

# INDICATION OF THE EFFECT OF RADICALISM ON CHRISTIAN HIGH SCHOOL STUDENTS, LIPPO KARAWACI

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**Abstract**— Radicalism is one of the major threats to Indonesian unity which has a diversity of ethnicities, religions and races. Some research shows that radicalism can thrive in the environment of high school students. This is most likely to occur, considering high school students are in the phase of determining identity. Therefore, this study was conducted to find out how much an indication of the influence of radicalism on Karawaci Christian High School students. Research subjects were high school students from two Christian schools in Karawaci, Tangerang. The research method used is a survey. The results showed that the indication of radicalism towards students in the Karawaci Christian school was 37% of intolerance practices had occurred among students, 31% for fanatical action, then 32% exclusive attitude and 27% students doing destructive. The largest percentage was found in indicators of intolerance to race and ethnicity. Based on this, it can be concluded that indications of the influence of radicalism on Lippo Karawaci Christian High School students are still categorized as safe enough, but it does not rule out a significant increase if the school allows the intolerance attitude to occur.

**Keywords**— *Radicalism, Christian School*

## I. INTRODUCTION

Indonesia is a multi-ethnic and religious country, has a diverse cultural wealth. Amid the diversity that is owned, Indonesia faces the problem of radicalism which has an impact on intolerance both in opinion and ethnicity and religion. Not long ago the National Agency for Combating Terrorism (BNPT) released the results of research on radicalism that began to worry the public. The BNPT said that 72 percent of the Indonesian people were anti-radicalism, 7.7 percent wanted radicalism and 0.4 percent had done radicalism. The results of the BNPT research show that radicalism is a serious matter that is directly related to the community.

Similar research was also carried out by number of anti-terrorism institutions which specifically gave their research on the scope of education, showing that students were very vulnerable to being exposed to radical understanding. In 2016, a survey conducted by SETARA Institute on high school students in Jakarta and Bandung showed 2.4 percent of students included in the category of active or radical intolerance and 0.3 percent of students had the potential to become terrorists. The threat of terror does not only look at social status, religion, race, and ethnicity but has penetrated into educational institutions. Higher education institutions,

high schools, junior high schools and even elementary schools have been the target of places to teach hatred as the forerunners of radical movements and terrorism. Children at elementary and secondary schools are at high risk of being exposed to radicalism in the sphere of intolerance.

Based on the data above, a more in-depth study or research on how radicalism is needed among students in Christian schools, especially in senior high schools. Thus, it can be a study for every party involved in the scope of education of students such as parents, teachers and also school leaders to be vigilant regarding the practice of radicalism that occurs in the environment of students so that the problems in this study are formulated, namely: Are there indications of the practice of radicalism in Christian school?

In preventing and overcoming radicalism, it is necessary to pay attention to the causes that provoke to rise and develop radical understanding. That prevention and control of radicalism needs to be done in a more focused, directed, and coordinated manner by involving important elements from the heads of schools, teachers and religious leaders, namely by learning in the classroom and holding non-exclusive dialogues and relationships. Because school leaders, teachers and religious leaders have an important role in preventing and overcoming the development of radical understanding. Prevention of radicalism will be more effective by adopting a persuasive approach and emotional religious approach rather than prevention by using violence.

Radicalism comes from the word “radic”, which means root. While radicals are defined as changes to the roots. In the KBBI, radicalism is defined as an understanding or flow that wants social or political change or renewal in a violent or drastic way. Slightly different from the interpretation [1], the former Minister of Religion defines radicalism in a broader context. According to him, radicalism is a willingness to make extreme changes in prevailing thoughts and traditions, or in existing situations and institutions. Hasan sees that radicalism is not only a renewal in social and political world, but starts from the ideas and ways of thinking a person and can occur starting from the smallest institution.

Radicalism in the name of religion can be interpreted as a religious thought or attitude which is characterized by several things, namely intolerance (intolerance), unwilling to respect the opinions and beliefs of others, and a revolutionary attitude that tends to use violence to achieve goals. Generally

religious radicalism arises from closed (fanatical) and textual (rigid) religious understandings to feel that only the group is the most correct. While the understanding of other groups is considered heretical or even other groups are considered to have infidels who have the right to be fought with violence. Christianity does not teach such things, but rather, it teaches to try to make peace with other groups, which is merely love that is the goal.

Radicalism in education are not all acts of violence, but can also be addressed in the form of words and attitudes that have the potential to produce violence that is not in accordance with educational norms. The attitude that has the potential to cause violence has implications for the emergence of school situations and conditions that are not fun for students in learning. The role or function of the school that has the nature of guiding, directing students, playing and learning children now has changed or shifted into an institution that is frightening, worrying, tense, even torturing the inner and inner of students. This is because education orientation has diminished which initially as part and process of awareness becomes a coercive process in knowing, understanding and developing knowledge.

Based on several definitions of the experts above, it can be concluded that radicalism is the understanding adopted by a person or group of people who want change to the root and fast so that they tend not to tolerate differences in the community and impose their will on others.

Radicalism certainly starts from the process of radicalism. Horace M. Kallen in the Indonesian Criminology journal, explained the 3 steps in the radicalization, namely: rejection of certain ideas, values and assumptions. For radical adherents not only stop at the stage of rejection, but it will be hard to replace the order into a new order which is thought to be the most correct order of life. Furthermore, they will believe the order as absolute truth and serve as a living ideology. Thus, radicalism will turn a blind eye to beliefs, culture and values. Parekh in his book entitled *Rethinking Multicultulism* explained that one of the causes of radicalism among students was monoculture education. Monoculture education will kill the curiosity of studying other cultures because they consider their culture to be the most correct. Thus, students indirectly tend to develop arrogance, insensitivity, and racism [2].

Senior Commissioner of Polri Public Relations Division Policy Analyst, Hartono, said that people who are infected with radicalism have four indicators [3], namely: intolerance, fanaticism, exclusivity, and revolution. The first indicator is intolerance, meaning that they do not like differences and tend to categorize ethnicity, religion, race and class. The second indicator is to be fanatical. Those who are fanatics tend to see this world as just right and wrong. Truth is whatever they do, regardless of the interests of others. The third indicator is exclusivity. People with exclusive traits will separate themselves and will not want to join other groups. The last indicator is destructive. Because they want quick and drastic changes, it is something that is appropriate for them if they damage or cause victims of racism [2].

Fundamentalist: Textualist and rigid in interpreting verses of scripture, Fanatism: considers his beliefs to be true and all wrong. Extreme: not afraid to express opinions and fight the flow. Eager to correct others. Justify violence. Have cross-

country loyalty: to Arabia and revenge on Rohingya. Reconstruction of the enemy, which is opposed by an enemy. All out war: justifies war to fight enemies. Concern on the issue of religious enforcement. Punish infidels and make religion the basis of the State.

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Amidst the rich diversity of cultures, tolerance should be an integral part and soul of every society, including students. KBBI defines tolerance as a form of the existence of two distinct groups of cultures interconnected. This definition illustrates how a difference in ethnicity, culture or race should not be an obstacle or limitation in community groups including students who are in the school in relation. Thus tolerance should be a form of attitude that supports each other so that harmony is created. But now acts of intolerance have taken place both in the community and in the education sphere.

Intolerance is understood as a refusal to recognize and the right of individuals to have legitimate practice related beliefs. The practice of intolerance is now a challenge for the schooling world. The challenge of intolerance in public school environments such as junior high school, high school and general tertiary level is higher than religious schools or colleges. This shows that the school parties and their parents need to be serious about seeing the importance of this challenge so that it can be prevented by how intolerance practices arise among students.

Schools are not everything for improving the quality of life of students. If schools are not able to produce quality students according to the wishes of the community, then the community makes the school a scapegoat. Here the community forgets the basic functions of parents or families of the students themselves. What about Christian school assignments, related to improving the quality of students. Christian schools are called to equip students in the following aspects.

The ability to develop the potential that exists in him in the form of talents, gifts and professions. Therefore, Christian schools must be active in efforts to equip their students with vocational (work) skills. Amidst the interest of the community to develop public schools, Christian schools need to appear to improve vocational schools that are weighted, relevant to the needs of the labor market. New insights for students, related to their ability to effectively utilize their leisure time (leisure time) for the sake of the glory of Christ. For this reason, in Christian schools it is necessary to teach the humanities, as well as extra-curricular activities that can foster creativity. Understanding the calling of life as a responsible citizen. For this reason, Christian schools do not escape the teachings of citizenship.

Christian schools must indeed have a vision and move on that vision to bring students into a life of faith and fear of

Allah. To be precise, quality Indonesian people that need to be developed by the school are: "Humans who believe and fear God Almighty and have noble character, have knowledge and skills, physical and spiritual health, a strong and independent personality and a sense of social responsibility and nationality . " (SPN Law No. 2/1989).

Tohir in the journal Islamic Education vol 9 - number 2 entitled Radicalism versus Religious Education: Exploring the roots of radicalism from violence against children in the name of Religious Education results in the conclusion that radicalism can actually be born from educational institutions. The ideological content that considers what he believes to be the most true and requires others to embrace what he believes. The results of this study open up the insight that educational institutions are the most fertile place in instilling radicalism because it can be started from violence that is tormented, or not by the teacher. This provides guidance for the holding of this research in educational institutions.

Institute of Islamic Studies and Peace (LaKIP) conducted a survey in 2011 of 59 private schools and 41 public schools. The study found that 48.9 percent of students were willing to engage in acts of violence related to religion and morals. In fact, as many as 63.8 percent of students are willing to be involved in sealing the synagogue of other religions. M. Muchith in the ADDIN journal, Vol. 10, No. 1, February 2016 states that based on the records of the Bali Post Daily, during the year 2010-2014 there were 21,689,797 violence that occurred in educational institutions (Bali post May 14 2015).

## II. METHOD

In this study, using a quantitative research design approach. [4] explained that quantitative research is a research based on the philosophy of positivism to examine a particular population or sample, data collection techniques using research instruments with analysis used statistically to test hypotheses that have been predetermined.

The research strategy used in this study uses quantitative surveys. [5] explained that a quantitative survey research strategy is a study that tries to describe quantitatively the trends, attitudes or opinions of a particular population by examining the sample or population. Survey research can be carried out with cross sectional and longitudinal studies that use questionnaires and planned interviews when data collection is carried out with the aim of generalizing the population.

Based on the description above, this research uses a survey strategy with longitudinal studies in which the data collection process in the population is carried out within a certain period of time. With the tools used are questionnaires and planned interviews which will then be processed based on statistics so that it can provide an overview of the population under study.

This research was conducted at 2 Christian high schools located in the Lippo Karawaci area. The subjects in this study were all students who sat in class X as well as several teachers who taught in class X. The basic considerations that could be given related to the selection of the subjects of this study were mostly carried out at the high school level, remembering to remind these students to range with identity

searching. Furthermore, at the high school level the level of interaction and socialization of students can be increased and in accordance with the context. Thus it is expected that research subjects can provide data objectively. This research process takes place in February - May 2018.

### A. Maintaining the Integrity of the Specifications

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There are several steps taken in carrying out this research. In addition to achieving maximum results, this research procedure is carried out so that this research process can take place in a structured manner and can be directed according to the purpose of this research. The research procedure can be described as follows:

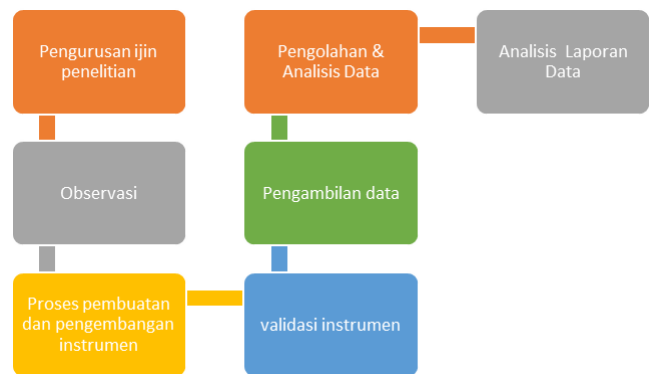


Fig. 1. Research Procedures

The research process is influenced by the instruments used. The research instrument can be understood as a tool used in data retrieval. The following are the forms of instruments to be used in this review process, including: questionnaire and Interview. Analysis of the data that will be used in this discussion is by using descriptive analysis using statistical calculations simple. The final calculation of the questionnaire in the percentage uses the following formula.

## III. FINDING AND DISCUSSION

### A. Intolerance in Schools

The Intolerance indicator consists of several sub indicator components. Four of them are rejecting ethnic differences, rejecting religious differences, rejecting racial differences and dissenting opinions. Based on this sub indicator, it can be seen how intolerance occurs or runs within the scope of educational institutions.

Based on the results of the study, it showed that 37% of intolerance occurred among high school students. This can be seen from the opinion of respondents who stated that 91.86% stated that students expressed dislike when the teacher placed them in a group with students from different tribes.



Furthermore, 66.28% of students stated that they had never experienced ridicule due to reasons of tribal background. However, 33.72% of students have experienced ridicule because of different ethnic origin. Both presentations show how students indirectly reject the diversity or differences in tribes that exist in the student's environment.

In the sub-indicators about rejecting differences in beliefs, the results of the study show that 93.02% of the data states that students do not like to be placed in a group with students who have different beliefs. The next data shows that 45% of students who have never experienced ridicule because of religious differences and 54.65% of students have experienced ridicule because they have different beliefs. Amount Based on the two data, it can be seen that the attitude of rejecting the existence of diantarta religious differences has also occurred.

Furthermore, the results of the study also showed that the sub-indicator is about rejecting RAS. The data shows that 88.37% of students refuse or declare disagree if the teacher places students in groups with friends who have different physical forms. Whereas 40.70% stated that many of the students who had experienced ridicule on the grounds of physical form such as skin color, hair color and body height were different. Both data explain that in the area of physical difference also occurs in the scope of students.

In the sub-indicator rejecting differences of opinion, the results of the study showed that 40.70% stated that students had experienced treatment being ridiculed because they had opinions that were different from the others. Next in this sub-chapter is also clarified with 61.63% of students who refuse to associate with friends who have different opinions. This shows that among students there are differences in opinion.

Based on the description of each of the sub-indicators above, it can be concluded that the practice of intolerance in the upper middle school students is something that needs to be taken seriously considering that 37% of students indirectly take intolerance.

**B. Fanaticism in the Student Environment**

On this indicator there are two sub-indicators that indicate a fanatical attitude that can take place among students. The sub indicator that is owned is to consider the beliefs or ethnicity that students believe is an absolute truth and love the tribe or belief in excess.

The results showed that 31% of students tended to commit fanatical actions among fellow students. This is indicated by the percentage of 90.70% of students showing disagreement when students have an attitude or right to insult one another. Furthermore, 94.19% expressed disapproval of students mocking other students based on different tribes. In terms of understanding or attitudes of students in showing a sense of love for the tribe or excessive belief indicates that 50.23% of students do not agree if in believing in their faith there is no need to read or hear about other religions. Furthermore, the data also shows that 73.26% of students disagree when attending other religious events is an insult. However, the 6.97% data shows students agree and have an understanding when attending other religious events is an insult.

**C. Exclusive Action**

An exclusive indicator of radicalism is when someone or a group of people separate themselves from other groups because they feel more comfortable associating with other religions, ethnicities, or races so that they do not need to get along with others.

The survey results show that only 32% of students agree with exclusivity conducted in the classroom. This is indicated by 80.23% stating that they disagree if only associating with friends who have the same tribe. On the contrary, 4.49% stated that they were more comfortable hanging out with friends from the same tribe.

**D. Destructive action**

Destructive is an action that directs to impose opinions or beliefs that are possessed by means of violence, in addition to the existence of the intention to replace the basic state with religion or ethnicity. Specifically, on this indicator it can be seen how this action also takes place in the upper secondary level students. The results showed that 91.86% of the students did not agree if the state ideology was changed with religion as the basis of the state. 1.16% shows an attitude or response to approve the change. Subsequent data provide an overview of students' opinions regarding the progress of the Indonesian state if it only consists of one tribe. The results showed that 94.19% disagreed with regard to the progress of the state if it consisted of only one tribe. Students have an understanding of the diversity that the Indonesian people have had to become wealth.

Destructive area also provides an overview of how students socialize in the school area specifically when giving opinions whether to be violent or not. Data shows that 96.51% of students disagree with destructive actions when defending opinions. However, 1.16% of students showed a response that agreed to be related to destructive actions. Thus, this has become a matter that needs to be taken seriously.

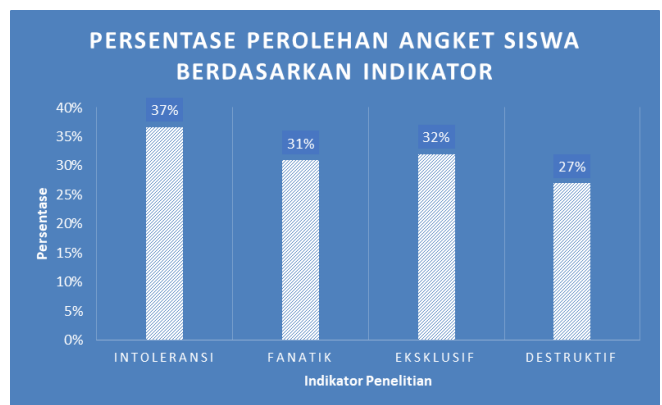


Fig. 2. Results of Percentage of Acquisition of Student Questionnaire

Based on Figure 2 above, it shows that the highest indication of radicalism lies in the intolerance indicator by 37%. The second highest indicator is exclusive at 32% and then the fanatic indicator is 31%. Finally, destructive indicators by 27%. The average of the four indicators of radicalism above is 31.75% and can be categorized as still "secure".

The final result of the questionnaire calculation shows a category that is still safe, but wouldn't it be better if the position was more secure. One of the causes found in the field through interviews is that teachers see that physical ridicule is a common thing from students' lives.

#### IV. CONCLUSION

Based on the description in the previous chapter, it can be concluded that:

Radicalism is an important thing to consider for educational institutions including Christian schools. The results showed that 37% of intolerance practices had occurred among students. 31% for fanatical action, then 32% exclusive attitude and 27% students doing destructive. The presentation can be said to be relatively small, but this can be something that needs to be considered by the teacher so that the practice of radicalism in the form of intolerance, fanaticism and exclusive and destructive attitudes can be reduced or minimized by the teacher either through mentoring or school activities. it can be concluded that indications of the influence of radicalism on Lippo Karawaci

Christian High School students are still categorized as safe enough, but it does not rule out a significant increase if the school allows the intolerance attitude to occur

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