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## Mapping the Threat of Radicalism Symptoms among Upper-Secondary Students: A Mix Methode Approach

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### Abstract

*This study aims to explore the threat of radicalism by mapping the elements constructing its symptoms from a study that examines their strength among high school students in a Special Province in Indonesia. For this purpose, a sequential exploratory mix method design was employed in two stages of research. In the first stage, qualitative research was conducted with a case study design to find indicators of the symptoms of radicalism and its aspects, which were used in the subsequent development of quantitative survey research instruments in stage II. The second stage involved 1000 respondents of upper-secondary student eleventh-graders selected through a proportioned cluster random sampling technique. The results revealed that the construct of radicalism symptoms among upper-secondary students has five features of attitude, namely: intolerance, fanaticism, literality, pessimism, and revolution. Based on the mapping of this research, elements of textual and revolutionary attitudes have a stronger tendency compared to the other three aspects. The textuality was related to the approach to understanding jihad and Khilafah literally. At the same time, the aspect of revolutionary attitude contained a tendency to approve the efforts to change the existing order and convention with Islamic laws as a whole in the life of society and the state.*

**Keywords** Radicalism Symptom, Upper-Secondary Students, Intolerance, Islamic Education Sciences

## 1. Introduction

The term terrorism has emerged as a serious issue that has caught the world's attention since the 18th century. This issue is marked by significant events, including terror in Europe in the form of mass killings by the transitional regime resulting from the French revolution (*régime de la terreur*) and People's Retribution in Russia (1870) [1, 2]. Furthermore, the hijacking of the El Al airliner Tel Aviv, Israel route to Rome, Italy by the Popular Front for the Liberation of Palestine (PFLP) marked the 19th-century terrorism. Then in the 20th-century terror attacks occurred on a broader scale and reach out to various regions in the world, including the suicide collision of a commercial plane hijacked into the WTC building in New York on September 11, 2001, was the deadliest terror attack in world history (Morgan, 2004: 29); the Bali bombing I (October 12, 2002); and Bali bombing II (October 1, 2005). Some European countries also did not escape the targets of terrorist acts, including attacks in Paris (January and November 2015), Brussels (2016), Nice (2016), Manchester (2017), and Barcelona (2017) [3]. There is a secure link between the recent acts of terror and the understanding of radical Islamic religion [4] (Esposito, 2002). Religious radicalism is believed to be able to encourage someone to commit acts of terror. Initially, the orientation of this movement was possible to defend his religion, but the eventual impact it had tarnished the image of religion as a peace spreader. It certainly hurts the adherents of other religions and leaves deep wounds and sorrow for citizens of the world, especially the families of the victims [5-8].

In the Indonesian context, the development of terrorism has shifted patterns after the arrest and execution of terrorist leaders, including Hambali (d. 2003), Azahari (d. 2005), Mukhlas, Amrozi, and Imam Samudera (d. 2008), Noordin M. Top (d. 2009), and Umar Patek (d. 2011). The terror movement after the death of the terrorist leaders resembled the criteria of Lone Wolf Terrorism as an organized movement. They were characterized by individual action, not part of a terrorist group or network; the modus operandi was understood and regulated by individuals without command [2, 9]. The Lone Wolf Terrorism model movement continues in the form of suicide bombings, bombings in public spaces, and attacks, and hostages against government/police officers. Indonesia's national mass media has recorded at least 14 acts of terror in the last three years. In 2017 there were six events [10]; in 2018, there were four events [11]; and in 2019, there were also four events [12].

The above data suggest that religious violence still haunts the lives of the world population. Unwise attitudes in religion often led to group sentiment accompanied by efforts to sow seeds of hatred against other groups to grow the seeds of conflict, violence, and even radical movements. Therefore, it is necessary to give attention to teenagers because they are in a position of transition that is vulnerable to the indoctrination of radical ideas. Various means of communication that present provocative-radical news can boost the growth of the seeds of radicalism among them. Moreover, information technology facilities with a variety of advanced features have made it easier for them to send and receive unfiltered news loaded with religious understanding from various perspectives, including hardline Islam. It then colored the lives of school students so that they were in the shadow of the threat of the influence of hard-dealing Islamic understanding.

The social and political conditions of the Indonesian people help push the seeds of radicalism into the educational institutions because education is a strategic medium to instill various ideas and ideologies [13]. As evidence, in 2011, five students of a vocational high school in a district in Central Java were arrested by the police because they were involved in assisting a terrorism activity [14]. Various studies have also indicated that this non-mainstream understanding and movement seeks to spread radical understanding to the young generation of Islam through educational channels, both formal and informal. Educational institutions which become a breeding ground for hardline Islamic religious understanding in the life of the nation and state.

The results of academic and professional research have confirmed the spread of radical ideologies among traditional Islamic schools affiliated to *Jamaah Anshorut Tauhid* (JAT) and *Jamaah Anshorus Syari'ah* (JAS), and college students [15, 16]. They were relevant to the Setara Institute for Democracy and Peace report (SIDP, 2015) that around 7.3% of students show their agreement to use violence in fighting for their beliefs; 8.1% agreed to replace the foundation of the state, and 4.2% agreed with the efforts of certain organizations to spread hatred towards other religious groups/sects. Similarly, the results of the Maarif Institute survey demonstrated that 40.82% and 8.16% of respondents said they were "willing" and "very willing" to attack certain people or groups deemed insulting to Islam, as many as 1.02% consider that the applicable law in Indonesia is pagan. As for responses to the establishment of an Islamic state in Indonesia, 3.06% stated "strongly agree," 19.39% stated "agreed," and 37.76% answered,

"disagreeing." Meanwhile, 3.06% answered "willing" to be invited by certain radical groups to contribute to jihad [17]. Besides, Covey Indonesia reported that at the level of religious attitudes/opinions of school students have a radical tendency of 58.5% and intolerance (51.1% internal intolerance, and 34.3% external intolerance). However, there were significant differences in terms of tolerance behavior, and they tend to be more tolerant externally (62.9%) than internally (33.2%). The results show that students had better tolerant of followers of other religions than towards differences within Muslims, especially towards groups, sects, or cults that were deemed to be deviant or heretical [18].

The situation above gave rise to the issue of an emergency of radicalism and terrorism, which became a social and political discourse in various media and the focus of attention of the Government, religious organizations, and national figures as a response to various symptoms of radicalism that were developing in Indonesia. This hardline Islamic understanding can develop into radical movements and intolerance, thus a separate threat to the existence of a pluralistic Indonesian society. In the meantime, the Government has given special attention to the radicalism issue by developing a special body to prevent the movement. However, until the second period of Jokowi's presidential reign (2019-2024), this issue remains a serious concern for Indonesia and some other countries with a similar social structure.

The issue of how to recognize the symptoms of radicalism early is an urgent need to be able to detect radicalism exposure on teenagers and help them avoid the influence of peace and tolerance. Therefore, this research was conducted in a city often regarded as the miniature of Indonesia. This city was recorded as a place for seeding of non-mainstream Islamic religious ideas, including Lasykar Jihad (LJ) which launched at the Tabligh Akbar event in January 2000 [19], Majelis Mujahidin Indonesia (MMI) led by Abu Bakar Ba'asyir who had links with Jemaah Islamiyah (JI), while JI was known to have collaborated with Al-Qaeda. Even Hizbut-Tahrir Indonesia (HTI) which is famous for its Khilafah Islamiyah campaign - despite being banned by the Government. These groups and movements have made the city an important research setting. Besides, this city was recorded as the venue of Syariat Islam's first congress, which was held after the fall of the New Order regime [30–33]. These groups and movements have made the city an important and rich information resource related to the issue.

The life of religious people in the city with its slogan "the city of tolerance" has also been subjected to tests of its existence several times. In 2013 Wahid Institute placed the city as the second intolerant province after West Java. In 2014, the same institution also marked the city as second in terms of intolerance, with 21 cases. Meanwhile, in 2015, the Setara Institute recorded ten incidents of intolerance in this city. Whereas in 2016, the National Unity in Diversity Alliance (ANBT) noted there were 23 cases of violations of the right to religious freedom committed by intolerant groups in the city [34, 35]. These facts and data indicate that the people, including students who live in the midst of various religious understandings, are hypothetically suspected of being radical. Such would support this research in studying the symptoms of radicalism among upper-secondary students.

## 2. Literature Review

The term radicalism has diverse perspectives to refer to Islamic ideology and hardline movements. Esposito [26] uses the terms Islamic revivalism or Islamic activism, Fuller [27], Guidère [28], and Choueiri [29] choose the term fundamentalism, while Berman [5] and the International Crisis Group (ICG) refer to it as Islamism [30]. Whereas El Fadl [31] called it the Islamic puritan movement. Nevertheless, the variations in the perspective form a unanimity of understanding to give a sign (criterion) to understandings and movements oriented to extremism, exclusivity, intolerance, militancy, and jihadists.

This group likes to carry out fanatical exploits of the past, returning to the romanticism of the time of the Prophet Muhammad and his friends normatively, rigidly, and literally with the reason to defend religion. They carried out a radical interpretation to justify jihad against the legitimate Government, fellow Muslims who were at odds, and the West. The approach to popularizing the discourse that worships militancy and violence is considered part of jihad in the path of Allah [4, 25]. It is this approach that drives them to commit acts of violence and terror in the name of jihad to defend religious symbols. In the name of pessimism towards the existing regime and the assumption that peaceful change is not possible because it collides with established potent forces, this group tries to weaken, change the order, and fight for a revolution to replace the ruling regime's ideology with an Islamic ideology through an Islamic State instrument (Khilafah) [26, 27].

In line with the expert opinions above, Fealy and Hooker [34] marked radicalism with a tendency to require dramatic (revolutionary) changes in the life order of society and the state; the implementation of the law and the enforcement of Islamic values in a comprehensive manner; the tendency of literal (textual) interpretation of the Quran; and try to adhere strictly to the normative model of the Prophet Muhammad. In another study, Fealy [35] revealed that this group had several interrelated characteristics, namely. First, they believe that Islam must be implemented in its entirety (*kaffah*), complete and literal (textual) as stated in the Quran and Sunnah that was done without compromise and contextual accommodation. Islam is the basis of the state of the law, and it underpins the social and political system. Second, they are reactive, whether through language, ideas, or physical violence, to what was seen as a secular, materialist, or corrosive deviation. They tend to be hostile towards the status quo and see the basic teachings of Islam as the basis for rebuilding society and the nation in totality.

Some researchers had researched radicalism among students in Indonesia, i.e., Salim, et al. [22], Malik [16], Darraz and Qodir [15], and also professional research institutions. They had made precious contributions to the development of studies on radicalism. Their findings reinforce each other leading to the tendency that radical attitudes of students in Indonesia deserve serious attention from all parties. Descriptions of the strengths of several radicalism elements have already been found by previous research, among others: the use of violence, intolerance, and the establishment of an Islamic state of Indonesia. However, there are still some research gaps that need to be further studied, namely: how to map elements that have been constructed as radicalism symptoms? and how are the strengths of each element among high school students in Indonesia? For this reason, this research mapped elements that construct the symptoms of radicalism in high school students and investigate the strengths of each element

### 3. Materials and Methods

This research adopted the exploratory sequential design, which involves collecting qualitative data in the first stage, then followed by data collection and quantitative analysis in the second stage based on the results of the first stage of research [36]. In the first stage, exploration with a qualitative case study design was conducted in 2 schools to find indicators of symptoms of radicalism among participating students. The indicators that emerged at this stage were explored to find the aspects which were then used in the development of quantitative survey research instruments conducted in the second stage. This approach was expected to at least answer the enduring methodological issues in the research on radicalism [37]. The data collection was conducted in 2018, and data analysis was in 2019.

#### 3.1. Population and Sample Size

This research employed a proportioned cluster random sampling technique. The sample size was taken randomly, representing each school cluster according to its proportion in the upper secondary school population size. Each school cluster was taken at 25% with a random system. The sample size ( $n$ ) was determined according to the random sample size table version of Cohen et al. [38]. The whole student population was 32.117, so by using a confidence level of 95%, the sample size lies in the range 381-1039. In this research, the sample size was set at 1000 students. For class determination, the sample members were selected for the eleventh graders, in consideration of their knowledge capacity and school academic activities. Each school sample members were selected randomly.

#### 3.2. Instrument and Procedures

In the first stage, the researchers used qualitative research instruments, which consisted of guidelines of observation, unstructured in-depth interviews, and document review. The accuracy and credibility of qualitative data were maintained using the triangulation of techniques and sources. Then, a quantitative research instrument was developed on the second stage based on the previous qualitative research findings using a Likert-like scale with a four-point scale, namely: strongly disagree, disagree, agree, strongly agree. The validity and reliability of the instrument were examined first before being used in the collection. Content validity was gained through expert judgment by calculating the Aiken index [39], while the construct validity was earned from the Confirmatory Factor Analysis (CFA) technique with a value of  $t > 1.96$  and the value of the loading factor (standardize loading factor)  $> .3$  for all instrument

items [40]. The fulfillment of the model fit criteria obtained The Root Mean Square Error of Approximation (RMSEA) values between .03 - .08, p value > .05, and Goodness of Fit Index (GFI) > .90 [41–43]. While the reliability estimation used Cronbach Alpha [43, 44].

### 3.3. Data Analysis

The qualitative data collected in the first stage were analyzed using the technique of Miles et al. [46] so that a qualitative conclusion was constructed to propose a hypothesis and develop the quantitative instrument. This questionnaire was used to collect quantitative data in the second stage, in which quantitative data analysis utilized descriptive analysis strengthened by Structural Equation Modeling (SEM) analysis with the help of Lisrel 8.50 software.

The following abbreviations indicate the relevant qualitative data sources:

Students who had been Influenced by Radical Understanding – SIRU

Student Representative - SR

Islamic Religious Education Teachers - IRET

Guidance and Counseling Teacher - GCT

School Dormitory Caregivers - SDC

Deputy Principal for Religious Affairs - DPRA

Digital Data – DD

This research tested the hypothesis in the second step using descriptive analysis. This examination was presented in a rating scale form for measuring and mapping the level of symptoms of radicalism among students on each aspect. The categorization used the Mardapi formula [47] as follows:

**Table 1.** Categories of radicalism symptoms of high school students

No.	Criteria	Category
1.	$X \geq \bar{x} + 1.5Bx$	Very High
2.	$\bar{x} + 1.5Bx > X \geq \bar{x}$	High
3.	$\bar{x} > X \geq \bar{x} - 1.5Bx$	Low
4.	$\bar{x} < X - 1.5Bx$	Very Low

## 4. Results and Discussion

### 4.1. Qualitative Research Results

This qualitative study, in the first step, intends to uncover indicators of the symptoms of radicalism that were used in the development of instruments in quantitative research. This stage begins with an inventory of the attitudes of students who approach radicalism and then grouped into several categories of aspects by paying attention to the coherence of the theoretical conception of radicalism. The details could be explained as follows.

#### 4.1.1. Attitudes of Tolerance

Some data from in-depth interviews related to tolerance were explicitly expressed by the student from the second school who was once influenced by radical understanding. He stated that *"after realizing his misunderstanding, he was more concerned with religious tolerance,"* in the sense of respecting the differences between and among adherents of the religions. When he was asked whether he practice tolerance when under the influence of radical understanding, he answered straightforwardly, *"no, the word tolerance was half-heartedly done"* (SIRU, DPRA/IRET). Whereas in the other school, guidance and counseling teachers commented that *"usually students who have a hardline understanding of Islam are not friendly and tend to be hostile towards their teachers"* (GCT).

The findings above explain some aspects that imply the attitude of intolerance emergent in high school students, namely: *first*, half-tolerance that leads to an attitude of not respecting the understanding of religion other than what they believe, for example, people of the same religion but the different practice of worship; *second*, not respecting other people of different religions; and *third*, the attitude of

blaming and opposing others who have different religious understandings. These attitudes have a closeness with Islamic fundamentalists who try to monopolize the truth and ignore different understandings [27]. They referred to the character of radical Islamic groups that do not compromise with contextual accommodations in understanding religious teachings Islamic radicals do not compromise with contextual accommodation in understanding religious teachings [35]. The character was mentioned above was usually called intolerance [48].

#### 4.1.2. Excessive Attitudes Toward the Truth of Individuals and Groups (Fanatism)

The case of the burning of a flag with the words of monotheism in West Java (one of the Provinces in Indonesia) had caused different responses among high school students. Some of them showed rational thinking, but others expressed their hard attitude. Students who had hard attitude, consider the culprits as infidels for insulting and defaming a religious symbol. This expression was poured through various social media, such as Facebook, Twitter, and Instagram (SDC, SR). In digital media, this attitude was revealed in two reviews entitled (DD) "*Non-Muslim is infidels*" and "*Not calling unbelievers as infidels mean not grateful to God.*" These articles were not an academic work submitted to be discussed, but rather on the development of opinions that depart from enthusiasm or excessive love of the religious understanding of the group. They can be seen in the following excerpts (DD):

... "*So, it is very appropriate if we say and call non-Muslims as "infidels"...*

*"delete or not use. Words infidels were not contradicting the basic belief of Islam. Islam is a strict and not grey religion. One of the beliefs in Islam is to disbelieve infidels and to call them "infidels" ...*

The expressions above show some attitudes, namely: firmness towards people with different attitudes and religious views, regard people/groups that disagree as threats and even disbelieve them, and consider themselves as the righteous. In theory, these attitudes refer to extreme fanatic attitudes, i.e., having excessive love or interest in the religious beliefs that were believed. This excessive attitude appears as a form of absolute understanding of the belief that Islam must be carried out in its formal and pure form [31]. Such then makes them unable to accept a different perspective fanatically, thus blaming it. This attitude makes it easy for adherents to act aggressively, blame, and even disbelieve others [49]. This group closes other truths other than those owned or as if it monopolizes the truth. Attitudes related to excessive interest and love for the truth of religious understanding in the realm of individuals and groups in this study were referred to as fanaticism.

#### 4.1.3. Attitudes in Understanding Religious Teachings (Jihad and Khilafah)

Radical ideology has instilled its influence that acts of terror against those who are considered as enemies of Islam are part of jihad to defend Islam. Students who had been exposed by this understanding claimed to have been "prepared" to carry out this sacred mission. He claimed that "his mentor had taught about jihad to fight those who were considered infidels, or people/governments that were considered *thoghut* by carrying out terror activities, such as assembling bombs and detonating them". The moral messages of jihad that he got in several videos exhibited by his mentors have become a source of motivation to be part of them (SIRU, DPRA). Likewise, he agreed with the actions of hardline organizations that brought the Islamic State ideas as a true representation of Islam. The Islamic State emerged in discussions about *Jama'atul Muslimin* or *Jami'atul Muslimin* - a term used to mark the community of Muslim students in the first school. Jamaat was interpreted as a combination of all Muslims who have imams to carry out God's laws using the Khilafah (Islamic State) (SIRU, DD).

These attitudes are related to the approach used in understanding the teachings of *jihad* and *khilafah* in Islam. Explicitly, the attitudes identified among the high school students include: agreeing to acts of *jihad* with terror and violence, agreeing to fight those who are considered infidels, regarding radical organizations as accurate Islamic representations, unwilling to sing the Indonesia Raya song (Indonesian Nationality Song), or reluctant to respect the Indonesian National flag. (GCT, DPRA). These attitudes show a literal (textual) attitude in understanding *jihad* and the *khilafah*. Textualist or literalist terms are often given to radical Islamic groups; they tend to understand the teachings of *jihad* and *Khilafah* in literal meanings, and regardless of the context of the problem [4, 48]. The *jihad* was only understood as a genuine effort to destroy the enemies of Islam with all its sacrifices, including its assets, soul, and body, which were dedicated to and on behalf of *jihad*.

While the *Khilafah* is interpreted as a system of Government that gathers Muslims under one *imam* (leader) to apply God's laws and the teachings of the Prophet (*manhaj an-nubuwwah*) as a whole through

a formal instrument of the Islamic State (*Daula Khilafah Islamiyah*), the concept refers to the idea of transnational Islam that was first coined by Syech Taqiyuddin al-Nabhani [51]. The primary mission of the movement was to restore the Islamic state as an instrument to enforce sharia law.

#### 4.1.4. Attitudes towards the Nation's Future

*Data* obtained by the researchers from interviews with students who were affected by radicalism and reinforced by the information of the Guidance Counseling Teacher clearly show that those who were affected by radicalism seem to have problems with the nation's foundation. Pancasila. According to this teacher, these students viewed that "the Pancasila doctrine is wrong" and "part of the *thoghut*" (SIRU, SDC, GCT). This term, *thoghut*, is understood to refer to as a figure formed by humans or genies by transgressing the limit, from the position as a servant to be equal or more than the position as God. There are six types of *thoghut* in their terminology, including genies that were worshipped, given offerings, and feared; idols treated as God; human God-given; lust; rules other than those made by God; and God-given objects, such as stars, moon, or sun. In this perspective, the Government of the Republic of Indonesia was considered a *thoghut*, because it imposes rules other than those made by God. For them, whatever worship and good deeds will be in vain if they still recognize and obey the *thoghut*, because the first Muslim requirement is to reject *thoghut*. It was one of the reasons why these radicalism-exposed students were so anti-government (DD).

Upper-secondary students's attitudes towards the future of the nation and state revealed a pessimistic attitude towards the *Pancasila* (the foundation of the Indonesian state). They considered that the doctrine was false and would not be able to become the basis for answering various problems of the society, and an attitude of dissatisfaction with the Government of the Republic Indonesia (NKRI) because it is considered a pagan/*thoghut* government that will not be able to uphold justice and bring prosperity to the whole Indonesian people.

Explanation of the results of the interview with several informants as well as provocative narratives in digital media was summarized as having a common angle that places the NKRI and Pancasila as a failed *thoghut*. This group considers that the *thoghut* Government like this was considered to be unable to fulfil the expectations for a solution to the various problems faced by the nation. Failure to achieve the expectations on the nation's foundation (Pancasila) can lead to despair and violent movements (radical) to change the situation [50, 51]. The ideals of justice and prosperity for all Indonesian people for them are only dreams that will never come true. Pancasila democracy was considered to have failed in realizing these ideals, and precisely only perpetuates the oppression of the authorities over their people - although it was enjoyed by them themselves - the rulers are considered freer to enjoy this failure (DD). In the context of this study, such attitudes were categorized as pessimistic.

#### 4.1.5. Attitudes towards Efforts to Make Drastic Change with Physical Struggle

Radicalism requires a fundamental and massive change to the existing order (revolution) as a necessity. Students who have been influenced by such understanding often assume that "*Khilafah Islamiyah* (Islamic state), which applies Islamic law, should become the foundation of national and state life through Islamic values." This kind of revolutionary movement is, to a certain degree, seen by radical organizations as "a representation of true Islam" (SIRU, DPR). This group considered the revolution as a means of upholding Islamic laws so that it was then considered an obligation. Islam would not be established without a revolution, and for this group, Islam cannot possibly become a socio-political system without the aegis of power to implement it (DD).

Expressions of this attitude include assuming the *Khilafah Islamiyah* is suitable to replace the Unitary Republic of Indonesia, agreeing with the revolutionary movement by radical organizations as a representation of true Islam even through physical struggles. This tendency was identified as a revolutionary attitude. For this group, the revolution was planned in eight phases, wherein the fifth phase they planned a physical revolution, namely the political revolution, building the *Khilafah Islamiyah*, separating politics from the *Jahiliyah* leadership, and forming an Islamic political system. The sixth phase was a total revolution, waging a totalitarian war to defend the sovereignty of the Islamic state (DD). Efforts to reverse existing values and order drastically through violence in this study were referred to as revolutionary attitudes [26, 28, 52].

#### 4.1.6. Radicalism Symptoms

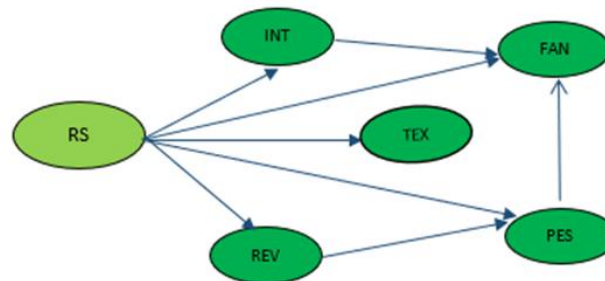
The 3rd dictum of Bai'at State of the Gift of Allah (SGA/NKA) NII obliges its citizens to sacrifice



with their soul, body, and life, and whatever they have to exercise faith, devotion, and trust in Allah. It was done to uphold the religion of God and maintain the establishment of the Islamic State of Indonesia, which applies Islamic laws as a whole for the Indonesian Muslims (DD). Students who once agreed with the implementation of Islamic sharia as a whole with the Islamic state instrument had been aware after being accompanied by de-radicalization assistance by the school with their parent's support. This case provides a lesson that radicalism among adolescents is an early stage (symptomatic) that is still unstable by the characteristics of mental development. It was reinforced by empirical data, in which no characteristics of youth exposed to radicalism were found, as published by the National Counterterrorism Agency (BNPT) [55], and the State Intelligence Agency (BIN) [54, 55]. These two institutions's reports marked that the characteristics of youth exposed to radicalism are reserved (exclusive), preferring to get along with radical groups, keep their new understanding from parents, come and go home directly to their room, easily get angry, and force their parents to ask for money. The current study did not find these characteristics among the research participants. On that basis, the radical attitudes among school adolescents are more accurately described as a symptom of radicalism.

So it is clear that, in the first step of qualitative research, indicators obtained from empirical data form 5 aspects of the symptoms of radicalism, namely: intolerant (INT), excessive fanatic (FAN), textual/literal attitude (TEX), pessimistic (PES), and revolutionary (REV). When compared to the theory of radicalism, there is one attitude that does not emerge strongly, namely exclusiveness, because this attitude is one of the likely characteristics if a person has been exposed to radicalism, while the findings in this study only indicate the stage of symptoms.

Based on the coherence between theoretical constructs and empirical data presented above, this study concludes that the construct of radicalism symptoms (mentioned as RS) among high school students includes five aspects of attitude, namely: intolerant, fanatical, textual, revolutionary, and pessimistic. This concept can be illustrated through a diagram as follows.



**Figure 1.** The Construct of Radicalism Symptom of the Upper-secondary Students

#### 4.1.7. Hypothesis

Based on the results of qualitative research, the following hypotheses proposed:

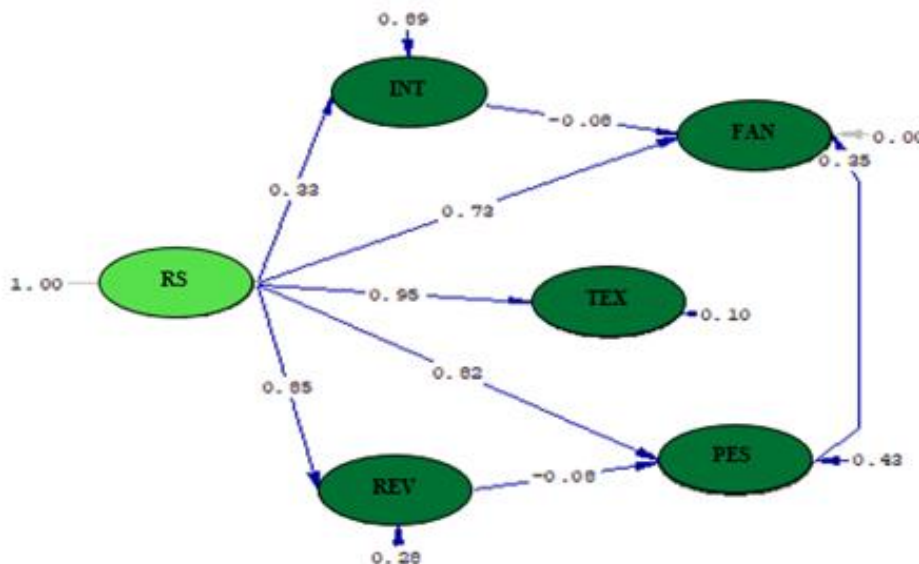
- H1: There is an intolerance attitude among high school students in the research setting, where the symptoms of radicalism have a positive effect on this attitude.
- H2: There is excessive fanaticism among high school students in the research setting, where the symptoms of radicalism have a positive effect on this attitude.
- H3: There is an excessive textual attitude among high school students in the research setting, where the symptoms of radicalism have a positive effect on this attitude.
- H4: There is an excessive attitude of pessimism among high school students in the research setting, where the symptoms of radicalism have a positive effect on this attitude.
- H5: There is a revolutionary attitude among high school students in the research setting, where the symptoms of radicalism have a positive effect on this attitude.
- H6: There is a significant positive relationship between the variables of intolerance attitude with fanatic attitudes.
- H7: There is a significant positive relationship between the variables of pessimism and fanatic attitudes.
- H8: There is a significant positive relationship between the variables of revolutionary attitude with pessimism.

### 3.2. Quantitative Research Results

This quantitative result aims to map the symptoms of radicalism thought hypothesis testing by a descriptive analysis, which strengthened by Structural Equation Modelling (SEM) analysis. Based on the above categories (Table 1), the strength of the symptoms of radicalism could be presented in the following order: very high, high, low, and very low. The results obtained were: intolerant attitudes got a score of 0.10%, 1.87%, 30.50%, and 64.83%; fanatic attitudes earned scores of 0.10%, 2.20%, 63.50%, and 34.20%; textual attitudes scored 0.10%, 26.80%, 65.20%, and 7.90%; pessimism attitudes got scores of 0.10%, 7.50%, 60.20%, and 32.20%; revolutionary attitudes gained score of 1.00%, 55.40%, 37.30%, 6.30% respectively. Overall, the tendency of radicalism symptoms could be accumulated with a score of 0.28% (very high), 18.75% (high), 51.34% (low), and 29.09% (very low). On that basis, the alternative hypothesis H1 – H5 was accepted, meaning that there is a tendency for these symptoms of radicalism among

The f

ing models:



Chi-Square=411.56, df=368, P-value=0.05811, RMSEA=0.025

**Figure 2.** SEM of Radicalism Symptoms (Standardize Solution)

The Figure 2 above could help explain the path coefficient of the relationship of exogenous latent variables (RS) to endogenous variables (INT, FAN, TEX, PES, and REV), as well as endogenous variables to other endogenous variables. Each significant relationship between variables was shown to have a loading factor value > 0.3 and t value > 1.96 [40]. The details were explained in the table below:

**Table 2.** Path coefficient and hypothesis testing

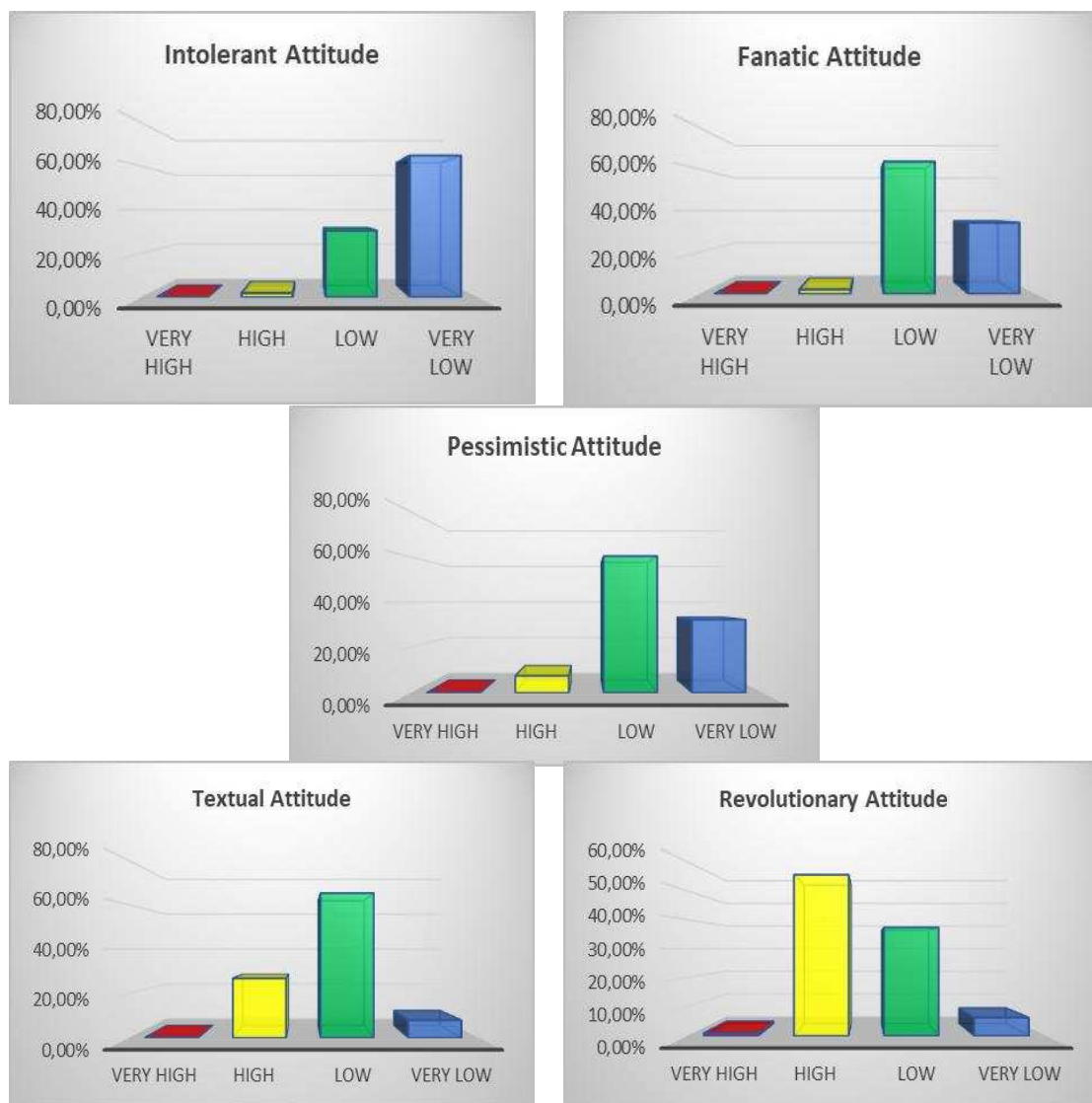
Hyphotesis	Dependent-Var	Iindependent-Var	$\beta$	t-Value	Conclusion
H1	INT	SR	0,33	3,58	accepted
H2	FAN	SR	0,73	4,01	accepted
H3	TEX	SR	0,95	6,68	accepted
H4	PES	SR	0,82	2,81	accepted
H5	REV	SR	0,85	5,53	accepted
H6	INT → FAN	-	-0,08	-1,06	rejected
H7	PES → FAN	-	0,35	1,98	accepted
H8	REV → PES	-	-0,08	-0,27	rejected

Based on Table five above, it could be elaborated that the variable Symptoms of Radicalism had a significant positive effect on five endogenous latent variables, namely INT, FAN, TEX, PES, and REV. The endogenous variables, namely INT to FAN, and REV to PES did not show compatibility with a value of t less than 1.96. Path of PES to FAN had significant path coefficient, i.e. t value: 1.98 (>1.96). Therefore, H1, H2, H3, H4, H5, and H7 were all accepted, meaning that the construct of radicalism symptoms among high school students in the special province consists of 5 aspects of attitude, namely:

intolerant, fanatical, textual, pessimistic, and revolutionary in which pessimism had reflected the appropriate fit to fanaticism.

The above conclusions were also supported by the results of the model fitness test (goodness of fit) using four criteria obtained results: Root Mean Square Error of Approximation (RMSEA): .025 (< .08), Chi-Square has a value of  $p: .08$  (> .05), Comparative Fit Index (CFI): .99 (> .90), and Parsimonious Goodness of Fit Index (PGFI): .74 (> .60). All four criteria had been met so that the model was fit [58]. These test results demonstrate that the modelling of radicalism symptoms with five aspects has fulfilled a fit model.

The results of qualitative and quantitative research have mutually reinforcing points to prove that the symptoms of radicalism among high school students have five aspects, namely intolerance (INT), excessive fanaticism (FAN), textual/literal understanding (TEX), pessimism (PES), and revolutionary attitude (REV). The strength map of each aspect could be illustrated through the following diagram:



**Figure 4.** The Strength Map of Intolerance, Fanatic, and Pessimistic, Textual, and Revolutionary Attitude Chart Bar

The diagrams (Figure 3) above describes the strength map of attitudes that refers to radicalism symptoms. The result showed the five aspects fit the participating upper-secondary students' radicalism symptoms. The 3 of the five aspects, namely: intolerant, fanatical, and pessimistic attitudes, were in the range of <10% (weak). The students' textual understanding and revolutionary attitudes were in high symptoms (>20%). However, these could be seeds to grow of the radicalism threat.

### 3.3. Discussion

The great concern from findings in this study is the high tendency of textual and revolutionary attitudes among the student participants. The tendency of textual attitudes refers to the approach of understanding the Quran and Hadith, rigidly, and narrowly [59]. This attitude resembles the habits of radical textualists who have a tendency towards textual interpretations of the Quran and Hadith, especially the parts related to social relations and they also try to adhere strictly (rigidly) to the normative model which was considered to be based on the examples from the Prophet Muhammad Saw [34]. Such a tendency can encourage them to understand the verses in singular interpretation without paying attention to what context of the revelation. This inclination was close to the character of Islamic fundamentalists who try to monopolize the truth and show an attitude of intolerance towards different interpretations [27].

This research also expressed the literal attitudes among high school students in interpreting *jihad* and *khilafah*. They tend to interpret *jihad* textually so that acts of terrorism were considered as part of *jihad* in the path of Allah (*fi sabilillah*) and some of them assert the principle of "noble life or martyrdom" to strive for the sake of defending the religion of God with all the sacrifices (including souls and possessions). *Jihad* tends to be carried out by the use of physical forces to defend the religion of Allah by fighting the infidels, or other Muslim groups deemed deviant. Such attitude is somewhat similar to the jihadists who tend to use a violent approach to achieve *Dar al-Islam* (a region in the world that has historically been subject to Muslim rule) and as an effort to fight the infidels. The jihadists consist of two wings, namely: "*jihadi*" *Salafiyya* (*al-Salafiyya aljihadiyya*), consisting of radical *Salafis* involved in armed *jihad*, and *Qutbists* (*al-Qutbiyyin*), consisting of activists influenced by radical Sayyid Qutb who thought in Egypt (1906-1966). Initially, the latter tend to wage *jihad* against "closer enemies," that is, local regimes that were claimed to be infidels, especially in Egypt [30, 60]. Next, they directed the efforts towards global *jihad* against "larger enemies," namely Israel and the West, especially the United States. This attitude is a form of misinterpretation to making meaning of *jihad* itself, which is a defensive action to protect Muslims by promoting peace [61].

Meanwhile, our qualitative finding related to the *Khilafah* shows the existence of high school students who tended to agree with it as a formal form of an Islamic state [62]. They considered that establishing an Islamic state is an obligation for Muslims to be upheld. Students who were affected by this understanding considered the Islamic State of Iraq and Syria (ISIS) to be an accurate representation of an Islamic state (*Daulah Khilafah Islamiyah*). It was corroborated by the quantitative survey, in which most participants agreed that establishing an Islamic State is an obligation. Islam is believed by the majority to be the basis of the state, legal basis, and underlying its socio-political system [35] because of its purpose of establishing an Islamic State (*Khilafah*) [33].

From the article posted in *nii-news* titled "Towards an Islamic Revolution in Indonesia," the group claims that Islam must overshadow the whole country and cannot be compatible under any other political force, because they believe the belief will only become weak and marginalized [63]. They further assume that Islam would not stand up only with speeches or rhetoric, the light that illuminates the people would go out again without a revolution. For this group, the revolution was believed to be a necessity to uphold the laws of God. The emergent revolutionary attitude in this study refers to the efforts to reverse the existing secular values and order drastically through violence and extreme actions [54]. Followers of such radical beliefs want to fight for a revolution to replace the current ideology of the ruling regime and civilization with an Islamic state based on sharia law by force [32, 53, 64].

Islamic revolution for this group will remain to exist and fight from time to time as long as the warriors are still there, the revolution will never cease forever. They believed that the martyrs who died at any time would fertilize this country with drops of blood *jihad* [4, 64], so if the Islamic revolution ceases, then this nation will be closed from the grace of God. They will move all potential towards the real victory of Islam. A movement of change without stopping, continuously, tirelessly, remains

consistent against enemies of Islam. Even though this tyranny was extreme and crushes from various directions, the revolutionaries will still survive and continue to move forward. When the enemies of Islam defeat him, they will prepare again, form again, and move again. They are optimistic about the patience endowed by God, so the efforts of this group will continue unceasingly (DD).

Our qualitative and quantitative data also indicate that there are high school student participants who tended to agree with efforts to impose Islamic law as a whole in a legal system using Islamic state instruments [62]. The student's agreement to the ISIS movement is in line with the narratives of the revolution in digital media for the application of sharia Islam as a whole. These survey results also showed that the majority of high school students agree with the efforts of radical-oriented organizations to improve the life of the nation by enacting Islamic law as a whole, even though this struggle must be fought with a physical struggle (war).

The third tendency of attitude (intolerance, fanaticism, and pessimism), which leads to radicalism, was expressed by a small proportion of high school students, while the textual and revolutionary attitudes demonstrate intense symptoms. It showed that radicalism has somewhat infected their minds. Referring to the literature review above, explicitly Fealy [35], Fealy and Hooker [34], Esposito [4], Hasan [19], Roy [32], Azra [53], and Wahyudi [33] revealed that the tendency of the five attitudes is part of a radical attitude. However, the findings of these attitudes in high school students are still at the initial stage, so this study called them as symptoms of radicalism, which can grow worse if not given appropriate attention by related parties.

#### 4. Conclusion

The construct of radicalism symptoms among high school students in the research setting has five aspects of attitude, namely: anti-tolerance/intolerance, excessive religious fanaticism, textual (literal) interpretation, pessimistic to status-quo, and revolutionary. Another aspect of the exclusive attitude that existed in the theoretical conception and other literature has not been found at this symptomatic stage. The aspects of textual interpretation and revolutionary attitudes among high school students show a stronger tendency compared to the other three. More than a quarter of high school students in the research setting showed a tendency to understand *jihad* and *Khilafah* textually. The former is understood as an offensive approach to combat the enemies of Islam in defense of God's religion, while the latter is interpreted as a formal form of an Islamic state that must be sought by Indonesian Muslims. The tendency for a revolutionary attitude was shown by more than half number of high school students in the schools, which might signify that the majority of high school students may, to some extent, wish to change the existing law order with Islamic one to achieve justice in the society.

Theoretically, this research provides a new perspective on the study of radicalism that has been carried out previously. Radicalism in the life of school students seems to be at the symptomatic level when compared to radicalism in general. As an early effort to understand stages of radicalism, the term "symptoms of radicalism" with five aspects of attitude, as described in the findings, would fit the current phenomena. While practically, the strengths of textual interpretation and revolutionary attitudes can be a threat to the future existence of the nation and state ideology if the situation remains untreated. They need to be anticipated by the Government by strengthening Character Education, which instills national values, diversity, and humanity contained in the ideology of the state. Pancasila and Citizenship Education needs to be refreshed and integrated with Religious Education, so the harmony of understanding between religion and state ideology can be well developed. Religion teachers must be recruited carefully to provide peaceful Islamic teachings.

Mapping the symptoms of radicalism based on this research is the first step to eliminate the symptoms of radicalism that are believed to exist among Indonesian high school students. Elements that construct the symptoms of radicalism, therefore, need to be considered in designing effective strategies to minimize or even eliminate it among adolescents, especially high school students. As this study suggests, more efforts now should be addressed to the severity of the textual interpretation and revolutionary attitudes among these youngsters, which, at the same time, an exciting theme for further research.

## Acknowledgments

We are very grateful to all participants who had contributed to this research.

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