is more common in high school students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposure) to the millennial generation so that there are no gaps or gaps in information and opportunities to be filled by radical ideas. This research implies that the communication media for anti-radicalism messages must

use various platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practice of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing 'civic culture' and 'civility' which are important for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

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JAWABAN DARI PIHAK JURNAL BAHWA ARTIKEL SUDAH DISUBMIT

The screenshot shows a Gmail interface with a search bar containing "[Jsser]". The left sidebar lists folders: "Kotak Masuk" (841), "Berbintang", "Ditunda", "Penting", "Terkirim", "Draf" (40), "Kategori", "Sosial" (31), "Update" (281), "Forum", "Promosi" (131), and "Selengkapnya". The main content area displays an email from "Bulent Tarman" (btarman@gmail.com) with the subject "[JSSER] Submission Acknowledgement". The email body contains the following text:

Hertanto Hertanto:

Thank you for submitting the manuscript, "Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism" to Journal of Social Studies Education Research. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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Bulent Tarman  
Journal of Social Studies Education Research



REVIEW KE-1

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11

[JJSER] Editor Decision Eksternal Kotak Masuk x
Sen, 25 Apr 2022, 16:13

Dr. Bulent Tarman btarman@gmail.com [lewat](mailto:btarman@gmail.com) [sxblplvcpn1452588.prod.sxb1.secureserver.net](mailto:btarman@gmail.com) kepada saya, Handi, Suripto, Sudarman
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Inggris > Indonesia > Terjemahkan pesan

Hertanto Hertanto:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism".

Our decision is: "Resubmit for review"

Please see the comments of the reviewers given below and revise your manuscript accordingly. Please also address each of the reviewer's comments point by point in a cover letter upon resubmission. Proofreading the whole paper and removing spelling and grammar mistakes is necessary. Make sure to Proof-edited by a native English language specialist. Please revise your manuscript in 10 days and upload it through the online management system of the journal and please confirm your recipient of this message.

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Best regards,

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Reviewer A:

Relevance of the title with content:  
 Yes

Type of manuscript (Research, Lit. review etc.):  
 Research

Quality of the work:  
 Fair

Theoretical Framework:  
 Short

Objectives and Rationale:  
 short

Method:  
 short

Findings:  
 needs improvement

Conclusion:  
 needs improvement

smoothness:  
 needs improvement, editing by native required

Originality:  
 fair

Note for Author/s:  
 revise and resubmit

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Reviewer B:

Please address following corrections/suggestions to make this article better for publication.

- 1-Proofreading whole paper and remove spelling and grammar mistakes.
- 2- Clearly state the problem of the study and the purpose of the research and align the purpose with the theoretical framework in details.
- 3-Include theory and conceptional framework in the study
- 4-Explain methodology in a scientific way in details: What is the research design? And why is that kind of design selected? Why and how the selected design is appropriate?
- 5-Results must be clearly explained and discussion section needs alignment with the previous research.
- 6- Expand the references with current research studies
- 7- Make sure to use the latest version of APA (7th edition) throughout the paper.

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## 1. KOMENTAR REVIEW KE-1 (REVIEWER A DAN B)

JSSER, 25-4-22  
Major revision required

### Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism

#### Abstract

The threat of acts of terrorism initiated by the notion of radicalism in Indonesia is not a new phenomenon. This phenomenon has existed since the beginning of independence; but the forms, actors, motives and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aims to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data was collected using a structured questionnaire; analyzed using chi-square and correspondence analysis. The findings show that several factors have a correlation with the intensity of radicalism among students, namely: religiosity, religious tolerance, relative deprivation, and social capital. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that the tendency of students' political attitudes is formed from media literacy and student control. The ideas of radicalism are more widely spread through the media, especially social media. Therefore, it is very important for the world of education to exercise social control over the attitudes of High School (SMA) and Madrasah Aliyah (MA) students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall into radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 is inseparable from the history of political developments in Indonesia since the proclamation of August 17, 1945, until now. 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 occurred since the early formation of the Darul Islam/Indonesian Islamic Army (DI/TII) organization which was founded by Sekarmadji Maridjan Kartosuwirjo in August 7, 1949, in Tasikmalaya, West Java. DI/TII has the main mission to establish the Islamic State of Indonesia (Mubarok & Hamid, 2018). Two well-known subversive movements emerged, namely the Indonesian Islamic State (NII) movement led by Kahar Muzakar (1950-1962) and the Daud Beureuh rebellion (1953-1962). In the next era, the leadership of this movement was held by the young people of Darul Islam, Central Java. They are the students of Abdullah Sungkar and Abu Bakar Baasyir who are adherents of *Salafī Jihadism* (*Salafy* ideology is defined as an understanding that interprets verses textually so that it tends to be radical) (Formichi, 2015). Then Abdullah Sungkar chose to separate and establish Jama'ah Islamiyah (JI) which became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021).

During the Reformation Period from 1999 to 2016, for 17 years, there were 69 terrorist acts. The threat of terrorism not only threatens the sovereignty of the Republic of Indonesia but also takes a lot of victims and material losses. The targets of terrorism are more vital objects, public places, as happens in western countries." The latest trend of terrorism has led to attacks on security forces that occurred in the period 2012-2013. The main difference at this time was that many acts of terror were carried out by groups affiliated with international terrorist groups. According to Sirozi (2005), the growth of democracy on the one hand is accompanied by an increase in radicalism. Since the reformation era in 1998, radical terrorist groups have gained momentum for their freedom to organize and consolidate their power, as well as actively playing their social, religious, and political roles and dynamics.

Research shows that the issue of terrorism in society is driven by several factors, for example, Bravo and Dias (2006), terrorism-related to mineral reserves in certain places, undemocratic political regimes, and participation

in international organizations. On the other hand, terrorism is not related to the intensity of development, literacy level, and ethnic fractionalization. According to Kfir (2008), repressive political regimes and socioeconomic problems contributed to the increase in Islamic radicalism in East Africa. The findings of Liow (2006) show that the increase in terrorism in Southern Thailand is caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims. Other factors that cause terrorism have been suggested by several researchers such as civil liberties and socialist forces (Marks, et al., 2009), economic deprivation (Lamprianou & Ellinas 2016), 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).

Currently, there is a tendency to increase the understanding of radicalization among young people. The development of radicalism among students can trigger future terrorist behavior. And this is very dangerous. According to Lynch (2013), the increasing radicalization among young Muslims is inspired by the violence of Western countries against Islam. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) found similarities between psychopathic manifestations among adolescents and mechanisms during the radicalization process. Bagchi and Paul's 2018 study concluded that youth unemployment is positively correlated with domestic and transnational terrorism. Other variables related to terrorism are the quality of democracy, political stability, quality of regulation, freedom of the press and religious fractionation, language, and territory of the country. Natural resources tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism.

Theoretically, there are several reasons for the increase in youth political activism. Alexander (2013) emphasizes the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. According to Wong et al. (2017), there are three distinct concepts of increasing youth political activism: namely, liberal education thesis, critical network analysis, and value system explanation. Banerjee (2015) distinguishes radicalism at the systematic and interactional levels. At a systematic level, a radical wants a total change in the exploitative and social system. At the interactional level, a radical destroys social norms that are considered illegal and outdated. Meanwhile, Schmid & Price (2011) identify two schools of thought about young radicalism political activism. First, an approach that explores primarily the so-called ideological and psychological socialization of "vulnerable" individuals by recruiters of terrorist organizations to end up as murderers or even suicide bombers. Second, an approach that focuses on the adventures of young people who seek terrorist organizations as a noble goal where they act according to expectations and can accept extremist organizations. Based on previous studies, it is known that acts of terrorism in Indonesia involve teenagers as the perpetrators. This shows that radicalism has penetrated the younger generation in Indonesia. This study shows novelty by investigating the relationship between the variables of political belief, religiosity, relative deprivation, media exposure, social capital, and religious tolerance, with the intensity of radicalism among high school students.

### **Research Question**

From the background of research problems regarding the development of radicalism in Indonesia among adolescents. This study aims to investigate media literacy and social control in high school students' political attitudes towards the intensity of radicalism. Two focus factors were studied related to media literacy, namely religiosity and relative deficiency. And two focused factors were studied related to social control, namely social capital, and religious tolerance. The formulation of the research problem is:

5. What is the relationship between religiosity and the intensity of radicalism in high school students in Indonesia
6. What is the Relationship between Relative Deficiency and Intensity of Radicalism in High School Students in Indonesia?
7. What is the relationship between social capital and the intensity of radicalism in high school students in Indonesia?
8. What is the relationship between religious tolerance and the intensity of radicalism in high school students in Indonesia?

### **Literature Review**

#### **Political Attitude towards Radicalism and the Factors**

Political attitude is a feeling reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to

decline. Several factors influence people at the individual level to engage in violent activism. These factors include current economic opportunities (Caruso & Schneider, 2011), political activism (Decker & Pyrooz 2018), 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 factors in radicalism was also emphasized by Adamczyk & LaFree (2015), but these variables were mediated by conservatism. Several studies show that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid 2013), downgrades of the sovereign's credit rating (Procasky & Ujah 2015), domestic business cycle (Narayan et al., 2018), the stock market (Chesney et al., 2011), multinational aid (Lis 2018), fear of terrorism and avoidance behavior (Malik et al. 2018), corporate equity/ premium corporate equity (MengYun et al. 2017), neurological symptoms of suicide bombers (Bashir, et al. 2013), prejudice against outsiders (Das et al. 2009).

Short. Provide theories to underlie your variables and problems you detected in your research context

## Method

### Research Design

This study uses a quantitative research design proposed by Cresswell (2002). The aim is to investigate media literacy and social control in students' political attitudes towards radicalism and terrorism in Indonesia. From these objectives, it is known that the variables studied are media literacy, social control, and political attitudes. The research location is a high school in Bandar Lampung City and South Lampung Regency.

Dikomentari [H1]: What is your specific design?? You adapted from Cresswell, and what is your variable?

### Population and Sample

The population in this study were high school students in Bandar Lampung City and South Lampung Regency. Three public schools and three religious (Islamic) schools were taken as research samples without mentioning the name of the school (anonymous). Each school takes 3 classes. The number of samples is 1.187 students. The criteria for students who were sampled in this study were Muslims. The number of respondents in this study was 1,187 people, consisting of 569 people from Bandar Lampung City and 618 people from the South Lampung Regency. Six schools were sampled from each location, namely three state high schools, and three Islamic madrasas. There is no difference in the age of the respondents in both Bandar Lampung and South Lampung. Based on gender, there were 458 (38%) male respondents and 729 female respondents (62%). A total of 514 (43%) respondents came from urban areas and 673 (57%) respondents from rural areas. From the aspect of ethnicity, the majority of the Javanese population in both Bandar Lampung City and South Lampung Regency is around 615 (51%). The majority of respondents (953 or 80%) currently live with their parents. Judging from their membership in social organizations, respondents who become members of social organizations are 571 people by 48%, and students who do not join as many as 616 people by 52%.

Dikomentari [H2]: Be consistent to use sample, population or respondent to show proper terms

Add a table to show the characteristics of your sample

### Instrument

In this study, political trust is measured using three indicators, namely: 1) perceptions of government responsibility; 2) confidence in the ability of the government; and 3) trust in government transparency and accountability. The first indicator is the perception of the speed of the government's response to problems in the community. The second indicator is trust in government intervention in dealing with national problems. The third indicator is the assessment of transparency in governing and managing the government. There are 12 questions to measure these variables. The level of religiosity was measured using the last three measurements of El-Menouar (2014), 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 consists of 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 6 questions to measure religious experience, 3 questions to measure religious knowledge, and 6 questions to measure orthopraxis.

Dikomentari [H3]: So what is your instrument name?

In this study, relative deprivation was measured by three indicators, namely personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal

deprivation refers to feelings of hatred stemming from the belief that their right to achieve something has been taken away and they can be contested with others. Cognitive collective relative deprivation is the end of feeling on the concept (thought), while effective collective relative deprivation refers to attitudes that influence behavior. There are 20 questions to measure relative deprivation, consisting of 11 questions to measure personal relative, 5 questions to measure cognitive collective relative, and 4 questions to measure relative effective collective.

**Indicate your validity and reliability evidences (KMO and Cronbach Alpha)**

**Data collection technique**

This study used the main data collection technique in the form of a structured questionnaire. For this study, media exposure was measured using three indicators, namely print media, electronic media, and social media. There are two focus themes used to measure media exposure, namely questions related to the frequency of media use and questions about the intensity of use in hours/day for each media. The types of media asked included newspapers, magazines, tabloids, TV, radio, internet, WhatsApp, Twitter, Facebook, Instagram, and other social media. Social capital is measured using 3 indicators, namely trust, norms, and networks. There are 8 questions used to measure social capital; 2 questions to measure trust, 3 questions to measure norms, and 3 questions to measure network. Trust-related questions consist of questions about the frequency with which a person performs social actions that reflect trust in others. The total sub-items of this question include 10 types of social action. The second question of trust relates to the level of trust in people such as parents, siblings, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance is measured by 20 questions consisting of 4 indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (7 questions), willingness to help build houses of worship of other religions (1 question), and willingness to accept advice from other religious leaders. (2 questions). All questions in these variables are attitude measures which are divided into five Likert scales: strongly agree, agree, moderately agree, disagree, and strongly disagree.

The intensity of radicalism is measured using three indicators, namely the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. The first indicator of radicalism discourse is the cognitive dimension of radicalism. The second indicator is the attitude towards 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. There are 21 questions to measure these variables.

**Table 1.**  
*The operationalization*

Variables	Definition	Measurement Scale
Political trust	Person's level of trust towards legal government system	4. <i>Low</i> (10-21) 5. <i>Moderate</i> (22-33) 6. <i>High</i> (34-44)
Religiosity	Personal religious intensity	4. <i>Low</i> (1-21) 5. <i>Moderate</i> (22-43) 6. <i>High</i> (44-64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	4. <i>Low</i> (4-36) 5. <i>Moderate</i> (37-68) 6. <i>High</i> (69-100)
Media exposure	The level of individual exposure to social and mass media	4. <i>Low</i> (0-10) 5. <i>Moderate</i> (11-20) 6. <i>High</i> (21-30)
Social capital	Both factual and potential individual resources for self-development	4. <i>Low</i> (4-47) 5. <i>Moderate</i> (48-91) 6. <i>High</i> (92-135)

Religious Tolerance	Individual-level of acceptance of difference or existence of religion/others' religions	4. 5. 6.	Low (0-35) Moderate (36-70) High (71-105)
Understanding Intensity of Radicalism	Level of individual commitment against radicalism as a tool to achieve the goal	9. 10. 11.	Low (0-35) Moderate (36-70) High (71-105)

How many instrument you distributed and how many answers sheets are properly received

### Data analysis technique

Data analysis techniques using Chi-Square and Correspondence Analysis.

$$\chi^2 = \sum_{i=1}^m \sum_{j=1}^n \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$

The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i=1,2,\dots,m$ ,  $j=1,2, \dots$ ) is denoted by  $E_{ij}$ , while  $n \cdot 2$  has a chi-square distribution with degrees of freedom  $df=(m-1, n-1)$ . Correspondence analysis (CA) was used to analyze the closeness of the relationship between factors after the significance of the relationship was known. In this study, 4 factors are significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between the four variables was then analyzed by Correspondence Analysis.

## Result and Discussion

Show your classic assumption statistic: normality, homogeneity, linearity  
Show your hypothesis testing results

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 as follows:

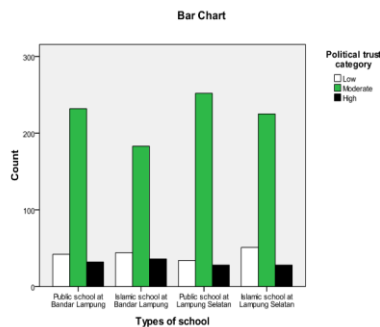
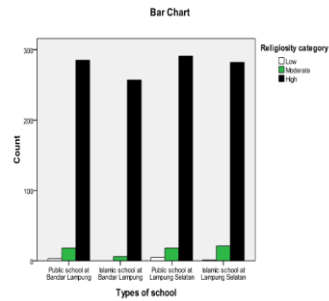


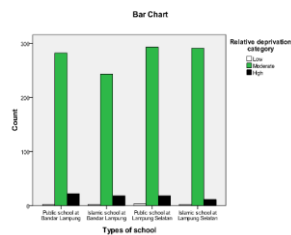
Figure 1. Radicalism intensity based on political trust

Figure 1 shows that from the aspect of political trust, most of the respondents are in the moderate category (75.1%), where 45.2% of them have the moderate intensity of radicalism, 28.4% have high intensity of radicalism and only 1.6% which has a low intensity of radicalism. Respondents who have a low level of political trust are 14.4% and those who have high political trust are 10.4%. The Pearson Chi Square correlation coefficient is 5.312 with a p value of 0.067. This means that there is no relationship between the political belief variable and the intensity of radicalism.



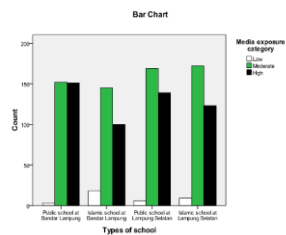
**Figure 2.**Radicalism intensity based on religiosity

Figure 2 shows that the majority (93.9%) of respondents have a high category of religiosity, 55.5% of them have a moderate intensity of radicalism, 36.8% have a high category, and 1.6% have a low intensity of radicalism. 5.3% of respondents were at a moderate level of religiosity and only 0.8% had a high level of religiosity. The Chi Square correlation is 9.471 with a p value of 0.050 or significant at the 0.05 level. In conclusion, there is a relationship between religiosity and the intensity of radicalism.



**Figure 3.**Radicalism intensity based on relative deprivation

Figure 3 shows that in terms of relative deprivation, 93.4% of respondents have moderate levels of radicalism, 57.3% of them have moderate intensity of radicalism, 34.6% have high intensity of radicalism, and 1.5% have low intensity. Respondents in the high category were 5.8% and respondents in the low category were 0.8%. Respondents who have a relatively high level of deprivation of 5.8%, consist of 3.5% having a high intensity of radicalism, 2% for a moderate intensity, and 0.3% for a low intensity. The Chi Square correlation coefficient is 26.288 with a p value of 0.000 at a significance level of 0.01. In conclusion, there is a relationship between the relative deprivation variable and the intensity of radicalism.



**Figure 4.**Radicalism intensity based on media exposure

Figure 4 shows that the proportion of respondents who have moderate levels of media exposure is almost the same as respondents who have high levels of media exposure. The proportions were 53.7% and 43.2%, respectively, while respondents with low media exposure were only 3%. Respondents who have moderate level of media exposure are 32.9% with moderate intensity of radicalism, 19.6% are at high level and 1.2% have low level of radicalism intensity. Respondents who have a high level of media exposure are 25.3% with moderate intensity of radicalism, 17.4% of respondents have high intensity of radicalism and 0.5% of respondents have low intensity of radicalism. The correlation coefficient between media exposure and the intensity of radicalism is 5.942 with a p value of 0.204 or not significant. In conclusion, there is no relationship between media exposure and the intensity of radicalism.

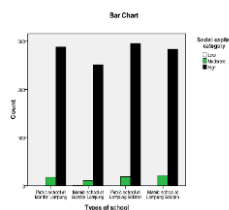


Figure 5. Radicalism intensity based on social capital

Figure 5 shows that most respondents (94.1%) have a high level of social capital, namely 55.9% have moderate intensity of radicalism, 36.7% of respondents have moderate intensity radicalism, and 1.5% of respondents have low intensity radicalism. . Meanwhile, 5.8% of respondents have moderate social capital with 4% having moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with low intensity of radicalism. Respondents who have a low level of social capital are only 0.1% and all of them have a low intensity of radicalism.

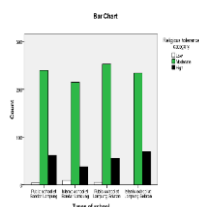


Figure 6. Radicalism intensity based on religious tolerance

Figure 6 shows that the level of religious tolerance among respondents in general is at a moderate level (79.4%), where 50.9% of respondents have moderate intensity of radicalism, 27.7% with a high level of radicalism intensity, and only 0.8% with a low level of radicalism intensity. intensity of radicalism. There are 19% of respondents in the moderate level from the aspect of religious tolerance, of which 10.4% have a high intensity of radicalism, and 8.6% are in the moderate category. Respondents who have a low level of religious tolerance are only 1.6%. The Chi Square correlation coefficient is 501,599 with a p value of 0.000. In conclusion, there is a relationship between the variable of religious tolerance and the intensity of radicalism.

Table 2.

Chi Square test between psychosocial factors and intensity of radicalism

Psychosocial variables	Chi-Square Values	p-value	Symmetric measures	
			phi	Cramer V
Political trust	5.312	0.257	0.067	0.047
Religiosity	9.471*	0.050	0.089	0.063
Relative deprivation	26.288**	0.000	0.149	0.105
Media exposure	5.942	0.204	0.071	0.050
Social capital	59.603**	0.000	0.224	0.158
Religious tolerance	501.599**	0.000	0.650	0.460

\*\* It is sign. 1% level

\* It is sign. 5% level

### The Relationship Between Religiosity and The Intensity of Radicalism in Political Attitudes of Students

The first finding shows that of the four factors studied, 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

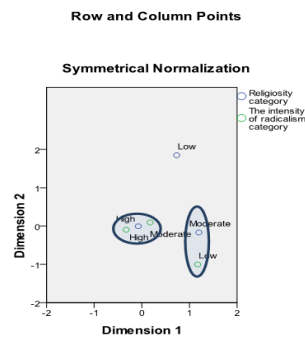


respondents that can affect the level of religiosity, in this case, is social media which is currently growing rapidly in society, especially among young people. The current situation shows how powerful the influence of information developed by social media is and shapes people's perceptions, attitudes, and behavior. Information through social media can range from true information to false information or hoaxes, also from information that supports unity and also threatens national unity. However, the results of this study do not support several researchers who reveal 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 dimensions one and two accounts for 90.6 and 9.4%, respectively. The proportion of inertia of the total cumulative value of the two dimensions is 100% (Table 3). This shows that there is a very significant relationship between religiosity and the intensity of radicalism. The value of inertia between religiosity and intensity of radicalism (Table 3) shows that the correspondence analysis plot generated from the association can explain all the data. Correspondence analysis between religiosity and intensity of radicalism is depicted in Figure 7.

**Table 3**  
*Inertia value between religiosity and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.906	0.906
2	0.094	1.000
Total	1.000	1.000



**Figure 7.**  
Correspondence analysis plot between religiosity and the intensity of radicalism

Figure 7. shows that two clusters illustrate the close relationship between religiosity and the intensity of radicalism among Muslim students in Lampung Province. First, students with moderate levels of religiosity have an affinity with moderate levels of radicalism intensity. Second, Muslim students with high religiosity have a close relationship with the intensity of radicalism in the high and medium categories.

Social media in Indonesia is relatively censorship-free and benefits extremists to spread their ideology (Richey & Binz 2015). On the other hand, social media and the internet can be a vehicle for millennials to hone their sensitivity to social and religious issues (Epafras 2016). Braüchler (2004) argues that the internet is the main instrument for political information on radical Muslim groups. Other potentials of social media are: removing communication barriers and decentralized communication channels (Amedie 2015), forming and disseminating resistance identities (Lim, 2005), generating various forms of tribal nationalism (Lim, 2017), helping to broaden the foundations and accelerating radicalization and recruitment of members terrorists (Pambayun 2018) and the emergence of wolf radicalization (Zeman et al., 2017). Afrianty (2012) provides 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 in young people which can lead to radical actions in the future. Radical ideology no longer stops at the discourse

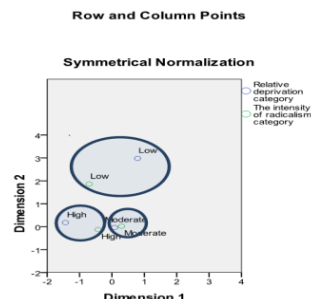
stage but has moved to the stage of attitude and even concrete actions such as spreading the news that can threaten the integrity of the nation. It can also be in the form of actions such as being willing to join an organization that uses violence as a way to achieve group goals. Pancasila as the nation's ideology as a result of the agreement of the founding fathers of the nation is also no longer seen 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. Respondents who disagreed with the statement that Pancasila was 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 that cannot be changed at any time. In line with that, some respondents strongly agree and agree with the statement that ideologies other than Pancasila may exist in Indonesia, as long as they do not conflict with Pancasila.

### The Relationship between Relative Deprivation and Intensity of Radicalism in Students' Political Attitudes

The second finding shows that the use of violence to achieve goals is considered normal from the perspective of young people. They are even willing to sacrifice anything to achieve their goals even through violence. 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". Regarding this question, there are 162 respondents or 13.65% very suitable; 351 respondents or 29.57% in the appropriate category, and 361 respondents or 30.41% in the moderate category. So that there are 855 respondents or 73.63% who agree with the use of violence in achieving goals. Other evidence can be seen from the respondent's answer to the question "I feel the need to join a group that fights for religion and truth, even through violence". To this question, there were 104 respondents or 8.76% in the very appropriate category; 167 respondents or 14.07% are insufficient conformity; and 222 respondents with quite appropriate or 18.70%. Overall, there are 493 respondents, or 41.53% who agree with the use of violence. The value of inertia between relative deprivation and intensity of radicalism shows that dimensions one and two accounts for 77.6 and 22.4%, respectively (Table 4). This shows that there is a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).

**Table 4.**  
*Inertia value between relative deprivation and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.776	0.776
2	0.024	1.000
Total	1.000	1.000



**Figure 8.**

Correspondence analysis plot between relative deprivation and the intensity of radicalism

Figure 5 shows that three clusters illustrate the close relationship between relative deprivation and the intensity of radicalism. Three clusters illustrate the close relationship between relative deprivation and the intensity of

radicalism among Muslim youth in Lampung Province. First, Muslim students with relatively low levels of deprivation have a close relationship with low levels of radicalism intensity. Second, Muslim students with relatively moderate deprivation have a close relationship with moderate intensity of radicalism. Third, Muslim students with relatively high levels of deprivation have a close relationship with high levels of radicalism intensity.

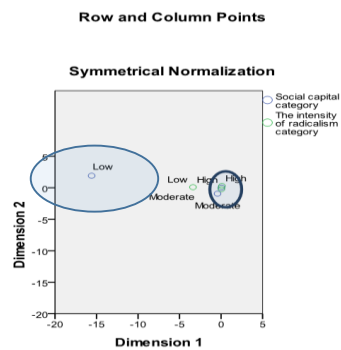
**The Relationship between Social Capital and Intensity of Radicalism in Students' Political Attitudes**

The third finding reveals that the social capital variable is taken into account as a factor associated with the intensity of radicalism. Mahmuddin (2017) found that there are at least three characters 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. On the other hand, this study is in line with Amin et al. (2018) where 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 due 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 dimensions account for 93.7 and 6.3%, respectively (Table 5). This shows that there is a significant relationship between social capital and the intensity of radicalism (Figure 9).

**Table 5.**  
*Inertia value between social capital and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.937	0.937
2	0.063	1.000
Total	1.000	1.000



**Figure 9.**  
Correspondence analysis plot between social capital and the intensity of radicalism

Figure 8 shows that two clusters illustrate the close relationship between social capital and the intensity of radicalism. First, Muslim youth with moderate and high levels of social capital have an affinity with high levels of radicalism intensity. Second, high school students with low levels of social capital have an affinity with low levels of radicalism intensity.

**The relationship between religious tolerance and the intensity of radicalism in students' political attitudes**

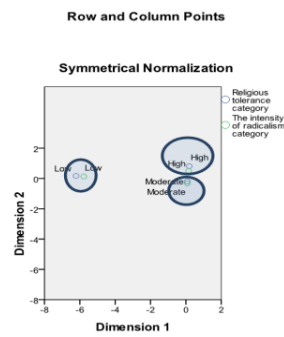
The fourth finding shows that there is a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition

of radicalism which is close to acts of violence or terrorism is an act that can be compensated for individuals who experience relative deprivation. The inertia value between religious tolerance and the intensity of religious tolerance shows that dimensions one and two accounts for 94.1 and 5.9%, respectively (Table 6). This shows that there is a significant relationship between religious tolerance and the intensity of radicalism depicted in Figure 9.

**Table 6.**

*Inertia value between religious tolerance and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.941	0.937
2	0.059	1.000
Total	1.000	1.000



**Figure 10.**  
Correspondence analysis plot between religious tolerance and the intensity of radicalism

Figure 10 shows that three clusters illustrate the close relationship between religious tolerance and the intensity of radicalism. First, Muslim youth with a low level of religious tolerance has a close relationship with a low level of radicalism intensity. Second, Muslim youth with moderate religious tolerance has a close relationship with moderate intensity of radicalism. Third, Muslim youth with high religious tolerance has a close relationship with a high intensity of radicalism. This supports previous findings that relative deprivation often has a negative impact in terms of the intensity of radicalism manifested in the form of aggressive and compensatory actions (Sutowo & Wibosono 2013), violent crimes (Kawachi, Kennedy, & Wilkinson 1999), collective action (Soeharso 2009), or “withdrawal” such as gambling (Callan, Shead, & Olson, 2015), depressive symptoms (Kuo & Chiang 2013; Ostler, et al. 2001; Saito, et al. 2014), smoking (Kuo & Chiang 2013; Lau et al. 2018), drinking (Karriker-Jaffe et al. 2018), poor health behavior (Elgar et al. 2016), family conflict (Dai, Chen, & Yuan 2016). This finding is different from previous research such as that conducted by Mashuri et al. (2022). The growth of radicalism is a complex phenomenon that involves many variables such as 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; Nur & Susanto, 2020). Islam teaches cooperation to others in daily needs, in the context of interaction in society, nation, and state. The variable of religious tolerance is very influential on the intensity of radicalism. This finding is different from other studies which show that radicalism is caused by religious intolerance. This finding strengthens the study by Woodward et al. (2013) where theological orientation cannot be used as a predictor of behavior both violent and non-violent.

In the end, the findings show that the intensity of radicalism is not significantly different between students in public SMA and MAN. 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 model 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. The anti-radicalism education program needs to be revitalized with a communication approach that is in line with the millennial generation. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political attitude.

What is your novelty?

### Conclusion

The findings show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found that differences in school ownership; public and private schools do not reflect differences in students' perceptions and behavior towards the intensity of radicalism. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two areas, where radicalism is more common in high school students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposure) to the millennial generation so that there are no gaps or gaps in information and opportunities to be filled by radical ideas. This research implies that the communication media for anti-radicalism messages must use various platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practice of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing 'civic culture' and 'civility' which are important for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

Reemphasize your novelty

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## 2. TRACK-1 (BUKTI PROSES PERBAIKAN OLEH AUTHOR)

JSSER, 25-4-22

Major revision required

### Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism

#### Abstract

The threat of acts of terrorism initiated by the notion of radicalism in Indonesia is not a new phenomenon. This phenomenon has existed since the beginning of independence; but the forms, actors, motives and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aims to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data was collected using a structured questionnaire; analyzed using chi-square and correspondence analysis. The findings show that several factors have a correlation with the intensity of radicalism among students, namely: religiosity, religious tolerance, relative deprivation, and social capital. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that the tendency of students' political attitudes is formed from media literacy and student control. The ideas of radicalism are more widely spread through the media, especially social media. Therefore, it is very important for the world of education to exercise social control over the attitudes of High School (SMA) and *Madrasah Aliyah* (MA) students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall into radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 is inseparable from the history of political developments in Indonesia since the proclamation of August 17, 1945, until now. 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 occurred since the early formation of the Darul Islam/Indonesian Islamic Army (DI/TII) organization which was founded by Sekarmadji Maridjan Kartosuwirjo in August 7, 1949, in Tasikmalaya, West Java. DI/TII has the main mission to establish the Islamic State of Indonesia (Hamid, 2018; Thamrin et al., 2022). Two well-known subversive movements emerged, namely the Indonesian Islamic State (NII) movement led by Kahar Muzakar (1950-1962) and the Daud Beureuh rebellion (1953-1962). In the next era, the leadership of this movement was held by the young people of Darul Islam, Central Java. They are the students of Abdullah Sungkar and Abu Bakar Baasyir who are adherents of *Salafi Jihadism* (*Salafi* ideology is defined as an understanding that interprets verses textually so that it tends to be radical) (Formichi, 2015). Then Abdullah Sungkar chose to separate and establish Jama'ah Islamiyah (JI) which became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021).

During the Reformation Period from 1999 to 2016, for 17 years, there were 69 terrorist acts. The threat of terrorism not only threatens the sovereignty of the Republic of Indonesia but also takes a lot of victims and material losses. The targets of terrorism are more vital objects, public places, as happens in western countries,"



The latest trend of terrorism has led to attacks on security forces that occurred in the period 2012–2013 (Galamas et al., 2018; Nur & Susanto, 2020). The main difference at this time was that many acts of terror were carried out by groups affiliated with international terrorist groups. According to Sirozi (2005), the growth of democracy on the one hand is accompanied by an increase in radicalism. Since the reformation era in 1998, radical terrorist groups have gained momentum for their freedom to organize and consolidate their power, as well as actively playing their social, religious, and political roles and dynamics.

Research shows that the issue of terrorism in society is driven by several factors, for example, Bravo & Dias (2006), terrorism-related to mineral reserves in certain places, undemocratic political regimes, and participation in international organizations. On the other hand, terrorism is not related to the intensity of development, literacy level, and ethnic fractionalization. According to Kfir (2008), repressive political regimes and socioeconomic problems contributed to the increase in Islamic radicalism in East Africa. The findings of Liow (2006) show that the increase in terrorism in Southern Thailand is caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims. Other factors that cause terrorism have been suggested by several researchers such as 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).

Currently, there is a tendency to increase the understanding of radicalization among young people. The development of radicalism among students can trigger future terrorist behavior. And this is very dangerous. According to Lynch (2013), the increasing radicalization among young Muslims is inspired by the violence of Western countries against Islam. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) found similarities between psychopathic manifestations among adolescents and mechanisms during the radicalization process. Paul & Bagchi (2018) study concluded that youth unemployment is positively correlated with domestic and transnational terrorism. Other variables related to terrorism are the quality of democracy, political stability, quality of regulation, freedom of the press and religious fractionation, language, and territory of the country. Natural resources tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

Theoretically, there are several reasons for the increase in youth political activism. Alexander (2013) emphasizes the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. 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) distinguishes radicalism at the systematic and interactional levels. At a systematic level, a radical wants a total change in the exploitative and social system. At the interactional level, a radical destroys social norms that are considered illegal and outdated. Meanwhile, Schmid & Price (2011) identify two schools of thought about young radicalism political activism. First, an approach that explores primarily the so-called ideological and psychological socialization of “vulnerable” individuals by recruiters of terrorist organizations to end up as murderers or even suicide bombers. Second, an approach that focuses on the adventures of young people who seek terrorist organizations as a noble goal where they act according to expectations and can accept extremist organizations. Based on previous studies, it is known that acts of terrorism in Indonesia involve teenagers as the perpetrators. This shows that radicalism has penetrated the younger

generation in Indonesia. This study shows novelty by investigating the relationship between the variables of ~~political belief~~, religiosity, relative deprivation, ~~media exposure~~, social capital, and religious tolerance, with the intensity of radicalism among high school students.

### **Research Question**

From the background of research problems regarding the development of radicalism in Indonesia among adolescents. This study aims to investigate media literacy and social control in high school students' political attitudes towards the intensity of radicalism. Two focus factors were studied related to media literacy, namely religiosity and relative deficiency. And two focused factors were studied related to social control, namely social capital, and religious tolerance. The formulation of the research problem is:

12. What is the relationship between religiosity and the intensity of radicalism in high school students in Indonesia
13. What is the Relationship between Relative Deficiency and Intensity of Radicalism in High School Students in Indonesia?
14. What is the relationship between social capital and the intensity of radicalism in high school students in Indonesia?
15. What is the relationship between religious tolerance and the intensity of radicalism in high school students in Indonesia?

### **Literature Review**

#### **Media Literacy Education**

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy theory is useful for broadening horizons; able to analyze and evaluate a news objectively; not easily swayed by negative opinions; and be careful in expressing opinions. In building media literacy education in community networks, it is very important to balance the relationship between government and agencies. A new vision of media literacy emerges as educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior when interpreting the information contained in the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies reveal that media literacy is able to provide critical awareness to the public when dealing with media. And on the other hand it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) develop understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction text (Silverblatt, 2018). Baran et al. (2015) added an ethical dimension, the moral obligation of media practitioners, and the development of production capabilities.

#### **Social Control Theory**

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act according to the norms and meanings of certain social values. Therefore, social control is an act of supervision

carried out by one group against another in order to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short & Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control that is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include: strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that is not in accordance with the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules that apply in society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very important to be able to control the social conditions that exist in the environment. Where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

#### **Political Attitude towards Radicalism and the Factors**

Political attitude is a feeling reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adamczyk & LaFree (2015), but these variables were mediated by conservatism. Several studies show that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter, D. A., & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (MengYun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), prejudice against outsiders (Das et al., 2009).

Short. Provide theories to underlie your variables and problems you detected in your research context

#### **Method**

##### **Research Design**

This study uses a quantitative research design proposed by Creswell (2009). Quantitative research design emphasizes objective phenomena and is studied quantitatively in the form of numbers, statistical processing, structure, and controlled experiments. The aim is to investigate media literacy and social control in students' political attitudes towards radicalism and terrorism in Indonesia. From these objectives, it is known that the variables studied are media literac, social control, and political attitudes. The independent variables consist of religiosity, religious tolerance, relative deprivation, and social capital. The dependent variable consists of the intensity of radicalism. For information, the master file & SPSS output are using the IBM SPSS Statistics 26 version. The research location is a high school SMA/ MA in Bandar Lampung City and South Lampung Regency.

**Dikomentari [H5]:** What is your specific design?? You adapted from Cresswell, and what is your variable?

**Population and Sample**

The population in this study were high school students in Bandar Lampung City and South Lampung Regency. Three public schools and three religious (Islamic) schools were taken as research samples without mentioning the name of the school (anonymous). Each school takes 3 classes. The number of samples is 1.187 students. The criteria for students who were sampled in this study were Muslims. The number of respondents Sample in this study was 1,187 people, consisting of 569 people from Bandar Lampung City and 618 people from the South Lampung Regency. Six schools were sampled from each location, namely three state high schools, and three Islamic madrasas. There is no difference in the age of the respondents sample in both Bandar Lampung and South Lampung. Based on gender, there were 458 (38%) male respondents sample and 729 female respondents (62%). A total of 514 (43%) respondents sample came from urban areas and 673 (57%) respondents sample from rural areas. From the aspect of ethnicity, the majority of the Javanese population in both Bandar Lampung City and South Lampung Regency is around 615 (51%). The majority of respondents sample (953 or 80%) currently live with their parents. Judging from their membership in social organizations, respondents sample who become members of social organizations are 571 people by 48%, and students who do not join as many as 616 people by 52%.

**Dikomentari [H6]:** Be consistent to use sample, population or respondent to show proper terms

Add a table to show the characteristics of your sample

Tabel 1.  
Sample

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 Madrasah Aliyah
Gender	458 (38%) Male	729 (62%) Female

**Instrument**

The type of research instrument used is a questionnaire, which is a data collection tool through a number of written questions to obtain information from certain individuals or groups. In this study, political trust is measured using three indicators, namely: 1) perceptions of government responsibility; 2) confidence in the ability of the government; and 3) trust in government transparency and accountability. The first indicator is the perception of the speed of the government's response to problems in the community. The second indicator is trust in government intervention in dealing with national problems. The third indicator is the assessment of transparency in governing and managing the government. There are 12 questions to measure these variables.

**Dikomentari [H7]:** So what is your instrument name?

The level of religiosity was measured using the last three measurements of El-Menouar (2014), 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 consists of 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 6 questions to measure religious experience, 3 questions to measure religious knowledge, and 6 questions to measure orthopraxis.

In this study, relative deprivation was measured by three indicators, namely personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal deprivation refers to feelings of hatred stemming from the belief that their right to achieve something has been taken away and they can be contested with others. Cognitive collective relative deprivation is the end of feeling on the concept (thought), while effective collective relative deprivation refers to attitudes that influence behavior. There are 20 questions to measure relative deprivation, consisting of 11 questions to measure personal relative, 5 questions to measure cognitive collective relative, and 4 questions to measure relative effective collective.

Social capital is measured using 3 indicators, namely trust, norms, and networks. There are 8 questions used to measure social capital; 2 questions to measure trust, 3 questions to measure norms, and 3 questions to measure network. Trust-related questions consist of questions about the frequency with which a person performs social actions that reflect trust in others. The total sub-items of this question include 10 types of social action. The second question of trust relates to the level of trust in people such as parents, siblings, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance is measured by 20 questions consisting of 4 indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (7 questions), willingness to help build houses of worship of other religions (1 question), and willingness to accept advice from other religious leaders. (2 questions). All questions in these variables are attitude measures which are divided into five Likert scales: strongly agree, agree, moderately agree, disagree, and strongly disagree. The intensity of radicalism is measured using three indicators, namely the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. The first indicator of radicalism discourse is the cognitive dimension of radicalism. The second indicator is the attitude towards 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. There are 21 questions to measure these variables.

**Table 2.**  
*The operationalization*

Variables	Definition	Measurement Scale
Political trust	Person's level of trust towards legal government system	7. <i>Low</i> (10-21) 8. <i>Moderate</i> (22-33) 9. <i>High</i> (34-44)
Religiosity	Personal religious intensity	7. <i>Low</i> (1-21) 8. <i>Moderate</i> (22-43) 9. <i>High</i> (44-64)

Relative deprivation	Individual perception on the gap between expectation value and ability value	7.	<i>Low</i> (4-36)
		8.	<i>Moderate</i> (37-68)
		9.	<i>High</i> (69-100)
Media exposure	The level of individual exposure to social and mass media	7.	<i>Low</i> (0-10)
		8.	<i>Moderate</i> (11-20)
		9.	<i>High</i> (21-30)
Social capital	Both factual and potential individual resources for self-development	7.	<i>Low</i> (4-47)
		8.	<i>Moderate</i> (48-91)
		9.	<i>High</i> (92-135)
Religious Tolerance	Individual-level of acceptance of difference or existence of religion/others' religions	10.	<i>Low</i> (0-35)
		11.	<i>Moderate</i> (36-70)
		12.	<i>High</i> (71-105)
Understanding Intensity of Radicalism	Level of individual commitment against radicalism as a tool to achieve the goal	16.	<i>Low</i> (0-35)
		17.	<i>Moderate</i> (36-70)
		18.	<i>High</i> (71-105)

**How many instrument you distributed and how many answers sheets are properly received**

The number of targeted instruments is 1200 samples, but the results of data cleaning show a total of 'good' data and can be processed further as many as 1187 samples. The basis for the decision of the validity test is the value of  $r_{count\ item\_x} > r_{table}$  of 0.444 and  $N = 1.187$  Sig. (2-tailed)  $< 0.05$ . From the results of the validity test data analysis, the  $r$  value of the overall analysis for the research variables is valid because it is more than  $r_{table}$ . The results of the data reliability test, obtained Cronbach's Alpha value of 0.607, critical  $r$  value of 0.3494, it can be concluded that the items of the research instrument are reliable. The KMO (Kaiser-Mayer-Olkin Measure of Sampling Adequacy) value is calculated higher than 0.5, namely  $0.593 > 0.50$ , then factor analysis is feasible.

Tabel 3.

*KMO dan Cronbach's Alpha*

KMO and Bartlett's Test	
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.593
Bartlett's Test of Sphericity	Approx. Chi-Square 46.848
	df 21
	Sig. .001
Reliability Statistics	
Cronbach's Alpha	N of Items
.607	7

**Indicate your validity and reliability evidences (KMO and Cronbach Alpha)**

**Data collection technique**

This study used the main data collection technique in the form of a structured questionnaire. Questionnaires are a number of written questions that are used to obtain information from the research sample about things that are known to them. The questionnaire uses a google form which is distributed to each class group. The researcher was assisted by 6 homeroom teachers from each school to spread the google form link and ensure that each student filled it out properly. For this study, media exposure was measured using three indicators, namely print media, electronic media, and social media. There are two focus themes used to measure media exposure, namely

questions related to the frequency of media use and questions about the intensity of use in hours/day for each media. The types of media asked included newspapers, magazines, tabloids, TV, radio, internet, WhatsApp, Twitter, Facebook, Instagram, and other social media.

Social capital is measured using 3 indicators, namely trust, norms, and networks. There are 8 questions used to measure social capital; 2 questions to measure trust, 3 questions to measure norms, and 3 questions to measure network. Trust related questions consist of questions about the frequency with which a person performs social actions that reflect trust in others. The total sub items of this question include 10 types of social action. The second question of trust relates to the level of trust in people such as parents, siblings, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance is measured by 20 questions consisting of 4 indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (7 questions), willingness to help build houses of worship of other religions (1 question), and willingness to accept advice from other religious leaders. (2 questions). All questions in these variables are attitude measures which are divided into five Likert scales: strongly agree, agree, moderately agree, disagree, and strongly disagree.

The intensity of radicalism is measured using three indicators, namely the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. The first indicator of radicalism discourse is the cognitive dimension of radicalism. The second indicator is the attitude towards 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. There are 21 questions to measure these variables.

#### Data analysis technique

Data analysis techniques using Chi-Square and Correspondence Analysis.

$$\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$

The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i=1,2,\dots,m$ ,  $j=1,2, \dots$ ) is denoted by  $E_{ij}$ , while  $n$  has a chi-square distribution with degrees of freedom  $df=(m-1, n-1)$ . Correspondence analysis (CA) was used to analyze the closeness of the relationship between factors after the significance of the relationship was known. In this study, 4 factors are significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between the four variables was then analyzed by Correspondence Analysis.

### Result and Discussion

Show your classic assumption statistic: normality, homogeneity, linearity  
Show your hypothesis testing results

The results of the data normality test can be seen in the attachment and are explained in the following table.

**Table 4.**

*Output - Data Normality Test*

<b>Variables</b>	<b>Asymp. Sig. (2-tailed)</b>
Religiosity	,142
Relative deprivation	,064
Social capital	,173
Religious Tolerance	,053
Understanding Intensity of Radicalism	,053

Based on the results of the normality test of the data in the table above, it can be seen the value of Asymp. Sig. (2-tailed) > 0.05 means Ho is accepted meaning that the data comes from a normally distributed population. The results of the linearity test of the regression line can be seen in the appendix and are explained in the following table.

**Table 5.**  
*Output - Linearity Test*

<b>Variables</b>	<b>Collinearity Statistics</b>	
	<b>Tolerance</b>	<b>VIF</b>
Religiosity	,674	3,904
Relative deprivation	,732	2,896
Social capital	,728	6,898
Religious Tolerance	,796	1,890
Understanding Intensity of Radicalism	,685	1,904

Based on the table, it can be seen that the VIF value of each variable is less than 10. So it can be concluded that there is no multicollinearity in the data for all variables.

**Tabel 6.**  
*Output- Homogeneity Test*

<b>Variables</b>	<b>Sig.</b>
Religiosity	,775
Relative deprivation	,510
Social capital	,630
Religious Tolerance	,837
Understanding Intensity of Radicalism	,747

Based on the table, it can be seen that the sig. Each variable is worth more than 0.05. Therefore, the data for all variables do not experience heteroscedasticity.

**Tabel 7.**  
*Output- Hypothesis Test*

<b>Test Statistics</b>
------------------------



	Religiosity category	Relative deprivation category	Social capital category	Religious tolerance category	The intensity of radicalism category
Chi-Square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymp. Sig.	.000	.000	.000	.000	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 395,7.

Based on the output table, the Perseon Chi-Square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, it can be concluded that  $H_0$  is rejected and  $H_a$  is accepted. 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 as follows:

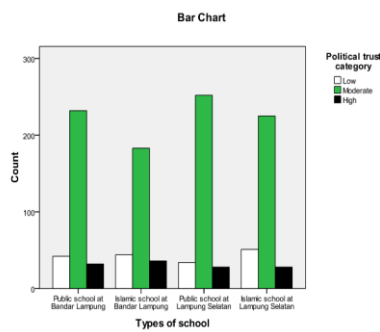


Figure 1. Radicalism intensity based on political trust

Figure 1 shows that from the aspect of political trust, most of the respondents are in the moderate category (75.1%), where 45.2% of them have the moderate intensity of radicalism, 28.4% have high intensity of radicalism and only 1.6% which has a low intensity of radicalism. Respondents who have a low level of political trust are 14.4% and those who have high political trust are 10.4%. The Pearson Chi Square correlation coefficient is 5.312 with a p value of 0.067. This means that there is no relationship between the political belief variable and the intensity of radicalism.

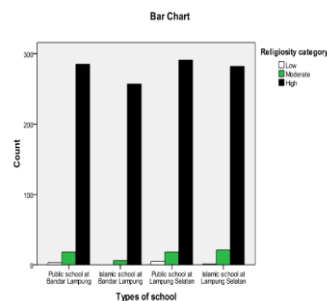
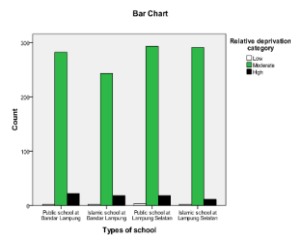


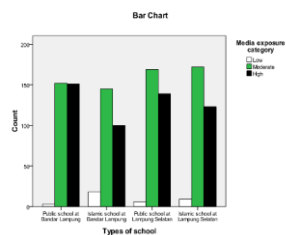
Figure 2. Radicalism intensity based on religiosity

Figure 2 shows that the majority (93.9%) of respondents have a high category of religiosity, 55.5% of them have a moderate intensity of radicalism, 36.8% have a high category, and 1.6% have a low intensity of radicalism. 5.3% of respondents were at a moderate level of religiosity and only 0.8% had a high level of religiosity. The Chi Square correlation is 9.471 with a p value of 0.050 or significant at the 0.05 level. In conclusion, there is a relationship between religiosity and the intensity of radicalism.



**Figure 3.**Radicalism intensity based on relative deprivation

Figure 3 shows that in terms of relative deprivation, 93.4% of respondents have moderate levels of radicalism, 57.3% of them have moderate intensity of radicalism, 34.6% have high intensity of radicalism, and 1.5% have low intensity. Respondents in the high category were 5.8% and respondents in the low category were 0.8%. Respondents who have a relatively high level of deprivation of 5.8%, consist of 3.5% having a high intensity of radicalism, 2% for a moderate intensity, and 0.3% for a low intensity. The Chi Square correlation coefficient is 26,288 with a p value of 0.000 at a significance level of 0.01. In conclusion, there is a relationship between the relative deprivation variable and the intensity of radicalism.



**Figure 4.**Radicalism intensity based on media exposure

Figure 4 shows that the proportion of respondents who have moderate levels of media exposure is almost the same as respondents who have high levels of media exposure. The proportions were 53.7% and 43.2%, respectively, while respondents with low media exposure were only 3%. Respondents who have moderate level of media exposure are 32.9% with moderate intensity of radicalism, 19.6% are at high level and 1.2% have low level of radicalism intensity. Respondents who have a high level of media exposure are 25.3% with moderate intensity of radicalism, 17.4% of respondents have high intensity of radicalism and 0.5% of respondents have low intensity of radicalism. The correlation coefficient between media exposure and the intensity of radicalism is 5.942 with a p value of 0.204 or not significant. In conclusion, there is no relationship between media exposure and the intensity of radicalism.

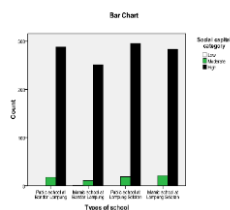


Figure 5. Radicalism intensity based on social capital

Figure 5 shows that most respondents (94.1%) have a high level of social capital, namely 55.9% have moderate intensity of radicalism, 36.7% of respondents have moderate intensity radicalism, and 1.5% of respondents have low intensity radicalism. . Meanwhile, 5.8% of respondents have moderate social capital with 4% having moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with low intensity of radicalism. Respondents who have a low level of social capital are only 0.1% and all of them have a low intensity of radicalism.

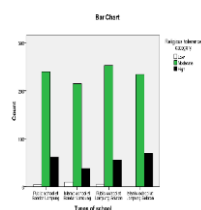


Figure 6. Radicalism intensity based on religious tolerance

Figure 6 shows that the level of religious tolerance among respondents in general is at a moderate level (79.4%), where 50.9% of respondents have moderate intensity of radicalism, 27.7% with a high level of radicalism intensity, and only 0.8% with a low level of radicalism intensity. intensity of radicalism. There are 19% of respondents in the moderate level from the aspect of religious tolerance, of which 10.4% have a high intensity of radicalism, and 8.6% are in the moderate category. Respondents who have a low level of religious tolerance are only 1.6%. The Chi Square correlation coefficient is 501,599 with a p value of 0.000. In conclusion, there is a relationship between the variable of religious tolerance and the intensity of radicalism.

Table 2.

Chi Square test between psychosocial factors and intensity of radicalism

Psychosocial variables	Chi-Square Values	p-value	Symmetric measures	
			phi	Cramer V
Political trust	5.312	0.257	0.067	0.047
Religiosity	9.471*	0.050	0.089	0.063
Relative deprivation	26.288**	0.000	0.149	0.105
Media exposure	5.942	0.204	0.071	0.050
Social capital	59.603**	0.000	0.224	0.158
Religious tolerance	501.599**	0.000	0.650	0.460

\*\* It is sign. 1% level

\* It is sign. 5% level

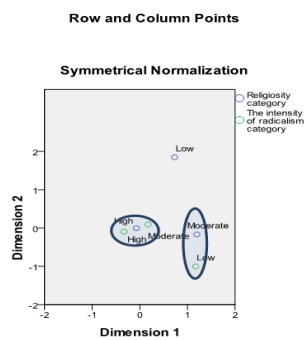
**The Relationship Between Religiosity and The Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 society, especially among young people. The current situation shows how powerful the influence of information developed by social media is and shapes people's perceptions, attitudes, and behavior. Information through social media can range from true information to false information or hoaxes, also from information that supports unity and also threatens national unity. However, the results of this study do not support several researchers who reveal 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 dimensions one and two accounts for 90.6 and 9.4%, respectively. The proportion of inertia of the total cumulative value of the two dimensions is 100% (Table 3). This shows that there is a very significant relationship between religiosity and the intensity of radicalism. The value of inertia between religiosity and intensity of radicalism (Table 3) shows that the correspondence analysis plot generated from the association can explain all the data. Correspondence analysis between religiosity and intensity of radicalism is depicted in Figure 7.

**Table 3**  
*Inertia value between religiosity and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.906	0.906
2	0.094	1.000
Total	1.000	1.000



**Figure 7.**  
Correspondence analysis plot between religiosity and the intensity of radicalism

Figure 7. shows that two clusters illustrate the close relationship between religiosity and the intensity of radicalism among Muslim students in Lampung Province. First, students with moderate levels of religiosity have

an affinity with moderate levels of radicalism intensity. Second, Muslim students with high religiosity have a close relationship with the intensity of radicalism in the high and medium categories.

Social media in Indonesia is relatively censorship-free and benefits extremists to spread their ideology (Richey & Binz, 2015). On the other hand, social media and the internet can be a vehicle for millennials to hone their sensitivity to social and religious issues (Epafras, 2016). Bräuchler (2002) argues that the internet is the main instrument for political information on radical Muslim groups. Other potentials of social media are: removing communication barriers and decentralized 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 terrorists and the emergence of wolf radicalization (Lim, 2017; Zeman et al., 2017). Afrianty (2012) provides evidence that various acts of violence in Indonesia are inspired by reporting on violence in the Middle East through the mass media.

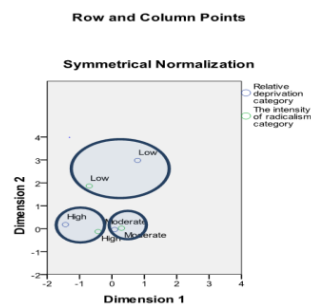
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth, but has become a reality that must be watched out for. This is because radicalism has been internalized in young people which can lead to radical actions in the future. Radical ideology no longer stops at the discourse stage but has moved to the stage of attitude and even concrete actions such as spreading the news that can threaten the integrity of the nation. It can also be in the form of actions such as being willing to join an organization that uses violence as a way to achieve group goals. Pancasila as the nation's ideology as a result of the agreement of the founding fathers of the nation is also no longer seen 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. Respondents who disagreed with the statement that Pancasila was 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 that cannot be changed at any time. In line with that, some respondents strongly agree and agree with the statement that ideologies other than Pancasila may exist in Indonesia, as long as they do not conflict with Pancasila.

#### **The Relationship between Relative Deprivation and Intensity of Radicalism in Students' Political Attitudes**

The second finding shows that the use of violence to achieve goals is considered normal from the perspective of young people. They are even willing to sacrifice anything to achieve their goals even through violence. 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". Regarding this question, there are 162 respondents or 13.65% very suitable; 351 respondents or 29.57% in the appropriate category, and 361 respondents or 30.41% in the moderate category. So that there are 855 respondents or 73.63% who agree with the use of violence in achieving goals. Other evidence can be seen from the respondent's answer to the question "I feel the need to join a group that fights for religion and truth, even through violence". To this question, there were 104 respondents or 8.76% in the very appropriate category; 167 respondents or 14.07% are insufficient conformity; and 222 respondents with quite appropriate or 18.70%. Overall, there are 493 respondents, or 41.53% who agree with the use of violence. The value of inertia between relative deprivation and intensity of radicalism shows that dimensions one and two accounts for 77.6 and 22.4%, respectively (Table 4). This shows that there is a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).

**Table 4.**  
*Inertia value between relative deprivation and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.776	0.776
2	0.024	1.000
Total	1.000	1.000



**Figure 8.**

Correspondence analysis plot between relative deprivation and the intensity of radicalism

Figure 5 shows that three clusters illustrate the close relationship between relative deprivation and the intensity of radicalism among Muslim youth in Lampung Province. First, Muslim students with relatively low levels of deprivation have a close relationship with low levels of radicalism intensity. Second, Muslim students with relatively moderate deprivation have a close relationship with moderate intensity of radicalism. Third, Muslim students with relatively high levels of deprivation have a close relationship with high levels of radicalism intensity.

#### **The Relationship between Social Capital and Intensity of Radicalism in Students' Political Attitudes**

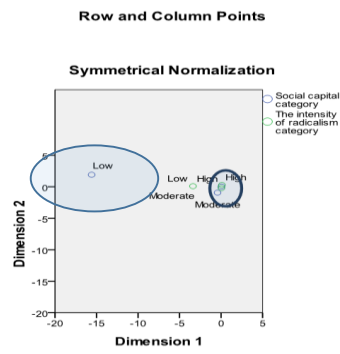
The third finding reveals that the social capital variable is taken into account as a factor associated with the intensity of radicalism. Mahmuddin (2017) found that there are at least three characters of social capital that function to anticipate the symptoms of radicalism, namely: 1) respecting diversity, 2) inclusive understanding and interpretation, and 3) preserving the *siri* tradition as local wisdom. On the other hand, this study is in line with Haryani et al. (2018) where 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 due 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 dimensions account for 93.7 and 6.3%, respectively (Table 5). This shows that there is a significant relationship between social capital and the intensity of radicalism (Figure 9).

**Table 5.**

*Inertia value between social capital and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.937	0.937
2	0.063	1.000
Total	1.000	1.000



**Figure 9.**  
Correspondence analysis plot between social capital and the intensity of radicalism

Figure 8 shows that two clusters illustrate the close relationship between social capital and the intensity of radicalism. First, Muslim youth with moderate and high levels of social capital have an affinity with high levels of radicalism intensity. Second, high school students with low levels of social capital have an affinity with low levels of radicalism intensity.

**The relationship between religious tolerance and the intensity of radicalism in students' political attitudes**

The fourth finding shows that there is a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of radicalism which is close to acts of violence or terrorism is an act that can be compensated for individuals who experience relative deprivation. The inertia value between religious tolerance and the intensity of religious tolerance shows that dimensions one and two accounts for 94.1 and 5.9%, respectively (Table 6). This shows that there is a significant relationship between religious tolerance and the intensity of radicalism depicted in Figure 9.

**Table 6.**  
*Inertia value between religious tolerance and the intensity of radicalism*

Dimension	Inertia value	
	Accounted for	Cumulative
1	0.941	0.937

2	0.059	1.000
Total	1.000	1.000

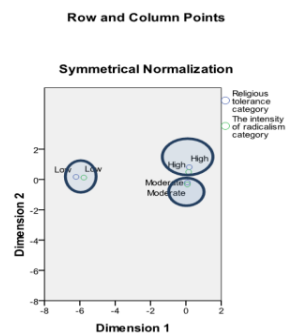


Figure 10.

Correspondence analysis plot between religious tolerance and the intensity of radicalism

Figure 10 shows that three clusters illustrate the close relationship between religious tolerance and the intensity of radicalism. First, Muslim youth with a low level of religious tolerance has a close relationship with a low level of radicalism intensity. Second, Muslim youth with moderate religious tolerance has a close relationship with moderate intensity of radicalism. Third, Muslim youth with high religious tolerance has a close relationship with a high intensity of radicalism. This supports previous findings that relative deprivation often has a negative impact in terms of the intensity of radicalism manifested in the form of aggressive and compensatory actions (Sutowo & Wibisono, 2013) violent crimes (Kawachi, Kennedy, & Wilkinson 1999), collective action (Soeharso, 2009), or “withdrawal” such as gambling (Callan et al., 2015), depressive symptoms (Kuo & Chiang 2013; Ostler, et al. 2001; Campos et al., 2014), smoking (Kuo & Chiang 2013; Lau et al. 2018), drinking (Karraker Jaffe et al. 2018), poor health behavior (Elgar et al., 2017), family conflict (Dai et al., 2016). Thus, radicalism which is close to acts of violence or terrorism is an act that can be compensated for individuals who experience relative deprivation.

This finding is different from previous research such as that conducted by Mashuri et al. (2022). The growth of radicalism is a complex phenomenon that involves many variables such as 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; Nur & Susanto, 2020). Islam teaches cooperation to others in daily needs, in the context of interaction in society, nation, and state. The variable of religious tolerance is very influential on the intensity of radicalism. This finding is different from other studies which show that radicalism is caused by religious intolerance. This finding strengthens the study by Woodward et al. (2013) where theological orientation cannot be used as a predictor of behavior both violent and non-violent. This study shows novelty by finding that there are four factors that influence students' political attitudes, namely religiosity, religious tolerance, relative deprivation, and social capital. Differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two areas, where radicalism is more common in high school and MA students in rural areas. It is different from previous studies which show 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).

In the end, the findings show that the intensity of radicalism is not significantly different between students in public SMA and MAN. 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 model 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. The anti-radicalism education program needs to be revitalized with a communication approach that is in line with the millennial generation. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political attitude.

What is your novelty?

### Conclusion

The findings show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found that differences in school ownership; public and private schools do not reflect differences in students' perceptions and behavior towards the intensity of radicalism. ~~On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two areas, where radicalism is more common in high school students in rural areas.~~ The novelty of the research reveals four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. In addition, this study found that differences in school ownership; public and private schools do not reflect differences in students' perceptions and behavior towards the intensity of radicalism. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two regions, where radicalism is more common in students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposure) to the millennial generation so that there are no gaps or gaps in information and opportunities to be filled by radical ideas. This research implies that the communication media for anti-radicalism messages must use various platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practice of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing 'civic culture' and 'civility' which are important for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every

level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

Reemphasize your novelty

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### 3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B

#### Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism

Hertanto<sup>1</sup>, Handi Mulyaningsih<sup>2</sup>, Suripto<sup>3</sup>, Sudarman<sup>4</sup>

##### Abstract

The threat of acts of terrorism initiated by the notion of radicalism in Indonesia is not a new phenomenon. This phenomenon has existed since the beginning of independence; but the forms, actors, motives and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aims to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data was collected using a structured questionnaire; analyzed using chi-square and correspondence analysis. The findings show that several factors have a correlation with the intensity of radicalism among students, namely: religiosity, religious tolerance, relative deprivation, and social capital. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that the tendency of students' political attitudes is formed from media literacy and student control. The ideas of radicalism are more widely spread through the media, especially social media. Therefore, it is very important for the world of education to exercise social control over the attitudes of High School (SMA)/*Madrasah Aliyah* (MA) students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall into radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 is inseparable from the history of political developments in Indonesia since the proclamation of August 17, 1945, until now. 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 occurred since the early formation of the Darul Islam/Indonesian Islamic Army (DI/TII) organization which was founded by Sekarmadji Maridjan Kartosuwirjo in August 7, 1949, in Tasikmalaya, West Java. DI/TII has the main mission 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). Then Abdullah Sungkar chose to separate and establish Jama'ah Islamiyah (JI) which became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period from 1999 to 2016, for 17 years, there were 69 terrorist acts. The threat of terrorism not only threatens the sovereignty of the Republic of Indonesia but also takes a lot of victims and material losses. The targets of terrorism are more vital objects, public places, as happens in western countries.

Research shows that the issue of terrorism in society is driven by several factors, for example, Bravo & Dias (2006), terrorism-related to mineral reserves in certain places, undemocratic political regimes, and participation

in international organizations. On the other hand, terrorism is not related to the intensity of development, literacy level, and ethnic fractionalization. According to Kfir (2008), repressive political regimes and socioeconomic problems contributed to the increase in Islamic radicalism in East Africa. The findings of Liow (2006) show that the increase in terrorism in Southern Thailand is caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims.

Currently, there is a tendency to increase the understanding of radicalization among young people. The development of radicalism among students can trigger future terrorist behavior. And this is very dangerous. According to Lynch (2013), the increasing radicalization among young Muslims is inspired by the violence of Western countries against Islam. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) found similarities between psychopathic manifestations among adolescents and mechanisms during the radicalization process. Paul & Bagchi (2018) study concluded that youth unemployment is positively correlated with domestic and transnational terrorism. Other variables related to terrorism are the quality of democracy, political stability, quality of regulation, freedom of the press and religious fractionation, language, and territory of the country. Natural resources tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

Theoretically, there are several reasons for the increase in youth political activism. Alexander (2013) emphasizes the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. 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) distinguishes radicalism at the systematic and interactional levels. At a systematic level, a radical wants a total change in the exploitative and social system. At the interactional level, a radical destroys social norms that are considered illegal and outdated. Based on previous studies, it is known that acts of terrorism in Indonesia involve teenagers as the perpetrators. This shows that radicalism has penetrated the younger generation in Indonesia. This study shows novelty by investigating the relationship between the variables of religiosity, relative deprivation, social capital, and religious tolerance, with the intensity of radicalism among high school students.

### **Research Question**

From the background of research problems regarding the development of radicalism in Indonesia among adolescents. This study aims to investigate media literacy and social control in high school students' political attitudes towards the intensity of radicalism. Two focus factors were studied related to media literacy, namely religiosity and relative deficiency. And two focused factors were studied related to social control, namely social capital, and religious tolerance. The formulation of the research problem is:

1. What is the relationship between religiosity and the intensity of radicalism in high school students in Indonesia
2. What is the Relationship between Relative Deficiency and Intensity of Radicalism in High School Students in Indonesia?
3. What is the relationship between social capital and the intensity of radicalism in high school students in Indonesia?

4. What is the relationship between religious tolerance and the intensity of radicalism in high school students in Indonesia?

### **Literature Review**

#### **Media Literacy Education**

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy theory is useful for broadening horizons; able to analyze and evaluate a news objectively; not easily swayed by negative opinions; and be careful in expressing opinions. In building media literacy education in community networks, it is very important to balance the relationship between government and agencies. A new vision of media literacy emerges as educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior when interpreting the information contained in the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies reveal that media literacy is able to provide critical awareness to the public when dealing with media. And on the other hand it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) develop understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction text (Silverblatt, 2018). Baran et al. (2015) added an ethical dimension, the moral obligation of media practitioners, and the development of production capabilities.

#### **Social Control Theory**

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act according to the norms and meanings of certain social values. Therefore, social control is an act of supervision carried out by one group against another in order to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short & Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control that is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include: strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that is not in accordance with the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules that apply in society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very



important to be able to control the social conditions that exist in the environment. Where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

### **Political Attitude towards Radicalism and the Factors**

Political attitude is a feeling reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adamczyk & LaFree (2015), but these variables were mediated by conservatism. Several studies show that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter, D. A., & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (MengYun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), prejudice against outsiders (Das et al., 2009).

## **Method**

### **Research Design**

This study uses a quantitative research design proposed by Creswell (2009). Quantitative research design emphasizes objective phenomena and is studied quantitatively in the form of numbers, statistical processing, structure, and controlled experiments. The aim is to investigate media literacy and social control in students' political attitudes towards radicalism and terrorism in Indonesia. The independent variables consist of religiosity, religious tolerance, relative deprivation, and social capital. The dependent variable consists of the intensity of radicalism. For information, the master file & SPSS output are using the IBM SPSS Statistics 26 version. The research location is a SMA/ MA in Bandar Lampung City and South Lampung Regency.

### **Population and Sample**

The population in this study were high school students in Bandar Lampung City and South Lampung Regency. Three public schools and three religious (Islamic) schools were taken as research samples without mentioning the name of the school (anonymous). Each school takes 3 classes. The number of samples is 1.187 students. The criteria for students who were sampled in this study were Muslims. The number of sample in this study was 1,187 people, consisting of 569 people from Bandar Lampung City and 618 people from the South Lampung Regency. Six schools were sampled from each location, namely three state high schools, and three Islamic

madrastas. There is no difference in the age of the sample in both Bandar Lampung and South Lampung. Based on gender, there were 458 (38%) male sample and 729 female respondents (62%).

Table 1.

*Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

**Instrument**

The type of research instrument used is a questionnaire, which is a data collection tool through a number of written questions to obtain information from certain individuals or groups. The level of religiosity was measured using the last three measurements of El-Menouar (2014), 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 consists of 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 6 questions to measure religious experience, 3 questions to measure religious knowledge, and 6 questions to measure orthopraxis.

In this study, relative deprivation was measured by three indicators, namely personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal deprivation refers to feelings of hatred stemming from the belief that their right to achieve something has been taken away and they can be contested with others. Cognitive collective relative deprivation is the end of feeling on the concept (thought), while effective collective relative deprivation refers to attitudes that influence behavior. There are 20 questions to measure relative deprivation, consisting of 11 questions to measure personal relative, 5 questions to measure cognitive collective relative, and 4 questions to measure relative effective collective. Social capital is measured using 3 indicators, namely trust, norms, and networks. There are 8 questions used to measure social capital; 2 questions to measure trust, 3 questions to measure norms, and 3 questions to measure network. Trust-related questions consist of questions about the frequency with which a person performs social actions that reflect trust in others. The total sub-items of this question include 10 types of social action. The second question of trust relates to the level of trust in people such as parents, siblings, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance is measured by 20 questions consisting of 4 indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (7 questions), willingness to help build houses of worship of other religions (1 question), and willingness to accept advice from other religious leaders. (2 questions). All questions in these variables are attitude measures which are divided into five Likert scales: strongly agree, agree, moderately agree, disagree, and strongly disagree. The intensity of radicalism is measured using three indicators, namely the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. The first indicator of radicalism discourse is the cognitive dimension of radicalism.

The second indicator is the attitude towards 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. There are 21 questions to measure these variables.

**Table 2.**  
*The operationalization*

Variables	Definition	Measurement Scale
Religiosity	Personal religious intensity	10. <i>Low</i> (1-21)
		11. <i>Moderate</i> (22-43)
		12. <i>High</i> (44-64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	10. <i>Low</i> (4-36)
		11. <i>Moderate</i> (37-68)
		12. <i>High</i> (69-100)
Social capital	Both factual and potential individual resources for self-development	13. <i>Low</i> (4-47)
		14. <i>Moderate</i> (48-91)
		15. <i>High</i> (92-135)
Religious Tolerance	Individual-level of acceptance of difference or existence of religion/others' religions	16. <i>Low</i> (0-35)
		17. <i>Moderate</i> (36-70)
		18. <i>High</i> (71-105)
Understanding Intensity of Radicalism	Level of individual commitment against radicalism as a tool to achieve the goal	23. <i>Low</i> (0-35)
		24. <i>Moderate</i> (36-70)
		25. <i>High</i> (71-105)

The number of targeted instruments is 1200 samples, but the results of data cleaning show a total of 'good' data and can be processed further as many as 1187 samples. The basis for the decision of the validity test is the value of  $r_{count\ item\_x} > r_{table}$  of 0.444 and  $N = 1.187$  Sig. (2-tailed)  $< 0.05$ . From the results of the validity test data analysis, the  $r$  value of the overall analysis for the research variables is valid because it is more than  $r_{table}$ . The results of the data reliability test, obtained Cronbach's Alpha value of 0.607, critical  $r$  value of 0.3494, it can be concluded that the items of the research instrument are reliable. The KMO (Kaiser-Mayer-Olkin Measure of Sampling Adequacy) value is calculated higher than 0.5, namely  $0.593 > 0.50$ , then factor analysis is feasible.

Tabel 3.  
*KMO dan Cronbach's Alpha*

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.593
Bartlett's Test of Sphericity	Approx. Chi-Square	46.848
	df	21
	Sig.	.001
Reliability Statistics		
Cronbach's Alpha	N of Items	
.607	7	

#### Data collection technique

This study used the main data collection technique in the form of a structured questionnaire. Questionnaires are a number of written questions that are used to obtain information from the research sample about things that are

known to them. The questionnaire uses a google form which is distributed to each class group. The researcher was assisted by 6 homeroom teachers from each school to spread the google form link and ensure that each student filled it out properly. For this study, media exposure was measured using three indicators, namely print media, electronic media, and social media. There are two focus themes used to measure media exposure, namely questions related to the frequency of media use and questions about the intensity of use in hours/day for each media. The types of media asked included newspapers, magazines, tabloids, TV, radio, internet, WhatsApp, Twitter, Facebook, Instagram, and other social media.

**Data analysis technique**

Data analysis techniques using Chi-Square and Correspondence Analysis.

$$\chi^2 = \sum_{i=1}^m \sum_{j=1}^n \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$

The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i=1,2,\dots,m, j=1,2, \dots$ ) is denoted by  $E_{ij}$ , while  $n \cdot 2$  has a chi-square distribution with degrees of freedom  $df=(m-1, n-1)$ . Correspondence analysis (CA) was used to analyze the closeness of the relationship between factors after the significance of the relationship was known. In this study, 4 factors are significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between the four variables was then analyzed by Correspondence Analysis.

**Result and Discussion**

The results of the data normality test can be seen in the attachment and are explained in the following table.

**Table 4.**  
*Output - Data Normality Test*

Variables	Asymp. Sig. (2-tailed)
Religiosity	,142
Relative deprivation	,064
Social capital	,173
Religious Tolerance	,053
Understanding Intensity of Radicalism	,053

Based on the results of the normality test of the data in the table above, it can be seen the value of Asymp. Sig. (2-tailed) > 0.05 means  $H_0$  is accepted meaning that the data comes from a normally distributed population. The results of the linearity test of the regression line can be seen in the appendix and are explained in the following table.

**Table 5.**  
*Output - Linearity Test*

Variables	Collinearity Statistics
-----------	-------------------------

	<b>Tolerance</b>	<b>VIF</b>
Religiosity	,674	3,904
Relative deprivation	,732	2,896
Social capital	,728	6,898
Religious Tolerance	,796	1,890
Understanding Intensity of Radicalism	,685	1,904

Based on the table, it can be seen that the VIF value of each variable is less than 10. So it can be concluded that there is no multicollinearity in the data for all variables.

**Tabel 6.**

*Output- Homogeneity Test*

<b>Variables</b>	<b>Sig.</b>
Religiosity	,775
Relative deprivation	,510
Social capital	,630
Religious Tolerance	,837
Understanding Intensity of Radicalism	,747

Based on the table, it can be seen that the sig. Each variable is worth more than 0.05. Therefore, the data for all variables do not experience heteroscedasticity.

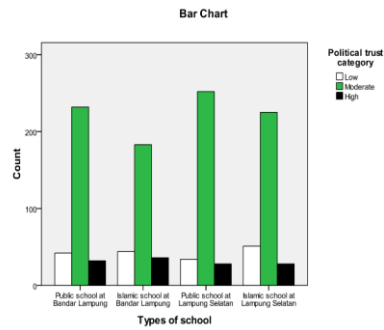
**Tabel 7.**

*Output- Hypothesis Test*

<b>Test Statistics</b>					
	Religiosity category	Relative deprivation category	Social capital category	Religious tolerance category	The intensity of radicalism category
Chi-Square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymp. Sig.	.000	.000	.000	.000	.000

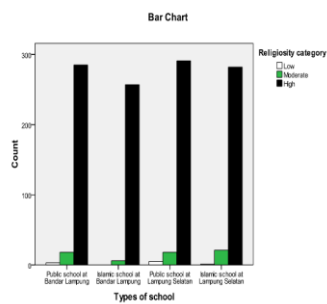
a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 395.7.

Based on the output table, the Perseon Chi-Square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, it can be concluded that  $H_0$  is rejected and  $H_a$  is accepted. 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 as follows:



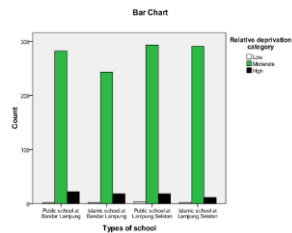
**Figure 1.**Radicalism intensity based on political trust

Figure 1 shows that from the aspect of political trust, most of the respondents are in the moderate category (75.1%), where 45.2% of them have the moderate intensity of radicalism, 28.4% have high intensity of radicalism and only 1.6% which has a low intensity of radicalism. Respondents who have a low level of political trust are 14.4% and those who have high political trust are 10.4%. The Pearson Chi Square correlation coefficient is 5.312 with a p value of 0.067. This means that there is no relationship between the political belief variable and the intensity of radicalism.



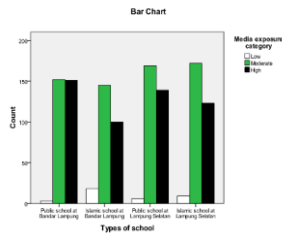
**Figure 2.**Radicalism intensity based on religiosity

Figure 2 shows that the majority (93.9%) of respondents have a high category of religiosity, 55.5% of them have a moderate intensity of radicalism, 36.8% have a high category, and 1.6% have a low intensity of radicalism. 5.3% of respondents were at a moderate level of religiosity and only 0.8% had a high level of religiosity. The Chi Square correlation is 9.471 with a p value of 0.050 or significant at the 0.05 level. In conclusion, there is a relationship between religiosity and the intensity of radicalism.



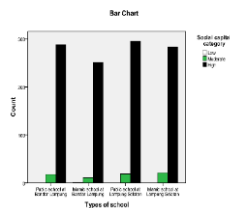
**Figure 3.**Radicalism intensity based on relative deprivation

Figure 3 shows that in terms of relative deprivation, 93.4% of respondents have moderate levels of radicalism, 57.3% of them have moderate intensity of radicalism, 34.6% have high intensity of radicalism, and 1.5% have low intensity. Respondents in the high category were 5.8% and respondents in the low category were 0.8%. Respondents who have a relatively high level of deprivation of 5.8%, consist of 3.5% having a high intensity of radicalism, 2% for a moderate intensity, and 0.3% for a low intensity. The Chi Square correlation coefficient is 26,288 with a p value of 0.000 at a significance level of 0.01. In conclusion, there is a relationship between the relative deprivation variable and the intensity of radicalism.



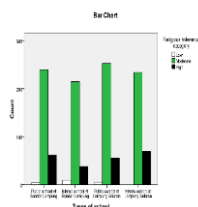
**Figure 4.**Radicalism intensity based on media exposure

Figure 4 shows that the proportion of respondents who have moderate levels of media exposure is almost the same as respondents who have high levels of media exposure. The proportions were 53.7% and 43.2%, respectively, while respondents with low media exposure were only 3%. Respondents who have moderate level of media exposure are 32.9% with moderate intensity of radicalism, 19.6% are at high level and 1.2% have low level of radicalism intensity. Respondents who have a high level of media exposure are 25.3% with moderate intensity of radicalism, 17.4% of respondents have high intensity of radicalism and 0.5% of respondents have low intensity of radicalism. The correlation coefficient between media exposure and the intensity of radicalism is 5.942 with a p value of 0.204 or not significant. In conclusion, there is no relationship between media exposure and the intensity of radicalism.



**Figure 5.** Radicalism intensity based on social capital

Figure 5 shows that most respondents (94.1%) have a high level of social capital, namely 55.9% have moderate intensity of radicalism, 36.7% of respondents have moderate intensity radicalism, and 1.5% of respondents have low intensity radicalism. . Meanwhile, 5.8% of respondents have moderate social capital with 4% having moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with low intensity of radicalism. Respondents who have a low level of social capital are only 0.1% and all of them have a low intensity of radicalism.



**Figure 6.**Radicalism intensity based on religious tolerance

Figure 6 shows that the level of religious tolerance among respondents in general is at a moderate level (79.4%), where 50.9% of respondents have moderate intensity of radicalism, 27.7% with a high level of radicalism intensity, and only 0.8% with a low level of radicalism intensity. There are 19% of respondents in the moderate level from the aspect of religious tolerance, of which 10.4% have a high intensity of radicalism, and 8.6% are in the moderate category. Respondents who have a low level of religious tolerance are only 1.6%. The Chi Square correlation coefficient is 501,599 with a p value of 0.000. In conclusion, there is a relationship between the variable of religious tolerance and the intensity of radicalism.

**Table 2.**

*Chi Square test between psychosocial factors and intensity of radicalism*

Psychosocial variables	Chi-Square Values	p-value	Symmetric measures	
			Phi	Cramer V
Religiosity	9.471*	0.050	0.089	0.063
Relative deprivation	26.288**	0.000	0.149	0.105
Social capital	59.603**	0.000	0.224	0.158
Religious tolerance	501.599**	0.000	0.650	0.460

\*\* It is sign. 1% level

\* It is sign. 5% level

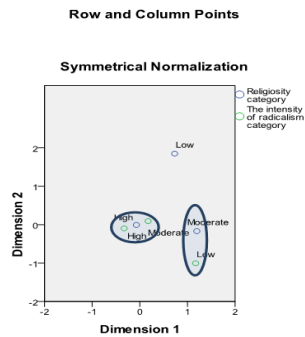
**The Relationship Between Religiosity and The Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 society, especially among young people. The current situation shows how powerful the influence of information developed by social media is and shapes people's perceptions, attitudes, and behavior. Information through social media can range from true information to false information or hoaxes, also from information that supports unity and also threatens national unity. However, the results of this study do not support several researchers who reveal 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 dimensions one and two accounts for 90.6 and 9.4%, respectively. The proportion of inertia of the total cumulative value of the two dimensions is 100%. This shows that there is a very significant relationship between religiosity and the intensity of radicalism. The value of inertia between religiosity and intensity of radicalism shows that the correspondence analysis plot



generated from the association can explain all the data. Correspondence analysis between religiosity and intensity of radicalism is depicted in Figure 7.



**Figure 7.** Correspondence analysis plot between religiosity and the intensity of radicalism

Figure 7. shows that two clusters illustrate the close relationship between religiosity and the intensity of radicalism among Muslim students in Lampung Province. First, students with moderate levels of religiosity have an affinity with moderate levels of radicalism intensity. Second, Muslim students with high religiosity have a close relationship with the intensity of radicalism in the high and medium categories.

Social media in Indonesia is relatively censorship-free and benefits extremists to spread their ideology (Richey & Binz, 2015). On the other hand, social media and the internet can be a vehicle for millennials to hone their sensitivity to social and religious issues (Epafra, 2016). Bräuchler (2002) argues that the internet is the main instrument for political information on radical Muslim groups. Other potentials of social media are: removing communication barriers and decentralized 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 terrorists and the emergence of wolf radicalization (Lim, 2017; Zeman et al., 2017). Afrianty (2012) provides 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 in young people which can lead to radical actions in the future. Radical ideology no longer stops at the discourse stage but has moved to the stage of attitude and even concrete actions such as spreading the news that can threaten the integrity of the nation. It can also be in the form of actions such as being willing to join an organization that uses violence as a way to achieve group goals. Pancasila as the nation's ideology as a result of the agreement of the founding fathers of the nation is also no longer seen 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. Respondents who disagreed with the statement that Pancasila was 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 that cannot be changed at any time. In line with that, some respondents strongly agree and agree with the statement that ideologies other than Pancasila may exist in Indonesia, as long as they do not conflict with Pancasila.

### The Relationship between Relative Deprivation and Intensity of Radicalism in Students' Political Attitudes

The second finding shows that the use of violence to achieve goals is considered normal from the perspective of young people. They are even willing to sacrifice anything to achieve their goals even through violence. 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". Regarding this question, there are 162 respondents or 13.65% very suitable; 351 respondents or 29.57% in the appropriate category, and 361 respondents or 30.41% in the moderate category. So that there are 855 respondents or 73.63% who agree with the use of violence in achieving goals. Other evidence can be seen from the respondent's answer to the question "I feel the need to join a group that fights for religion and truth, even through violence". To this question, there were 104 respondents or 8.76% in the very appropriate category; 167 respondents or 14.07% are insufficient conformity; and 222 respondents with quite appropriate or 18.70%. Overall, there are 493 respondents, or 41.53% who agree with the use of violence. The value of inertia between relative deprivation and intensity of radicalism shows that dimensions one and two accounts for 77.6 and 22.4%, respectively. This shows that there is a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).

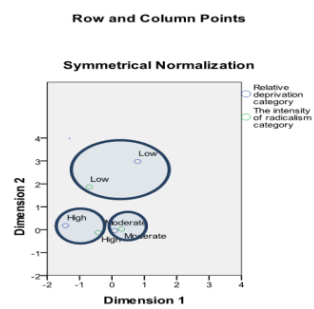


Figure 8.

Correspondence analysis plot between relative deprivation and the intensity of radicalism

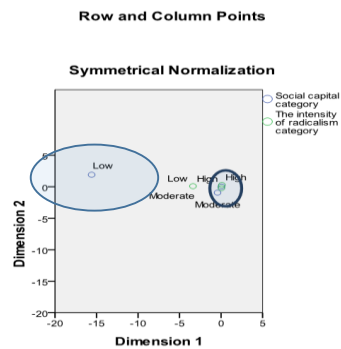
Figure 5 shows that three clusters illustrate the close relationship between relative deprivation and the intensity of radicalism. Three clusters illustrate the close relationship between relative deprivation and the intensity of radicalism among Muslim youth in Lampung Province. First, Muslim students with relatively low levels of deprivation have a close relationship with low levels of radicalism intensity. Second, Muslim students with relatively moderate deprivation have a close relationship with moderate intensity of radicalism. Third, Muslim students with relatively high levels of deprivation have a close relationship with high levels of radicalism intensity.

### The Relationship between Social Capital and Intensity of Radicalism in Students' Political Attitudes

The third finding reveals that the social capital variable is taken into account as a factor associated with the intensity of radicalism. Mahmuddin (2017) found that there are at least three characters 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. On the other hand, this study is in line

with Haryani et al. (2018) where 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 due 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 dimensions account for 93.7 and 6.3%, respectively. This shows that there is a significant relationship between social capital and the intensity of radicalism (Figure 9).

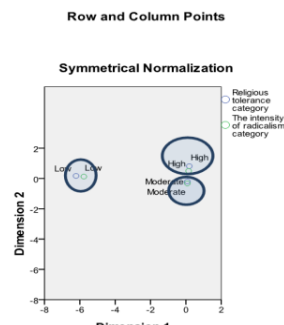


**Figure 9.**  
Correspondence analysis plot between social capital and the intensity of radicalism

Figure 8 shows that two clusters illustrate the close relationship between social capital and the intensity of radicalism. First, Muslim youth with moderate and high levels of social capital have an affinity with high levels of radicalism intensity. Second, high school students with low levels of social capital have an affinity with low levels of radicalism intensity.

**The relationship between religious tolerance and the intensity of radicalism in students' political attitudes**

The fourth finding shows that there is a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of radicalism which is close to acts of violence or terrorism is an act that can be compensated for individuals who experience relative deprivation. The inertia value between religious tolerance and the intensity of religious tolerance shows that dimensions one and two accounts for 94.1 and 5.9%, respectively. This shows that there is a significant relationship between religious tolerance and the intensity of radicalism depicted in Figure 9.



**Figure 10.**

#### Correspondence analysis plot between religious tolerance and the intensity of radicalism

Figure 10 shows that three clusters illustrate the close relationship between religious tolerance and the intensity of radicalism. First, Muslim youth with a low level of religious tolerance has a close relationship with a low level of radicalism intensity. Second, Muslim youth with moderate religious tolerance has a close relationship with moderate intensity of radicalism. Third, Muslim youth with high religious tolerance has a close relationship with a high intensity of radicalism. This supports previous findings that relative deprivation 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), family conflict (Dai et al., 2016). Thus, radicalism which is close to acts of violence or terrorism is an act that can be compensated for individuals who experience relative deprivation.

This finding is different from previous research such as that conducted by Mashuri et al. (2022). The growth of radicalism is a complex phenomenon that involves many variables such as 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; Nur & Susanto, 2020). Islam teaches cooperation to others in daily needs, in the context of interaction in society, nation, and state. The variable of religious tolerance is very influential on the intensity of radicalism. This finding is different from other studies which show that radicalism is caused by religious intolerance. This finding strengthens the study by Woodward et al. (2013) where theological orientation cannot be used as a predictor of behavior both violent and non-violent. This study shows novelty by finding that there are four factors that influence students' political attitudes, namely religiosity, religious tolerance, relative deprivation, and social capital. Differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two areas, where radicalism is more common in high school and MA students in rural areas. It is different from previous studies which show 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).

In the end, the findings show that the intensity of radicalism is not significantly different between students in public SMA and MAN. 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 model 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. The anti-radicalism education program needs to be revitalized with a communication approach that is in line with the millennial generation. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political attitude.

#### Conclusion

The findings show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found that differences in school ownership; public and private schools do not reflect differences in students' perceptions and behavior towards the intensity of radicalism. The novelty of the research reveals four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. In addition, this study found that differences in school ownership; public and private schools do not reflect differences in students' perceptions and behavior towards the intensity of radicalism. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two regions, where radicalism is more common in students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposure) to the millennial generation so that there are no gaps or gaps in information and opportunities to be filled by radical ideas. This research implies that the communication media for anti-radicalism messages must use various platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practice of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing 'civic culture' and 'civility' which are important for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

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#### 4. PROOFREADING KE-1



## 5. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 1)

The screenshot shows a web browser window displaying the JSSER (Journal of Social Studies Education Research) OJS submission review page for article #4136. The browser's address bar shows the URL: `jsjer.org/index.php/jsjer/author/submissionReview/4136`. The page features a red header with the JSSER logo and title. A navigation menu includes links for HOME, ABOUT, USER HOME, SEARCH, CURRENT, ARCHIVES, and ANNOUNCEMENTS. The main content area is titled "#4136 Review" and includes tabs for SUMMARY, REVIEW, and EDITING. The "Submission" section lists the authors (Hertanto Hertanto, Handi Mulyaningsih, Supto Supto, Sudarman Sudarman), the title ("The relationship between different social factors and the intensity of student radicalism"), the section ("Peace Education"), and the editor (Bulent Tarman). The "Peer Review" section shows a table for Round 1 with columns for Review Version, Date, and File Name. The "Peer Review" table contains the following data:

Review Version	Date	File Name
4136-11400-2-RV.DOCX	2022-04-21	
4136-11404-1-ED.DOCX	2022-04-21	
4136-11404-2-ED.DOCX	2022-05-05	
4136-11472-1-ED.DOCX	2022-05-05	
4136-11472-2-ED.DOC	2022-05-05	
4136-11472-3-ED.DOCX	2022-05-05	

The right sidebar contains sections for "OPEN JOURNAL SYSTEMS" (Journal Help), "USER" (logged in as hertanto, with links for My Profile and Log Out), "NOTIFICATIONS" (View 4 new, Manage), "AUTHOR" (Submissions: Active 0, Archive 1, New Submission), and "JOURNAL CONTENT" (Search, Search Scope, All, Search, Browse).

REVIEW KE-2

Gmail interface showing an email from Dr. Bulent Tarman regarding a decision on a manuscript submission to the Journal of Social Studies Education Research. The email includes a decision to resubmit for review and a list of reviewer comments.

**[JSSER] Editor Decision** Eksternal

**Dr. Bulent Tarman** btarman@gmail.com kepada saya, Handi, Suripto, Sudarman

Sen, 9 Mei 2022, 23.33

Terjemahkan pesan

Hertanto Hertanto:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism".

Our decision is: "Resubmit for review"

The required revisions are not properly completed. Please see the comments of the reviewers given below and revise your manuscript accordingly. Please also address each of the reviewer's comments point by point in a cover letter upon resubmission. Proofreading the whole paper and removing spelling and grammar mistakes is necessary. Make sure to Proof-edited by a native English language specialist. Please revise your manuscript in 10 days and upload it through the online management system of the journal and please confirm your recipient of this message.

Regards,  
Dr. Bulent Tarman  
Editor-in-Chief,  
Journal of Social Studies Education Research  
[btarman@gmail.com](mailto:btarman@gmail.com)

Reviewers:  
See the attached file for the comments given on the manuscript.

Relevance of the title with content:  
Yes

Type of manuscript (Research, Lit. review etc.):  
Research

Quality of the work:  
Fair

Theoretical Framework:  
Fair

Objectives and Rationale:  
Needs improvement

Method:  
Needs rearrangement

Findings:  
rearrange to make it proper

Conclusion:  
Revise as suggested

smoothness:  
fair

Originality:  
fair

Note for Author/s:  
revise and resubmit

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4136-11495-1-RV...

Balas Balas ke semua Teruskan

## 1. KOMENTAR REVIEW KE-1 (REVIEWER A DAN B)

**Revision required. See comments.**

JSSER, 9 May 2022

### **The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism**

#### **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; however, the forms, actors, motives, and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aimed to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data were collected using a structured questionnaire and analyzed using chi-square and correspondence analysis. The findings reveal that several factors, namely, religiosity, religious tolerance, relative deprivation, and social capital, are correlated with the intensity of radicalism among students. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that students' political attitudes are shaped by media literacy and student control. The ideas of radicalism are more widely propagated through the media, especially social media. Therefore, it is of vital importance for the world of education to exercise social control over the attitudes of high school/Madrasah Aliyah students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall prey to radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 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 (JI), which eventually became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period from 1999 to 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 targets of terrorism are more vital objects, public places, similar to Western countries.

Research has shown that the issue of terrorism in society is driven by a range of factors. For example, Bravo and Dias (2006) showed terrorism related to mineral reserves in certain places, undemocratic political regimes and participation in international organizations. On the other hand, terrorism is not related to the intensity of development, 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 caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims.

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. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) observed similarities between psychopathic manifestations among adolescents and mechanisms 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 tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

Theoretically, there are a multitude of reasons for the increase in youth political activism. Alexander (2013) emphasized the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. 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. This study shows novelty by investigating the relationship between the intensity of radicalism among high school students and the variables of religiosity, relative deprivation, social capital, and religious tolerance.

### Research Question

With this background of research problems regarding the development of radicalism in Indonesia among adolescents, this study aimed to investigate media literacy and social control in high school students' political attitudes toward radicalism. Two critical factors related to media literacy, namely, religiosity and relative deficiency, were explored in detail. In addition, two critical factors related to social control, namely, social capital and religious tolerance, were investigated. The research problem was formulated as follows:

33. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
34. What is the relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia?
35. What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?
36. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

**These are hypothetical questions. You need hypotheses**

## Literature Review

### Media Literacy Education

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy, according to media literacy theory, is useful for broadening horizons. It can help analyze and evaluate news objectively. It is not easily swayed by negative opinions and helps one become careful in expressing opinions. In building media literacy education in community networks, it of critical importance to balance the relationship between the government and agencies. A new vision of media literacy has emerged with educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior and attitude while interpreting the information broadcasted by the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies have shown that media literacy has the potential to provide critical awareness to the public when dealing with media. Furthermore, it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) developing understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction of text (Silverblatt, 2018). Baran et al. (2015) added an ethical, the moral obligation of media practitioners, and the development of production capabilities.

### Social Control Theory

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act in accordance with the norms and regulations of certain social values. Therefore, social control is an act of

Dikomentari [H8]: Not relevant, please drop.

Dikomentari [H9]: grammar

supervision carried out by one group against another to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short and Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of committing dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that does not conform with the norms of the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules applicable in a society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very important to be able to control the social conditions that exist in the environment where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

### Political Attitude Toward Radicalism and the Associated Factors

Political attitude is an affective reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adamczyk and LaFree (2015), but these variables were mediated by conservatism. A number of studies have shown that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter, D. A., & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (Meng Yun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), and prejudice against outsiders (Das et al., 2009).

## Method

### Research Design

This study used a 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 controlled experiments. The primary aim was to investigate media literacy and social control in students' political attitudes toward radicalism and terrorism in Indonesia. While religiosity, religious tolerance, relative deprivation, and social capital were used as independent variables, the intensity of radicalism was used as a dependent variable. This study uses the Statistical Program for Social Science (SPSS) Version 26 to analyze the research statistical data. SPSS can generate reports in the form of tabulations, charts (graphs), plots (diagrams) of various distributions, descriptive statistics, and complex statistical analyses. The research location is a high school / Madrasah Aliyah (SMA/MA) in Bandar Lampung City and South Lampung Regency.

### Population and Sample

The study population included 1,187 Muslim high school students in Bandar Lampung City (569) and South Lampung Regency (618). Three public schools and three religious (Islamic) schools were taken as research samples, and their respective names were kept confidential. Each school takes three classes. Six schools, namely, three state high schools and three Islamic madrasas, were sampled from each location. There was no difference in the age of the sample population in both the regions. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

### Table 1

#### Study Sample

Dikomentari [H10]: what is your specific kind of design?

Dikomentari [H11]: Confused what is your independent variable as you used dependent variable

So your design must be an experiment design. Please confirm!!

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

**Are 569 and 618 students from the same classes?**

**Research Instrument**

Questionnaire, a data collection tool through a number of written questions to obtain information from certain individuals or groups, was used as the research instrument, *i.e.*, the main data collection technique.

Arrange the flow of your description as follows: kind of questionnaire, how many items, who devise it, what are the indicators, validity evidence using KMO, reliability test using Cronbach Alpha?

The level of religiosity was ascertained using the last three measurements of El-Menouar (2014), 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 indicators, namely, personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal 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. There were 20 questions to measure relative deprivation, with 11 questions to measure personal relative, five questions to measure cognitive collective relative, and four questions to measure relative effective collective. Social capital was measured using three indicators, namely, trust, norms, and networks. Eight questions were used to measure social capital: two questions to measure trust, three questions to measure norms, and three questions 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, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance was measured in terms of 20 questions consisting of four indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (seven questions), willingness to help build houses of worship of other religions (one question), and willingness to accept advice from other religious leaders (two questions). These questions measured one’s attitudes and were required to be answered using a 5-point Likert scale: with 5 = *strongly agree*, 4 = *agree*, 3 = *moderately agree*, 2 = *disagree*, and 1 = *strongly disagree*. The intensity of radicalism was measured in terms of three indicators, namely, the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. 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. A total of 21 questions were used to measure these variables.

**Table 2**  
*The Operationalization*

Variables	Definition	Measurement Scale
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Religiosity	Personal religious intensity	16.	Low (1–21)
		17.	Moderate (22–43)
		18.	High (44–64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	18.	Low (4–36)
		19.	Moderate (37–68)
		20.	High (69–100)
Social capital	Both factual and potential individual resources for self-development	25.	Low (4–47)
		26.	Moderate (48–91)
		27.	High (92–135)
Religious tolerance	Individual level of acceptance of differences or existence of other religions	28.	Low (0–35)
		29.	Moderate (36–70)
		30.	High (71–105)
Understanding the intensity of Radicalism	The level of individual commitment against radicalism as a tool to achieve the goal	37.	Low (0–35)
		38.	Moderate (36–70)
		39.	High (71–105)

Though initially, 1200 samples were targeted, after data cleaning, only 1,187 samples were considered acceptable. The basis for the decision of the validity test was that the value of  $r \text{ count item}_x > r \text{ table}$  of .444 and  $N = 1.187$  Sig. (two-tailed)  $< .05$ . 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  $R \text{ table}$  (Pearson Product Moment-Correlation Coefficient). The data reliability test gave Cronbach's alpha value of .607, critical  $r$  value of .3494. The items of the research instrument were therefore considered reliable. The KMO value (Kaiser–Mayer–Olkin measure of sampling adequacy) was found to be 0.593 ( $< 0.50$ ), and thus, factor analysis was found feasible.

**Table 3**

*KMO and Cronbach's Alpha*

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	df	21
	Sig.	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

#### Data Collection Technique

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. For this study, media exposure was measured using three indicators, namely, print media, electronic media, and social media. Two themes were used to measure media exposure, namely, questions related to the frequency of media use and questions about the intensity of use in hours/day for each media. The types of media asked included, inter alia, newspapers, magazines, tabloids, TV, radio, internet, WhatsApp, Twitter, Facebook, and Instagram.

Dikomentari [H12]: Not relevant

**Please focus on data collection. When you distributed your instruments, do all sample receive your instrument, do all sample respond your google form or there are some responses left, how you score the answer, how you tabulate the answers, etc**

#### Data Analysis Technique

**As you used a non-parametric test Chi-square, Homogeneity test for instance Withney test is required.**

**Please indicate how each hypothesis is tested**

**Revise your research questions that show a hypothetical question**

For data analysis, using chi-square technique and correspondence analysis was used.

Equality 1:  $\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$       Rejection area: Reject  $H_0$  if  $X^2_{count} \geq X^2_{table}$

Equation 1 is a statistical formula that uses the Chi-Square test to test the null hypothesis of the study that a randomly sampled group of two populations can be tested with this equation. The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i = 1, 2, \dots, m, j = 1, 2, \dots, n$ ) is denoted by  $E_{ij}$ , while a chi-square distribution with degrees of freedom  $df = (m-1, n-1)$ . Correspondence analysis was used to analyze the closeness of the relationship between different factors after the significance of the relationship was estimated. In this study, four factors were found to be significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between these four variables was analyzed using correspondence analysis.

1. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
2. What is the relationship between relative deficiency 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?

**These are hypothetical questions. You need hypotheses**

**Results and Discussion**

The results of the data normality test can be seen in the attachment and are explained in the following table.

**Table 4**

*Output Data Normality Test*

Variables	Asymptotic significance 2-tailed
Religiosity	.566
Relative deprivation	.642
Social capital	.503
Religious tolerance	.573
The intensity of radicalism	.308

Extraction method: principal component analysis

\* Asymp. Sig. (2-tailed) = Asymptotic significance 2-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 2-tailed  $> 0.05$ , i.e., the null hypothesis can be accepted, meaning that the data belong to a normally distributed population. The results of the linearity test of the regression line can be seen in the appendix and are summarized in Table 5.

**Table 5**

*Output Linearity Test*

Variables	Collinearity Statistics	
	Tolerance	Variance Inflation Factor
Religiosity	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898

Religious Tolerance	.796	1.890
Understanding Intensity of Radicalism	.685	1.904

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.

**Table 6**  
*Output Homogeneity Test*

Variables	Significant
Religiosity	.775
Relative deprivation	.510
Social capital	.630
Religious tolerance	.837
Understanding the intensity of radicalism	.747

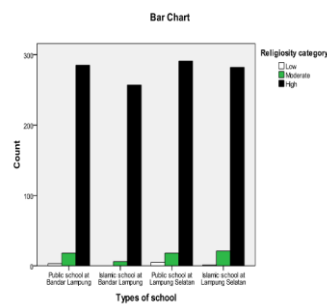
Table 6 shows that the significance each variable is worth more than .05. Therefore, the data for all variables did not experience heteroscedasticity.

**Table 7**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	The intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
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.

Table 7 shows that the value of Pearson chi-square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, the null hypothesis can be rejected, whereas the alternative hypothesis can be accepted. 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.



**Figure 1**  
*Radicalism Intensity Based on Religiosity*

Figure 1 shows that the majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had a high intensity, 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.

**Figure 2**  
*Radicalism Intensity Based on Relative Deprivation*

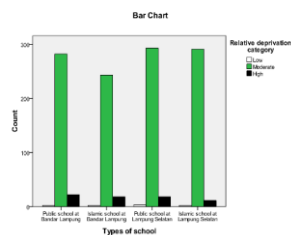


Figure 2 shows that in terms of relative deprivation, 93.4% of the respondents had a moderate intensity of radicalism, out of which, 57.3% had a moderate intensity of radicalism, 34.6% had a high intensity of radicalism, and finally, 1.5% had a low intensity. Respondents in the high category were 5.8%, and respondents in the low 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 (Xmin) obtained is 0 and the highest category value obtained (Xmax) 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 0.01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.

**Figure 3**  
*Radicalism Intensity Based on Social Capital*

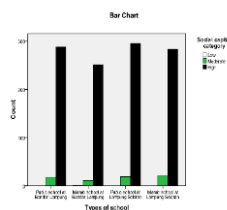


Figure 3 shows that most respondents (94.1%) had a high level of social capital, out of which, 55.9% had a high intensity of radicalism, 36.7% had a moderate intensity of radicalism, and 1.5% had a low intensity of radicalism. Meanwhile, 5.8% of respondents had a moderate social capital with 4% having a moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with a low intensity of radicalism. Respondents who had a low level of social capital are only 0.1% and all of them had a low intensity of radicalism.

**Figure 4**  
*Radicalism Intensity Based on Religious Tolerance*

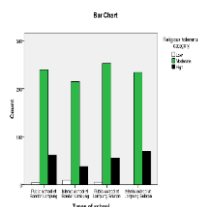


Figure 4 shows that the level of religious tolerance among respondents, in general, was at a moderate level (79.4%), where 50.9% of respondents had a moderate intensity of radicalism, 27.7% had a high intensity of radicalism, and only 0.8% had a low intensity of radicalism. Among all the respondents, 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% respondents, had a low level of religious tolerance. The chi-square correlation coefficient was found to be 501.599 with a p-value of .000. In conclusion, a relationship was observed between the variable of religious tolerance and the intensity of radicalism.

**Table 8**

*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*	0.050	.089	.063
Relative deprivation	26.288**	0.000	.149	.105
Social capital	59.603**	0.000	.224	.158
Religious tolerance	501.599**	0.000	.650	.460

\*\* It is significant 1% level

\* It is significant 5% level

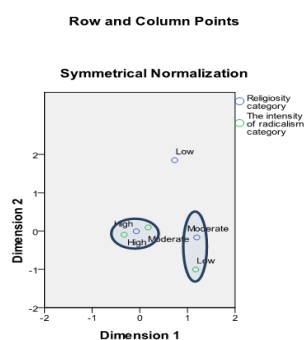
**RQ1: The Relationship Between Religiosity and the Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 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 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 7.

**Figure 5**

*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, Muslim 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 to propagate 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 (Epafra, 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 decentralized 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 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.

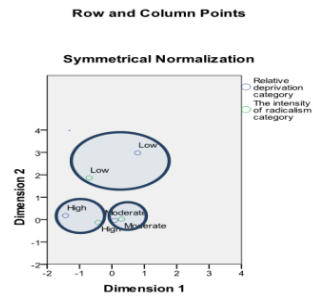
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical 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.

## **RQ2: The Relationship Between Relative Deprivation and the Intensity of Radicalism in Students' Political Attitudes**

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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 respondents (41.53%) agreed with the use of violence.

The value of inertia between relative deprivation and intensity of radicalism shows that the first and second dimensions account for 77.6% and 22.4%, respectively. This confirms a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).

**Figure 6**  
Correspondence Analysis Plot Between Relative Deprivation and the Intensity of Radicalism



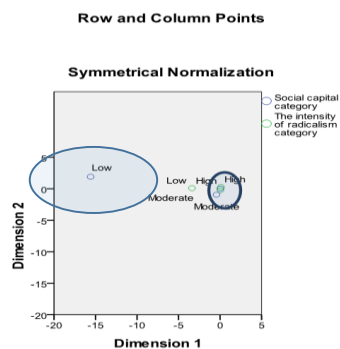
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had a close relationship with low levels of radicalism intensity. Second, students with relatively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

**RQ3: The Relationship Between Social Capital and the Intensity of Radicalism in Students’ Political Attitudes**

The third finding reveals that social capital is very important to prevent the intensity of 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. On the other hand, this study is in line with Haryani et al. (2018), where 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 dimensions account for 93.7% and 6.3%, respectively. This confirms a significant relationship between social capital and the intensity of radicalism (Figure 9).

**Figure 7**  
Correspondence Analysis Plot Between Social Capital and the Intensity of Radicalism



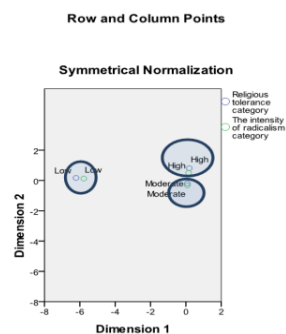
The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high levels of radicalism intensity. Second, the study participants with low levels of social capital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

#### RQ4: The Relationship Between Religious Tolerance and the Intensity of Radicalism in Students' Political Attitudes

The fourth finding shows a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of 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 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 9.

**Figure 9**

*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 relative deprivation 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 experience 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; Nur & Susanto, 2020). 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. 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 and MA 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).

In the end, the findings of this study show that the intensity of radicalism is not significantly different between students in public SMA and MAN. 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. The anti-radicalism education program needs to be revitalized with a communicative approach that is in line with the millennial generation. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political outlook.

**State your novelty here**

### Conclusion

Start from a summary of the 4 results, then conclude general statement. Reemphasize your novelty, then indicate the limitation of your study. Post your suggestions to improve your research.

The findings show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy, which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found differences in school ownership; public and private schools did not reflect differences in students' perceptions and behavior toward the intensity of radicalism. This is the first study to identify four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two regions, where radicalism is more common among students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposed) to the millennial generation such that there are no gaps or gaps in information and opportunities to be filled by radical ideas. The findings of this study imply that the communication media for anti-radicalism messages must use the platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practices of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing "civic culture" and "civility," which are critical for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

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-add 2 references from JSSER and group

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## 2. TRACK KE-2 (BUKTI PROSES PERBAIKAN OLEH AUTHOR)

JSSER, 9 May 2022

Revision required. See comments.

### The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism

#### 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; however, the forms, actors, motives, and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aimed to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data were collected using a structured questionnaire and analyzed using chi-square and correspondence analysis. The findings reveal that several factors, namely, religiosity, religious tolerance, relative deprivation, and social capital, are correlated with the intensity of radicalism among students. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that students' political attitudes are shaped by media literacy and student control. The ideas of radicalism are more widely propagated through the media, especially social media. Therefore, it is of vital importance for the world of education to exercise social control over the attitudes of high school/Madrasah Aliyah students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall prey to radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 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 (JI), which eventually became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period from 1999 to 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 targets of terrorism are more vital objects, public places, similar to Western countries.

Research has shown that the issue of terrorism in society is driven by a range of factors. For example, Bravo and Dias (2006) showed terrorism related to mineral reserves in certain places, undemocratic political regimes and participation in international organizations. On the other hand, terrorism is not related to the intensity of development, 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 caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims.

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. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) observed similarities between psychopathic manifestations among adolescents and mechanisms 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 tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

Theoretically, there are a multitude of reasons for the increase in youth political activism. Alexander (2013) emphasized the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. 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. This study shows novelty by investigating the relationship between the intensity of radicalism among high school students and the variables of religiosity, relative deprivation, social capital, and religious tolerance.

#### Research Hypothetical Question

With this background of research problems regarding the development of radicalism in Indonesia among adolescents, this study aimed to investigate media literacy and social control in high school students' political attitudes toward radicalism. Two critical factors related to media literacy, namely, religiosity and relative deficiency, were explored in detail. In addition, two critical factors related to social control, namely, social capital and religious tolerance, were investigated. The research problem was formulated as follows:

40. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
41. What is the relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia?
42. What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?
43. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

These are hypothetical questions. You need hypotheses

### Literature Review

#### Media Literacy Education

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy, according to media literacy theory, is useful for broadening horizons. It can help analyze and evaluate news objectively. It is not easily swayed by negative opinions and helps one become careful in expressing opinions. In building media literacy education in community networks, it is of critical importance to balance the relationship between the government and agencies. A new vision of media literacy has emerged with educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior and attitude while interpreting the information broadcasted by the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies have shown that media literacy has the potential to provide critical awareness to the public when dealing with media. Furthermore, it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) developing understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction of text (Silverblatt, 2018). Baran et al. (2015) added an ethical, the moral obligation of media practitioners, and the development of production capabilities.

Dikomentari [H13]: Not relevant, please drop.

Dikomentari [H14]: grammar

### Social Control Theory

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act in accordance with the norms and regulations of certain social values. Therefore, social control is an act of supervision carried out by one group against another to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short and Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of committing dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that does not conform with the norms of the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules applicable in a society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very important to be able to control the social conditions that exist in the environment where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

### Political Attitude Toward Radicalism and the Associated Factors

Political attitude is an affective reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adamczyk and LaFree (2015), but these variables were mediated by conservatism. A number of studies have shown that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter, D. A., & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (MengYun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), and prejudice against outsiders (Das et al., 2009).

### Method

#### Research Design

This study used an **experiment-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 controlled experiments. The primary aim was to investigate media literacy and social control in students' political attitudes toward radicalism and terrorism in Indonesia. While **religiosity, religious tolerance, relative deprivation, and social capital** were used as **independent variables**, the intensity of radicalism was used as **a dependent variable**. This study uses the Statistical Program for Social Science (SPSS) Version 26 to analyze the research statistical data. SPSS can generate reports in the form of tabulations, charts (graphs), plots (diagrams) of various distributions, descriptive statistics, and complex statistical analyses. The research location is a high school / *Madrasah Aliyah* (SMA/MA) in Bandar Lampung City and South Lampung Regency.

#### Population and Sample

The study population included 1,187 Muslim high school students in Bandar Lampung City (569) and South Lampung Regency (618) from the same class, namely class 12 (twelve). Three public schools and three religious (Islamic) schools were taken as research samples, and their respective names were kept confidential. Each school takes three classes. Six schools, namely, three state high schools and three Islamic madrasas, were sampled from each location. There was no difference in the age of the sample population in both the regions. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Dikomentari [H15]:** what is your specific kind of design?

**Dikomentari [H16]:** Confused what is your independent variable as you used dependent variable

So your design must be an experiment design, Please confirm!!

**Table 1***Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Are 569 and 618 students from the same classes?

#### Research Instrument

Questionnaire, a data collection tool through a number of written questions to obtain information from certain individuals or groups, was used as the research instrument, *i.e.*, the main data collection technique.

Arrange the flow of your description as follows: kind of questionnaire, how many items, who devise it, what are the indicators, validity evidence using KMO, reliability test using Cronbach Alpha?

The type of questionnaire used is a structured questionnaire that contains a list of questions from the researcher. A total of 21 questions were used to measure these variables. In this type of questionnaire, the researcher arranges the types of questions that have been prepared. The level of religiosity was ascertained using the last three measurements of El-Menouar (2014), 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 indicators, namely, personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal 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. There were 20 questions to measure relative deprivation, with 11 questions to measure personal relative, five questions to measure cognitive collective relative, and four questions to measure relative effective collective. Social capital was measured using three indicators, namely, trust, norms, and networks. Eight questions were used to measure social capital: two questions to measure trust, three questions to measure norms, and three questions 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, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance was measured in terms of 20 questions consisting of four indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (seven questions), willingness to help build houses of worship of other religions (one question), and willingness to accept advice from other religious leaders (two questions). These questions measured one's attitudes and were required to be answered using a 5-point Likert scale: with 5 = strongly agree, 4 = agree, 3 = moderately agree, 2 = disagree, and 1 = strongly disagree. The intensity of radicalism was measured in terms of three indicators, namely, the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. 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. A total of 21 questions were used to measure these variables.

**Table 2***The Operationalization*



Variables	Definition	Measurement Scale	
Religiosity	Personal religious intensity	21.	<i>Low</i> (1–21)
		22.	<i>Moderate</i> (22–43)
		23.	<i>High</i> (44–64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	21.	<i>Low</i> (4–36)
		22.	<i>Moderate</i> (37–68)
		23.	<i>High</i> (69–100)
Social capital	Both factual and potential individual resources for self-development	31.	<i>Low</i> (4–47)
		32.	<i>Moderate</i> (48–91)
		33.	<i>High</i> (92–135)
Religious tolerance	Individual level of acceptance of differences or existence of other religions	34.	<i>Low</i> (0–35)
		35.	<i>Moderate</i> (36–70)
		36.	<i>High</i> (71–105)
Understanding the intensity of Radicalism	The level of individual commitment against radicalism as a tool to achieve the goal	44.	<i>Low</i> (0–35)
		45.	<i>Moderate</i> (36–70)
		46.	<i>High</i> (71–105)

In this study, the validity test used KMO, while the reliability test used Cronbach Alpha. Though initially, 1200 samples were targeted, after data cleaning, only 1,187 samples were considered acceptable. The basis for the decision of the validity test was that the value of  $r_{count\ item\_x} > r_{table}$  of .444 and  $N = 1.187$  Sig. (two-tailed)  $< .05$ . 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  $R_{table}$  (Pearson Product Moment- Correlation Coefficient). The data reliability test gave Cronbach's alpha value of .607, critical  $r$  value of .3494. The items of the research instrument were therefore considered reliable. The KMO value (Kaiser–Mayer–Olkin measure of sampling adequacy) was found to be 0.593 ( $< 0.50$ ), and thus, factor analysis was found feasible.

**Table 3**

*KMO and Cronbach's Alpha*

KMO and Bartlett's Test	
Kaiser–Meyer–Olkin measure of sampling adequacy	.593
Bartlett's test of sphericity	Approx. chi-square
	46.848
	df
	21
	Sig.
	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

### Data Collection Technique

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. For this study, media exposure was measured using three indicators, namely, print media, electronic media, and social media. Two themes were used to measure media exposure, namely, questions related to the frequency of media use and questions about the intensity of use in hours/day for each media. The types of media asked included, inter alia, newspapers, magazines, tabloids, TV, radio, internet, WhatsApp, Twitter, Facebook, and Instagram. When the researcher distributes the instrument, the entire sample receives this instrument, no responses are left. After the responses were received, data tabulation was carried out with the help of SPSS software. The results of the questionnaire were entered into the SPSS worksheet. The first step is to enter all the names of students who have filled out the questionnaire. The second step, enter the gender code as written in the questionnaire. If it's a boy, type 1, and if it's a girl, type 2. The third step is to enter the school code of origin. If SMA type 1, and if Mandrasah type 2. The fourth step is to take a questionnaire and look at the sample Identification Number (ID). If the ID is 1, it means starting to fill in sample line 1 and the question number number 1. Then enter the codes from the sample answers as written in the questionnaire. These questions measured one's attitudes and were required to be answered using a 5-point Likert scale: with 5 = strongly agree, 4 = agree, 3 = moderately agree, 2 = disagree, and 1 = strongly disagree. In the last step, after filling in correctly, the tabulation results are used as the basis for further analysis.

Dikomentari [H17]: Not relevant

Please focus on data collection. When you distributed your instruments, do all sample receive your instrument, do all sample respond your google form or there are some responses left, how you score the answer, how you tabulate the answers, etc

**Data Analysis Technique**

As you used a non-parametric test Chi-square, Homogeneity test for instance Withney test is required.

Please indicate how each hypothesis is tested

Revise your research questions that show a hypothetical question

For data analysis, using chi-square technique and correspondence analysis was used.

Equality 1:  $\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$  Rejection area: Reject H<sub>0</sub> if X<sup>2</sup><sub>count</sub> ≥ X<sup>2</sup><sub>table</sub>

Equation 1 is a statistical formula that uses the Chi-Square test to test the null hypothesis of the study that a randomly sampled group of two populations can be tested with this equation. The number of observations is denoted by O<sub>ij</sub> (in the i-th row and j-th column). The number of expected values (in the i-th row and j-th column, i = 1, 2, ... m, j = 1, 2, ... n) is denoted by E<sub>ij</sub>, while a chi-square distribution with degrees of freedom df = (m-1, n-1). Correspondence analysis was used to analyze the closeness of the relationship between different factors after the significance of the relationship was estimated. The study used a non-parametric Chi-square test, the homogeneity test was carried out with SPSS to determine whether the data in variables X and Y were homogeneous. The assumption used is the Mann-Whitney U Test. In this study, four factors were found to be significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between these four variables was analyzed using correspondence analysis.

- 5. ~~What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?~~
- 6. ~~What is the relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia?~~
- 7. ~~What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?~~
- 8. ~~What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?~~

These are hypothetical questions. You need hypotheses

- H<sub>1</sub> : There is a relationship between religiosity and the intensity of radicalism among high school students in Indonesia.
- H<sub>2</sub> : There is a relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia
- H<sub>3</sub> : There is a relationship between social capital and the intensity of radicalism among high school students in Indonesia
- H<sub>4</sub> : There is a relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia

**Results and Discussion**

The results of the data normality test can be seen in the attachment and are explained in the following table.

**Table 4**

Output Data Normality Test

Variables	Asymptotic significance 2-tailed
Religiosity	.566
Relative deprivation	.642
Social capital	.503

Religious tolerance	.573
The intensity of radicalism	.308
Extraction method: principal component analysis	

\* Asymp. Sig. (2-tailed) = Asymptotic significance 2-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 2-tailed > 0.05, i.e., the null hypothesis can be accepted, meaning that the data belong to a normally distributed population. The results of the linearity test of the regression line can be seen in the appendix and are summarized in Table 5.

**Table 5**  
*Output Linearity Test*

Variables	Collinearity Statistics	
	Tolerance	Variance Inflation Factor
Religiosity	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious Tolerance	.796	1.890
Understanding Intensity of Radicalism	.685	1.904

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.

**Table 6**  
*Output Homogeneity Test*

Variables	Significant (p value)
Religiosity	.775
Relative deprivation	.510
Social capital	.630
Religious tolerance	.837
Understanding the intensity of radicalism	.747

Table 6 shows that the significance each variable is worth more than .05. Therefore, the data for all variables did not experience heteroscedasticity.

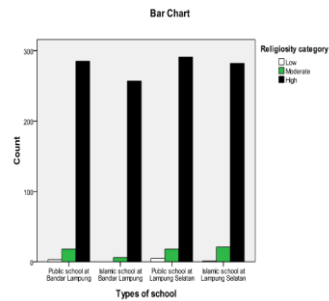
**Table 7**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	The intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
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.

Table 7 shows that the value of Pearson chi-square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, the null hypothesis can be rejected, whereas the alternative hypothesis can be accepted. 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.



**Figure 1**  
*Radicalism Intensity Based on Religiosity*

Figure 1 shows that the majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had a high intensity, 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.

**Figure 2**  
*Radicalism Intensity Based on Relative Deprivation*

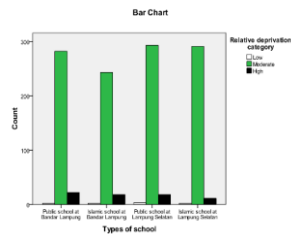


Figure 2 shows that in terms of relative deprivation, 93.4% of the respondents had a moderate intensity of radicalism, out of which, 57.3% had a moderate intensity of radicalism, 34.6% had a high intensity of radicalism, and finally, 1.5% had a low intensity. Respondents in the high category were 5.8%, and respondents in the low 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 (Xmin) obtained is 0 and the highest category value obtained (Xmax) 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 0.01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.

**Figure 3**  
*Radicalism Intensity Based on Social Capital*

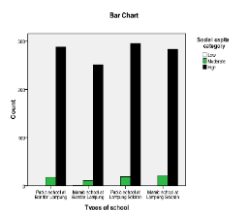


Figure 3 shows that most respondents (94.1%) had a high level of social capital, out of which, 55.9% had a high intensity of radicalism, 36.7% had a moderate intensity of radicalism, and 1.5% had a low intensity of radicalism. Meanwhile, 5.8% of respondents had a moderate social capital with 4% having a moderate intensity of radicalism, 1.5% with high intensity of radicalism, and only 0.3% with a low intensity of radicalism. Respondents who had a low level of social capital are only 0.1% and all of them had a low intensity of radicalism.

**Figure 4**  
*Radicalism Intensity Based on Religious Tolerance*

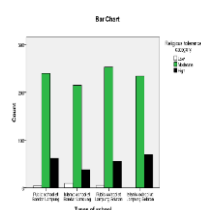


Figure 4 shows that the level of religious tolerance among respondents, in general, was at a moderate level (79.4%), where 50.9% of respondents had a moderate intensity of radicalism, 27.7% had a high intensity of radicalism, and only 0.8% had a low intensity of radicalism. Among all the respondents, 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% respondents, had a low level of religious tolerance. The chi-square correlation coefficient was found to be 501.599 with a p-value of .000. In conclusion, a relationship was observed between the variable of religious tolerance and the intensity of radicalism.

**Table 8**  
*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*	0.050	.089	.063
Relative deprivation	26.288**	0.000	.149	.105
Social capital	59.603**	0.000	.224	.158
Religious tolerance	501.599**	0.000	.650	.460

\*\* It insignificant 1% level  
\* It is significant 5% level

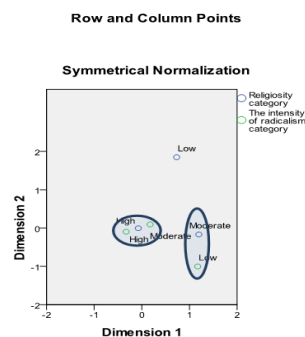
**RQ1: The Relationship Between Religiosity and the Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 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 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 7.

**Figure 5**  
*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, Muslim 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 to propagate 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 decentralized 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 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.

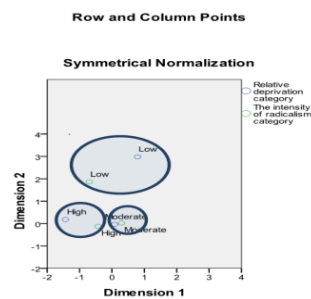
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical 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.

**RQ2: The Relationship Between Relative Deprivation and the Intensity of Radicalism in Students' Political Attitudes**

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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 respondents (41.53%) agreed with the use of violence. Previous studies revealed that students can be very critical in assessing crisis phenomena and are ready to play an active role in social work. This helps them to fulfill their patriotic and nationalism impulse without resorting to violence (Jamilah, 2021; Osipova et al., 2018)

The value of inertia between relative deprivation and intensity of radicalism shows that the first and second dimensions account for 77.6% and 22.4%, respectively. This confirms a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).

**Figure 6**  
Correspondence Analysis Plot Between Relative Deprivation and the Intensity of Radicalism



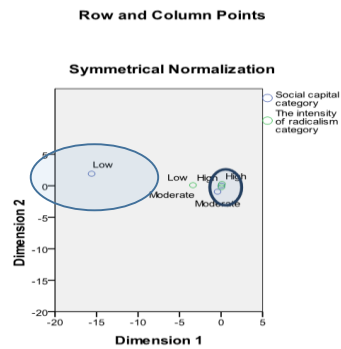
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had a close relationship with low levels of radicalism intensity. Second, students with relatively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

### RQ3: The Relationship Between Social Capital and the Intensity of Radicalism in Students' Political Attitudes

The third finding reveals that social capital is very important to prevent the intensity of 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. On the other hand, this study is in line with Haryani et al. (2018), where 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 dimensions account for 93.7% and 6.3%, respectively. This confirms a significant relationship between social capital and the intensity of radicalism (Figure 9).

**Figure 7**  
Correspondence Analysis Plot Between Social Capital and the Intensity of Radicalism



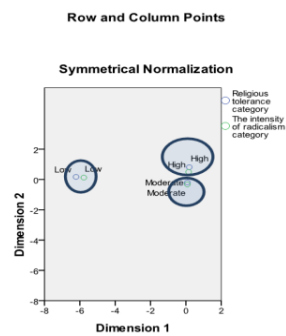
The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high levels of radicalism intensity. Second, the study participants with low levels of social capital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

#### RQ4: The Relationship Between Religious Tolerance and the Intensity of Radicalism in Students' Political Attitudes

The fourth finding shows a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of 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 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 9.

**Figure 9**

*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 relative deprivation 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 experience 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; Nur & Susanto, 2020). 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. ~~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 and MA 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).~~

In the end, the findings of this study show that the intensity of radicalism is not significantly different between students in public SMA and MAN. 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. ~~The anti-radicalism education program needs to be revitalized with a communicative approach that is in line with the millennial generation. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political outlook.~~

#### **State your novelty here**

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 and MA 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. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political outlook.

### **Conclusion**

**Start from a summary of the 4 results, then conclude general statement. Reemphasize your novelty, then indicate the limitation of your study. Post your suggestions to improve your research.**

The findings have revealed four main points. First, religiosity has a relationship with the intensity of radicalism. Information developed by social media shapes people's perceptions, attitudes, and behaviors of religiosity. Second, the relative deficiency is in relationship with the intensity of radicalism because of the students' perception of fighting for religion and the truth even through violence. Third, social capital is in relationship with the intensity of radicalism because it can prevent radicalism. Fourth, religious tolerance is relationship with the intensity of student radicalism. Radicalism can be carried out by students who have problems with religious tolerance.

The ~~findings~~ conclusion show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy, which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found differences in school ownership; public and private schools did not reflect differences in students' perceptions and behavior toward the intensity of radicalism. This is the first study to identify four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two regions, where radicalism is

more common among students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposed) to the millennial generation such that there are no gaps or gaps in information and opportunities to be filled by radical ideas. The findings novelty of this study imply that the communication media for anti-radicalism messages must use the platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practices of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing “civic culture” and “civility,” which are critical for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

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-add 2 references from JSSER and group

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### 3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B



#### The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism

Hertanto<sup>1</sup>, Handi Mulyaningsih<sup>2</sup>, Suripto<sup>3</sup>, Sudarman<sup>4</sup>

##### 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; however, the forms, actors, motives, and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aimed to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data were collected using a structured questionnaire and analyzed using chi-square and correspondence analysis. The findings reveal that several factors, namely, religiosity, religious tolerance, relative deprivation, and social capital, are correlated with the intensity of radicalism among students. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that students' political attitudes are shaped by media literacy and student control. The ideas of radicalism are more widely propagated through the media, especially social media. Therefore, it is of vital importance for the world of education to exercise social control over the attitudes of high school/Madrasah Aliyah students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall prey to radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 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 (JI), which eventually became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period from 1999 to 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 targets of terrorism are more vital objects, public places, similar to Western countries.

Research has shown that the issue of terrorism in society is driven by a range of factors. For example, Bravo and Dias (2006) showed terrorism related to mineral reserves in certain places, undemocratic political regimes and

participation in international organizations. On the other hand, terrorism is not related to the intensity of development, 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 caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims.

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. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) observed similarities between psychopathic manifestations among adolescents and mechanisms 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 tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

Theoretically, there are a multitude of reasons for the increase in youth political activism. Alexander (2013) emphasized the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. 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. This study shows novelty by investigating the relationship between the intensity of radicalism among high school students and the variables of religiosity, relative deprivation, social capital, and religious tolerance.

### **Hypothetical Question**

The research problem was formulated as follows:

47. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
48. What is the relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia?
49. What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?
50. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

### **Literature Review**

### **Media Literacy Education**

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy, according to media literacy theory, is useful for broadening horizons. It can help analyze and evaluate news objectively. It is not easily swayed by negative opinions and helps one become careful in expressing opinions. A new vision of media literacy has emerged with educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior and attitude while interpreting the information broadcasted by the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies have shown that media literacy has the potential to provide critical awareness to the public when dealing with media. Furthermore, it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) developing understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction of text (Silverblatt, 2018). Baran et al. (2015) added an ethical, the moral obligation of media practitioners, and the development of production capabilities.

### **Social Control Theory**

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act in accordance with the norms and regulations of certain social values. Therefore, social control is an act of supervision carried out by one group against another to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short and Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of committing dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that does not conform with the norms of the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules applicable in a society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very important to be able to control the social conditions that exist in the environment where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

### **Political Attitude Toward Radicalism and the Associated Factors**



Political attitude is an affective reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adamczyk and LaFree (2015), but these variables were mediated by conservatism. A number of studies have shown that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (Yun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), and prejudice against outsiders (Das et al., 2009).

## Method

### Research Design

This study used an experiment-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 controlled experiments. The primary aim was to investigate media literacy and social control in students' political attitudes toward radicalism and terrorism in Indonesia. While religiosity, religious tolerance, relative deprivation, and social capital were used as independent variables, the intensity of radicalism was used as a dependent variable. This study uses the Statistical Program for Social Science (SPSS) Version 26 to analyze the research statistical data. SPSS can generate reports in the form of tabulations, charts (graphs), plots (diagrams) of various distributions, descriptive statistics, and complex statistical analyses. The research location is a high school / *Madrasah Aliyah* (SMA/MA) in Bandar Lampung City and South Lampung Regency.

### Population and Sample

The study population included 1,187 Muslim high school students in Bandar Lampung City (569) and South Lampung Regency (618) from the same class, namely class 12 (twelve). Three public schools and three religious (Islamic) schools were taken as research samples, and their respective names were kept confidential. Each school takes three classes. Six schools, namely, three state high schools and three Islamic madrasas, were sampled from each location. There was no difference in the age of the sample population in both the regions. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Table 1**  
*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

Questionnaire, a data collection tool through a number of written questions to obtain information from certain individuals or groups, was used as the research instrument, i.e., the main data collection technique. The type of questionnaire used is a structured questionnaire that contains a list of questions from the researcher. A total of 21 questions were used to measure these variables. In this type of questionnaire, the researcher arranges the types of questions that have been prepared. The level of religiosity was ascertained using the last three measurements of El-Menouar (2014), 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 indicators, namely, personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal 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. There were 20 questions to measure relative deprivation, with 11 questions to measure personal relative, five questions to measure cognitive collective relative, and four questions to measure relative effective collective. Social capital was measured using three indicators, namely, trust, norms, and networks. Eight questions were used to measure social capital: two questions to measure trust, three questions to measure norms, and three questions 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, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Religious tolerance was measured in terms of 20 questions consisting of four indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (seven questions), willingness to help build houses of worship of other religions (one question), and willingness to accept advice from other religious leaders (two questions). The intensity of radicalism was measured in terms of three indicators, namely, the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. 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.

**Table 2**  
*The Operationalization*

Variables	Definition	Measurement Scale	
Religiosity	Personal religious intensity	24.	<i>Low</i> (1–21)
		25.	<i>Moderate</i> (22–43)
		26.	<i>High</i> (44–64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	24.	<i>Low</i> (4–36)
		25.	<i>Moderate</i> (37–68)
		26.	<i>High</i> (69–100)
Social capital	Both factual and potential individual resources for self-development	37.	<i>Low</i> (4–47)
		38.	<i>Moderate</i> (48–91)
		39.	<i>High</i> (92–135)
Religious tolerance	Individual level of acceptance of differences or existence of other religions	40.	<i>Low</i> (0–35)
		41.	<i>Moderate</i> (36–70)
		42.	<i>High</i> (71–105)
Understanding the intensity of radicalism	The level of individual commitment against radicalism as a tool to achieve the goal	51.	<i>Low</i> (0–35)
		52.	<i>Moderate</i> (36–70)
		53.	<i>High</i> (71–105)

In this study, the validity test used KMO, while the reliability test used Cronbach Alpha. Though initially, 1200 samples were targeted, after data cleaning, only 1,187 samples were considered acceptable. The basis for the decision of the validity test was that the value of  $r_{\text{count item}_x} > r_{\text{table}}$  of .444 and  $N = 1.187$  Sig. (two-tailed)  $< .05$ . 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  $R_{\text{table}}$  (Pearson Product Moment- Correlation Coefficient). The data reliability test gave Cronbach's alpha value of .607, critical  $r$  value of .3494. The items of the research instrument were therefore considered reliable. The KMO value (Kaiser–Mayer–Olkin measure of sampling adequacy) was found to be 0.593 ( $< 0.50$ ), and thus, factor analysis was found feasible.

**Table 3**  
*KMO and Cronbach's Alpha*

<b>KMO and Bartlett's Test</b>		
Kaiser–Meyer–Olkin measure of sampling adequacy	.593	
Bartlett's test of sphericity	Approx. chi-square	46.848
	df	21
	Sig.	.001

\*Sig. = significance value

<b>Reliability statistics</b>	
Cronbach's alpha	Number of items
.607	7

### Data Collection Technique

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. When the researcher distributes the instrument, the entire sample receives this instrument, no responses are left. After the responses were received, data tabulation was carried out with the help of SPSS

software. The results of the questionnaire were entered into the SPSS worksheet. The first step is to enter all the names of students who have filled out the questionnaire. The second step, enter the gender code as written in the questionnaire. If it's a boy, type 1, and if it's a girl, type 2. The third step is to enter the school code of origin. If SMA type 1, and if Mandrasah type 2. The fourth step is to take a questionnaire and look at the sample Identification Number (ID). If the ID is 1, it means starting to fill in sample line 1 and the question number number 1. Then enter the codes from the sample answers as written in the questionnaire. These questions measured one's attitudes and were required to be answered using a 5-point Likert scale: with 5 = strongly agree, 4 = agree, 3 = moderately agree, 2 = disagree, and 1 = strongly disagree. In the last step, after filling in correctly, the tabulation results are used as the basis for further analysis.

### Data Analysis Technique

For data analysis, using chi-square technique and correspondence analysis was used.

Equality 1: 
$$\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$
 Rejection area: Reject  $H_0$  if  $X^2_{count} \geq X^2_{table}$

Equation 1 is a statistical formula that uses the Chi-Square test to test the null hypothesis of the study that a randomly sampled group of two populations can be tested with this equation. The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i = 1, 2, \dots, m, j = 1, 2, \dots, n$ ) is denoted by  $E_{ij}$ , while a chi-square distribution with degrees of freedom  $df = (m-1, n-1)$ . Correspondence analysis was used to analyze the closeness of the relationship between different factors after the significance of the relationship was estimated. The study used a non-parametric Chi-square test, the homogeneity test was carried out with SPSS to determine whether the data in variables X and Y were homogeneous. The assumption used is the Mann-Whitney  $U$  Test. In this study, four factors were found to be significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. Therefore, the relationship between these four variables was analyzed using correspondence analysis.

$H_1$  : There is a relationship between religiosity and the intensity of radicalism among high school students in Indonesia.

$H_2$  : There is a relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia

$H_3$  : There is a relationship between social capital and the intensity of radicalism among high school students in Indonesia

$H_4$  : There is a relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia

### Results and Discussion

The results of the data normality test can be seen in the attachment and are explained in the following table.

**Table 4**  
*Output Data Normality Test*

Variables	Asymptotic significance 2-tailed
Religiosity	.566

Relative deprivation	.642
Social capital	.503
Religious tolerance	.573
The intensity of radicalism	.308
Extraction method: principal component analysis	

\* Asymp. Sig. (2-tailed) = Asymptotic significance 2-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 2-tailed > 0.05, i.e., the null hypothesis can be accepted, meaning that the data belong to a normally distributed population. The results of the linearity test of the regression line can be seen in the appendix and are summarized in Table 5.

**Table 5**  
*Output Linearity Test*

Variables	Collinearity Statistics	
	Tolerance	Variance Inflation Factor
Religiosity	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious Tolerance	.796	1.890
Understanding Intensity of Radicalism	.685	1.904

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.

**Table 6**  
*Output Homogeneity Test*

Variables	Significant (p value)
Religiosity	.775
Relative deprivation	.510
Social capital	.630
Religious tolerance	.837
Understanding the intensity of radicalism	.747

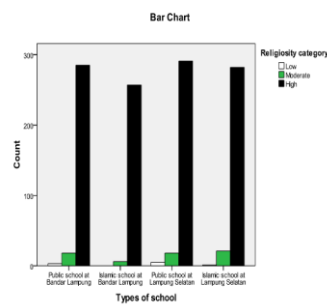
Table 6 shows that the significance each variable is worth more than .05. Therefore, the data for all variables did not experience heteroscedasticity.

**Table 7**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	The intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

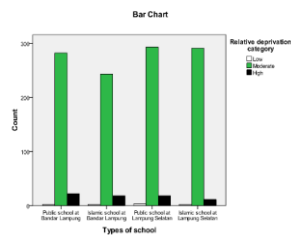
a. 0 cells (0%) have expected frequencies less than 5. The minimum expected cell frequency is 395.7.

Table 7 shows that the value of Pearson chi-square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, the null hypothesis can be rejected, whereas the alternative hypothesis can be accepted. 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.



**Figure 1**  
*Radicalism Intensity Based on Religiosity*

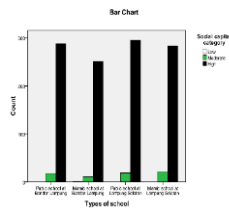
Figure 1 shows that the majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had a high intensity, while 1.6% had a low intensity of radicalism. A total of 5.3% of respondents were found to have a moderate 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.



**Figure 2**  
*Radicalism Intensity Based on Relative Deprivation*

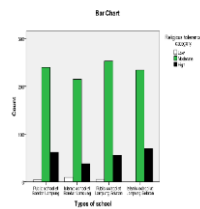
Figure 2 shows that in terms of relative deprivation, 93.4% of the respondents had a moderate intensity of radicalism, out of which, 57.3% had a moderate intensity of radicalism, 34.6% had a high intensity of radicalism, and finally, 1.5% had a low intensity. Respondents in the high category were 5.8%, and respondents in the low 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 (Xmin) obtained is 0 and the highest category value obtained (Xmax) 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 0.01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.



**Figure 3**  
*Radicalism Intensity Based on Social Capital*

Figure 3 shows that most respondents (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. Respondents who had a low level of social capital are only 0.1% and all of them had a low intensity of radicalism.



**Figure 4**  
*Radicalism Intensity Based on Religious Tolerance*

Figure 4 shows that the level of religious tolerance among respondents, in general, was at a moderate level (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% respondents, had a low level of religious tolerance. The chi-square correlation coefficient was found to be 501.599 with a p-value of .000. In conclusion, a relationship was observed between the variable of religious tolerance and the intensity of radicalism.

**Table 8**  
*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*	0.050	.089	.063
Relative deprivation	26.288**	0.000	.149	.105

Social capital	59.603**	0.000	.224	.158
Religious tolerance	501.599**	0.000	.650	.460

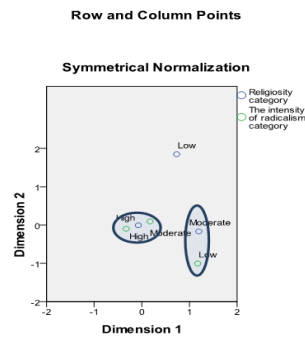
\*\* It insignificant 1% level

\* It is significant 5% level

**RQ1: The Relationship Between Religiosity and the Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 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 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 7.



**Figure 5**  
*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, Muslim 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 to propagate 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 (Epafra, 2016). Bräuchler (2002) argued that the internet



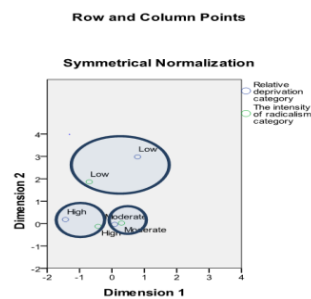
is instrumental in broadcasting political information concerning radical Muslim groups. Other potentials of social media include removing communication barriers and decentralized communication channels, forming and disseminating resistance identities, generating various forms of tribal nationalism, helping to broaden the foundations and accelerating radicalization and recruitment of members 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.

#### **RQ2: The Relationship Between Relative Deprivation and the Intensity of Radicalism in Students' Political Attitudes**

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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 respondents (41.53%) agreed with the use of violence. Previous studies revealed that students can be very critical in assessing crisis phenomena and are ready to play an active role in social work. This helps them to fulfill their patriotic and nationalism impulse without resorting to violence (Jamilah, 2021; Osipova et al., 2018).

The value of inertia between relative deprivation and intensity of radicalism shows that the first and second dimensions account for 77.6% and 22.4%, respectively. This confirms a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).



**Figure 6**

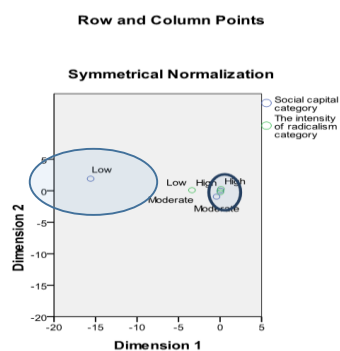
*Correspondence Analysis Plot Between Relative Deprivation and the Intensity of Radicalism*

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 a close relationship with low levels of radicalism intensity. Second, students with relatively moderate deprivation had a close relationship with moderate intensity of radicalism. Third, students with relatively high levels of deprivation had a close relationship with high levels of radicalism intensity.

### **RQ3: The Relationship Between Social Capital and the Intensity of Radicalism in Students' Political Attitudes**

The third finding reveals that social capital is very important to prevent the intensity of 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. On the other hand, this study is in line with Haryani et al. (2018), where 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 dimensions account for 93.7% and 6.3%, respectively. This confirms a significant relationship between social capital and the intensity of radicalism (Figure 9).



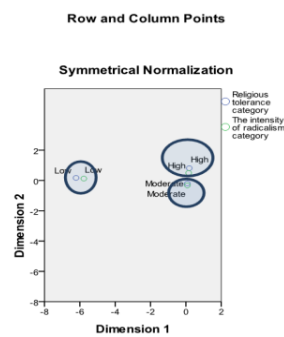
**Figure 7**

*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 levels of radicalism intensity. Second, the study participants with low levels of social capital had a low level of radicalism intensity.

**RQ4: The Relationship Between Religious Tolerance and the Intensity of Radicalism in Students’ Political Attitudes**

The fourth finding shows a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of 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 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 9.



**Figure 9**  
*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 relative deprivation 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 experience 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; Nur & Susanto, 2020). 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 SMA and MAN. 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 and MA 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. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political outlook.

### **Conclusion**

The findings have revealed four main points. First, religiosity has a relationship with the intensity of radicalism. Information developed by social media shapes people's perceptions, attitudes, and behaviors of religiosity. Second, the relative deficiency is in relationship with the intensity of radicalism because of the students' perception of fighting for religion and the truth even through violence. Third, social capital is in relationship with the intensity of radicalism because it can prevent radicalism. Fourth, religious tolerance is relationship with the intensity of student radicalism. Radicalism can be carried out by students who have problems with religious tolerance.

The conclusion show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy, which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found differences in school ownership; public and private schools did not reflect differences in students' perceptions and behavior toward the intensity of radicalism. This is the first study to identify four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. On the other hand, differences in residence in rural and urban areas have a

significant impact on differences in student perceptions and behavior in the two regions, where radicalism is more common among students in rural areas. Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposed) to the millennial generation such that there are no gaps or opportunities to be filled by radical ideas. The novelty of this study imply that the communication media for anti-radicalism messages must use the platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practices of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing “civic culture” and “civility,” which are critical for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

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## 4. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 2)


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### #4136 Review

SUMMARY REVIEW EDITING

#### Submission

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Title	The relationship between different social factors and the intensity of student radicalism
Section	Peace Education
Editor	Bulent Tarman

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#### Peer Review

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# REVIEW KE-3

The screenshot shows a Gmail interface. On the left is the navigation sidebar with categories like Mail, Chat, Spaces, and Meet. The main area displays an email from Dr. Bulent Tarman (btarman@gmail.com) with the subject "[JSSER] Editor Decision". The email content is in Indonesian and discusses a decision to "Resubmit for review" for a manuscript titled "Media Literacy and Social Control in Student Political Attitudes Fighting Radicalism". It mentions that three rounds of revision have been completed and provides a 10-day deadline for the next submission. The email includes contact information for the Editor-in-Chief and a link to the journal's website. Below the email text, there is a section for attachments, showing a scanned document titled "JSSER-2ND REV-...". At the bottom of the email view, there are buttons for "Balas", "Balas ke semua", and "Teruskan".

## 1. KOMENTAR REVIEW KE-3 (REVIEWER A DAN B)

See comments and revise carefully.

JSSER, 18 MAY 2022

### The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism

#### 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; however, the forms, actors, motives, and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aimed to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data were collected using a structured questionnaire and analyzed using chi-square and correspondence analysis. The findings reveal that several factors, namely, religiosity, religious tolerance, relative deprivation, and social capital, are correlated with the intensity of radicalism among students. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that students' political attitudes are shaped by media literacy and student control. The ideas of radicalism are more widely propagated through the media, especially social media. Therefore, it is of vital importance for the world of education to exercise social control over the attitudes of high school/*Madrasah Aliyah* students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall prey to radicalism.

**Keywords:** *Media Literacy, Social Control, Political Attitude, Students, 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 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 (JI), which eventually became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period from 1999 to 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 targets of terrorism are more vital objects, public places, similar to Western countries.

Research has shown that the issue of terrorism in society is driven by a range of factors. For example, Bravo and Dias (2006) showed terrorism related to mineral reserves in certain places, undemocratic political regimes and participation in international organizations. On the other hand, terrorism is not related to the intensity of development, 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 caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims.

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. Including the strengthening of populism in the US during the Donald Trump administration. Campelo et al. (2018) observed similarities between psychopathic manifestations among adolescents and mechanisms 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 tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

Theoretically, there are a multitude of reasons for the increase in youth political activism. Alexander (2013) emphasized the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence. 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. This study shows novelty by investigating the relationship between the intensity of radicalism among high school students and the variables of religiosity, relative deprivation, social capital, and religious tolerance.

**Dikomentari [H18]:** grammar

### **Hypothetical Research Questions**

The research problem was formulated as follows:

54. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
55. What is the relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia?
56. What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?
57. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

### **The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism**

**Media literacy vs radicalism**  
**Social control vs radicalism**

**Dikomentari [H19]:** please look at again carefully. No description that you mentioned regarding the role of media and social control in relation to radicalism. Nor you described religiosity, relative deficiency, social capital and religious tolerance as factors to affect radicalism.

This way your research questions do not examine your research variables

Besides, the word relationship is proper for correlation not an experiment study.

## Political attitude vs radicalism

### Literature Review

#### Media Literacy Education

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy, according to media literacy theory, is useful for broadening horizons. It can help analyze and evaluate news objectively. It is not easily swayed by negative opinions and helps one become careful in expressing opinions. A new vision of media literacy has emerged with educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior and attitude while interpreting the information broadcasted by the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies have shown that media literacy has the potential to provide critical awareness to the public when dealing with media. Furthermore, it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) developing understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction of text (Silverblatt, 2018). Baran et al. (2015) added an ethical, the moral obligation of media practitioners, and the development of production capabilities.

Dikomentari [H20]: Which theory?

No description in the above section mentioned media literacy that has the indicators you used to define your research questions: religiosity, relative deficiency, social capital and religious tolerance.

#### Social Control Theory

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act in accordance with the norms and regulations of certain social values. Therefore, social control is an act of supervision carried out by one group against another to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short and Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of committing dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that does not conform with the norms of the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules

Dikomentari [H21]: Why just juvenile?

applicable in a society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very important to be able to control the social conditions that exist in the environment where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

Again, no description of religiosity, relative deficiency, social capital and religious is defined in this section.

### **Political Attitude Toward Radicalism and the Associated Factors**

Political attitude is an affective reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adamczyk and LaFree (2015), but these variables were mediated by conservatism. A number of studies have shown that **terrorism** has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (Yun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), and prejudice against outsiders (Das et al., 2009).

Again, no description of religiosity, relative deficiency, social capital and religious is defined in this section.

## **Method**

### **Research Design**

This study used an **experiment**-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 controlled experiments. The primary aim was to investigate **media literacy and social control in students' political attitudes** toward **radicalism and terrorism** in Indonesia. While **religiosity, religious tolerance, relative deprivation, and social capital were used as independent variables**, the **intensity of radicalism was used as a dependent variable**. This study uses the Statistical Program for Social Science (SPSS) Version 26 to analyze the research statistical data. SPSS can generate reports in the form of tabulations, charts (graphs), plots (diagrams) of various distributions, descriptive statistics, and complex statistical analyses. The research location is a high school / *Madrasah Aliyah* (SMA/MA) in Bandar Lampung City and South Lampung Regency.

**Your variables did not match to your research title.**

## The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism

The research problem was 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 relative deficiency 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?

### Population and Sample

The study population included 1,187 Muslim high school students in Bandar Lampung City (569) and South Lampung Regency (618) from the same class, namely class 12 (twelve). Three public schools and three religious (Islamic) schools were taken as research samples, and their respective names were kept confidential. Each school takes three classes. Six schools, namely, three state high schools and three Islamic madrasas, were sampled from each location. There was no difference in the age of the sample population in both the regions. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Table 1**  
Study Sample

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 Madrasah Aliyah
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

Questionnaire, a data collection tool through a number of written questions to obtain information from certain individuals or groups, was used as the research instrument, i.e., the main data collection technique. The type of questionnaire used is a structured questionnaire that contains a list of questions from the researcher. A total of 21 questions were used to measure these variables.

In this type of questionnaire, the researcher arranges the types of questions that have been prepared.

The level of religiosity was ascertained using the last three measurements of El-Menouar (2014), 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.

Dikomentari [H22]: grammar

Dikomentari [H23]: rephrase

Dikomentari [H24]: confused meaning

Dikomentari [H25]: wrong

Dikomentari [H26]: what does these refer to?

Dikomentari [H27]: confused

Dikomentari [H28]: did you measue El-Menouar?

Dikomentari [H29]:

Religiosity = 15 items

Relative deprivation = 20 items

Social capital = 8 items

Religious tolerance = 20 items

The intensity of radicalism no items

Total: 63 items



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 indicators, namely, personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal 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. There were **20 questions to measure relative deprivation**, with 11 questions to measure personal relative, five questions to measure cognitive collective relative, and four questions to measure relative effective collective. **Social capital** was measured using three indicators, namely, trust, norms, and networks. Eight **questions** were used to measure social capital: two questions to measure trust, three questions to measure norms, and three questions 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, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

**Religious tolerance was measured in terms of 20 questions** consisting of four indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (seven questions), willingness to help build houses of worship of other religions (one question), and willingness to accept advice from other religious leaders (two questions).

**The intensity of radicalism** was measured in terms of three indicators, namely, the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. 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.

**Please see our comments: your questionnaire describe indicators that did not match to your research variables nor you defined wrong identification in number of items.**

**Table 2**  
*The Operationalization*

Variables	Definition	Measurement Scale
Religiosity	Personal religious intensity	27. <i>Low</i> (1–21)
		28. <i>Moderate</i> (22–43)
		29. <i>High</i> (44–64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	27. <i>Low</i> (4–36)
		28. <i>Moderate</i> (37–68)
		29. <i>High</i> (69–100)

**Dikomentari [H30]:**

No items

**Dikomentari [H31]:** The ghost table

Social capital	Both factual and potential individual resources for self-development	43.	<i>Low</i> (4–47)
		44.	<i>Moderate</i> (48–91)
		45.	<i>High</i> (92–135)
Religious tolerance	Individual level of acceptance of differences or existence of other religions	46.	<i>Low</i> (0–35)
		47.	<i>Moderate</i> (36–70)
		48.	<i>High</i> (71–105)
Understanding the intensity of Radicalism	The level of individual commitment against radicalism as a tool to achieve the goal	58.	<i>Low</i> (0–35)
		59.	<i>Moderate</i> (36–70)
		60.	<i>High</i> (71–105)

In this study, the validity test used KMO, while the reliability test used Cronbach Alpha. Though initially, 1200 samples were targeted, after data cleaning, only 1,187 samples were considered acceptable. The basis for the decision of the validity test was that the value of  $r_{count\ item\_x} > r_{table}$  of .444 and  $N = 1.187$  Sig. (two-tailed)  $< .05$ . 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  $R_{table}$  (Pearson Product Moment- Correlation Coefficient). The data reliability test gave Cronbach's alpha value of .607, critical  $r$  value of .3494. The items of the research instrument were therefore considered reliable. The KMO value (Kaiser–Mayer–Olkin measure of sampling adequacy) was found to be 0.593 ( $< 0.50$ ), and thus, factor analysis was found feasible.

**Table 3**  
KMO and Cronbach's Alpha

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	df	21
	Sig.	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

### Data Collection Technique

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. When the researcher distributes the instrument, the entire sample receives this instrument, no responses are left. After the responses were received, data tabulation was carried out with the help of SPSS software. The results of the questionnaire were entered into the SPSS worksheet. The first step is to enter all the names of students who have filled out the questionnaire. The second step, enter the gender code as written in the questionnaire. If it's a boy, type 1, and if it's a girl, type 2. The third step is to enter the school code of origin. If SMA type 1, and if Mandrasah type 2. The fourth step is to take a questionnaire and look at the sample Identification Number (ID). If the ID is 1, it means starting to fill in sample line 1 and the question number number 1. Then enter the codes from the sample answers as written in the questionnaire. These questions measured one's attitudes and were required to be answered using a 5-point Likert scale; with 5 = strongly agree,

**Dikomentari [H32]:** You mentioned different sample for the use of data collection and piloting your items of questionnaire

**Dikomentari [H33]:** This is the ghost scale as you never mentioned previously

4 = agree, 3 = moderately agree, 2 = disagree, and 1 = strongly disagree. In the last step, after filling in correctly, the tabulation results are used as the basis for further analysis.

**We see through this section you have no sample groups to compare or see an effect of independent variables to dependent variable. You used one questionnaire only then analyzed four indicators you wrongly defined.**

**What you see is the relationship not the effect.** You used non-parametric ordinal data as you obtained your data from a questionnaire. [you already did]

### Data Analysis Technique

**If you used SPSS, it is not necessary to use this formula.**

For data analysis, using chi-square technique and correspondence analysis was used.

Equality 1: 
$$\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$
 Rejection area: Reject  $H_0$  if  $X^2_{count} \geq X^2_{table}$

Equation 1 is a statistical formula that uses the Chi-Square test to test the null hypothesis of the study that a randomly sampled group of two populations can be tested with this equation. The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i = 1, 2, \dots, m, j = 1, 2, \dots, n$ ) is denoted by  $E_{ij}$ , while a chi-square distribution with degrees of freedom  $df = (m-1, n-1)$ . Correspondence analysis was used to analyze the closeness of the relationship between different factors after the significance of the relationship was estimated. The study used a non-parametric Chi-square test, the homogeneity test was carried out with SPSS to determine whether the data in variables X and Y were homogeneous. The assumption used is the Mann-Whitney  $U$  Test. In this study, four factors were found to be significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. ~~Therefore, the relationship between these four variables was analyzed using correspondence analysis.~~

~~$H_1$ : There is a relationship between religiosity and the intensity of radicalism among high school students in Indonesia.~~

~~$H_2$ : There is a relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia~~

~~$H_3$ : There is a relationship between soeial capital and the intensity of radicalism among high school students in Indonesia~~

~~$H_4$ : There is a relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia~~

### Results and Discussion

The results of the data normality test can be seen in the attachment and are explained in ~~the following~~ table 4.

**Table 4**

*Output Data Normality Test*

Variables	Asymptotic significance 2-tailed
Religiosity	.566

Relative deprivation	.642
Social capital	.503
Religious tolerance	.573
The intensity of radicalism	.308
Extraction method: principal component analysis	

\* Asymp. Sig. (2-tailed) = Asymptotic significance 2-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 2-tailed > 0.05, i.e., the null hypothesis can be accepted, meaning that the data belong to a normally distributed population. [what does it mean by normally distributed?]

The results of the linearity test of the regression line can be seen in the appendix and are summarized in Table 5.

**Table 5**  
*Output Linearity Test*

Variables	Collinearity Statistics	
	Tolerance	Variance Inflation Factor
Religiosity	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious Tolerance	.796	1.890
Understanding Intensity of Radicalism	.685	1.904

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. [what does it mean?]

**Table 6**  
*Output Homogeneity Test*

Variables	Significant(p value)
Religiosity	.775
Relative deprivation	.510
Social capital	.630
Religious tolerance	.837
Understanding the intensity of radicalism	.747

Table 6 shows that the significance each variable is worth more than .05. Therefore, the data for all variables did not experience heteroscedasticity.

### Descriptive Statistic Results

#### Introductory paragraph

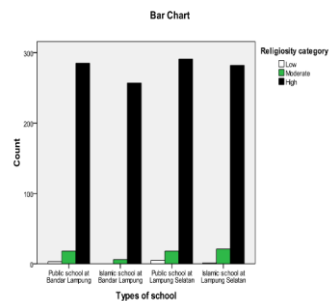
**Table 7**  
*Output Hypothesis Test*

Test Statistics
-----------------

	Religiosity	Relative deprivation	Social capital	Religious tolerance	The intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

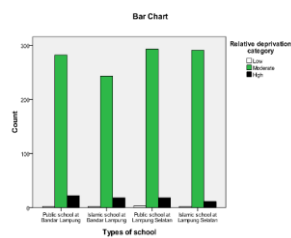
a. 0 cells (0%) have expected frequencies less than 5. The minimum expected cell frequency is 395.7.

Table 7 shows that the value of Pearson chi-square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, the null hypothesis can be rejected, whereas the alternative hypothesis can be accepted. 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.



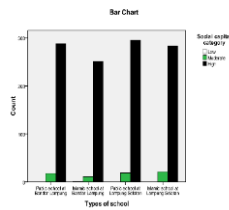
**Figure 1**  
*Radicalism Intensity Based on Religiosity*

Figure 1 shows that the majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had a high intensity, 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.



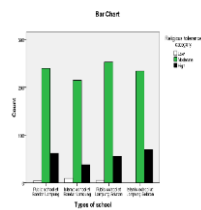
**Figure 2**  
*Radicalism Intensity Based on Relative Deprivation*

Figure 2 shows that in terms of relative deprivation, 93.4% of the respondents 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. Respondents in the high category were 5.8%, and respondents in the low 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 (Xmin) obtained is 0 and the highest category value obtained (Xmax) 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 0.01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.



**Figure 3**  
*Radicalism Intensity Based on Social Capital*

Figure 3 shows that most respondents (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. Respondents who had a low level of social capital are only 0.1% and all of them had a low intensity of radicalism.



**Figure 4**  
*Radicalism Intensity Based on Religious Tolerance*

Figure 4 shows that the level of religious tolerance among respondents, in general, was at a moderate level (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% respondents, had a low level of religious tolerance. The chi-square correlation coefficient was found to be 501.599 with a p-value of .000. In conclusion, a relationship was observed between the variable of religious tolerance and the intensity of radicalism.

**Hypothesis Testing**

**Introductory paragraphs**

**Table 8**  
*Chi-Square Test Between Psychosocial Factors and the Intensity of Radicalism*

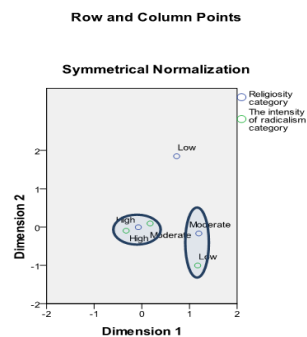
Psychosocial variables	Chi-Square Values	p-value	Symmetric measures	
			phi	Cramer V
Religiosity	9.471*	0.050	.089	.063
Relative deprivation	26.288**	0.000	.149	.105
Social capital	59.603**	0.000	.224	.158
Religious tolerance	501.599**	0.000	.650	.460

\*\* It is significant 1% level  
\* It is significant 5% level

**RQ1: The Relationship Between Religiosity and the Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 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 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 7.



**Figure 5**  
*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, Muslim 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 to propagate 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 decentralized 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 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.

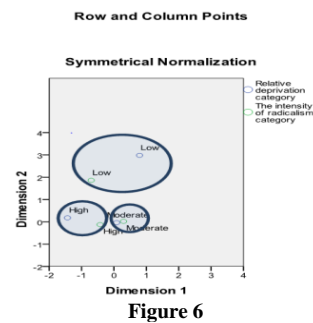
#### **RQ2: The Relationship Between Relative Deprivation and the Intensity of Radicalism in Students' Political Attitudes**

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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 respondents (41.53%) agreed with the use of violence. Previous studies revealed that students can be very critical in assessing



crisis phenomena and are ready to play an active role in social work. This helps them to fulfill their patriotic and nationalism impulse without resorting to violence (Jamilah, 2021; Osipova et al., 2018).

The value of inertia between relative deprivation and intensity of radicalism shows that the first and second dimensions account for 77.6% and 22.4%, respectively. This confirms a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).



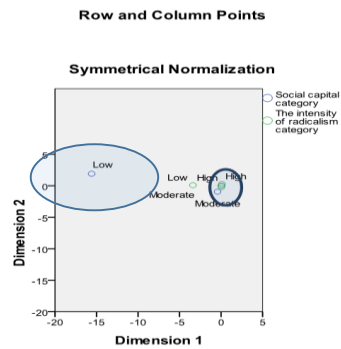
**Figure 6**  
*Correspondence Analysis Plot Between Relative Deprivation and the Intensity of Radicalism*

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 a close relationship with low levels of radicalism intensity. Second, students with relatively moderate deprivation had a close relationship with moderate intensity of radicalism. Third, students with relatively high levels of deprivation had a close relationship with high levels of radicalism intensity.

**RQ3: The Relationship Between Social Capital and the Intensity of Radicalism in Students' Political Attitudes**

The third finding reveals that social capital is very important to prevent the intensity of 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. On the other hand, this study is in line with Haryani et al. (2018), where 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 dimensions account for 93.7% and 6.3%, respectively. This confirms a significant relationship between social capital and the intensity of radicalism (Figure 9).

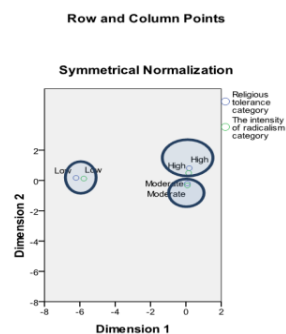


**Figure 7**  
*Correspondence Analysis Plot Between Social Capital and the Intensity of Radicalism*

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 levels of radicalism intensity. Second, the study participants with low levels of social capital had a low level of radicalism intensity.

**RQ4: The Relationship Between Religious Tolerance and the Intensity of Radicalism in Students' Political Attitudes**

The fourth finding shows a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of 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 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 9.



**Figure 9**  
*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 relative deprivation 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 experience 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; Nur & Susanto, 2020). 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 SMA and MAN. 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 and MA 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. Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political outlook.

Dikomentari [H34]: grammar

**-state your novelty**  
**-define your implication of the study**

**We see from this section that you report the results of different research as the variables you analyzed are different from your title. In the entire text, no indicators you specifically mentioned to elaborate your variables in the title.**

Consequently, provided you relied upon your results and discussion as a correct part, you should change your title, mention in your introduction, change your research questions, add theories that underpin your current variables, revise your methods, and adjust your discussion and conclusion with your results.

### Conclusion

- do not replicate results in conclusion
- reemphasize your novelty statement in correct description
- acknowledge the limitation of your study
- define your suggestions

The findings have revealed four main points. First, religiosity has a relationship with the intensity of radicalism. Information developed by social media shapes people's perceptions, attitudes, and behaviors of religiosity. Second, the relative deficiency is in relationship with the intensity of radicalism because of the students' perception of fighting for religion and the truth even through violence. Third, social capital is in relationship with the intensity of radicalism because it can prevent radicalism. Fourth, religious tolerance is relationship with the intensity of student radicalism. Radicalism can be carried out by students who have problems with religious tolerance.

The conclusion show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy, which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found differences in school ownership; public and private schools did not reflect differences in students' perceptions and behavior toward the intensity of radicalism. This is the first study to identify four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two regions, where radicalism is more common among students in rural areas.

Messages (content) of anti-radicalism must be produced with high frequency and intensity so that they can be applied (exposed) to the millennial generation such that there are no gaps or gaps in information and opportunities to be filled by radical ideas. The novelty of this study imply that the communication media for anti-radicalism messages must use the platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practices of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (wasathiyah) play a major role in growing "civic culture" and "civility," which are critical for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

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Dikomentari [H35]: did you indicate in your analysis?

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## 2. TRACK KE-3 (BUKTI PROSES PERBAIKAN OLEH AUTHOR)

JSSER, 18 MAY 2022

See comments and revise carefully.

### **The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism** **The Social Causes in Intensity of Student Radicalism**

#### **The Relationship Between Different Social Factors and the Intensity of Student Radicalism**

##### **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; however, the forms, actors, motives, and movements are different. Recently, there has been a growing discourse on radicalism among young Indonesians. This study aimed to analyze the factors associated with the intensity of radicalism in school students in Lampung, Indonesia. Data were collected using a structured questionnaire and analyzed using chi square and correspondence analysis. The findings reveal that several factors, namely, religiosity, religious tolerance, relative deprivation, and social capital, are correlated with the intensity of radicalism among students. This study shows that the media literacy variable has the strongest correlation with the intensity of radicalism. It can be concluded that students' political attitudes are shaped by media literacy and student control. The ideas of radicalism are more widely propagated through the media, especially social media. Therefore, it is of vital importance for the world of education to exercise social control over the attitudes of high school/Madrasah Aliyah students. The expected implication is that the government, especially stakeholders in the field of education, supports efforts to improve media literacy and good social control so that students do not fall prey to radicalism.

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 religious schools (Islamic madrasahs) schools 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. The ideas of radicalism are widely disseminated through the media, especially social media. 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:** *Media Literacy, Social Control, Political Attitude, Students, Radicalism*

*Social Factors, Intensity of Students, 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

**Dikomentari [SA41]:** We have gone through your manuscript very carefully. Apart from removing language errors, we have tried to provide a technical review of the content and structure as well. Redundant/superfluous/trivial parts were omitted while editing. You will find plenty of suggestions in the comments section.

We hope that you find our suggestions useful in improving this manuscript.  
Best wishes from team Best Edit and Proof.

Indonesia are increasingly varied in terms of motives, modes, and patterns. The emergence of radical acts of terrorism 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 (JI), which eventually became a terrorist organization to turn the Unitary State of the Republic of Indonesia (NKRI) into an Islamic state and subsequently create Pan-Islamists in the Southeast Asia region (Ilyas, 2021). During the Reformation Period from 1999 to 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 targets of terrorism are more vital objects, public places, similar to Western countries.

Research has shown that the issue of terrorism in society is driven by a range of factors. For example, Bravo and Dias (2006) showed terrorism related to mineral reserves in certain places, undemocratic political regimes and participation in international organizations. On the other hand, terrorism is not related to the intensity of development, 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 caused by resistance to state law and the failure of the government regime to issue policies that benefit the interests of Muslims.

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. ~~Including the strengthening of populism in the US during the Donald Trump administration.~~ Campelo et al. (2018) observed similarities between psychopathic manifestations among adolescents and mechanisms 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 tend to be negatively correlated with domestic terrorism but positively correlated with international terrorism (Esen, 2022).

~~Theoretically, there are a multitude of reasons for the increase in youth political activism. Alexander (2013) emphasized the influence of actors who call for radical action. Thus, Japanese people who are relatively polite and peaceful in their daily lives can commit acts of violence.~~ 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)

Dikomentari [H42]: grammar

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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhman et al., 2021; Salim, 2020; Ahmed, 2016). 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. ~~This study shows novelty by investigating the relationship between the intensity of radicalism among high school students and the variables of religiosity, relative deprivation, social capital, and religious tolerance.~~

#### **Hypothetical Research Questions**

The ~~Four primary~~ research problem ~~questions~~ ~~was~~ ~~were~~ formulated as follows:

61. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
62. What is the relationship between and the intensity of radicalism among high school students in Indonesia?
63. What is the relationship between social capital and–the intensity of radicalism among high school students in Indonesia?
64. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

### The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism

Media literacy vs radicalism  
 Social control vs radicalism  
 Political attitude vs radicalism

#### Literature Review

##### Media Literacy Education Radicalism and School Strategies in Its Prevention

Media literacy is the ability to analyze, provide information, and communicate information in various forms of media. Media literacy, according to media literacy theory, is useful for broadening horizons. It can help analyze and evaluate news objectively. It is not easily swayed by negative opinions and helps one become careful in expressing opinions. A new vision of media literacy has emerged with educators and creative media professionals who are able to explore new capacities and limitations in social media (Borges et al., 2017). Broadly speaking, media literacy education is closely related to people's behavior and attitude while interpreting the information broadcasted by the media. Thus, individuals can control themselves to face the influence of the media as a way of studying culture by reading the relationship patterns of media owners and government intervention in influencing the content of the media (Potter, 2004; Abidin et al., 2020; Mukhtar & Putri, 2021). Studies have shown that media literacy has the potential to provide critical awareness to the public when dealing with media. Furthermore, it provides awareness so that people are more critical (Alvermann & Hagood, 2000). Media literacy consists of five dimensions, namely: (1) understanding of the process of mass communication; (2) awareness of the influence of social media; (3) developing a strategy for analyzing the meaning of media messages; (4) developing understanding, enjoyment, and appreciation of media content; (5) awareness of media as cultural depiction of text (Silverblatt, 2018). Baran et al. (2015) added an ethical, the moral obligation of media practitioners, and the development of production capabilities.

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

Dikomentari [H43]: Which theory?

role of religious causes in radicalism was also emphasized by Adamezyk and LaFree (2015), but these variables were mediated by conservatism.

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).

No description in the above section mentioned media literacy that has the indicators you used to define your research questions: religiosity, relative deficiency, social capital and religious tolerance.

#### **Social Control Theory**

Social control theory refers to the methods used to prevent juvenile delinquency in society and direct them to act in accordance with the norms and regulations of certain social values. Therefore, social control is an act of supervision carried out by one group against another to create a peaceful social life. Social control occurs in the family, school, and community (Gelles, 1983). According to Short and Nye (1957), social control theory is divided into four kinds. First, direct control is given without using limiting tools and applicable laws. Second, internalization control is carried out from within consciously. Third, indirect control related to recognition. Fourth, the availability of alternative means and values to achieve certain goals. The functions of social control in society include strengthening belief in social norms, providing rewards to people who comply with norms, developing a fear of committing dishonorable actions, developing a culture of shame related to self-esteem, creating a legal system for violations or deviant behavior. The form of social control can be through education where adolescents learn to understand and practice a system of values and norms well. In the educational environment, students have the role of social control over their lives. When there is a phenomenon that does not conform with the norms of the social community, students will provide suggestions, criticisms, and solutions (Fuller, 1937). Studies reveal that exercising social control to avoid deviance is not easy. Common ways to deal with juvenile delinquency are by inculcating strong norms and values, consistently complying with the rules applicable in a society, creating a firm and strong personality, conducting socialization or counseling (Deakin et al., 2018). As a student, it is very important to be able to control the social conditions that exist in the environment where students are required to socialize and have a concern for the surrounding environment (Reimer, 2019).

Again, no description of religiosity, relative deficiency, social capital and religious is defined in this section.

#### **Political Attitude Toward Radicalism and the Associated Factors Social Causes Impacting the Intensity of Radicalism**

Dikomentari [H44]: Why just juvenile?

Political attitude is an affective reaction from psychological tendencies in the form of supporting/agreeing or rejecting/disagreeing, which becomes collective behavior in a political system (Hatemi & Verhulst, 2015). Radicalism is a radical understanding or flow that wants social and political change by means of violence or drastic (Crook, 1990). The surprising finding is that intolerance and the seeds of radicalism have entered and developed in schools. 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 and extremism. In countries with established democracies, militancy and extremist ideological activity tend to decline. Several factors influence people at the individual level to engage in violent activism. These factors 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 factors in radicalism was also emphasized by Adameczyk and LaFree (2015), but these variables were mediated by conservatism. A number of studies have shown that terrorism has an impact on politics, the economy, and government (Asongu & Nwachukwu, 2017), economic activity (Blomberg et al., 2004), tourism activists (Raza & Jawaid, 2013), downgrades of the sovereign's credit rating (Procasky & Ujah, 2016), domestic business cycle (Narayan et al., 2018), the stock market (Carter & Simkins, 2011), multinational aid (Lis, 2018), fear of terrorism and avoidance behavior (Malik et al., 2018), corporate equity/premium corporate equity (Yun et al., 2018), neurological symptoms of suicide bombers (Muhammad et al., 2013), and prejudice against outsiders (Das et al., 2009). 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 variables 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.

Again, no description of religiosity, relative deficiency, social capital and religious is defined in this section.

## Method

### Research Design

This study used an ~~experiment~~ 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 ~~controlled experiment~~ determine the relationship that exists between two or more variables. The results of the study will later raise three possibilities, namely the pattern of strong, weak relationships and no relationship between variables with the subject and object of research. This correlational research was conducted to obtain data about any factors or variables that are interrelated with other variables whose structure and nature are more complex.. The primary aim was to investigate relationship between media literacy and social control in students' political attitudes toward radicalism and terrorism in Indonesia. While religiosity, religious tolerance, relative deprivation, and social capital were used as independent variables, the intensity of radicalism was used as a dependent variable. 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 uses the Statistical Program for Social Science (SPSS) Version 26 to analyze the research statistical data. SPSS can generate reports in the form of tabulations, charts (graphs), plots (diagrams) of various distributions, descriptive



statistics, and complex statistical analyses. The research location is a high school / *Madrasah Aliyah* (SMA/MA) in Bandar Lampung City and South Lampung Regency.

Your variables did not match to your research title.

### The Role of Media Literacy and Social Control in Student's Political Attitudes Toward Radicalism

The research problem was formulated as follows:

5. What is the relationship between religiosity and the intensity of radicalism among high school students in Indonesia?
6. What is the relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia?
7. What is the relationship between social capital and the intensity of radicalism among high school students in Indonesia?
8. What is the relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia?

### Population and Sample

The study population included 1,187 Muslim high school students in Bandar Lampung City (569) and South Lampung Regency (618) from the same class, namely class 12 (twelve). Three public schools and three religious (Islamic) schools were taken as research samples, and their respective names were kept confidential. Each school takes three classes. The sample consisted of six schools, namely, three state high schools and three Islamic madrasas, were sampled from each location. There was no difference in the age of the sample population in both the regions. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

Dikomentari [H45]: grammar

**Table 1**  
*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

Questionnaire, a data collection tool through a number of written questions to obtain information from certain individuals or groups, was used as the research instrument, i.e., the main data collection technique. In this study, a questionnaire was used as the primary data collection technique, i.e., as the research instrument. The type of questionnaire used is a structured questionnaire that contains a list of questions from the researcher. This questionnaire contains a list of questions structured in a structured manner based on four social causes of the intensity of student radicalism in schools. A total of 21 questions were used to measure these variables.

Dikomentari [H46]: rephrase

Dikomentari [H47]: confused meaning

Dikomentari [H48]: wrong

Dikomentari [H49]: what does these refer to?

In this type of questionnaire, the researcher arranges the types of questions that have been prepared. The questions used to measure the social causes of the intensity of radicalism are 73 items consisting of: Religiosity = 15 items; Relative shortage = 20 items; Social capital = 8 items; Religious tolerance = 20 points; Radicalism intensity = 10 items.

Dikomentari [H50]: confused

The level of religiosity was ascertained using the last three measurements of El Menouar (2014), namely, religious experience, religious knowledge, and orthopraxis. 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.

Dikomentari [H51]: did you measue El-Menouar?

In this study, relative deprivation was measured in terms of three indicators, namely, personal relative, cognitive collective relative, and affective collective relative. According to Callan et al. (2015), relative personal 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. There were 20 questions to measure relative deprivation, with 11 questions to measure personal relative, five questions to measure cognitive collective relative, and four questions to measure relative effective collective. Social capital was measured using three indicators, namely, trust, norms, and networks. Eight questions were used to measure social capital: two questions to measure trust, three questions to measure norms, and three questions 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, teachers, and so on. Norm-related questions consist of questions about reciprocity norms and adherence to social norms in society. While the questions about the network consist of questions about the quantitative aspects of social networks.

Dikomentari [H52]:

Religiosity= 15 items  
Relative deprivation = 20 items  
Social capital = 8 items  
Religious tolerance = 20 items  
The intensity of radicalism no items  
Total: 63 items

Religious tolerance was measured in terms of 20 questions consisting of four indicators, namely, interfaith social reciprocity (10 questions), interfaith social support (seven questions), willingness to help build houses of worship of other religions (one question), and willingness to accept advice from other religious leaders (two questions).

The intensity of radicalism was measured in terms of three indicators, namely, the discourse of radicalism, the use of violence as a means to achieve goals, and participation in radical activities or organizations. The intensity of radicalism is 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 (4 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.

Dikomentari [H53]:

No items

Please see our comments: your questionnaire describe indicators that did not match to your research variables nor you defined wrong identification in number of items.

**Table 2**  
*The Operationalization*

Variables	Definition	Measurement Scale
Religiosity	Personal religious intensity	30. Low (1–21)
		31. Moderate (22–43)
		32. High (44–64)
Relative deprivation	Individual perception on the gap between expectation value and ability value	30. Low (4–36)
		31. Moderate (37–68)
		32. High (69–100)
Social capital	Both factual and potential individual resources for self-development	49. Low (1–47)
		50. Moderate (48–91)
		51. High (92–135)
Religious tolerance	Individual level of acceptance of differences or existence of other religions	52. Low (0–35)
		53. Moderate (36–70)
		54. High (71–105)
Understanding the intensity of Radicalism	The level of individual commitment against radicalism as a tool to achieve the goal	65. Low (0–35)
		66. Moderate (36–70)
		67. High (71–105)

Dikomentari [H54]: The ghost table

In this study, the validity test used KMO, while the reliability test used Cronbach Alpha. ~~Though initially, 1200 samples were targeted, after data cleaning, only 1,187 samples were considered acceptable.~~ The total number of samples for the use of data collection and testing of questionnaire items is 1,187 samples. The basis for the decision of the validity test was that the value of  $r_{count\ item\_x} > r$  table of .444 and  $N = 1.187$  Sig. (two-tailed)  $< .05$ . 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 (Pearson Product Moment- Correlation Coefficient). The data reliability test gave Cronbach's alpha value of .607, critical  $r$  value of .3494. The items of the research instrument were therefore considered reliable. The KMO value (Kaiser–Mayer–Olkin measure of sampling adequacy) was found to be 0.593 ( $< 0.50$ ), and thus, factor analysis was found feasible.

Dikomentari [H55]: You mentioned different sample for the use of data collection and piloting your items of questionnaire

**Table 3-2**  
*KMO and Cronbach's Alpha*

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	df	21
	Sig.	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

#### Data Collection Technique

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. When the researcher distributes the instrument, the entire sample receives this instrument, no responses are left. After the responses were received, data tabulation was carried out with the help of SPSS software. The results of the questionnaire were entered into the SPSS worksheet. The first step is to enter all the names of students who have filled out the questionnaire. The second step, enter the gender code as written in the questionnaire. If it's a boy, type 1, and if it's a girl, type 2. The third step is to enter the school code of origin. If SMA type 1, and if Mandrasah type 2. The fourth step is to take a questionnaire and look at the sample Identification Number (ID). If the ID is 1, it means starting to fill in sample line 1 and the question number number 1. Then enter the codes from the sample answers as written in the questionnaire. ~~These questions measured one's attitudes and were required to be answered using a 5-point Likert scale, with 5 = strongly agree, 4 = agree, 3 = moderately agree, 2 = disagree, and 1 = strongly disagree.~~ In the last step, after filling in correctly, the tabulation results are used as the basis for further analysis.

**Dikomentari [H56]:** This is the ghost scale as you never mentioned previously

**We see through this section you have no sample groups to compare or see an effect of independent variables to dependent variable. You used one questionnaire only then analyzed four indicators you wrongly defined.**

**What you see is the relationship not the effect. You used non-parametric ordinal data as you obtained your data from a questionnaire. [you already did]**

**Data Analysis Technique**

**If you used SPSS, it is not necessary to use this formula.**

~~For data analysis, using chi square technique and correspondence analysis was used.~~

~~Equality 1: 
$$\chi^2 = \sum_i \sum_j \frac{(O_{ij} - E_{ij})^2}{E_{ij}}$$
 Rejection area: Reject  $H_0$  if  $X^2_{count} \geq X^2_{table}$~~

~~Equation 1 is a statistical formula that uses the Chi Square test to test the null hypothesis of the study that a randomly sampled group of two populations can be tested with this equation. The number of observations is denoted by  $O_{ij}$  (in the  $i$ -th row and  $j$ -th column). The number of expected values (in the  $i$ -th row and  $j$ -th column,  $i = 1, 2, \dots, m, j = 1, 2, \dots, n$ ) is denoted by  $E_{ij}$ , while a chi square distribution with degrees of freedom  $df = (m - 1)(n - 1)$ . Correspondence analysis was used to analyze the closeness of the relationship between different ~~factors social causes~~ after the significance of the relationship was estimated. The study used a non-parametric Chi-square test, the homogeneity test was carried out with SPSS to determine whether the data in variables X and Y were homogeneous. The assumption used is the Mann-Whitney  $U$  Test. In this study, four ~~factors social causes~~ were found to be significantly related to the intensity of radicalism, namely: religiosity, relative deprivation, social capital, and religious tolerance. ~~Therefore, the relationship between these four variables was analyzed using correspondence analysis.~~~~

~~$H_1$ : There is a relationship between religiosity and the intensity of radicalism among high school students in Indonesia.~~

~~H<sub>2</sub> : There is a relationship between relative deficiency and the intensity of radicalism among high school students in Indonesia~~

~~H<sub>3</sub> : There is a relationship between social capital and the intensity of radicalism among high school students in Indonesia~~

~~H<sub>4</sub> : There is a relationship between religious tolerance and the intensity of radicalism among high school students in Indonesia~~

### Results and Discussion

The results of the data normality test can be seen in the attachment and are explained in ~~the following~~ table 4.

**Table 4**  
*Output Data Normality Test*

Variables	Asymptotic significance 2-tailed
Religiosity	.566
Relative deprivation	.642
Social capital	.503
Religious tolerance	.573
The intensity of radicalism	.308

Extraction method: principal component analysis

\* Asymp. Sig. (2-tailed) = Asymptotic significance 2-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 2-tailed > 0.05, i.e., the null hypothesis can be accepted, meaning that the data belong to a normally distributed population. **[what does it mean by normally distributed?]** Data that is normally distributed will minimize the possibility of bias in the data that has been 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 5.

**Table 5**  
*Output Linearity Test*

Variables	Collinearity Statistics	
	Tolerance	Variance Inflation Factor
Religiosity	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious Tolerance	.796	1.890
Understanding Intensity of Radicalism	.685	1.904

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. **[what does it mean?]** Thus, the independent variable which is strongly correlated with the dependent variable in the research model, the predictive power is reliable and stable.

**Table 6**  
*Output Homogeneity Test*

Variables	Significant(p value)
-----------	----------------------

Religiosity	.775
Relative deprivation	.510
Social capital	.630
Religious tolerance	.837
Understanding the intensity of radicalism	.747

Table 6 shows that the significance each variable is worth more than .05. Therefore, the data for all variables did not experience heteroscedasticity.

### Descriptive Statistic Results

#### Introductory paragraph

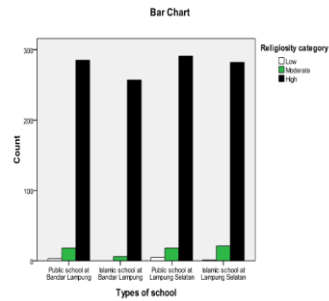
Table 7 shows that the value of Pearson chi-square test for hypothesis testing is  $0.00 < 0.05$ . The minimum expected count is 395.7, which means that the assumption of using the chi-square test has met the requirements, because there are no cells that have an expected frequency below 5, and the lowest expected frequency is 395.7.

**Table 7**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	The intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

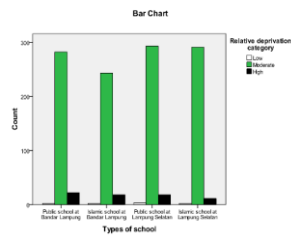
a. 0 cells (0%) have expected frequencies less than 5. The minimum expected cell frequency is 395.7.

Table 7 shows that the value of Pearson chi square test for hypothesis testing is  $0.00 < 0.05$ . 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. Therefore, the null hypothesis can be rejected, whereas the alternative hypothesis can be accepted. 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. Based on the results of Pearson's chi-square test for hypothesis testing, it is known that the null hypothesis can be rejected, while the alternative hypothesis can be accepted. 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.



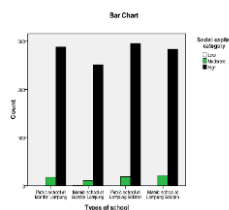
**Figure 1**  
*Radicalism Intensity Based on Religiosity*

Figure 1 shows that the majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had a high intensity, 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.



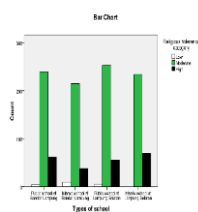
**Figure 2**  
*Radicalism Intensity Based on Relative Deprivation*

Figure 2 shows that in terms of relative deprivation, 93.4% of the respondents 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. Respondents in the high category were 5.8%, and respondents in the low 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 (Xmin) obtained is 0 and the highest category value obtained (Xmax) 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 0.01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.



**Figure 3**  
*Radicalism Intensity Based on Social Capital*

Figure 3 shows that most respondents (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. Respondents who had a low level of social capital are only 0.1% and all of them had a low intensity of radicalism.



**Figure 4**  
*Radicalism Intensity Based on Religious Tolerance*

Figure 4 shows that the level of religious tolerance among respondents, in general, was at a moderate level (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% respondents, had a low level of religious tolerance. The chi-square correlation coefficient was found to be 501.599 with a p-value of .000. In conclusion, a relationship was observed between the variable of religious tolerance and the intensity of radicalism.

### Hypothesis Testing

#### Introductory paragraphs

Based on table 8, to answer the hypothesis, 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 count  $\geq$  chi-square table, then the difference is significant, meaning that H0 is rejected or H1 is accepted. The chi-square correlation coefficient for social causes of student radicalism, namely religiosity (9,471), relative deprivation (26,288), social capital (59,603), and religious tolerance (501,599) is greater than 5,991. In conclusion, there is a pattern of correlational relationships between the four independent variables and the intensity of radicalism.



**Table 8**

*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*	0.050	.089	.063
Relative deprivation	26.288**	0.000	.149	.105
Social capital	59.603**	0.000	.224	.158
Religious tolerance	501.599**	0.000	.650	.460

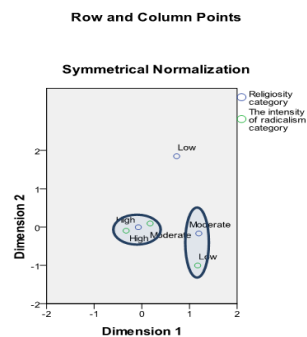
\*\* It is significant 1% level

\* It is significant 5% level

**RQ1: The Relationship Between Religiosity and the Intensity of Radicalism in Political Attitudes of Students**

The first finding shows that of the four factors studied, 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 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 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 7.



**Figure 5**  
*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, Muslim students with high religiosity were noted to have a close relationship with the intensity of radicalism in the high and medium categories.

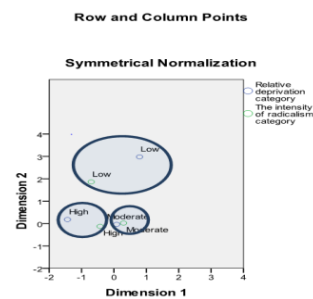
Social media in Indonesia is relatively censorship-free, which indeed benefits extremists to propagate their ideologies (Richey & Binz, 2015). On the other hand, social media and the internet can be a venue for millennials to hone their sensitivity to social and religious issues (Epafra, 2016). Bräuchler (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 decentralized 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 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.

#### **RQ2: The Relationship Between Relative Deprivation and the Intensity of Radicalism in Students' Political Attitudes**

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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 respondents (41.53%) agreed with the use of violence. Previous studies revealed that students can be very critical in assessing crisis phenomena and are ready to play an active role in social work. This helps them to fulfill their patriotic and nationalism impulse without resorting to violence (Jamilah, 2021; Osipova et al., 2018).

The value of inertia between relative deprivation and intensity of radicalism shows that the first and second dimensions account for 77.6% and 22.4%, respectively. This confirms a significant relationship between relative deprivation and the intensity of radicalism (Figure 8).



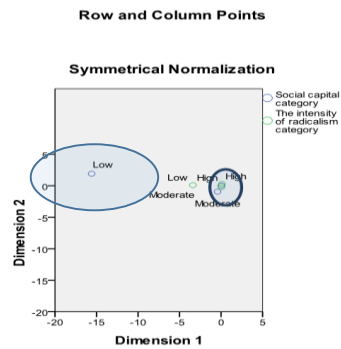
**Figure 6**  
*Correspondence Analysis Plot Between Relative Deprivation and the Intensity of Radicalism*

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 a close relationship with low levels of radicalism intensity. Second, students with relatively moderate deprivation had a close relationship with moderate intensity of radicalism. Third, students with relatively high levels of deprivation had a close relationship with high levels of radicalism intensity.

**RQ3: The Relationship Between Social Capital and the Intensity of Radicalism in Students’ Political Attitudes**

The third finding reveals that social capital is very important to prevent the intensity of 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. On the other hand, this study is in line with Haryani et al. (2018), where 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 dimensions account for 93.7% and 6.3%, respectively. This confirms a significant relationship between social capital and the intensity of radicalism (Figure 9).

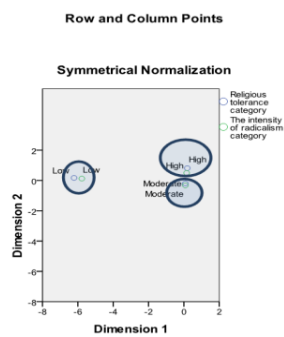


**Figure 7**  
*Correspondence Analysis Plot Between Social Capital and the Intensity of Radicalism*

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 levels of radicalism intensity. Second, the study participants with low levels of social capital had a low level of radicalism intensity.

**RQ4: The Relationship Between Religious Tolerance and the Intensity of Radicalism in Students' Political Attitudes**

The fourth finding shows a relationship between religious tolerance and the intensity of radicalism. The relative deprivation variable correlates with the intensity of radicalism among young people. The definition of 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 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 9.



**Figure 9**  
*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 relative deprivation 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 experience 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; Nur & Susanto, 2020). 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 SMA and MAN. 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 and MA 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. ~~Also, empowering school and extra-curricular organizations so that students avoid radicalism and can contribute to the progress of the nation through a positive political outlook.~~

The novelty element of this research was developed from existing research but was developed with another perspective and different creativity. Previous studies have found social causes of student radicalism arise due to macro social causes including poverty, government policies, cultural identity, religious involvement, symptoms of depression, and unemployment (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). There are differences of opinion regarding the impact of social causes where on the one hand there is a very strong hope to provide a strong relationship, but on the other hand, it triggers a negative influence or a weak relationship. For example, religiosity found can encourage students to avoid radicalization behavior

Dikomentari [H57]: grammar

(Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). However, other findings by Wong et al. (2019) explain that religiosity is a social cause that encourages the formation of youth radicalism.

This study has shown novelty in the study of the causes of radicalism by finding that social causes consisting of religiosity, religious tolerance, relative deprivation, and social capital are interrelated with the intensity of radicalism among students in schools. Two social causes, namely religiosity and religious tolerance, have the strongest correlation with the intensity of radicalism. This means that social causes are not only a factor in encouraging radicalism but can also provide good problem-solving to attract radicalism from students. The implication of the research shows that the social causes of youth radicalism can create social relations and build a forum for activities that are useful in preventing radicalism through positive religious attitudes and good religious tolerance with the support of educational institutions. The relative attitude because they feel they have failed to meet the expectations of parents and teachers, coupled with a situation of social comparison with others can cause some students to follow certain forms of radicalism. Therefore, it is very important for parents and teachers to provide a sense of justice and a sense of security so as to form a healthy student personality and prevent the entry of radicalism. Social capital has a direct effect in strengthening a harmonious social order to prevent future radicalization of students. Therefore, students need effective educational policies and strategies to build security, and social order as well as efforts to prevent radicalism in schools.

- state your novelty
- define your implication of the study

**We see from this section that you report the results of different research as the variables you analyzed are different from your title. In the entire text, no indicators you specifically mentioned to elaborate your variables in the title.**

**Consequently, provided you relied upon your results and discussion as a correct part, you should change your title, mention in your introduction, change your research questions, add theories that underpin your current variables, revise your methods, and adjust your discussion and conclusion with your results.**

### Conclusion

- do not replicate results in conclusion
- reemphasize your novelty statement in correct description
- acknowledge the limitation of your study
- define your suggestions

The findings have revealed four main points. First, religiosity has a relationship with the intensity of radicalism. Information developed by social media shapes people's perceptions, attitudes, and behaviors of religiosity. Second, the relative deficiency is in relationship with the intensity of radicalism because of the students' perception of fighting for religion and the truth even through violence. Third, social capital is in relationship with the intensity of radicalism because it can prevent radicalism. Fourth, religious tolerance is relationship with the intensity of student radicalism. Radicalism can be carried out by students who have problems with religious tolerance.

The conclusion show that the strongest variable that influences the intensity of extremist radicalism as a source of terrorism is religious tolerance followed by media literacy, which is supported by social capital factors. The relative variables of deprivation and religiosity are also relevant to the intensity of radicalism among young people. However, this study found that the variables of political trust and media exposure did not correlate with the intensity of radicalism. In addition, this study found differences in school ownership: public and private

**Dikomentari [H58]:** did you indicate in your analysis?

**Dikomentari [H59]:** Definitely you did not analyze this topic

schools did not reflect differences in students' perceptions and behavior toward the intensity of radicalism. This is the first study to identify four factors that influence students' political attitudes in minimizing radical behavior. Media literacy is influenced by religiosity and religious tolerance, while social control is influenced by relative deprivation and social capital. On the other hand, differences in residence in rural and urban areas have a significant impact on differences in student perceptions and behavior in the two regions, where radicalism is more common among students in rural areas.

**Dikomentari [H60]:** You conclude a different 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. The social causes of relative deprivation and religiosity are also relevant to the intensity of radicalism in students. The results of the observations show that the social causes of radicalism have unwittingly entered the students' mindset. The social causes of religiosity, tolerance, and social capital shown by students have prevented radicalism. Meanwhile, the 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.

Messages (content) of anti radicalism must be produced with high frequency and intensity so that they can be applied (exposed) to the millennial generation such that there are no gaps or gaps in information and opportunities to be filled by radical ideas. The novelty of this study imply that the communication media for anti radicalism messages must use the platforms that are suitable for the millennial generation. In addition, moderate Islamic organizations (Nahdlatul Ulama, Muhammadiyah) need to strengthen and revitalize the understanding and practices of moderate Islam at all levels of society, especially high school and MA students. Because moderate Islamic organizations (*wasathiyah*) play a major role in growing "civic culture" and "civility," which are critical for strengthening democracy and preventing extremism and radicalism. Increasing the socialization of understanding and praxis of moderate Islam also needs to be improved at every level of education. Future studies need to investigate other factors that influence student attitudes with a wider scope.

**Dikomentari [H61]:** It seems a suggestion

Please acknowledge your limitation

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 is 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. 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 will 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.

**Dikomentari [H62]:** you never mentioned these two organization before

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### 3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B

#### 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 of 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 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhmann et al., 2021; Salim, 2020; Ahmed, 2016). 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 that 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 Muslim grade 12 students in Bandar Lampung City (569) and South Lampung Regency (618). The sample consisted of six schools; three public schools and three religious schools (Islamic madrasas) were taken as research samples, and their respective names were kept confidential. The mean age of participants in this study was 15-18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Table 1**

*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

In this study, a questionnaire was used as the primary data collection technique, i.e., as the research instrument. A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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 (10 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 sample 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 of .444 and  $N = 1.187$  Sig. (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 gave Cronbach’s alpha value of .607 and critical  $R$ -value of .3494. The items of the research instrument were therefore considered reliable. The KMO value was found to be .593 ( $>.50$ ), and thus, factor analysis was found feasible.

**Table 2**  
*KMO and Cronbach’s Alpha*

<b>KMO and Bartlett’s Test</b>		
KMO measure of sampling adequacy		.593
Bartlett’s test of sphericity	Approx. chi-square	46.848
	df	21
	Sig.	.001

\*Sig. = significance value

<b>Reliability statistics</b>	
Cronbach’s alpha	Number of items
.607	7

### Data Collection and Analysis

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. After the responses were received, data tabulation was carried out with the help of SPSS

software. 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. Because the researchers used a non-parametric Chi-square test, the Mann Whitney U test was used to determine the homogeneity of the data.

### 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

\* 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. 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	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious tolerance	.796	1.890
Intensity of radicalism	.685	1.904

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

Table 6 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

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*

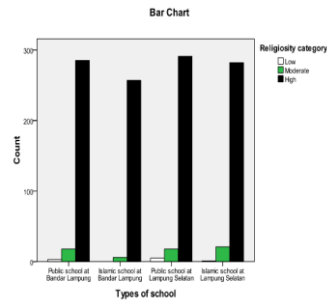
Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

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

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.

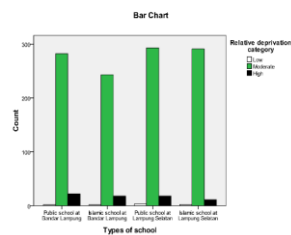
### Bar Chart 1

*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. The majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had , high intensity, 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.

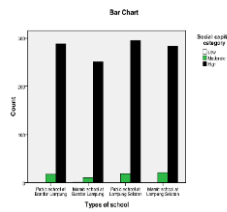
**Bar Chart 2**  
*Relationship Between Intensity of Student Radicalism and Relative Deprivation*



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. That in terms of relative deprivation, 93.4% of the respondents 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. 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

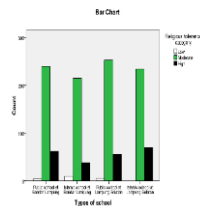
coefficient was estimated to be 26.288 with a p-value of .000 at a significance level of .01. In conclusion, a relationship was found between the relative deprivation variable and the intensity of radicalism.

**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. That most respondents (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 among respondents, in general, was at a moderate level (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**

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

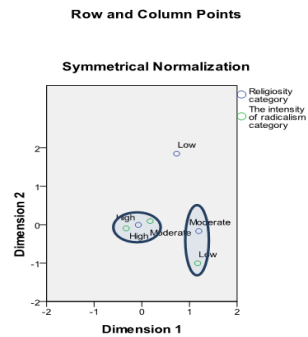
\*\* It is significant at 1% level  
\* It is significant at 5% level

**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 (Epafra, 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.

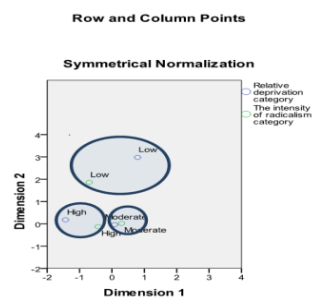
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical 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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 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; Osipova et al., 2018).

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



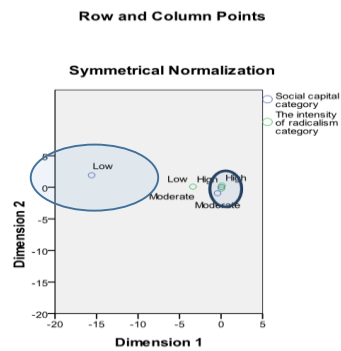
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

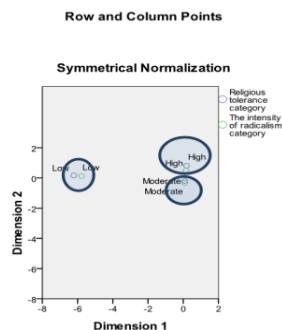


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 deprivation, and social capital are interrelated with the intensity of radicalism among school students. Two social causes, namely religiosity and religious tolerance, have the strongest correlation with the intensity of radicalism. This study shows that the social causes of student radicalism can create social relations and build a forum for activities that are useful in preventing radicalism through positive religious attitudes and good religious tolerance with the support of educational institutions. The relative attitude because they feel they have failed to meet the expectations of parents and teachers, coupled with a situation of social comparison with others can cause some students to follow certain forms of radicalism. Therefore, it is very important for parents and teachers to provide a sense of justice and a sense of security to form a healthy student personality and prevent the entry of radicalism. Social capital has a direct effect on strengthening a harmonious social order to prevent future radicalization of students. Therefore, students need effective educational policies and strategies to build security and social order, as well as efforts to prevent radicalism in schools. It is hoped that the government will cooperate with educational institutions to shape the personality of students who are mentally healthy and form a harmonious social order between schools, the government, and the community on an ongoing basis.

### **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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## 4. PROOFREADING Ke-2



## 5. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 3)



# Journal of Social Studies Education Research

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## #4136 Review

[SUMMARY](#) [REVIEW](#) [EDITING](#)

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### Submission

Authors	Hertanto Hertanto, Handi Mulyaningsih, Sripto Sripto, Sudarman Sudarman 
Title	The relationship between different social factors and the intensity of student radicalism
Section	Peace Education
Editor	Bulent Tarman 

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### Peer Review

#### Round 1

Review Version	<a href="#">4136-11400-2-RV.DOCX</a>	2022-04-21
Initiated		2022-04-21
Last modified		2022-04-25
Uploaded file		None
Editor Version	<a href="#">4136-11404-1-ED.DOCX</a>	2022-04-21
	<a href="#">4136-11404-2-ED.DOCX</a>	2022-05-05
Author Version	<a href="#">4136-11472-1-ED.DOCX</a>	2022-05-05
	<a href="#">4136-11472-2-ED.DOC</a>	2022-05-05
	<a href="#">4136-11472-3-ED.DOCX</a>	2022-05-05
	<a href="#">4136-11472-4-ED.PDF</a>	2022-05-05

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#### Round 2

Review Version	<a href="#">4136-11400-3-RV.DOCX</a>	2022-05-05
Initiated		2022-05-05
Last modified		2022-05-09
Uploaded file		None
Editor Version	<a href="#">4136-11404-3-ED.DOCX</a>	2022-05-05
	<a href="#">4136-11404-4-ED.DOCX</a>	2022-05-14
Author Version	<a href="#">4136-11472-5-ED.DOCX</a>	2022-05-14
	<a href="#">4136-11472-6-ED.DOCX</a>	2022-05-14
	<a href="#">4136-11472-7-ED.DOC</a>	2022-05-14
	<a href="#">4136-11472-8-ED.PDF</a>	2022-05-14

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#### Round 3

Review Version	<a href="#">4136-11400-4-RV.DOCX</a>	2022-05-14
Initiated		2022-05-14
Last modified		2022-05-15
Uploaded file		None
Editor Version	<a href="#">4136-11404-5-ED.DOCX</a>	2022-05-14
	<a href="#">4136-11404-6-ED.DOCX</a>	2022-05-28
Author Version	<a href="#">4136-11472-9-ED.DOCX</a>	2022-05-28
	<a href="#">4136-11472-10-ED.DOC</a>	2022-05-28
	<a href="#">4136-11472-11-ED.DOCX</a>	2022-05-28
	<a href="#">4136-11472-12-ED.PDF</a>	2022-05-28
	<a href="#">4136-11472-13-ED.DOCX</a>	2022-05-28

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# REVIEW KE-4

Aktif

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Tulis

**Kotak Masuk** 841

Berbintang

Ditunda

Penting

Terkirim

**Draf** 40

Kategori

**Sosial** 31

**Update** 280

Forum

**Promosi** 132

Selengkapnya

Label +

**[JJSER] Editor Decision** Eksternal Kotak Masuk x

**Dr. Bulent Tarman** btarman@gmail.com [lewat](#) sxb1plvcpl452588.prod.sxb1.secureserver.net  
 kepada saya, Handi, Surtipito, Sudarman

Min, 29 Mei 2022, 04.34

Ingggris > Indonesia [Terjemahkan pesan](#) Nonaktifkan untuk: Ingggris x

Hertanto Hertanto:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "The Relationship Between Different Social Factors and the Intensity of Student Radicalism".

Our decision is: "Resubmit for review"

The required revisions are not properly completed. Accuracy and properness are needed as it is indicated on the manuscript. Please see the comments of the reviewers given in the attached file and revise your manuscript accordingly. Please also address each of the reviewer's comments point by point in a "Response to Reviewers" letter upon resubmission. Proofreading whole paper and remove spelling and grammar mistakes is necessary. Make sure to Proof-edited by a native English language specialist. Revise your manuscript in 10 days and upload it through the online management system of the journal and please confirm your recipient of this message.

Best regards,  
 Bulent Tarman, Ph.D  
 Editor-In-Chief, **JJSER**  
[blarman@gmail.com](mailto:blarman@gmail.com)

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Reviewers:

Relevance of the title with content:  
 Yes

Type of manuscript (Research, Lit. review etc.):  
 research

Quality of the work:  
 fair

Theoretical Framework:  
 acceptable

Objectives and Rationale:  
 good

Method:  
 needs revision for the accuracy and properness of the results section;

Findings:  
 not proper to the methods and statistical analysis

Conclusion:  
 improve

smoothness:  
 acceptable but academic English needs more editing

Originality:  
 fair

Note for Author/s:  
 improve your accuracy and properness

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Journal of Social Studies Education Research  
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# 1. KOMENTAR REVIEW KE-4 (REVIEWER A DAN B)

JSSER, 29 MAY 2022

REVISION REQUIRED FOR ACCURACY AND PROPERNESS.

## The Relationship Between Different Social Factors and the Intensity of Student Radicalism

### 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 of 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 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhmann et al., 2021; Salim, 2020; Ahmed, 2016). 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 that 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 Muslim grade 12 students in Bandar Lampung City (569) and South Lampung Regency (618). The sample is selected from ~~consisted of~~ six schools: ~~;~~ three public schools and three religious schools (Islamic madrasas) were taken as research settings ~~samples~~, and their respective names were kept confidential. The mean age of participants in this study was 15-18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

Did you take all 1.187 students as your sample? Explain clearly.

**Table 1**

*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

In this study, a questionnaire was used as the primary instrument to collect data. ~~collection technique, i.e., as the research instrument~~. A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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 (10 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 ~~sample~~ 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 of .444 and  $N = 1.187$  Sig. (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 gave Cronbach's alpha value of .607 and critical R-value of .3494. The items of the research instrument were therefore considered reliable. The KMO value was found to be .593 (>.50), and thus, factor analysis was found feasible.

**Table 2**  
*KMO and Cronbach's Alpha*

KMO and Bartlett's Test		
KMO measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	Df	21
	Sig.	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

**Data Collection and Analysis**

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly.

You have 5 kinds of questionnaire's indicators please check whether you have relative shortage and orthopraxis.

You have 1,187 sample and 5 kinds of indicators. It is not possible all 1,187 population replied perfectly. You may have wrong perception that all population is selected as sample. After identifying the answers you should divide the responses into 5 score categories then preparation to analyze using descriptive statistics and non-parametric test using chi-square is elaborated. Therefore, to combine data collection and data analysis is not proper. We already suggested before this point!

1,187 Muslim grade 12 students in Bandar Lampung City (569) and South Lampung Regency (618).

A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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.

After the responses were received, data tabulation was carried out with the help of SPSS software.

#### Data analysis

Before chi-square test, you need to inform how non-parametric test using chi-square is obtained, starting from normality and heterogeneity test, demography and hypothesis testing. Each test should engage with your four hypotheses and you define how you answer your research questions.

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. Because the researchers used a non-parametric Chi-square test, the Mann Whitney U test was used to determine the homogeneity of the data.

### 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

\* 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. 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.

**Not yet defined the purpose of normality test for the non-parametric test chi-square**

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	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious tolerance	.796	1.890
Intensity of radicalism	.685	1.904

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.

**What does it mean linear and multicollarity? Explain**

**Table 5**  
*Output Homogeneity Test*

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

Table 6 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**

**Mention the purpose of the descriptive statistics test**

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.

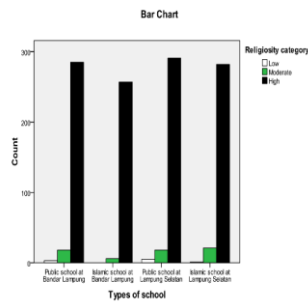
**Table 6**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
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.

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.

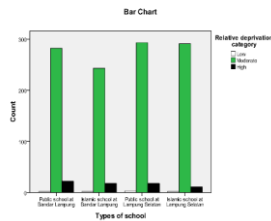
**Bar Chart 1**  
*Relationship Between Intensity of Student Radicalism and Religiosity*



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. The majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had , high intensity, 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**

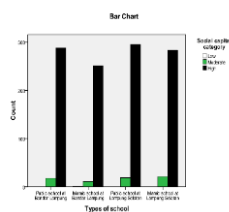
*Relationship Between Intensity of Student Radicalism and Relative Deprivation*



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. That in terms of relative deprivation, 93.4% of the respondents 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. 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*

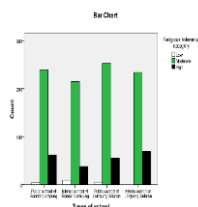


Bar Chart 3 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and social capital using the categories of a high, medium, and low relationships. That most respondents (94.1%) had a high level of social capital, out of which, 55.9% had a high intensity 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 among respondents, in general, was at a moderate level (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

Explain why the next steps you applied hypothesis testing and what functions are engaged in this test. This is the core results of your research so please allocate proper description in this part.

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

\*\* It is significant at 1% level

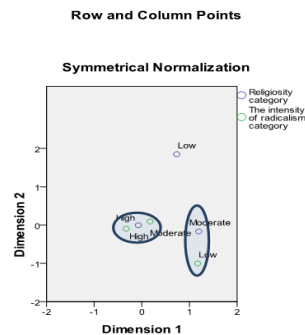
\* It is significant at 5% level

### 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 (Epafra, 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.

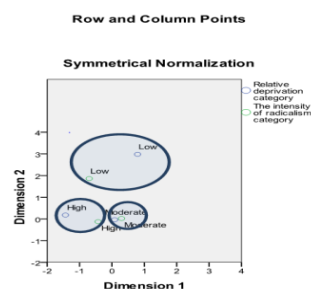
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical 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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 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; Osipova et al., 2018).

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*



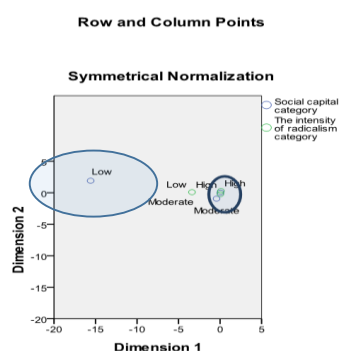
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

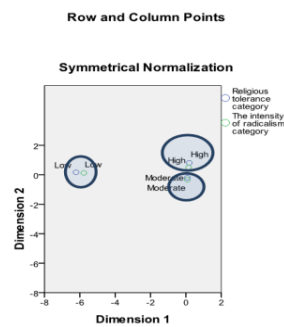


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 deprivation, and social capital are interrelated with the intensity of radicalism among school students. Two social causes, namely religiosity and religious tolerance, have the strongest correlation with the intensity of radicalism. This study shows that the social causes of student radicalism can create social relations and build a forum for activities that are useful in preventing radicalism through positive religious attitudes and good religious tolerance with the support of educational institutions. The relative attitude because they feel they have failed to meet the expectations of parents and teachers, coupled with a situation of social comparison with others can cause some students to follow certain forms of radicalism. Therefore, it is very important for parents and teachers to provide a sense of justice and a sense of security to form a healthy student personality and prevent the entry of radicalism. Social capital has a direct effect on strengthening a harmonious social order to prevent future radicalization of students. Therefore, students need effective educational policies and strategies to build security and social order, as well as efforts to prevent radicalism in schools. It is hoped that the government will cooperate with educational institutions to shape the personality of students who are mentally healthy and form a harmonious social order between schools, the government, and the community on an ongoing basis.

**We already suggested to end this part with your novelty. To make it more elaborative, you can define your novelty into viewing your excellence and drawback of your study then indicate your contribution. End with the implication of your study.**

### 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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## 2. TRACK KE-4 (BUKTI PROSES PERBAIKAN OLEH AUTHOR)

JSSER, 29 MAY 2022

REVISION REQUIRED FOR ACCURACY AND PROPERNESS.

### The Relationship Between Different Social Factors and the Intensity of Student Radicalism

#### 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 of 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 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhmann et al., 2021; Salim, 2020; Ahmed, 2016). 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 that 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 11,761 Muslim grade 12 students in Bandar Lampung City (569) and South Lampung Regency (618). The sample is selected from ~~consisted of~~ six schools: ~~;~~ three public schools and three religious schools (Islamic madrasas) were taken as research settings ~~samples~~, and their respective names were kept confidential. The mean age of participants in this study was 15–18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

Did you take all 1.187 students as your sample? Explain clearly.

The study population included 11,761 high school/*Madrasah Aliyah* students in Lampung Province. A purposive sample method was adopted as the sampling technique in this study. The criteria for respondents who were selected as the research sample were class XII students, Muslims, and Student Council members. The sample was selected from six schools – three public schools and three religious schools (Islamic madrasas) – and their respective names will be kept confidential. A total of 1,187 Muslim students from Bandar Lampung City (569) and South Lampung Regency (618) fulfilled these criteria. The mean age of participants in this study was 15–18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Dikomentari [SA130]:** An en dash is typically used for ranges, hence the modification. Please see similar instances.

**Table 1**

*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

In this study, a questionnaire was used as the primary instrument to collect data. ~~collection technique, i.e., as the research instrument~~. A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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 (10 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 ~~sample~~ 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  $r_{count\ item\_x} > r_{table}$  of .444 and  $N = 1.187$  Sig. (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 gave Cronbach's alpha value of .607 and critical  $R$ -value of .3494. The items of the research instrument were therefore considered reliable. The KMO value was found to be .593 ( $> .50$ ), and thus, factor analysis was found feasible.

**Table 2**

*KMO and Cronbach's Alpha*

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**KMO and Bartlett's Test**

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KMO measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	Df	21
	Sig.	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

### Data Collection and Analysis

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly.

You have 5 kinds of questionnaire's indicators please check whether you have relative shortage and orthopraxis.

You have 1,187 sample and 5 kinds of indicators. It is not possible all 1,187 population replied perfectly. You may have wrong perception that all population is selected as sample. After identifying the answers you should divide the responses into 5 score categories then preparation to analyze using descriptive statistics and non-parametric test using chi-square is elaborated. Therefore, to combine data collection and data analysis is not proper. We already suggested before this point!

1,187 Muslim grade 12 students in Bandar Lampung City (569) and South Lampung Regency (618).

From the results of the distribution of the questionnaire, a total of 1,187 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 identifying the answers, the researcher divided the responses using a 5-point Likert scale with the ideal maximum score of 5 and the 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. 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.

A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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.

After the responses were received, data tabulation was carried out with the help of SPSS software.

### Data analysis

**Dikomentari [SA131]:** As per APA 7, use italics for anchors of a scale (but not the associated number).

Before chi-square test, you need to inform how non-parametric test using chi-square is obtained, starting from normality and heterogeneity test, demography and hypothesis testing. Each test should engage with your four hypotheses and you define how you answer your research questions.

Prior to the chi-square test, a non-parametric testing was performed using the chi-squared obtained from the normality test, linearity test, homogeneity test, and hypothesis testing. Each test entailed four research hypotheses. 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. ~~Because the researchers used a non-parametric Chi square test, the Mann–Whitney U test was used to determine the homogeneity of the data.~~

### 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

\* Asymp. Sig. (two-tailed) = Asymptotic significance two-tailed is the benchmark for testing the undirected hypothesis

**Dikomentari [SA132]:** The noun DATA generally is not treated as a plural; however, in academic writing (except in the field of artificial intelligence and computer vision) it is mostly considered plural and should, therefore, take a plural verb. Hence, we say "data are(were)," not "data is(was)."

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. 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.

Not yet defined the purpose of normality test for the non-parametric test chi-square

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	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious tolerance	.796	1.890
Intensity of radicalism	.685	1.904

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.

What does it mean linear and multicollarity? Explain

**Table 5**  
*Output Homogeneity Test*

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

Table 6 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

Mention the purpose of the descriptive statistics test

Descriptive statistical test aims to provide an overview of the variables used, including the minimum value, maximum value, average (mean), and standard deviation of each independent variable and dependent variable. 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.

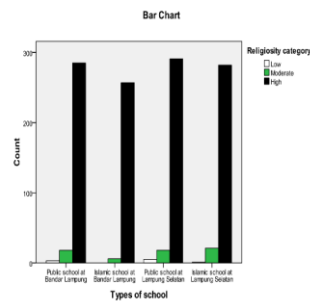
**Table 6**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
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.

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.

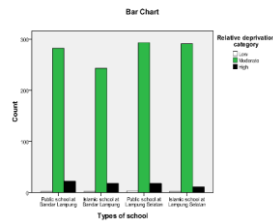
**Bar Chart 1**  
*Relationship Between Intensity of Student Radicalism and Religiosity*



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. The majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had , high intensity, 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.

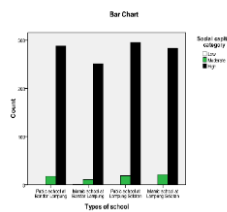
The chi-square correlation was noted to be 9.471, with a p-value of .05, significant at the .05 level. In conclusion, there is a relationship between religiosity and the intensity of radicalism.

**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. That in terms of relative deprivation, 93.4% of the respondents 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. 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.

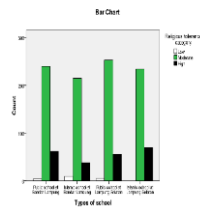
**Bar Chart 3**  
*Relationship Between Intensity of Student Radicalism and Social Capital*



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. That most respondents (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 among respondents, in general, was at a moderate level (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**

Explain why the next steps you applied hypothesis testing and what functions are engaged in this test. This is the core results of your research so please allocate proper description in this part.

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

\*\* It is significant at 1% level

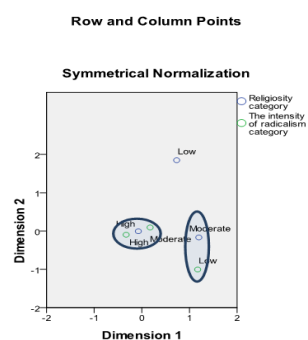
\* It is significant at 5% level

**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.

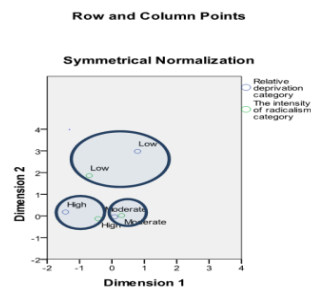
#### **The Relationship Between Relative Deprivation and the Intensity of Student Radicalism**

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, 162 respondents (13.65%) found this statement "very suitable,"

351 (29.57%) found it “appropriate,” and 361 (30.41%) in the medium category. Also, 855 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 through violence.” Among all the respondents, 104 (8.76%) found the statement “very appropriate,” 167 (14.07%) had “insufficient conformity,” and 222 (18.70%) found it quite appropriate. Overall, 493 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; Osipova et al., 2018).

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



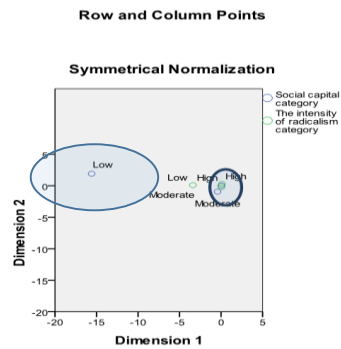
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

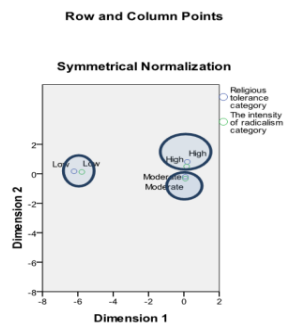


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 deprivation, and social capital are interrelated with the intensity of radicalism among school students. Two social causes, namely religiosity and religious tolerance, have the strongest correlation with the intensity of radicalism.~~

This study shows that the social causes of student radicalism can create social relations and build a forum for activities that are useful in preventing radicalism through positive religious attitudes and good religious tolerance with the support of educational institutions. The relative attitude because they feel they have failed to meet the expectations of parents and teachers, coupled with a situation of social comparison with others can cause some students to follow certain forms of radicalism. Therefore, it is very important for parents and teachers to provide a sense of justice and a sense of security to form a healthy student personality and prevent the entry of radicalism. Social capital has a direct effect on strengthening a harmonious social order to prevent future radicalization of students. Therefore, students need effective educational policies and strategies to build security and social order, as well as efforts to prevent radicalism in schools. It is hoped that the government will cooperate with educational institutions to shape the personality of students who are mentally healthy and form a harmonious social order between schools, the government, and the community on an ongoing basis.

**We already suggested to end this part with your novelty. To make it more elaborative, you can define your novelty into viewing your excellence and drawback of your study then indicate your contribution. End with the implication of your study.**

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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### 3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B

#### The Relationship Between Different Social Factors and the Intensity of Student Radicalism

Hertanto<sup>1</sup>, Handi Mulyaningsih<sup>2</sup>, Surtpto<sup>3</sup>, Sudarman<sup>4</sup>

##### 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 of 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 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhmann et al., 2021; Salim, 2020; Ahmed, 2016). 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 11,761 high school/*Madrasah Aliyah* students in Lampung Province. A purposive sample method was adopted as the sampling technique in this study. The criteria for respondents who were selected as the research sample were class XII students, Muslims, and Student Council members. The sample was selected from six schools – three public schools and three religious schools (Islamic madrasas) – and their respective names will be kept confidential. A total of 1,187 Muslim students from Bandar Lampung City (569) and South Lampung Regency (618) fulfilled these criteria. The mean age of participants in this study was 15–18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Table 1**  
*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

In this study, a questionnaire was used as the primary instrument to collect data. A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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 (10 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  $r_{count} > r_{table}$  of .444 and  $N = 1.187$  Sig. (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 gave Cronbach's alpha value of .607 and critical  $R$ -value of .3494. The items of the research instrument were therefore considered reliable. The KMO value was found to be .593 ( $> .50$ ), and thus, factor analysis was found feasible.

**Table 2**  
*KMO and Cronbach's Alpha*

KMO and Bartlett's Test		
KMO measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	Df	21
	Sig.	.001

\*Sig. = significance value

Reliability statistics	
Cronbach's alpha	Number of items
.607	7

### Data Collection

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. From the results of the distribution of the questionnaire, a total of 1,187 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 identifying the answers, the researcher divided the responses using a 5-point Likert scale with the ideal maximum score of 5 and the 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. 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.

A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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.

After the responses were received, data tabulation was carried out with the help of SPSS software.

#### **Data analysis**

Prior to the chi-square test, a non-parametric testing was performed using the chi-squared obtained from the normality test, linearity test, homogeneity test, and hypothesis testing. Each test entailed four research hypotheses. 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

\* 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. 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	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious tolerance	.796	1.890
Intensity of radicalism	.685	1.904

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

Table 6 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

Descriptive statistical test aims to provide an overview of the variables used, including the minimum value, maximum value, average (mean), and standard deviation of each independent variable and dependent variable. 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.

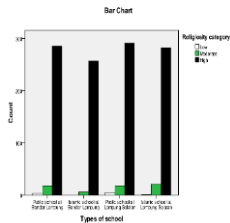
**Table 6**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
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.

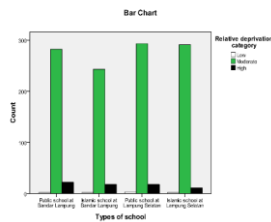
As per the results of Pearson's chi-square test for hypothesis testing, the null hypothesis can be rejected, while the alternative hypothesis can be accepted. The alternative hypothesis means that there is a relationship between the religiosity, relative deprivation, social capital, and religious tolerance 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*



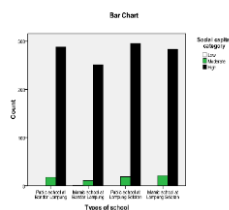
Bar chart 1 shows that the correlation coefficient of the closeness of the relationship between the intensity of radicalism and student religiosity using the categories of a high, medium, and low relationships. The majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had , high intensity, 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. That in terms of relative deprivation, 93.4% of the respondents 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. 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.

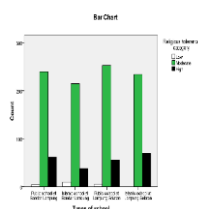
**Bar Chart 3**  
*Relationship Between Intensity of Student Radicalism and Social Capital*



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. That most respondents (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 among respondents, in general, was at a moderate level (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

\*\* It is significant at 1% level

\* It is significant at 5% level

**The Relationship Between Religiosity and the Intensity of Student Radicalism**

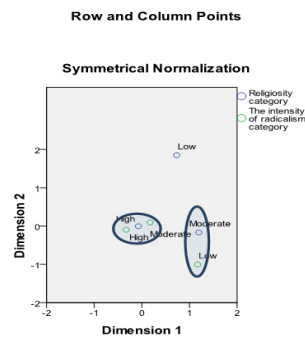
The first finding shows that religiosity is correlated with the intensity of radicalism, except for political beliefs and media exposure. The type of media literacy that is most widely used by respondents that can affect the level of religiosity, in this case, is social media, which is currently growing 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 (Epafra, 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.

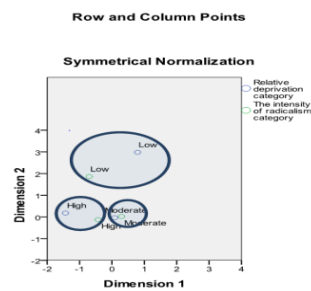
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical 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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 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; Osipova et al., 2018).

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



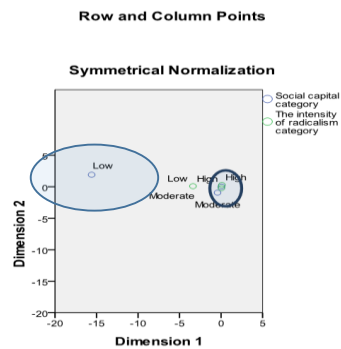
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

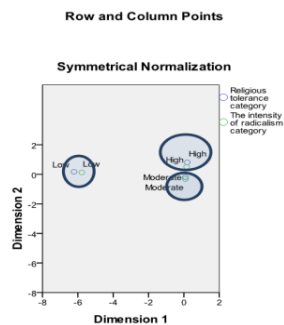


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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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## 4. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 4)



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### #4136 Review

SUMMARY REVIEW EDITING

#### Submission

Authors Hertanto Hertanto, Handi Mulyaningsih, Surtpto Surtpto, Sudarman Sudarman

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Section Peace Education

Editor Bulent Tarman

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# REVIEW KE-5

The screenshot shows a Gmail interface with a sidebar on the left containing navigation options like Mail, Chat, Spaces, and Meet. The main content area displays an email from Dr. Bulent Tarman, Editor-in-Chief of the Journal of Social Studies Education Research. The email title is "[JSSER] Editor Decision" and it is marked as "Eksternal". The email content includes a decision regarding a manuscript submission, a list of required revisions, and a list of reviewers' comments. The reviewers' comments are as follows:

- Relevance of the title with content: Yes
- Type of manuscript (Research, Lit. review etc.): Research
- Quality of the work: low
- Theoretical Framework: fair
- Objectives and Rationale: not defined
- Method: low
- Findings: not proper
- Conclusion: low
- smoothness: fair with errors in academic English
- Originality: fair

The email also includes a note for the author: "revise for further process, one opportunity of revision". At the bottom of the email, there is a link to the journal's website: <http://www.jsser.org/index.php/jsser>. The email is also shown to have one attachment, which is a PDF document titled "4136-11708-1-RV...".

## 1. KOMENTAR REVIEW KE-5 (REVIEWER A DAN B)

JSSER, 11-6-22

It is proven that this paper has not been properly revised. Too many incocintencies appear in the entire paper. We offer once more chance to revise. Consider to put proper and accurate revision. Our recommendation is TO DECLINA this paper with one opportunity to resubmit.

### The Relationship Between Different Social Factors and the Intensity of Student Radicalism

#### 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 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhmann et al., 2021; Salim, 2020; Ahmed, 2016). 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 that 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 **11,761** high school/*Madrasah Aliyah* students in Lampung Province. A purposive sample method was adopted as the sampling technique in this study. The criteria for respondents who were selected as the research sample were class XII students, Muslims, and Student Council members. The sample was selected from six schools – three public schools and three religious schools (Islamic madrasas) – and their respective names will be kept confidential. A total of **1,187 Muslim students from Bandar Lampung City (569)** and South Lampung Regency (618) fulfilled these criteria. The mean age of participants in this study was 15–18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

**Table 1**  
*Study Sample*

Sample	569 SMA/MA students from Bandar Lampung	618 SMA/MA students from South Lampung Regency
School	3 High Schools	3 <i>Madrasah Aliyah</i>
Gender	458 (38%) Male	729 (62%) Female

### Research Instrument

In this study, a questionnaire was used as the primary instrument to collect data. A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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 (10 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  $r_{count\ item\_x} > r_{table}$  of .444 and  $N = 1.187$  Sig. (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 gave Cronbach's alpha value of .607 and critical  $R$ -value of .3494. The items of the research instrument were therefore considered reliable. The KMO value was found to be .593 ( $> .50$ ), and thus, factor analysis was found feasible.

**Table 2**  
*KMO and Cronbach's Alpha*

<b>KMO and Bartlett's Test</b>		
KMO measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	Df	21
	Sig.	.001

\*Sig. = significance value

<b>Reliability statistics</b>	
Cronbach's alpha	Number of items
.607	7

Summarize your instrument

Kind of questionnaire      indicator      KMO      Cronbach alpha

### Data Collection

The study questionnaire was distributed to each class group using a Google Form. The researcher was assisted by six homeroom teachers from each school to share the Google Form link and ensure that each student filled the same properly. From the results of the distribution of the questionnaire, a total of 1,187 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 identifying the answers, the researcher divided the responses using a 5-point Likert scale with the ideal maximum score of 5 and the 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. 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.

A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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.

After the responses were received, data tabulation was carried out with the help of SPSS software.

**Please note, you distributed your 5 kinds of questionnaire to 1,187 respondents. Please inform that you work properly. Specify how you worked to collect data, not replicate to describe the content of your questionnaire**

### Data analysis

Prior to the chi-square test, a non-parametric testing was performed using the chi-squared obtained from the normality test, linearity test, homogeneity test, and hypothesis testing. Each test entailed four research hypotheses. 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

**Dikomentari [H133]:** Confused. Not indicate proper understanding on statistical analysis in this section.

You have no hypothesis in your methods and introduction, how can you mention you analyze your data though analysis?

Explain why you need to analyze normality, linearity and homogeneity test because you did not link to your research questions

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

\* 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. 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	.674	3.904
Relative deprivation	.732	2.896
Social capital	.728	6.898
Religious tolerance	.796	1.890

Intensity of radicalism	.685	1.904
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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

Table 6 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**

It is confused whether you analyzed your data proper to your sample, 1,187 respondents. No indication in your descriptive statistics analysis and demography the number of your repondents

Descriptive statistical test aims to provide an overview of the variables used, including the minimum value, maximum value, average (mean), and standard deviation of each independent variable and dependent variable.

What for?

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.

It is also confused whether you test your homogeneity, linearity and normality based on 1,187 respondents or not.

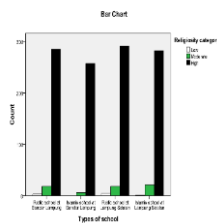
**Table 6**  
*Output Hypothesis Test*

Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
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.					

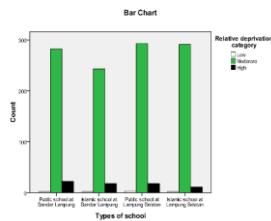
As per the results of Pearson's chi-square test for hypothesis testing, the null hypothesis can be rejected, while the alternative hypothesis can be accepted. The alternative hypothesis means that there is a relationship between the religiosity, relative deprivation, social capital, and religious tolerance 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. The majority (93.9%) of the participants (respondents) had a high intensity of religiosity, out of which, 55.5% had a moderate intensity of radicalism, 36.8% had , high intensity, 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.

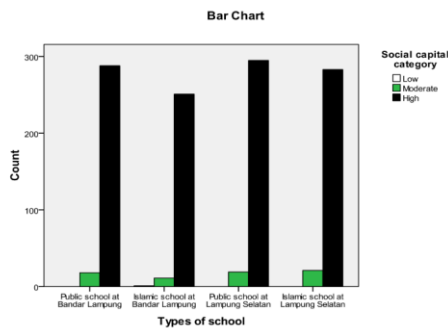
**Bar Chart 2**  
*Relationship Between Intensity of Student Radicalism and Relative Deprivation*



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. That in terms of relative deprivation, 93.4% of the respondents 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

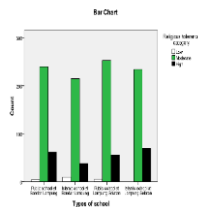
intensity. Respondents in the high-intensity category were 5.8%, and respondents in the low-intensity category were 0.8%. Statistics of respondents with mean and standard deviation were obtained from item number on a scale of 0–5 with the lowest category value ( $X_{min}$ ) obtained is 0 and the highest 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. That most respondents (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 among respondents, in general, was at a moderate level (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

You use non-parametric test to see your hypothesis. As you mentioned your data are from 1,187 respondents, it is questionable that you can operate chi-square test using such number of sample. You should revise your statistical analysis proper to your design, sample and proper formula.

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

\*\* It is significant at 1% level

\* It is significant at 5% level



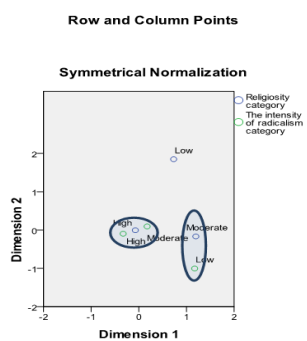
The results in this table are suspected its validity because your sample for analysis using chi-square is 1,187 respondents.

### 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 (Epafra, 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.

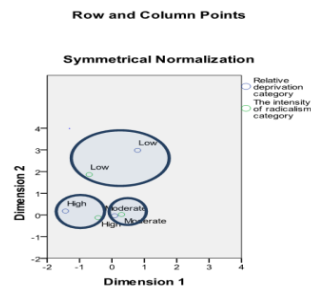
#### **The Relationship Between Relative Deprivation and the Intensity of Student Radicalism**

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, 162 respondents (13.65%) found this statement "very suitable," 351 (29.57%) found it "appropriate," and 361 (30.41%) in the medium category. Also, 855 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 (14.07%) had "insufficient conformity," and 222 (18.70%) found it quite appropriate. Overall, 493 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; Osipova et al., 2018).

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*



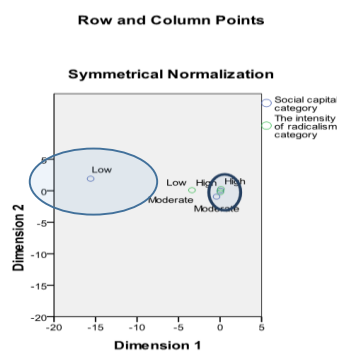
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

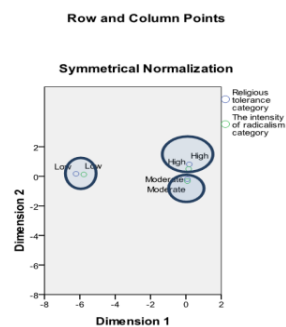


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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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## 2. TRACK KE-5 (BUKTI PROSES PERBAIKAN OLEH AUTHOR)

JSSER, 11-6-22

It is proven that this paper has not been properly revised. Too many incocintencies appear in the entire paper. We offer once more chance to revise. Consider to put proper and accurate revision. Our recommendation is TO DECLINA this paper with one oppportunity to resubmit.

### 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 movementsradicalism 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 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

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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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhman et al., 2021; Salim, 2020; Ahmed, 2016). 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.

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## 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 ~~11,761~~ high school/Madrasah Aliyah students in Lampung Province. A purposive sample method was adopted as the sampling technique in this study. The criteria for respondents who were selected as the research sample were class XII students, Muslims, and Student Council members. The sample was selected from six schools — three public schools and three religious schools (Islamic madrasas) — and their respective names will be kept confidential. A total of ~~1,187~~ Muslim students from Bandar Lampung City (569) and South Lampung Regency (6218) fulfilled these criteria. The mean age of participants in this study was 15–18 years. With regard to gender, there were 458 (38%) male and 729 (62%) female respondents.

The study population included 1,187 high school/Madrasah Aliyah students in ~~Bandar Lampung, Indonesia~~ City. 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 ~~OSIS~~ members 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 SMA (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	5769 SMA/MA students from Bandar Lampung	6218 SMA/MA students from South Lampung Regency
School	3 High Schools	3 Madrasah Aliyah
Gender	4658 (38%) Male	7329 (62%) Female

### Research Instrument

**Dikomentari [SA134]:** Please note that in the previous version, you mentioned another region as well (South Lampung).

**Dikomentari [SA135]:** Please clarify what is OSIS. Please note that acronyms and abbreviations should be used sparingly and fully explained when first used. When you give the abbreviation of a concept first time, please introduce the full form of the abbreviation, unless you are certain that readers will be familiar with the abbreviated form. This rule separately applies to the Abstract and main text.

**Dikomentari [SA136]:** Please note that any action completed in the past should be described using past tense. This work is already conducted and completed, and thus, past tense is more appropriate.

**Dikomentari [SA137]:** Please note that these figures (number of students fulfilling the criteria) are different from the ones that you reported in the previous version of the paper. Please double-check.

**Dikomentari [SA138]:** An en dash is typically used for ranges, hence the modification. Please see similar instances.



In this study, a questionnaire was used as the primary instrument to collect data. A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 items; radicalism intensity = 10 items) 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 (10 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  $r_{\text{count item}_x} > r_{\text{table}}$  (comparison table to determine the significance level of the Pearson product moment correlation test) of 0.444.195 significance of 5 percent and  $N$  (total sample) = 119.187. significance (two-tailed) < .05. This means that if the calculated  $r$  value is greater than the  $r_{\text{table}}$ , 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

**Dikomentari [SA139]:** Please note that this sentence is unclear and seems to have missing words. Also, note that it will not be clear unless you specify the full forms of the acronyms. In running sentences, do not write "sig." Please write the full forms or at least define them in the first instance of their occurrence. Please define what is  $r_{\text{count item}_x}$ .

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 gave Cronbach's alpha value of .607 and critical R value of .3494. The items of the research instrument were therefore considered reliable. The KMO value was found to be .593 (>.50), and thus, factor analysis was found feasible. 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**

<i>KMO and Cronbach's Alpha</i>		
<b>KMO and Bartlett's Test</b>		
KMO measure of sampling adequacy		.593
Bartlett's test of sphericity	Approx. chi-square	46.848
	Df	21
	Sig.	.001

\*Sig. = significance value

<b>Reliability statistics</b>	
Cronbach's alpha	Number of items
.607	7

**Summarize your instrument**

Kind of questionnaire      indicator                      KMO                      Cronbach's Alpha

**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 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.

**Dikomentari [SA140]:** Please note that it is unclear what r table refers to.

**Dikomentari [SA141]:** Capitalize "T" when citing a table (e.g., Table 6 presents).

**Dikomentari [SA142]:** Check if you mean "questions" instead. Also, note that all the questions are close-ended only. You can rather modify the heading to question type and write X1, X2 etc. in the column entries.

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 ~~4,187~~ 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). ~~After identifying the answers, the researcher divided the responses~~ Subsequent to that, analysis was performed using descriptive statistics and non-parametric tests using chi-square.

~~A total of 73 questions (religiosity = 15 items; relative shortage = 20 items; social capital = 8 items; religious tolerance = 20 points; radicalism intensity = 10 items) 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.~~

~~After the responses were received, data tabulation was carried out with the help of SPSS software.~~

**Please note, you distributed your 5 kinds of questionnaire to 1,187 respondents. Please inform that you work properly. Specify how you worked to collect data, not replicate to describe the content of your questionnaire**

### 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 (H0) is accepted if there is no relationship between social factors and the intensity of radicalism; on the contrary, H0 is rejected if there is a relationship between the two continuous variables. ~~Prior to the chi square test, a non-parametric testing was performed using the chi squared obtained~~

**Dikomentari [SA143]:** The noun DATA generally is not treated as a plural; however, in academic writing (except in the field of artificial intelligence and computer vision) it is mostly considered plural and should, therefore, take a plural verb. Hence, we say "data are(were)," not "data is(was)."

**Dikomentari [SA144]:** Check if you mean "questions."

**Dikomentari [SA145]:** In its current state, this segment appears to be incomplete, incorrect, and unclear. Please revise.

from the normality test, linearity test, homogeneity test, and hypothesis testing. 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.

**Dikomentari [H146]:** Confused. Not indicate proper understanding on statistical analysis in this section.

You have no hypothesis in your methods and introduction, how can you mention you analyze your data though analysis?

Explain why you need to analyze normality, linearity and homogeneity test because you did not link to your research questions

### 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	1.904

\*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.

**Dikomentari [SA147]:** Please note that this sentence does not need to be written so many times.

**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**

It is confused whether you analyzed your data proper to your sample, 1,187 respondents. No indication in your descriptive statistics analysis and demography the number of your repondents

Descriptive statistical test aims to provide an overview of the variables used, including the minimum value, maximum value, average (mean), and standard deviation of each independent variable and dependent variable.

**What for?** 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 questions **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 7 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.

It is also confused whether you test your homogeneity, linearity and normality based on 1,187 respondents or not.

**Dikomentari [SA148]:** Please check if you mean "questions."

**Table 7**  
*Output Hypothesis Test*

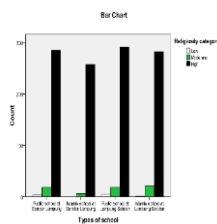
Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

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

\* N = number of respondents = 119

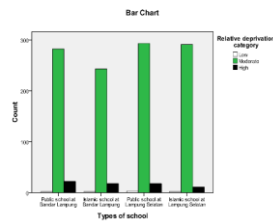
As per the results of Pearson's chi-square test for hypothesis testing, the null hypothesis can be rejected, while the alternative hypothesis can be accepted. The alternative hypothesis means that there is a relationship between the religiosity, relative deprivation, social capital, and religious tolerance 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*



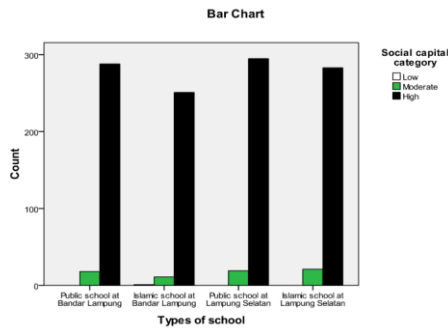
Bar chart 1 shows that the correlation coefficient of the closeness of the relationship between the intensity of radicalism and student religiosity using the categories of a high, medium, and low relationships. A total of 112 respondents (93.9%) had a high intensity of religiosity, out of which, 55.5% 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*



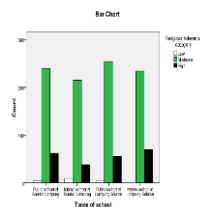
Bar Chart 2 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and relative deprivation using the categories of a high, medium, and low relationships. In terms of relative deprivation, 111 respondents (93.4%) had a moderate intensity of radicalism,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

You use non-parametric test to see your hypothesis. As you mentioned your data are from 1,187 respondents, it is questionable that you can operate chi-square test using such number of sample. You should revise your statistical analysis proper to your design, sample and proper formula.



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 results in this table are suspected its validity because your sample for analysis using chi-square is 1,187 respondents.

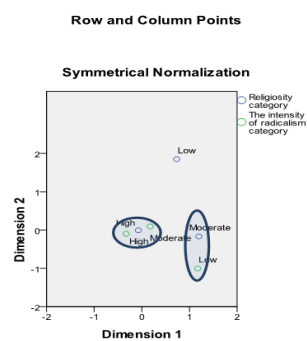
### The Relationship Between Religiosity and the Intensity of Student Radicalism

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 (Epafra, 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

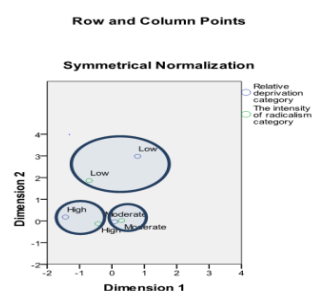
organization that may even resort to violence as a way to achieve group goals. Indonesia's official ideology, Pancasila, is a result of the agreement of the founding fathers of the nation. However, it is no longer regarded as the only ideology that is immune to change. Nationally, Pancasila is a sacred 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, 1762 respondents (13.65%) found this statement "very suitable," 354 respondents (29.57%) found it "appropriate," and 364 respondents (30.41%) in the medium category. Also, 885 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 through violence." Among all the respondents, 104 (8.76%) found the statement "very appropriate," 167 respondents (14.07%) had "insufficient conformity," and 222 respondents (18.70%) found it quite appropriate. Overall, 493 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; Osipova et al., 2018).

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

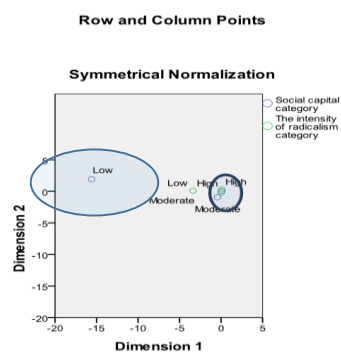


The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

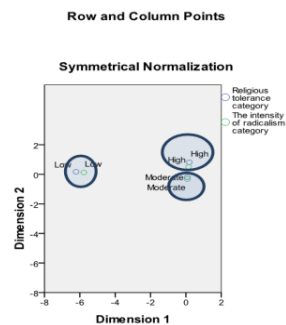


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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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### 3. ARTIKEL SETELAH DIPERBAIKI SESUAI DENGAN KOMENTAR REVIWER A DAN B

#### 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 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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 (Tabroni et al., 2022; Muhid, 2020; Giorda, 2018). 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 (Lardeux, 2020; Yusar, 2016; Gambetta & Hertog, 2009). Empowerment of social capital through school communities persuades students to support de-radicalism and foster mutual trust in positive and harmonious social relationships (Rokhmann et al., 2021; Salim, 2020; Ahmed, 2016). 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  $r_{\text{count item}_x} > r_{\text{table}}$  (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  $r_{\text{table}}$ , 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  $R_{\text{table}}$  (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  $> 0.195$  ( $r_{\text{table}}$ ), 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 (H0) is accepted if there is no relationship between social factors and the intensity of radicalism; on the contrary, H0 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	1.904

\*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 7 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 7**  
*Output Hypothesis Test*

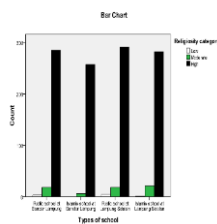
Test Statistics					
	Religiosity	Relative deprivation	Social capital	Religious tolerance	Intensity of radicalism
Chi-square	1965.338 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

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

\* N = number of respondents = 119

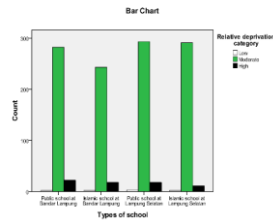
As per the results of Pearson's chi-square test for hypothesis testing, the null hypothesis can be rejected, while the alternative hypothesis can be accepted. The alternative hypothesis means that there is a relationship between the religiosity, relative deprivation, social capital, and religious tolerance 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*



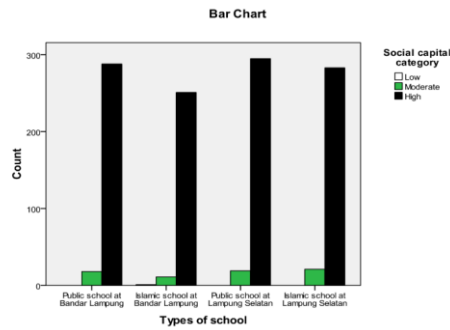
Bar chart 1 shows that the correlation coefficient of the closeness of the relationship between the intensity of radicalism and student religiosity using the categories of a high, medium, and low relationships. A total of 112 respondents (93.9%) had a high intensity of religiosity, out of which, 55.5% 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*



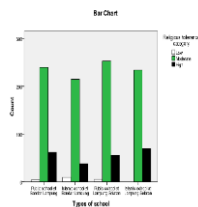
Bar Chart 2 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and relative deprivation using the categories of a high, medium, and low relationships. In terms of relative deprivation, 111 respondents (93.4%) had a moderate intensity of radicalism,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

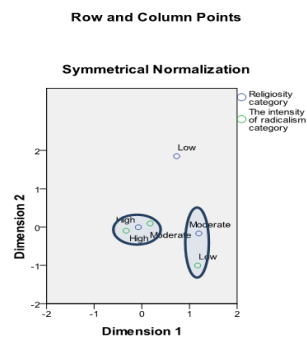
The first finding shows that religiosity is correlated with the intensity of radicalism, except for political beliefs and media exposure. The type of media literacy that is most widely used by respondents that can affect the level of religiosity, in this case, is social media, which is currently growing 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.

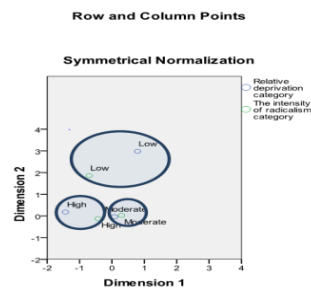
It can be understood that the notion of radicalism among high school students is no longer just an assumption or a myth but has become a reality that must be watched out for. This is because radicalism has been internalized among young people, which can ultimately culminate in radical actions. Radical 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 through 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; Osipova et al., 2018).

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*



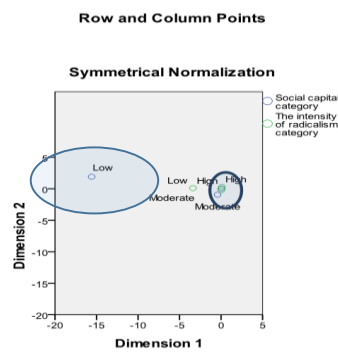
The three clusters in Figure 6 illustrate a close relationship between relative deprivation and the intensity of radicalism among the study population. First, students with relatively low levels of deprivation had low intensity of radicalism. Second, students with relatively moderate deprivation had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

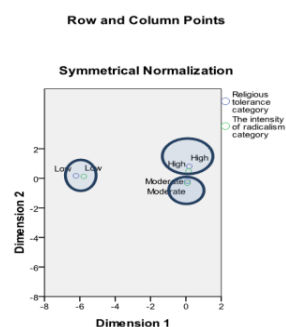


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low 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; Nur & Susanto, 2020). 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 (Morgades-Bamba et al., 2020; Al-Badayneh et al., 2016; Snow & Cross, 2011; Rais, 2005). 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 (Tambak, 2021; Aryani, 2020; Susilo & Dalimunthe, 2019). 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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## 4. BUKTI RESUBMIT ARTIKEL KE OJS SETELAH DIPERBAIKI (ROUND 5)



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### #4136 Review

SUMMARY REVIEW EDITING

#### Submission

Authors Hertanto Hertanto, Handi Mulyaningsih, Surtpto Surtpto, Sudarman Sudarman  
Title The relationship between different social factors and the intensity of student radicalism  
Section Peace Education  
Editor Bulent Tarman

#### Peer Review

##### Round 1

Review Version [4136-11400-2-RV.DOCX](#) 2022-04-21  
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# BUKTI ARTIKEL DITERIMA UNTUK DITERBITKAN

The screenshot shows a Gmail interface with a search bar containing "[JSSER]". The left sidebar lists folders like "Kotak Masuk" (841), "Draf" (40), "Sosial" (31), "Update" (280), and "Forum" (132). The main content area displays an email from "Dr. Bulent Tarman" (btarman@gmail.com) dated "Sab, 18 Jun 2022, 13:16". The subject is "[JSSER] Editor Decision". The email body contains the following text:

Hertanto Hertanto:

We have reached a decision regarding your submission to Journal of Social Studies Education Research, "The Relationship Between Different Social Factors and the Intensity of Student Radicalism".

Our decision is to: "accept submission."

Thank you for taking the time to revise the manuscript and address the required revisions. Please expect to get further instructions to follow in the near future for the publication procedure.

Best regards,

Bulent Tarman, Ph. D  
Editor-in-Chief, JSSER

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4136-11777-1-RV...

Dear Hertanto,

I just sent the acceptance message through the online portal of the journal. Although it is accepted, please make sure to address a few comments of the reviewers and revise your manuscript accordingly and send it back to me via email at [btarman@gmail.com](mailto:btarman@gmail.com).

Please use the attached template to insert your final revised manuscript and email it to me in 3 days. Also please make the payment through Payoneer and send me the copy of your payment in 3 days. The payment request will be sent through Payoneer by using your email address. You may watch the "How to video" on the payoneer website to learn "How to easily pay your Payoneer payment requests" Here is the link for the videos: <https://www.payoneer.com/resources/#videos>

Regards,

.....

Prof. Dr. Bulent TARMAN, Ph.D  
Turan University, Almaty, Kazakhstan  
<https://turan.edu.kz/en/science-and-innovation/research-department/>  
CEO, OpenED Network, <https://www.openednetwork.com/>  
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## #4136 Review

SUMMARY REVIEW EDITING

### Submission

Authors Hertanto Hertanto, Handi Mulyaningsih, Sriptio Sriptio, Sudarman Sudarman

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

Section Peace Education

Editor Bulent Tarman

### Peer Review

#### Round 1

Review Version [4136-11400-2-RV.DOCX](#) 2022-04-21

Initiated 2022-04-21

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### Editor Decision

Decision Accept Submission 2022-06-18

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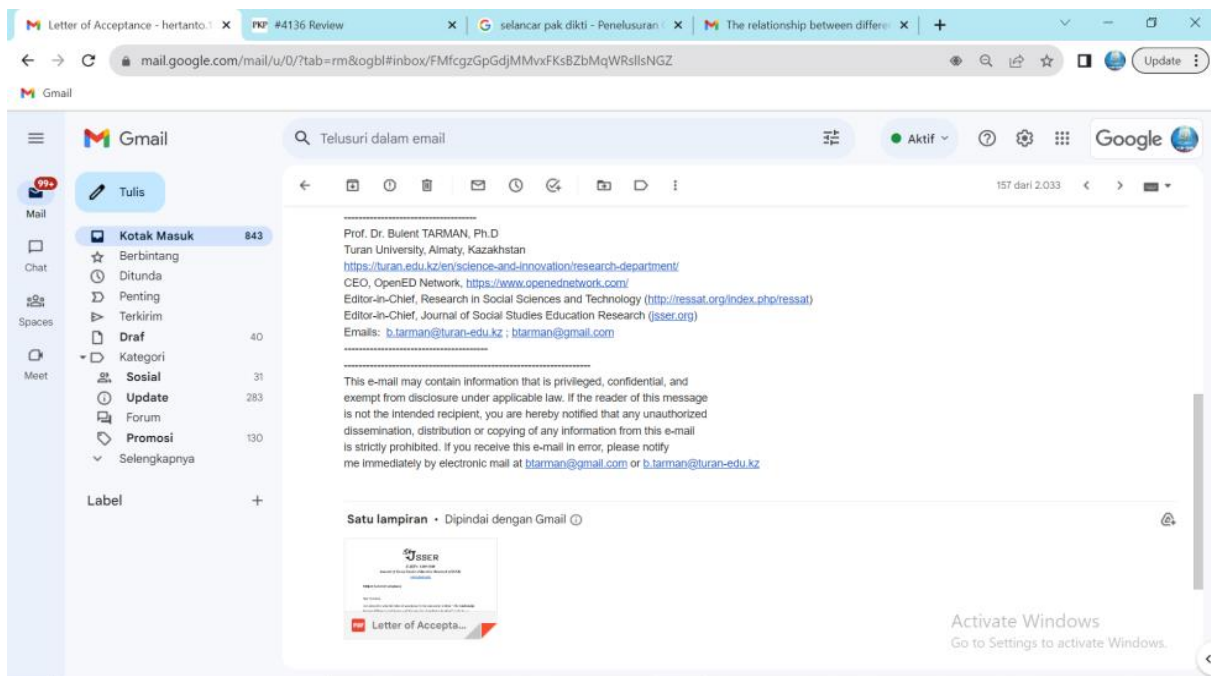
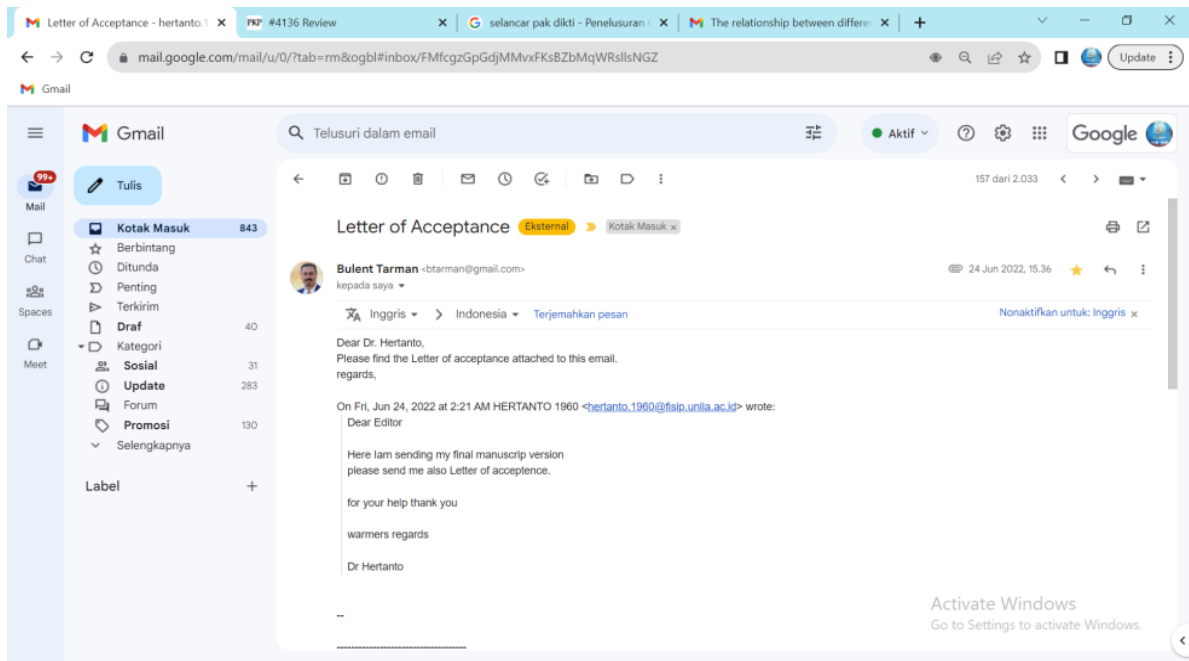
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## BUKTI TERIMA LETTER OF ACCEPTANCE (LOA)



## SERTIFIKAT LETTER OF ACCEPTANCE (LOA)



*E-ISSN: 1309-9108*

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**Subject: Letter of Acceptance**

Dear Hertanto,

I am pleased to write this letter of acceptance for the manuscript entitled "*The relationship between different social factors and the intensity of student radicalism*" (with the co-authors Handi Mulyaningsih, Suropto Suropto, Sudarman Sudarman). Your paper is scheduled to be published on the next regular issue (Vol. 13, issue:2) of Journal of Social Studies Education Research (June, 2022). The paper will be open access and available online at the website of the journal in June, 2022.

Best regards,

24.06.2022

Dr. Bulent Tarman

A handwritten signature in blue ink, appearing to read 'B. Tarman', enclosed in a thin blue rectangular border.

Editor-in-Chief,

Journal of Social Studies Education  
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*Journal of Social Studies Education Research (JSSER) E-ISSN: 1309-9108*

*Yesilova Mah. Caldiran Cad. 29/11 Etimesgut Ankara/Turkey 06796*

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Home > Vol 13, No 2 (2022) > [Hertanto](#)

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

*Hertanto Hertanto, Handi Mulyaningsih, Sripto Sripto, Sudarman Sudarman*

### 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 madrasahs 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

Media Literacy, Social Control, Political Attitude, Students, Radicalism

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

Hertanto<sup>1</sup>, Handi Mulyaningsih<sup>2</sup>, Suripto<sup>3</sup> & Sudarman<sup>4</sup>

### 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; Yusar, 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<sub>0</sub>) is accepted if there is no relationship between social factors and the intensity of radicalism; on the contrary, H<sub>0</sub> 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 <sup>a</sup>	1933.614 <sup>a</sup>	1978.420 <sup>a</sup>	1185.707 <sup>a</sup>	612.800 <sup>a</sup>
Df	2	2	2	2	2
Asymptotic significance	.000	.000	.000	.000	.000

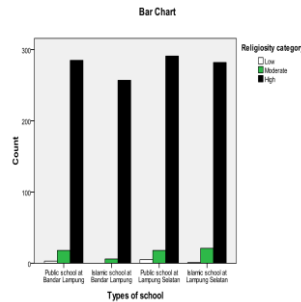
a. 0 cells (0%) have expected frequencies less than 5. The minimum expected cell frequency is 395.7.

\* 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**

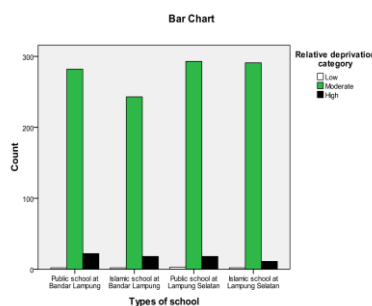
*Relationship Between Intensity of Student Radicalism and Religiosity*



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*

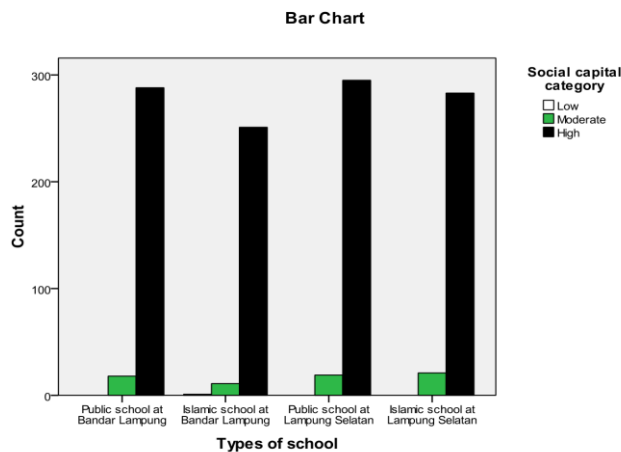


Bar Chart 2 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and relative deprivation using the categories of a high, medium, and low relationships. In terms of relative deprivation, 111 respondents (93.4%) had a moderate intensity of radicalism,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

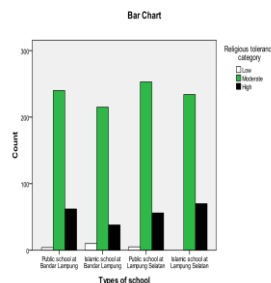


Bar Chart 3 shows the correlation coefficient of the closeness of the relationship between the intensity of radicalism and social capital using the categories of a high, medium, and low relationships. Most of the respondents (113, 94.1%) had a high level of social capital, out of which, 55.9% had a high 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

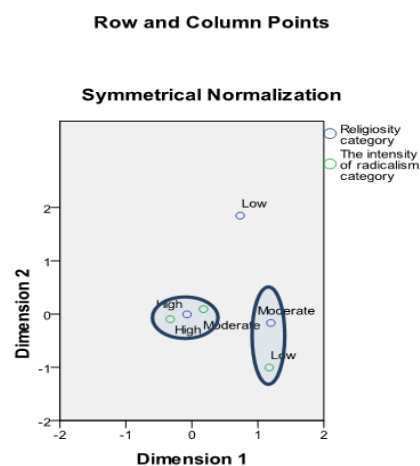
\* It is significant at 5% level

### **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**

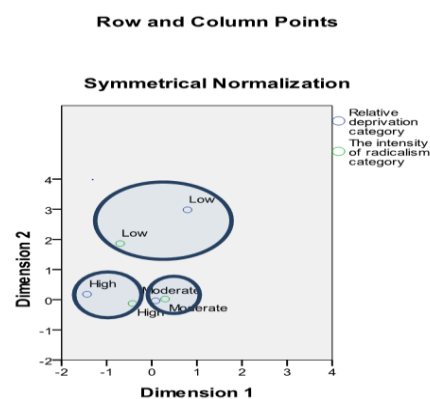
The second finding shows that the use of violence to achieve goals is considered normal by young population. They are even willing to sacrifice anything to achieve their goals, even through violent means. This can be seen from the respondents' answers to the question "For the sake of peace and prosperity, 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.

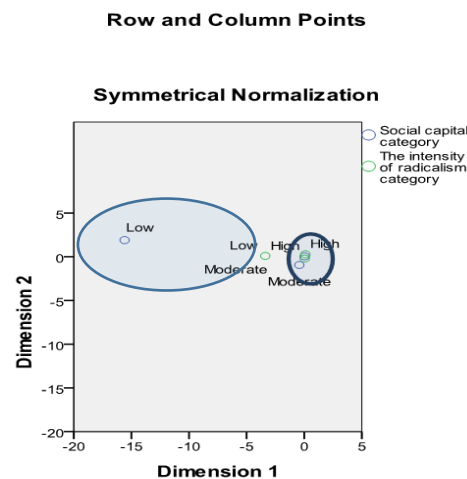
## The Relationship Between Social Capital and the Intensity of Student Radicalism

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*

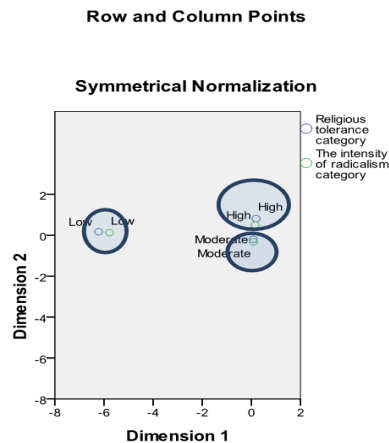


The two clusters in Figure 7 illustrate a close relationship between social capital and the intensity of radicalism. First, the study participants with moderate and high levels of social capital had high intensity of radicalism. Second, the study participants with low levels of social capital had a low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