

Portraits and Excuses of Religious Radicalism in Educational Institutions

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ABSTRACT: *This article is based on a portrait of religious radicalism among students in public and religious schools in Jambi Province. This is motivated by significant gaps in several studies that still need to integrate comprehensive quantitative and qualitative analysis. Therefore, this article provides a more thorough and nuanced understanding of this issue using a mixed methods sequential explanatory model. Sampling was non-probability covering 5 districts/cities, 15 public schools, 15 religious schools, and 750 respondents. The results show a high potential for radicalism: 47.6% of respondents are willing to join violent jihadist groups, 38.8% of respondents view Pancasila as incompatible with Islam, 89.4% of respondents support the implementation of Sharia law, and 82.8% are willing to join groups that want to establish an Islamic state. This analysis reveals that radicalism emerges due to disappointment with law enforcement in Indonesia. These findings underscore the importance of integrating national values into the education curriculum and involving higher education institutions in fostering critical thinking about religion, national identity, and civic responsibility. This article has significant implications for policymakers, educators, and researchers seeking to develop effective strategies to counter radicalization while promoting religious understanding and national unity in Indonesia's diverse society. As such, this article significantly contributes to efforts to understand and address the challenges of religious radicalism among Indonesia's young generation.*

Artikel ini berdasar potret radikalisme keagamaan di kalangan siswa sekolah umum dan keagamaan di Provinsi Jambi. Ini dilatarbelakangi oleh kesenjangan signifikan dalam beberapa penelitian yang belum mengintegrasikan analisis kuantitatif dan kualitatif yang komprehensif. Oleh karena itu, artikel ini memberikan pemahaman yang lebih menyeluruh dan bernuansa tentang masalah ini dengan menggunakan model *mixed methods sequential explanatory*. Pengambilan sampel dilakukan secara *non-probabilitas* meliputi 5 kabupaten/kota, 15 sekolah umum, 15 sekolah keagamaan, dan 750 responden. Hasilnya menunjukkan tingginya potensi radikalisme: 47,6% responden bersedia untuk bergabung dengan kelompok jihad kekerasan, 38,8% responden memandang Pancasila tidak sesuai dengan Islam, 89,4% responden mendukung penerapan hukum Syariah, dan 82,8% bersedia untuk bergabung dengan kelompok yang ingin mendirikan negara

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Islam. Analisis ini mengungkap bahwa radikalisme muncul sebagai akibat kekecewaan terhadap penegakan hukum di Indonesia. Temuan ini menggarisbawahi pentingnya mengintegrasikan nilai-nilai nasional ke dalam kurikulum pendidikan dan melibatkan lembaga pendidikan tinggi dalam menumbuhkan pemikiran kritis tentang agama, identitas nasional, dan tanggung jawab kewarganegaraan. Artikel ini berimplikasi signifikan bagi para pembuat kebijakan, pendidik, dan peneliti yang berupaya mengembangkan strategi efektif untuk melawan radikalisasi sekaligus mempromosikan pemahaman agama dan persatuan nasional dalam masyarakat Indonesia yang beragam. Dengan demikian, artikel ini memberikan kontribusi penting dalam upaya memahami dan mengatasi tantangan radikalisme keagamaan di kalangan generasi muda Indonesia.

Keywords: *Portrait of Education, Religious Radicalism, Educational Institutions.*

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I. INTRODUCTION

The rise of Islamic expression in Indonesia's public sphere during the Reformation era marks a significant shift in the country's socio-religious landscape. This phenomenon - characterized by the proliferation of Islamic symbols, media content, and political parties, represents a deliberate and systematic movement rather than a natural evolution (H. Salim et al., 2011). The present article examines the manifestation of this trend within educational institutions, focusing on religious radicalism among students in Jambi Province.

The historical context of Islamist groups in Indonesian education is deeply rooted in the political dynamics of the New Order regime. The regime's initial rejection of prominent Islamic figures like Muhammad Natsir (1908-1993) confined Islamic aspirations to social and cultural spheres, primarily through religious study circles (*halaqah*) (Hakim, 2023). This suppression of political expression ultimately led to a rapid emergence of Islamic political movements following the regime's fall, aptly described by Hwang & Chernov-Hwang (2009) as "removing the lid on a boiling pot".

Educational institutions, particularly universities, have become fertile grounds for the germination of Islamist movements. Research by (Machmudi, 2008; Muhtadi, 2011; Rahmat, 2008; A. Salim, 2007) demonstrates how these movements effectively recruit young people, capitalizing on their passionate spirit and idealism in the post-New Order era. The success of these movements is further facilitated by literal religious interpretations and misreadings of religious texts, often accompanied by excessive idealism (Munip, 2012).

Radicalism is not confined to higher education but extends to various elements of the school environment (Ali et al., 2021; Sirry, 2020; Tambak, 2021). Surveys indicate alarming trends: 48.9% of students agree with radical actions (LaKIP survey, cited in Munip, 2012), 72% support the enforcement of Islamic law in Indonesia (Mubarak, 2013), and 29.2% agree with the establishment of an Islamic state (Simanihuruk & Zuska, 2018). However, these findings require further investigation through mixed methods and sequential explanations to understand the underlying factors contributing

to such high response rates. Hence, this article discusses religious radicalism among students in public and religious schools in Jambi Province using a mixed methods sequential explanatory model.

Many scholars have studied religious radicalism in educational institutions in Indonesia. Etin Anwar and Robert W. Hefner argue that radical Islam is unlikely to gain significant momentum in Indonesia due to the predominance of moderate Islamic organizations such as Muhammadiyah and Nahdlatul Ulama, others warn of the potential for radicalism to undermine religious tolerance (Anwar, 2009; Hefner, 2023). However, what needs to be watched out for is radicalism, which is used as a propaganda tool to divide religious tolerance in Indonesia, which in turn keeps Indonesia busy with this issue. Research related to religious radicalism, on the other hand, reinforces the assumption that religious radicalism is growing. Next, we will present research on religious radicalism conducted by previous researchers and build hypotheses from them.

The perspective of Salim et al. (2011) suggests that public school spaces should be free from the influence of specific Islamic movements seeking dominance. However, the reality is that schools often maintain an open environment, which inadvertently creates opportunities for radical groups to attempt student recruitment, as noted by Gaus AF, (2013); Malik, (2023).

Mohd. Abdullah Darraz points out that certain extracurricular activities, such as the semi-military training program “*Jundullah*”, can foster intolerance towards diversity by promoting an absolutist understanding of religion (truth claim). His research suggests that school activities that escape proper supervision or are overlooked by school authorities may become conduits for radical ideologies and practices, as exploited by extremist activists (Darraz, 2013). This situation is further complicated by the emergence of a new wave of Muslim reformers in Indonesia who advocate for militancy and jihad-related activities, as observed by Nakissa, (2020); Warnk, (2009). These developments collectively contribute to the potential spread of radical ideas within educational settings (Mujahid, 2021; Tambak, 2021).

Chairunnisa (2022) study deradicalization in 8 junior high schools in South Tangerang, Indonesia. Their research with 147 students shows that character education and teacher attitudes contribute 53.7% to deradicalization efforts. Teachers’ impact is significant: 65.4% for attitude towards character education and 73% for direct influence on student deradicalization. They recommend ongoing implementation, school-parent alignment, and deradicalization programs focusing on identification, rehabilitation, re-education, and re-socialization. The study emphasizes empowerment, human rights, and the rule of law, concluding that exemplary teacher attitudes and character education effectively counter radical school behaviors.

Research on radicalism in Indonesian educational settings reveals a complex landscape. Darmawati & Thalib (2016) find minor radical tendencies among students, while Sari (2016) proposes preventing radicalism through optimized Islamic boarding school education, focusing on developing tolerance with a balance of inclusive ideology (*infitahiyah*) and plurality (*ta’addudiyah*). However, Sari’s study is limited by its homogeneous sample. Nadirah et al. (2021) analyzed preventive actions in Islamic boarding schools, highlighting supportive factors like integrated national and religious curricula. They identified varying perceptions of radicalism as a key obstacle. Their study emphasizes collaboration with police and local governments for prevention, recommending intensive socialization about radicalism’s dangers. These studies suggest

effective prevention strategies must be tailored to specific educational contexts and diverse student populations.

This article distinguishes itself from previous studies by employing a sequential explanatory model to integrate quantitative and qualitative data. The sample includes 750 students from 15 religious schools and 15 public schools across five districts/cities in Jambi Province, ensuring a diverse and representative dataset. Hence, this article addresses these limitations by employing a mixed-methods approach to examine religious radicalism among students in Jambi Province. Through quantitative surveys and qualitative Focus Group Discussion (FGD), this article investigates radicalism's affective and conative aspects, comparing students from religious and public schools.

This article argues that several key factors indicate the potential for students' religious radicalism: 1. A high percentage of students are willing to join jihad groups that defend Islam through violent means; 2. Students' perception of a conflict between Pancasila and Islam; 3. Widespread approval for the application of Islamic law; 4. Willingness to join groups advocating for the establishment of an Islamic state. These trends are attributed to: 1. Students' participation in extracurricular activities promoting Islamic awareness; 2. Exposure to religious teachings on social media platforms; 3. Disillusionment with law enforcement in Indonesia. Notably, while quantitative data reveals significant differences between religious and public school students, qualitative data suggests similar radicalism trends across both groups.

This article contributes to the growing body of literature on radicalization in educational settings by comprehensively analyzing religious radicalism among students in Jambi Province. The findings have significant implications for policymakers, educators, and researchers seeking to develop effective strategies to counter radicalization while promoting religious understanding and national unity in Indonesia's diverse society.

II. METHOD

Every research needs a coherent articulation between the study and the problem, literature, data, analysis, and results (Aldebert & Rouzies, 2014). This study used mixed methods because the quantitative and qualitative methods alone are inaccurate enough to reveal and understand research problems (Creswell & Poth, 2017). Quantitative methods are used to answer research questions with a confirmative type, while qualitative methods are intended for research questions with an investigative type (Guével & Pommier, 2012). The mixed method is a sequential explanatory model combining quantitative and qualitative research methods sequentially. Quantitative methods play a role in obtaining measurable quantitative data that are descriptive, comparative, and associative. In contrast, qualitative methods play a role in proving, deepening, expanding, weakening, and invalidating quantitative data obtained early. The research flow includes quantitative, qualitative, and interpretation based on quantitative-qualitative results.

The research location in this study is Jambi Province. Recently, media reports have shown that cases of religious radicalism have increased in Jambi Province, which are feared to target students. The school level selected was senior high school or the equivalent, both public and religious-based schools, thus enabling researchers to compare the levels of radicalism in the two types of schools.

The population in this study were public school students and religious school students in five districts/cities in Jambi Province, namely Kerinci, Bungo, Sarolangun, Tanjung Jabung Barat, and Jambi City. Meanwhile, the determination of the sample is as follows:

1. Determining three public schools and three religious schools in each district/city using a purposive sampling method to obtain 30 schools consisting of 15 public schools and 15 religious schools;
2. Sampling in each school used the quota sampling method; and
3. Twenty-five respondents were randomly selected in each school so a total of 750 respondents were obtained, consisting of 375 students from public schools and 375 from religious schools.

After determining the research subjects, the next stage is data collection. At the quantitative stage, a questionnaire instrument was first compiled using a Likert scale as a survey instrument (Mulyatiningsih, 2014), tested for feasibility using content validity to see the validity of the instrument (Creswell & Poth, 2017), and then distributed to students who became the research sample. The data that has been collected is then analyzed using descriptive statistics to confirm the level of religious radicalism. A non-parametric inferential statistical test was used to see the difference in the level of radicalism among religious and public school students because the data collected was assumed to be not normally distributed. Hence, the Mann-Whitney test was the most appropriate analytical method. Meanwhile, descriptive statistical analysis and the Mann-Whitney test used IBM SPSS Statistics 21.

At the qualitative stage, the main instrument is the researcher (the researcher is the key instrument) supported by unstructured interview techniques (unstructured interviews) to obtain in-depth information or in-depth interviews because the research respondents are selected respondents with character traits and distinctive characteristics in this case (Moleong, 2018), the representatives of several students with low and high categories of religious radicalism based on the survey results. After going through these stages, the last data analysis uses an interpretation based on quantitative-qualitative results.

III. RESULT AND DISCUSSION

To see the religious radicalism of students in Jambi Province, this study used the indicator of radicalism according to previous research. First, it is intolerant of differences and rejects modernity. Second, powerful political movements and acts of violence. Third, the concept of the Unitary State of the Republic of Indonesia and Pancasila has yet to be accepted. And fourth, rejection of local traditions. Each indicator consists of two aspects to be investigated: the affective aspect to see the respondent's agreement and the conative element to know the respondent's willingness to act. Based on the indicators and each element of the indicators, a research instrument in the form of a questionnaire was developed which was then distributed to three public schools and three religious schools in each district/city.

Then, we conduct an in-depth analysis of in-depth quantitative results using a qualitative approach. This was carried out to see students' arguments regarding the results of measuring religious radicalism using focused discussions. Through it, quantitative data will be strengthened or even invalidated.

Numbers and Perspectives of Students' Religious Radicalism

We started the presentation of data on the number of students' religious radicalism with two statements asking for approval and two statements or questions asking for the willingness of 750 students regarding different indicators of intolerance. The data presentation can be seen in Table 1.

In terms of expressing opinions, a total of 52% of students agree that their opinions should always be accepted. In the conative aspect, there was a significant decrease to 3% of students who were willing to refuse and force their opinion.

Table 1. Description of students' intolerance towards different

Any suggestion or opinion must always be accepted		Frequency	Percentage
Valid	Strongly disagree	23	3,1
	Disagree	334	44,5
	Agree	336	44,8
	Strongly Agree	54	7,2
	Total	747	99,6
Missing	System	3	0,4
Total		750	100,0
If my opinion or suggestion is not accepted, then I will...		Frequency	Percentage
Valid	Respect and accept better opinions of other people	686	91,5
	Just silent	41	5,5
	Reject other people's opinion	17	2,3
	Enforce my opinion to be accepted	5	0,7
	Total	749	99,9
Missing	System	1	0,1
Total		750	100,0
Muslims must respect and appreciate the adherents of other religion		Frequency	Percentage
Valid	Strongly Agree	438	58,4
	Agree	293	39,1
	Disagree	12	1,6
	Strongly disagree	7	0,9
	Total	750	100,0
In the environment where you live, there is an establishment of the worship place for other religions, What is your attitude towards that?		Frequency	Percentage
Valid	Strongly Willing	155	20,7
	Willing	469	62,5
	Not Willing	97	12,9
	Strongly Not Willing	29	3,9
	Total	750	100,0

Regarding religious differences, as many as 2.5% of students did not agree to respect and appreciate adherents of other religions. This figure increased in rejecting the establishment of places of worship of different faiths to 16.8%.

Students tend not to be able to accept differences of opinion, but that does not mean they will force their views if there are differences of opinion. Both public school students and religious schools consider that differences of opinion are expected, and they are open to accepting the correct opinion.

In addition, regarding differences in belief or religion, most students are treated tolerantly. On the issue of establishing places of worship for other faiths, only 16% of students refused. However, when interviewed, all students objected and tended to reject. They considered that even if houses of worship of other religions were to be built, they had to be approved by all local Muslim communities because the establishment must obtain both a building permit and a permit from the Muslim community. When we asked about the construction of a mosque or prayer room, a student from a religious school commented that the construction of a mosque does not need to have a building permit if the community is predominantly Muslim unless the Muslim group is a minority.

Similar to the previous indicator, the indicator of political movements and acts of violence has two statements asking for approval and two questions about students' willingness, which can be seen in Table 2. The political power movement in this research refers to this conception of jihad and the willingness to carry out jihad from radicalism's perspective. Meanwhile, violence is the agreement and willingness of the students to commit violent acts. The variation of jihad in Islam can not be carried out with violence or weapons only, but the students also responded negatively, with 14.8% disagreeing. On the conative aspect, it significantly increased to 47.6% of students who agreed and were willing to join jihad Islamic groups that use weapons (violence) to defend Islam. In terms of violent acts, about 43.2% of students agreed with using violent acts in burning or hitting the arrested robbers. Subsequently, the total is drastically decreased on the conative aspect to 8.5% of students willing to commit violent acts both physically and psychologically to people who embarrass their religion.

Table 2. Description of students' political movements and acts of violence

Jihad (fighting for victory) in Islam is not only done through weapons or violence			Frequency	Percentage
Valid		Strongly Agree	244	32,5
		Agree	393	52,4
		Disagree	89	11,9
		Strongly disagree	22	2,9
		Total	748	99,7
Missing	System	2	0,3	
Total			750	100,0
Are you willing to join a group of Islamic Jihad that uses weapons (violence) to defend Islam?			Frequency	Percentage
Valid		Strongly Not Willing	92	12,3
		Not Willing	300	40,0
		Willing	236	31,5
		Strongly Willing	121	16,1
		Total	749	99,9
Missing	System	1	0,1	
Total			750	100,0
The caught motorbike robber was supposed to be beaten and burnt			Frequency	Percentage
		Strongly disagree	109	14,5

Valid	Disagree	317	42,3
	Agree	231	30,8
	Strongly Agree	93	12,4
	Total	750	100,0
What do you do towards people who insult your religion?		Frequency	Percentage
Valid	Report to the police	595	79,3
	Just keep silent	90	12,0
	Insult their religion	12	1,6
	Give lessons to them such as beating by my self or together with my friends	52	6,9
	Total	749	99,9
Missing	System	1	0,1
Total		750	100,0

Based on the confirmation, students said that jihad in Islam can not be carried out with weapons or violence only. Students respond to this issue with a moderate perspective with their unwillingness to join jihad groups using weapons (violence) to defend Islam. The student's answer, of course, contrasts with the survey data, where 47.6% are willing to join a jihad group, including several students being interviewed. There needs to be more data between student responses to survey the data and interview techniques.

Based on the analysis, there is a lack of a basis for arguments making discrepancies, or even students have yet to find a solid argument to defend their assumptions to take part in jihad actions in defence of Islam. In addition, there are expressions of restraint from students to express opinions regarding sensitive issues.

Regarding non-violence, the researcher used the student's responses to the issue of abduction and blasphemy. Prosecuting criminals tends to be approved by a relatively high percentage of students. This shows that legal awareness among students is still minimal. Meanwhile, in terms of blasphemy, students tend to be moderate in this case. But what's surprising is that one of the students of a religious school chose to fight blasphemy rather than go through the applicable legal procedures. He added that people who like or take sides with religious blasphemers are infidels. This argument was later welcomed by a student who is also from a religious school that it is necessary to involve the *Front Pembela Islam (FPI)* to handle cases of blasphemy. These arguments signal the symptoms of religious radicalism among students.

The next indicator of religious radicalism regarding the students' rejection of the concept of the Unitary State of the Republic of Indonesia and Pancasila is presented in Table 3. Pancasila is against Islam. As many as 38.8% of students agreed, then increased drastically to 89.4% agreed to the issue of implementing Islamic law/shari'a in Indonesia. Then, on the conative aspect, 82.2% of students are willing to join Islamic groups who want to establish an Islamic state (or 621 of 750 students). This indicator is responded to by the highest percentage, which shows the perspective of students who tend to be radical in terms of the application of Islamic law and the establishment of an Islamic State.

Table 3. Description of students' rejection of the Unitary State Republic of Indonesia and Pancasila concept

Pancasila (The Five Principles) is not on the contrary to Islam		Frequency	Percentage
Valid	Strongly Agree	165	22,0
	Agree	290	38,7
	Disagree	209	27,9
	Strongly disagree	82	10,9
	Total	746	99,5
Missing	System	4	0,5
Total		750	100,0
Indonesia needs to apply the law/shariah of Islam		Frequency	Percentage
Valid	Strongly disagree	11	1,5
	Disagree	67	8,9
	Agree	341	45,5
	Strongly Agree	329	43,9
	Total	748	99,7
Missing	System	2	0,3
Total		750	100,0
Are you willing to join a kind of group of Islam that wants to establish an Islamic Country?		Frequency	Percentage
Valid	Strongly Not Willing	12	1,6
	Not Willing	115	15,3
	Willing	290	38,7
	Strongly Willing	331	44,1
	Total	748	99,7
Missing	System	2	0,3
Total		750	100,0

The incompatibility between Pancasila and Islam, the application of Islamic law, and the establishment of an Islamic state was positively welcomed by the majority of students in the survey. However, in interviews, the students stated otherwise; the students admitted that they agreed with the concepts of Pancasila and the Unitary State Republic of Indonesia and did not want to implement Islamic law and the establishment of an Islamic state. Of course, it is very different from the response given through the instrument of religious radicalism.

We offered the concept of applying Islamic law as applicable in Aceh Province, and it turned out that most of the students were from both religious schools and public schools. They claimed that the enforcement of Islamic law there was indiscriminate, in contrast to law enforcement in other general areas. The answer is quite strong regarding the highly positive response to the application of Islamic law and the establishment of an Islamic state in quantitative data.

We found that there is a kind of disappointment among students in both religious schools and public schools regarding law enforcement in Indonesia, which has triggered the rejection of Pancasila and the Unitary State Republic of Indonesia and the willingness to join Islamic groups that want to establish an Islamic state.

Table 4. Description of students' rejection of local traditions

The local tradition such as "Washing The Village" needs to be preserved		Frequency	Percentage
Valid	Strongly Agree	166	22,1
	Agree	477	63,6
	Disagree	89	11,9
	Strongly disagree	15	2,0
	Total	747	99,6
Missing	System	3	0,4
Total		750	100,0
If you violate the custom, are you willing to pay the penalty as the sanction?		Frequency	Percentage
Valid	Strongly Willing	123	16,4
	Willing	548	73,1
	Not Willing	65	8,7
	Strongly Not Willing	12	1,6
	Total	748	99,7
Missing	System	2	0,3
Total		750	100,0

The last indicator of religious radicalism is a rejection of local traditions. Based on Table 4, the preservation of local traditions, such as "washing the village", was responded to positively by most of the students, but only 13.9% of students disagreed. Similarly, conatively, students who refuse to preserve local traditions (in this case, refuse to pay customary sanctions if they violate customs) are relatively small, only 10.3%, as presented in Table 3.

Jambi province has a local tradition that is still obvious and embraced by the local community. Based on the results and the interviews, it was found that students showed no rejection of local traditions and were willing to receive customary sanctions for committing violence.

At this time, a group of community service programs *Kuliah Kerja Nyata (KKN)* went viral on social media through a village in the Batanghari district. They insulted the town where the KKN was located and uploaded the insult on social media. As a result, they have to get customary sanctions from the local village. This incident illustrates that in Jambi province, the community still adheres to traditions or customary law.

Mean Responses and Differences in Radicalism Between Public Schools and Religious Schools

Moreover, this section will describe the average value of student response scores based on the results of filling out the questionnaire and the differences in religious radicalism between groups of students. Each statement responded to the students with the highest score of 4, 3, 2, and 1 - the higher score obtained by the student, the higher-level description of radicalism. The group of students tends to be tolerant or moderate if the mean score is 1.00 - 2.49 and tends to be intolerant or radical if the mean score is 2.50 - 4.00.

Table 5. Mean of religious radicalism

Statement/Question	Mean	
	General School	Religious School
Intolerant of the difference	1,78	1,79
The movement of political power and violation act	2,02	2,05
Rejecting the concept of the Republic of Indonesia and Pancasila (The Five Principles)	3,01	2,89
Rejection of the local tradition	1,90	2,00

Each group of students has a reasonably high mean in the indicators of rejecting the concept of the Unitary State of the Republic of Indonesia and Pancasila. They reject the Unitary State Republic of Indonesia and the Pancasila Concept. Students accept the concept from the aspect of substance rather in the context of their application in law enforcement. So, they agreed and expressed their willingness to fight for the implementation of Islamic law and the establishment of an Islamic State. Both on quantitative and qualitative data, this research can prove that each group of students has a radical perspective regarding Islamic law and Islamic State. While in other indicators, students tend to be tolerant and moderate.

Furthermore, to see the difference in the radicalism levels between public school students and religious schools, we used the Mann-Whitney Test using the IBM SPSS Statistics 21 application after meeting the analysis requirements test, namely, the assumption of normality was not met.

Table 6. Mann-Whitney U Test for each indicator of religious radicalism

The Indicator of Religious Radicalism	Mann-Whitney U Test	General School	Religious School
Intolerant of the difference	Mean Rank	347,69	403,31
	Mann-Whitney U	59884,500	
	Wilcoxon W	130384,500	
	Z	-,3620	
	Asymp. Sig. (2-tailed)	,000	
Political movement and violation action	Mean Rank	355,20	395,80
	Mann-Whitney U	62698,500	
	Wilcoxon W	133198,500	
	Z	-,2625	
	Asymp. Sig. (2-tailed)	,009	
Rejection towards the concept of the Republic of Indonesia and Pancasila (The Five Principles)	Mean Rank	348,01	402,99
	Mann-Whitney U	60002,500	
	Wilcoxon W	130502,500	
	Z	-,3532	
	Asymp. Sig. (2-tailed)	,000	
Rejection of local tradition	Mean Rank	368,76	382,24
	Mann-Whitney U	67786,500	

Wilcoxon W	138286,500
Z	-,941
Asymp. Sig. (2-tailed)	,347

Based on the test results in Table 6, the first, second, and third indicators showed that the mean rank of religious school students is higher than that of public school students, followed by the Asymp score. Sig. (2-tailed) is greater than the alpha score (0.05). It means that groups of students from religious schools have a higher tendency to intolerance and radical perspectives in each of these indicators. Meanwhile, in the fourth indicator, there is no significant difference between groups of students. Quantitatively, public school students are more tolerant and moderate than religious students. When the data is compared with the data obtained in the focused discussion, there is a gap in students' responses using quantitative and qualitative methods. Because in the focus of the discussion, there was no significant difference between groups of public and religious school students when responding to the questions.

Student Religious Radicalism and Analysis of Causative Factors

This comprehensive study elucidates the complex dynamics of religious radicalism among students in Jambi Province, Indonesia, employing a mixed-methods approach to address limitations in extant research. The investigation utilizes quantitative surveys and qualitative focus group discussions (FGDs) to examine radicalism's affective and conative aspects, comparing cohorts from religious and public educational institutions across five administrative regions.

The research identifies four salient indicators of religious radicalism: rejection of the Negara Kesatuan Republik Indonesia (NKRI) concept and Pancasila, intolerance towards diverse religious practices, support for political power movements, and propensity for violent engagement. Among these, the rejection of NKRI and Pancasila emerges as the most prevalent concern, demonstrating a high mean score across both religious and public-school cohorts.

Notably, 38.8% of respondents perceive Pancasila as antithetical to Islamic principles from its first to fifth precepts. This finding aligns with research by Mubarak (2013), which reported that 72% of 419 respondents supported implementing Islamic law in Indonesia. The current study reveals an even higher percentage, with 89.4% of students endorsing the application of Islamic law in the country.

In the conative domain, 82.8% of students expressed willingness to affiliate with groups advocating for establishing an Islamic state. This high response rate is corroborated by the qualitative data obtained through FGDs. Most respondents voiced support for the widespread application of Islamic law, analogous to that implemented in Aceh Province, arguing for its potential to ensure equitable legal treatment. Students highlighted instances of legal violations or crimes that, in their perception, escaped appropriate sanctions. This dissatisfaction with law enforcement in Indonesia is a significant factor driving the rejection of Pancasila and NKRI, as well as the inclination to align with Islamic groups promoting an Islamic state. This finding resonates with Muzakki (2014) assertion that political repression and poor governance can catalyze religious radicalism.

The study also uncovers specific issues related to intolerance and radical perspectives. For instance, 16.8% of students oppose the establishment of non-Muslim places of worship. This sentiment was strongly reinforced during the FGDs, where students, particularly those from public schools, expressed reluctance to interact directly with

individuals of different faiths, citing concerns about maintaining the purity of their religious beliefs.

Regarding political power movements and acts of violence, students demonstrated a moderate interpretation of the concept of jihad in Islam. However, this moderation in understanding contrasts sharply with the conative aspect, where 47.6% of students indicated a willingness to join jihad groups that defend Islam, even though violent means. The researchers postulate that students may lack solid arguments to openly express their beliefs, leading to a tendency for reticence on this issue. This finding aligns with research by Darmawati & Thalib (2016), which established a correlation between students' awareness of radical religious groups and their potential for religious radicalism.

A particularly noteworthy observation emerged during the interviews, where a respondent drew an analogy to the Poso conflict, suggesting the involvement of the *Front Pembela Islam (FPI)* in similar situations. This perspective, coupled with the high percentage of students willing to join violent jihad groups, underscores the complex interplay between historical events, contemporary radical groups, and students' ideological leanings.

While quantitative data suggests a higher potential for religious radicalism among students in religious schools compared to those in public schools, qualitative analysis reveals no significant difference between the two groups. Both cohorts exhibit similar tendencies towards intolerance, radical perspectives on jihad, support for Islamic law implementation, and the establishment of an Islamic state. This discrepancy between quantitative and qualitative findings highlights the limitations of relying solely on numerical data to assess religious radicalism. The researchers argue that quantitative surveys complement qualitative approaches to gain a more comprehensive understanding of radicalism trends.

Based on these findings, the study identifies several factors contributing to the high level of religious radicalism among students in Jambi Province:

First, extracurricular activities: The prevalence of Units *Rohani Islam (Rohis)* in schools, which engage students in activities such as *bai'at* (pledges of allegiance) and Quranic recitations, potentially influences their religious perspectives. While students do not explicitly convey religious doctrines obtained through Rohis, previous research by the Wahid Foundation (as cited in Qodir, 2016) indicates that 87% of young people study jihad in the context of war through these organizations. The researchers posit that increased Islamic awareness through such activities correlates with national awareness, particularly among students with limited religious understanding who eagerly embrace religious practices.

Second, social media engagement: Students actively participate in religious studies on platforms such as YouTube and Instagram, accessing lectures by popular Islamic preachers such as Adi Hidayat, Abdul Somad, Syafiq Riza Basalamah, and Hanan Attaki on YouTube. While on Instagram, students often see fragments of lectures via Insta stories, and that is more dangerous than watching a set of lectures on YouTube, because pieces of lectures can lead to misinterpretations of the context conveyed, for example, parts of Abdul Somad's lectures that had gone viral on social media related to the forbidden law in the game of chess. This finding aligns with Harianto (2018) assertion that social media can be a conduit for religious radicalism.

Third, disillusionment with law enforcement: students' disappointment with law enforcement in Indonesia. According to Khamid (2016), the support of change in the younger generation for the change of Pancasila and the application of Islamic Shari'a is caused by dissatisfaction with state management; this study finds that the support factor focuses on dissatisfaction with law enforcement. Students highlighted the weak and uneven law enforcement in Indonesia as the reason for the importance of switching to Islamic law. They consider that the status of applying Islamic Shari'ah is related to mandatory law and the consequences of sin if it is not implemented, in contrast to state law, which does not have these two consequences. So, in this case, radicalism arises due to a demand for change (Darmawati & Thalib, 2016), namely the application of Islamic law and the establishment of an Islamic state. This factor is the most dominant factor voiced by respondents in FGD activities.

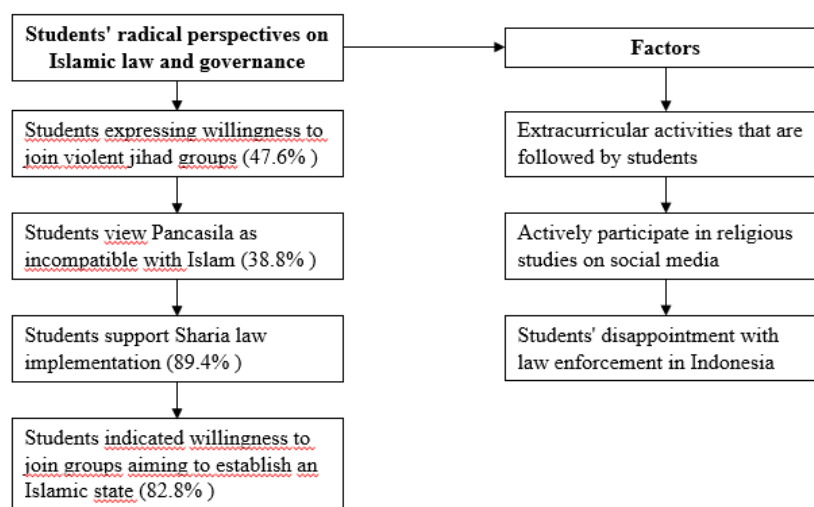


Figure 1. Scheme of student religious radicalism and its factors

This article emphasizes the importance of instilling national insight through senior high school curricula and advocates for university involvement in fostering students' critical awareness of religion, nation, and state through action research. These educational efforts are deemed crucial in preventing students from accessing radical groups, particularly given that the study indicates students currently lack access to legally prohibited radical organizations.

This preventive approach is considered timely and strategic. By integrating national values and critical thinking skills into the educational framework, students can be equipped with the necessary tools to navigate complex ideological landscapes before potentially encountering radical influences. The involvement of universities in this process adds depth to the approach, allowing for more sophisticated discussions and research on the interplay between religious identity and national belonging.

The researchers argue that the absence of student access to radical groups provides a valuable opportunity for educators. It allows for implementing these educational strategies in an environment where students' perspectives are still being formed, making them more resilient to extremist ideologies they might encounter in the future. This proactive stance in education could play a pivotal role in shaping a generation of citizens capable of balancing their religious beliefs with their national responsibilities, thereby contributing to social harmony and national stability.

In conclusion, this article provides valuable insights into the complex dynamics of religious radicalism among students in Jambi Province, Indonesia. By employing a mixed-methods approach, the research offers a nuanced understanding of the factors contributing to radical tendencies and highlights the importance of comprehensive educational strategies in countering these trends. The findings underscore the need for a multifaceted approach to addressing religious radicalism, encompassing curriculum development, critical thinking education, and a deeper understanding of the sociopolitical factors influencing students' perspectives.

IV. CONCLUSION

This article reveals a complex landscape of religious radicalism among students in Jambi province, utilizing both quantitative and qualitative methodologies. Quantitative data found a high potential for radicalism, with 47.6% of students expressing willingness to join violent jihad groups. However, qualitative follow-ups revealed a more nuanced reality, with students acknowledging the extremist nature of such actions and disavowing them. Notably, 38.8% of respondents view Pancasila as incompatible with Islam, while 89.4% support Sharia law implementation. Furthermore, 82.8% indicated a willingness to join groups aiming to establish an Islamic state. Qualitative exploration confirmed students' radical perspectives on Islamic law and governance. The research highlights a discrepancy between theoretical support for radical ideologies and actual participation in extremist activities. No evidence was found of students joining radical organizations or engaging in religiously motivated violence. However, quantitative and qualitative analyses reveal that radicalism emerges due to disappointment with law enforcement in Indonesia. These findings have significant implications for policymakers, educators, and researchers trying to develop effective strategies to counter radicalization while promoting religious understanding and national unity in Indonesia's diverse society. These finding also underscores the importance of integrating national values into secondary education curricula and involving higher education institutions in fostering critical thinking about religion, national identity, and civic responsibility. These efforts aim to preempt students' potential engagement with radical groups, as the current findings indicate no access to such legally proscribed organizations.

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