



## Religious Understanding , Radicalism Behavior, and Its Correlation

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### Abstract

The purpose of this study were to find out how the religious understanding, radicalism behavior, and the correlation between religious understanding and radicalism behavior. Quantitative research methods and literature study were used in this study, while the data collection techniques were questionnaires, documentation, interviews, and observations. This study involved 236 student of Politeknik Negeri Media Kreatif Jakarta. Simple linear regression test was used to analyze the data. The data analysis shown that the score of students' religious understanding and radicalism behavior was higher than deviation standard, there was a correlation between the variable of religious understanding and radicalism behavior. It can be concluded that students' religious understanding was very good, students' radicalism behavior was high, and there was a negative correlation between the variable of religious understanding and the variable of radicalism behavior. It means that the better the students' religious understanding, the lower the radicalism behavior. Conversely, the lower students' religious understanding, the higher the radicalism behavior. Some suggestion for further research is respondents should be expanded not only in DKI Jakarta Province but also throughout Indonesia and analyze other factors that contribute to radicalism behavior.

**Keywords:** religious understanding, radicalism behavior

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## INTRODUCTION

The radicalism behavior is currently a hot issue that is being discussed. The behavior of radicalism that started from intolerance and led to the movement of terrorism is very troubling to us as citizens of the nation who have long lived in harmony and mutual respect for fellow children of the nation. We do not want our country which is already established, economically, politically, socially, culturally stable, and its defense and security to be torn apart or its unity and integrity threatened because of radicalism. Cases of civil wars such as those that occurred in Syria, Afghanistan, Libya, Yemen and the like, are certainly not what we expect together. The factors that cause a person to have radicalism are certainly not singular but plural. In this study, only one

factor that influences radicalism behavior will be discussed, namely the factor of religious understanding.

Ideally, radicalism does not need to occur if all the children of the nation realize the importance of us living in peace, calm, serenity, and harmony within the framework of the Unitary State of the Republic of Indonesia. Where the earth is stepped on, there the sky is upheld is a very popular saying in our society. The meaning of the proverb is that we must respect, respect, be able to adapt to the customs, norms, laws, rules, ideologies that apply in their place of residence in accordance with the principles of benefit and benefit. At the doctrinal level, according to (Natalia, 2016) all religions teach peace, brotherhood, and salvation.

The reality is that not all members of our society have an awareness of the importance of national unity and integrity so that we live in peace, harmony, mutual respect for differences, and tolerance. Several cases, for example the Bali 1 bombing, the Bali 2 bombing incident, the Ambon riots, the Poso riots, the Situbondo riots, the J.W. Marriot, Kuningan bombing, sweeping of places that are considered immoral, and so on (Saifuddin, 2011).

The factors that cause radicalism include the ways and levels of understanding possessed by religious adherents differ from one another so that religious patterns emerge (Natalia, 2016). According to Zega (2020), misunderstandings in interpreting Bible verses and educators who provide Christian religious education are not in accordance with Bible teachings or can also be caused by Christians who have interests in the name of religion to be a factor causing radicalism.

Now, Radicalism has been spreading out in many aspect, no exception to education including in universities in Indonesia, both private and public. Students as Agents of Change have been widely exposed to radicalism. According to Yamin *et al* (2021) the causal factors that make students affected by radicalism are first, the social movements that have been carried out by students due to conditions that provide opportunities for the movement. Second, social movements arise because of student dissatisfaction with the existing social situation at the state or university level. Third, social movements are solely a matter of the leadership ability of the driving figures. Demonstrations carried out by students which later resulted in riots did not always fall into radicalism. Holders of power over the implementation of policies issued by both the government and the University can avoid violence or anarchy. Therefore, the policies of the authorities should be acceptable to all parties because this can avoid student radicalism behaviors. According to Nurlaila (2018), the factors causing the radicalism movement among students are first, socio-political changes and increasingly difficult economic conditions. Second, religion is used as a political tool or legitimacy in the actions taken by students. According to Mulyono (2017) the state's failure to provide social welfare as mandated by the 1945 Constitution triggers the emergence of radicalism movements.

The radicalism behavior among students, especially if it is not handled seriously, systematically, structured, and massively, will have a major impact on the existence of the Unitary State of the Republic of Indonesia, Pancasila, the 1945 Constitution and Bhinneka Tunggal Ika. We know that students are an educated group that exists in society and can influence the thoughts and movements that come from society. Students are agents of change so it is hoped that these students will become a medium for positive change, which does not conflict with the state ideology that has been mutually agreed upon. Therefore, this research is important to do in order to find out how radicalism behavior among students, especially in state universities, can be anticipated or prevented so that radicalism movements do not occur among students.

## LITERATURE REVIEW

Religion can be used as a legitimate tool to justify acts of violence, anarchy and is effective in making people sympathetic (Azra, 1999). In addition, the fire of violence and hostility is very easily triggered by religious factors (Husein, 2017). More deeply, Crawford (2001) considers that religion has become a tool of politicization for certain people so that religion is easy to enter into the realm of open radicalism. This wrong interpretation of the meaning of jihad in Islam can trigger religious radicalism (Aisyah, 2017; Laisa, 2014). In addition, the alienation of an individual from the family and surrounding environment is the beginning of the emergence of religious radicalism (Shafi'i, 2017).

Efforts to minimize radicalism movements have not been successfully demonstrated by our country because there are still many radicalism movements in Indonesia (Laisa, 2014). Youth problems, intolerance and radicalism are serious problems facing Indonesia today (Qodir, 2018). However, in the context of a democratic country where the state must guarantee the freedom of its citizens to express opinions, the state must also be careful in treating this radical group so that they do not fall into authoritarianism as well (Hilmy, 2015). Even more ironic, the virus of radicalism is growing rapidly, it actually comes from young Islamic intellectuals (Rijal, 2017).

Textual understanding of the verses of the Qur'an, as well as political, economic and social factors can be factors that cause radicalism (Zainal, 2014). Meanwhile, a wrong understanding of the text of the Qur'an and al-Hadith about jihad and war is one of the causes of the emergence of religious radicalism (Zuhdi, 2017).

The impact of radicalism if left unchecked will breed acts of intolerance and threaten the unitary state of the Republic of Indonesia. Hakim (2016), said that this radicalism movement is very dangerous if it is not stopped immediately, because this movement is the forerunner of intolerance and threatens the sustainability of the Unitary State of the Republic of Indonesia. Everything that is not in accordance with his views is labeled heretical and must be fought or straightened out, even by means of violence. On the one hand, religion is very functional, but on the other hand religion has the potential for internal conflicts and external conflicts which are certainly detrimental to the wider community (Mubit, 2016). Based on a preliminary study using the observation and question-and-answer method to student activists, spiritual students and non-activist students, it was found that initial data showed that radicalism behavior was influenced by low religious understanding.

The results of relevant study show that religion is effective as a propaganda tool even if it uses acts of violence (Prasetiawati, 2017). Religion is also very effective as a tool of legitimacy in carrying out acts of radicalism (Zuhdi, 2017). The tendency to think dogmatically, narrowly, the formalization of religious norms in the life of the state, the tendency to politicize religion is the cause of someone's desire to realize religious messages through violence (Khozin, 2013).

## **METHODS**

This study is a quantitative study and literature review. There are two variables in this research, namely the variable of religious understanding (X) and the variable of radicalism behavior (Y). The population of this study was all students of Politeknik Negeri Media Kreatif, while the research sample was 236 students. Random sampling technique was used in taking samples in this study because it was assumed that the members in the population were relatively homogeneous.

Questionnaires, documentation, interviews, and observations are data collection techniques that researchers use. Questionnaires were used to find out about students' religious understanding and radicalism behavior. Interviews are used to find out

information from lecturers or employees and students related to research topics. Meanwhile, documents are used to find out information about religion and radicalism, students' religious understanding, theoretical concepts used as literature reviews and frameworks of thought in the form of reference books and research journals. There are two measuring tools in this research, namely measuring religious understanding and measuring radicalism behavior. The instrument of religious understanding was adapted from Glock & Stack in Ancok & Suroso (2010) which consists of 5 indicators, namely the dimensions of belief, practice, knowledge, feeling/experience, effect/consequences. The instrument of radicalism behavior was adapted from Yusuf Qardhawi in (Khozin, 2012) which consists of 6 indicators, namely a single truth, complicating Islam, being excessive in religion, rude social interactions, negative thinking, disbelieving others. Simple linear regression analysis was used in analyzing the data of this research. These instruments have previously been tested for validity and reliability and have been declared valid and reliable.

## RESULTS AND DISCUSSION

Skewness and Kurtosis tests were used to test the normality of the research data. The data is said to be normal according to the skewness and kurtosis test, if the Zskewness and Zkurtosis values are 1.96 at a significance level of 5%. On the other hand, a distribution is said to be abnormal according to the skewness and kurtosis test, if the Zskewness and Zkurtosis values are 1.96 at a significance level of 5%. In detail the results of the normality test are presented in table 1.

**Table 1. Normality test results**

Statistics		Religious Understanding	Radicalism Behavior
N	Valid	236	236
	Missing	0	0
Skewness		-,808	-,201
Std. Error of Skewness		,158	,158
Kurtosis		,530	1,173
Std. Error of Kurtosis		,316	,316

The Skewness and Kurtosis test values obtained the results of the Zskewness value of -0.808 and the Zkurtosis value of 0.530 for the variable of religious understanding. While the value of radicalism behavior obtained Zskewness value of -0.201 and Zkurtosis 1.173. Based on the rules of the Skewness and Kurtosis test, the data is considered normal if the Zskewness and Zkurtosis values are 1.96 at a significance level of 5%. On the other hand, a distribution is said to be abnormal according to the skewness and kurtosis test, if the Zskewness and Zkurtosis values are 1.96 at a significance level of 5%. Religious understanding is thus normally distributed because the Zskewness result is -0.808 and the Zkurtosis value is 0.530 1.96. Radicalism behavior is also normally distributed because the Zskewness result is -0.201 and Zkurtosis is 1.173 1.96.

Linearity test was used to determine whether the two variables (X and Y) have a linear relationship or not. The rule was that if the probability value is  $\geq 0.05$ , then the relationship between the two variables is linear, otherwise if the probability value is  $\leq 0.05$ , it can be stated that the two variables do not have a linear relationship. In detail the results of the linearity test are presented in table 2. Based on the table 2, it can be concluded that the probability value of the variable of religious understanding and radicalism behavior is  $0.823 \geq 0.05$ . Because the probability value is greater than 0.05, it

can be stated that the variable of religious understanding and radicalism behavior has a linear relationship.

**Table 2. Linearity test results**

ANOVA TABLE							
			Sum of Squares	df	Mean Squares	F	Sig.
Radicalism Behavior *	Between Groups	(Combined)	4787,464	36	132,985	2,518	,000
		Linearity	3368,914	1	3368,914	63,790	,000
Religious Understanding		Deviation from Linearity	1418,551	35	40,530	0,767	,0823
	Within Groups		10509,722	199	52,813		
Total			15297,186	235			

Based on table 3, the mean value of religious understanding is 101.83 and the standard deviation is 8.794. Then the mean value of radicalism behavior is 48.63 and the standard deviation is 8.068. The average respondent has a high religious understanding, while the radicalism behavior of Politeknik Negeri Media Kreatif Jakarta students is also high because the mean value is above the standard deviation value. Besides that, based on table 4, the correlation probability value is  $-0.469 \geq 0.05$ , so it can be concluded that there is a negative correlation between religious understanding and radicalism behavior. The higher the level of student religious understanding, the lower the student's radicalism behavior, on the contrary, the low student's religious understanding makes the student's radicalism behavior high.

**Table 3. Mean and Deviation Standard Results**

Descriptive Statistic					
	N	Minimum	Maximum	Mean	Std. Deviation
<b>Religious Understanding (X)</b>	236	68	116	101,83	8,794
<b>Radicalism Behavior (Y)</b>	236	21	72	48,63	8,086
<b>Valid N (listwise)</b>	236				

**Table 4. Correlation probability results**

Correlations			
<b>Religious Understanding</b>		Religious Understanding	1
	Pearson Correlation Sig. (2-tailed)		Radicalism Behavior -,469**  ,000
<b>Radicalism Behavior</b>	N	236	236
	Pearson Correlation	-,469**	1

	Sig. (2-tailed)	,000	
	N	236	236
<b>**.</b> Correlation is significant at the 0,01 level (2-tailed).			

**Tabel 5. Summary of mean, deviation standard, and correlation**

Variabel	Mean	SD	Correlation
Religious Understanding	101,83/high	8,794	-0,469
Radicalism Behavior	48,63/high	8,068	

Based on the results presented in table 5, it is known that the contribution (R Square) of the religious understanding variable to radicalism behavior is 22.0%, while the remaining 78.0% of radicalism behavior is caused by other variables outside the variable of religious understanding.

Based on these results, it can be said that students' religious understanding negatively affects radicalism behavior. The better the students' religious understanding, the lower the radicalism behavior which then leads to their tendency not to follow radicalism-oriented movements. Conversely, the lower students' religious understanding, the higher the radicalism behavior which then leads to their tendency to follow radicalism-oriented movements.

The results of this study are in line with research by Zainal, 2014; Rokhmad, 2012; Hasim, 2015; Baidhowi, 2017. Mustofa, 2012; that radicalism is caused by erroneous religious understandings such as the concept of jihad and the meaning of tolerance, and the lack of knowledge of religious knowledge, especially with regard to jihad, the application of Islamic law, qital, amar makruf nahi mungkar.

## CONCLUSION

Based on the result and discussion above, it can be concluded that students have high religious understanding and radicalism behavior high, and there was a negative correlation between the variable of religious understanding and the variable of radicalism behavior. It means that the better the students' religious understanding, the lower the radicalism behavior. Conversely, the lower students' religious understanding, the higher the radicalism behavior.

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