Radicalism in Indonesia in the Perspective of Merton's *Strain Theory*

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Abstract. This study aims to analyze the radicalization process of radical-terrorism groups in Indonesia using the perspective of Merton's social strain theory as an interpretive factor. The research data is processed with several prescribed procedures, including the process of compulsion, analysis, and conclusions from various relevant reputable national and international journals and online news portals related to the phenomenon of radicalism in Indonesia. The results showed that radical-terrorism in individuals is formed because they experience social strain and feel frustrated and hopeless, which in turn they look for alternative ways to achieve their goals by means of violence. Hizb ut-Tahrir Indonesia (HTI) is one of the radical groups fighting for the caliphate system in the Indonesian state, using non-violent methods in achieving their goals. In the perspective of Merton's theory this occurs because individual behavior patterns experience a mismatch between goals and means. The process of radicalism according to Merton's theory occurs at stages of innovation, ritualism, withdrawal, and rebellion. While in the conformity stage, individuals play the role of people who still follow the norms that apply in society. At the stage of innovation and rebellion showed a more extreme form of deviation in Merton's theory.

Keywords: radicalism · terrorism · social strain · violent behavior

1 Introduction

Indonesia is the nation with the world's largest muslim population [1] has faced serious challenges related to radicalism and extremism. Some small groups have adopted radical ideologies and engaged in acts of violence. Some factors associated with increasing radicalism in Indonesia include social discontent, economic injustice, religious polarization, access to extremist information through the internet, and the influence of international militant groups [2].

In this context, social theory approaches can be helpful in understanding the factors that predispose individuals to engage in radical activity. Merton's theory of social strain emphasizes that social strain can occur when individuals face a gap between desired social goals and the means available to achieve them [3]. Merton identified five individual responses to this strain: conformity, innovation, ritualism, retretism, and rebellion [4]. In the context of radicalism in Indonesia, social strain theory can be applied to understand

how individuals who feel constrained by difficult social and economic conditions can be tempted to find a way out through radicalism [5]. When a person experiences a gap between desired social goals, then this can create injustice that triggers pressure and frustration [6]. In Merton's theory of social strain, individuals affected by radicalism can show innovative responses. They accept extreme ideologies and decide to use violent measures to advance their social or political goals [7].

One example of radicalism in Indonesia that can be attributed to Merton's theory of social strain is the case of the church bombing in Surabaya in 2018. The terrorist group responsible for this attack was a family consisting of parents and their four children. They come from low economic backgrounds and live in poor areas The family is involved in misleading radical teachings and is actively involved in terrorist networks in Indonesia. The economic and social disparities they experience have affected their perceptions of injustice and inequality in society. They feel marginalized and have no hope of conventionally improving their lives. This terrorist group then used radical ideology to plan and carry out attacks on churches in Surabaya. Through these attacks, they seek to create fear and chaos in society and send a message that they are dissatisfied with existing social and economic conditions [8, 9].

In situations of perceived injustice and inequality, terrorist groups can try to capitalize on such strains and provide extreme alternative avenues to address the dissatisfaction and frustration experienced by vulnerable individuals. This situation suggests that social and economic inequalities can create psychological stresses and strains that affect individual perceptions and choices. Perceived economic injustices, such as the large income gap between rich and poor, can fuel discontent and frustration that drives individuals to seek extreme alternatives, including through radicalism [10].

Considering how this social theory relates to the phenomena of radicalism that takes place, researchers try to understand and analyze the phenomenon of radicalism in Indonesia from the perspective of the theory of social strain proposed by the famous sociologist, Robert K. Merton. Merton's theory of social strain offers a powerful view of how a mismatch between desired goals and the means available in society can lead to stresses and strains that lead to radical behavior [11]. This theory emphasizes the importance of understanding the factors that trigger radicalism in Indonesia as an effort to overcome various acts of violent extremism and terrorism. With a better understanding of Merton's social strain theory, it is hoped that policies to prevent and combat radicalism can be developed more effectively to realize a safe, tolerant, and just society in Indonesia.

2   Methodology of Research

This type of research is a literature study (Library research) which aims to collect information about the phenomenon of radicalism in Indonesia from the perspective of social strain theory. This study is a way for researchers to use references in a scientifically designed manner by following a directed pattern, starting from data collection, data obtained analyzed to presented to deliver accurate, thorough, and impartial information through the process of compulsion, analysis, and conclusions from various relevant national and international journals, theses and dissertations, books, and online news portals related to the phenomenon of radical-terrorism in Indonesia. The data obtained are

then poured into sub-chapters so as to answer the formulation of research problems until finally the data is presented in the form of papers to be published in scientific meetings and national/international scientific journals.

3   Results of Research

3.1   Radicalism: Concept and a Brief History

Studies conducted so far state that the tendency of radicalism is greater if there is a climate of social strain [12]. According to the Cambridge Dictionary, the adjective "radical" means to think or express a notion that there must be a big or extreme social or political change, as opposed to the noun "radical," which refers to someone who favors tremendous social and political change. While radicalization is the act or process of making someone's political or religious convictions more radical (extreme) [13].

The distinction is that the term radical is taken from the Latin word radicalis (derived from radix), according to the Italian Treccani Dictionary. It is a root in actuality. The word "radical" had been coined in the 18th century and was widely used in the 19th. is used to describe a political agenda calling for extensive social and political reforms in the context of Anglo-Saxons. In actuality, no one conjures up a negative sound in the aforementioned phrases. It is common knowledge that many political parties in the 19th century were labeled as radical because they called for a more democratic system that increased the number of people who could vote [13]. The majority of them are radicals and reformists who are practically as respectable as liberals. They are not revolutionaries. In recent years, this concept's meanings have reversed themselves [14]. Many governmental and scientific definitions that associate radical attitudes with political or religious violence and terrorism further contribute to this term's negative meaning. Radicalization, according to the Danish Security and Intelligence Service, is the process through which a person comes to accept the use of violent or undemocratic tactics, including terrorism, in an effort to advance specific political and ideological aims [15]. Meanwhile, according to Winer and Dubouloz (2010) explain that an individual's adoption of extreme political, social, and religious principles to further specific aims and justify the use of violence indiscriminately is known as radicalization. Finally, Crosset and Spitaletta (2010) define it as the transition from using legal methods to using violence for political gain [13].

In contrast, the definition from Laurano and Anzera (2017) views radicals as having no connection with terrorism. Because it is better to distinguish cognitive radicalization and action radicalization. As defined by Delgaard Nielsen [16] that the readiness of growth and development to support and pursue significant societal changes that are in direct opposition to or a direct danger to the status quo is known as radicalization. Radicalization of actions, on the other hand, is a process when radical ideals are combined with a growing desire to actually support or participate in violent activities [17].

Kundnani [18] reconstructs recent history of the concept of radicalism, in short he claims that generally the source of violent terrorism has traditionally been seen in psychopathology and fundamentalism rather than political reasons. After the 9/11 attacks, a radical conceptual framework was adopted globally, and hatred of freedom and fanaticism became the reason for being associated with terrorism [19]. Terrorism becomes an evil ideology that does not require further analysis because of an event [18]. The 2005

London bombings altered how the general public views Islamic terrorism. The fact that the bombers were British citizens raises the possibility of a new kind of threat, namely terrorism that develops domestically and the notion that citizens might turn into terrorists by being exposed to extremist views [20].

The views and goals underlying radical concepts can be very diverse, and there are radical movements related to positive change such as the struggle for social justice, human rights, freedom, and equality [21]. However, there are also radical movements that involve violence, terrorism, or goals that are detrimental and contrary to basic humanitarian principles [17]. It is important to distinguish between cognitive radicalism and acts of terrorism. While cognitive radicalism includes views that emphasize fundamental change, terrorism involves the use of violence or the threat of violence to achieve political, ideological, or social goals [14]. Acts of terrorism are often extreme and illegitimate means of pursuing radical goals. As a result, it should be noted that in order to understand the phenomenon from a sociological point of view, structural variables should be taken into account, and Merton's theory can be used to explain specific examples.

3.2   Interpreting in General Social *Strain Theory (Strain Theory)*

One of the key theories in sociology, the theory of strain by Robert K. Merton, states that social strain occurs when a desired social aim and the resources at hand to attain it are not aligned. According to Merton, society has universally acknowledged ideals including riches, power, and status. The ability to use legal measures to accomplish these objectives is not universally available, but [3, 4]. According to the strain theory, deviant behavior is a natural outcome of the stress people go through when society doesn't equip them with appropriate and legal ways to fulfill culturally significant objectives [22, 23]. Culture and social structure are the two fundamental facets of society. Our values, ideas, objectives, and identities are formed by that culture. It was created in reaction to the current social structure of society, which is meant to give us the tools we need to achieve our objectives and maintain a good identity. The popular goals in our culture, however, are frequently out of proportion to the resources available in the social system. Strain may result from this, and Merton claims that deviant behavior frequently follows [13].

In Merton's theory of strain, there are five responses or patterns of behavior that can be observed when individuals experience a mismatch between goals and means, namely conformity, innovation, ritualism, retretism, and rebellion. (1) conformity: Individuals who adopt a pattern of conformity accept desired social goals and use legitimate means to achieve them. They work hard and follow the rules that exist in society. (2) innovation, individuals who adopt a pattern of innovation pursuing desired social goals but use illegitimate or alternative means. An example is an individual who engages in illegal or criminal activities to achieve economic goals. (3) Ritualism, individuals who adopt the pattern of ritualism surrender to desired social goals, but still obey legitimate rules and choose predetermined means. (4) retreatism, individuals who adopt a pattern of withdrawal reject both social goals and existing means. They tend to isolate themselves from society and do not actively try to achieve accepted social goals (5) rebellion, individuals who adopt patterns of rebellion reject existing goals and means and actively resist and seek to change existing social systems and replace them with new alternatives [3, 4].

According to Merton, in every society there are certain goals that are instilled in all its citizens [24]. To achieve this goal there are facilities that can be used. But in reality not every person can use the available means. This leads to the use of unauthorized means of achieving the goal. Thus there will be deviations in achieving the goal. This theory highlights that social strain is caused not only by individual incompatibility with goals and means, but also by structural injustices in society that produce injustice and inequality [25]. In addition, Merton's strain theory can also be used to understand the causes of deviant behavior, such as criminality. Individuals who face a mismatch between legitimate goals and means tend to seek alternatives that may involve illegal behavior. It also leads to thinking about the importance of equitable social and economic policies in preventing the emergence of social strain and deviant behavior [26].

3.3 Radical-Terrorism Explanation in Social Strain *Theory*

Terrorism researchers generally argue that social strain is the main cause of terrorism. It even states that without social strain there can be no terrorism [27]. Terrorism has certain special features that need to be explained. Terrorism is more extreme than the majority of other crimes because it frequently involves violent acts against innocent victims [28]. In addition, terrorists usually carry out their actions on the support of radical groups, which are carried out for political, economic, social or religious context [29]. Then, the social strain theory focuses especially on describing the intense and widespread nature of terrorism [11].

Terrorism most likely results from experiences of collective strain or strain experienced by members of identifiable groups or collectivities, most often due to race/ethnicity, religion, social class, politics and territorial groups [25]. In the theory of social strain or Strain Theory, radicalism and terrorism can be seen as one form of individual response to the strain or social pressure they experience [4]. According to social strain theory, an imbalance between the goals desired by the individual and the means available to achieve them can create strains or strains in society. This strain can occur when people feel they cannot achieve their goals by morally or legally proper ways. In the context of radicalism and terrorism, individuals experiencing this social strain may feel frustrated and hopeless, so they look for alternative avenues to achieve their goals.

Some factors in social strain theory that can contribute to radicalism and terrorism include: (1) inability to achieve goals legally [30], if individuals have goals that are considered important or just, but cannot achieve them through available legal means, they may be inclined to seek alternative means that are illegal or deviant, such as violent tactics or terrorism [26]. (2) social injustices, such as broad economic inequality, discrimination, or inequality, can create social strain [31]. Individuals who feel marginalized or disowned in society may respond with radical acts or terrorism in an attempt to express dissatisfaction and achieve change. (3) disillusionment with the system or authority [28], if individuals feel disillusioned with the existing political system, government, or authority, they may seek radical ways to express their dissatisfaction. This can include engaging in radical movements or terrorism as a form of resistance to existing power. (4) individuals who feel isolated, disconnected, or lack strong social ties to society may feel

alienated [31]. Under these conditions, they may be more susceptible to the influence of radical ideologies that offer new social ties and alternative goals.

4 Discussion

4.1 Radical Islam: The Roots of Radicalism and Terrorism

Indonesia is one of the key countries in Asia when studying terrorism and religious extremism. According to the Global Terrorism Database (2007), more than 90% of Indonesia's 421 recorded terrorist attacks between 1970 and 2007 took place in the years before Suharto's ouster up until the start of the democratic era. The involvement of radical Islamist organizations in terrorist activities is by no means a recent development in the nation's political history. We can trace a long sequence of political and theological upheavals that occurred from the formative stage of the foundation of this republic till after, which may be considered as the source of Islamic extremism today, from the numerous acts of terror that occurred after the reform [32].

   If we look at history, it can be noted that the first act of terrorism or bombing occurred in Cikini on November 30, 1957. Then followed by the emergence of violence by the Darul Islam (DI) movement led by Kartosoewirjo (1950s to early 1960s). Then, during the New Order era, there were a number of bombings and acts of violence connected to the Komando Jihad movement, including the 1981 hijacking of the Woyla plane by a group of fundamentalist worshipers led by Imron bin Muhammad Zein and the 1985 detonation of the Borobudur temple by a Shia group led by Hussein al Habsy. Massive terrorist attacks that occur periodically and sporadically and also have a religious component are consistent with the democratic transition to this point [33]. There have been at least 12 suicide bombings since the Bali bombing in 2002, which left 202 people dead, up to 2013. Jemaah Islamiyah (JI), a radical Islamist organization, is thought to be substantially to blame for the majority of the surge of terrorism in post-reform Indonesia. Up to mid-2014, the government has detained some 900 terrorists in reaction to these numerous acts of terrorism, while another 90 suspected terrorists were slain [33].

   The roots of terrorism involving many radical Islamic groups in Indonesia today can be traced well by looking at its relationship with radical Islamic movements that have existed before. Many studies try to understand the roots of terrorism and radicalism in various perspectives, both in terms of economics, culture, politics, psychology and religion [5]. Experts agree that the roots of terrorism are complex. There are at least two ways to look at the reasons radical Islamist groups have been committing violent crimes in the nation for more than a decade. First, the justifications offered by the offenders themselves. Second, it clarifies employing an academic strategy using various social ideas. Ali Imron (perpetrator of the 2002 Bali bombings) explained his motivations for carrying out the bombing jihad. First, a sense of unhappiness with the current administration. The lack of the imamate has resulted in a variety of harms and vices, such as the rise of cults and promiscuity, until the populace is forced to submit to outside authority (America and the Westsecond, the complete lack of application of Islamic law. He intended for the bombs to start a revolution that would result in the creation of the Imamate and the implementation of complete Islamic law. Third, the hope of the opening of jihad fi sabilillah. The only effective way to counter evil is to open the

field of jihad, the battle between truth and falsehood. Fourth, carry out the obligation of jihad. Jihad is holy in the way of Allah. According to him, by involving himself in the bombing action means that he has carried out jihad in the cause of Allah. Fifth. Punish the unbelievers. The bombs on Bali and Christmas Eve are acts of retribution for Israel and America's atrocities against Muslims in Palestine, Afghanistan, Somalia, and other places. Moreover, reprisals against Christians in connection with the Ambon and Poso incidents [5].

There are many academic explanations that attempt to explain various aspects of terrorism. Economic exclusion and marginalization are significant variables in the political economy approach. As well as Walter Laqueuer (1999, 2001), Jerold M. Post (2007), John P. Horgan (2011), Charles Tilly (2001), and Della Porta (2002), other researchers have examined the psychological elements that contribute to individual acts of terrorism. The spread of several of these strategies demonstrates how complicated the terrorism issue is. Merton's strain theory is one of the most intriguing social theories for illuminating why Islamic groups opt for violence to advance their political objectives.

4.2   Radical-Terrorism Groups: Inability to Achieve Expected Political Goals

Since the emergence of the democratic transition marked by the fall of Suharto's power, various variants of radical or non-mainstream Islamic movements in Indonesia have emerged and become an important part of Indonesian Islam. The passage of time shows the existence of radical Islam is increasingly popular in the national public sphere. Abdurrahman Wahid and Ulil Abshar Abdalla long before the events of September 11, 2001 had warned of a possible shift in Islamic movements in Indonesia marked by the rise of radical Islam or non-mainstream Islam in the public sphere [34]. In Indonesia, there are now two distinct types of extremist Islamic movements. First, movements inside Islam that are still extremist in nature. Among them are the Salafi-Wahabi Movement, Tarbiyah-Muslim Brotherhood, and Hizb ut-Tahrir Indonesia (HTI). Second, although ideologically extremely compatible with transnational radical Islamic movements in the Middle East, radical Islamic groups that have changed. A few instances include Lasykar Jihad (LJ), the Indonesian Mujahidin Council (MMI), and others [34, 35]. Hizb ut-Tahrir Indonesia (HTI), among others, can serve as an illustration of Indonesia's situation in terms of the modern radical Islamic movement. Although the group has radical political views, it prioritizes peaceful means of achieving its objectives. HTI's fight for fundamental political change through the complete eradication of the current nation-state and its replacement with a new Islamic state ruled by the caliphate serves as an example of its radicalism [36]. According to Merton in his theory, the radical movement carried out by HTI can be analyzed from two main aspects, namely culture and social structure. When people talk about culture, it contains societal goals (goals), in the form of values, beliefs, and identities developed in the local cultural realm. However, the culture did not stand alone. It is formed in response to the social structure that already exists in that society. This suggests that human behavior is never independent. Their behavior is always driven by heteronomous factors or external factors (outside themselves) [22].

HTI in launching its movement, not frontally like other radical Islamic organizations, such as the Indonesian Mujahideen Council (MMI) or Jemaah Islamiyah, Anshorud

Tawhid led by Abu Bakar Ba'asyir. HTI, however, started its movement cautiously. In the case of Indonesia, there isn't much proof that HTI was involved in acts of terrorism or violence. It is crucial to comprehend the action and how it relates to jihad. In order to accomplish its political objectives, HTI goes through three stages or procedures, namely: (a) Tatsqif stage (coaching and cadre). (b) The stage of Tafa'ul (interaction), which is interacting with the ummah in order to be able to carry out the da'wah of Islam, so that the ummah will make it the main problem in their lives, and try to apply it in the reality of life. (c) Istilamul Hukmi stage (takeover). This stage serves to apply Islamic law practically and totally, as well as to spread it throughout the world [37].

These three stages are used by HTI in its efforts to achieve the goal of establishing an Islamic State. This indicates that HTI struggle started from the bottom. Therefore this organization is very active in recruiting members, cadre processes, and disseminating information through the media to achieve the goal of establishing a caliphate [36]. Hizb ut-Tahrir Indonesia organization as a political movement in Islam, its birth was motivated more by factors of resistance to Western domination and hegemony through colonization projects that colonized Muslim countries in the world. Azyumardi Azra contends that modern fundamentalism and radicalism emerged in response to the invasion of Western social, cultural, political, and economic systems and values, both as a direct result of interaction with the West and through Muslim thinkers [38].

In practice, of course, not all radical individuals or groups are able to seize the opportunity to achieve this goal, so this makes them frustrated, even triggers anger. This situation was once referred to by Durkheim as anomie (the state of normlessness). This state of anomie gives rise to behavioral adaptations, which are very likely to deviate from initial (ideal) expectations. Merton called this deviance typology. However, it is noteworthy that conformity behavior cannot be viewed as deviance. Deviation occurs in four other types of behavioral adaptations [3, 4].

Based on the table above, it is concluded that the process of radicalism in the perspective of Merton's theory occurs at the stage of innovation, ritualism, retretism and rebellion. As for the conformity stage, the individual plays the role of a person who still follows the prevailing norms in society. Conformity is considered an appropriate and expected response in society. Individuals who follow established social rules and norms are considered conformists. Despite perceived pressures or strains, individuals in the conformity stage still strive to achieve those goals by using socially accepted means.

In addition, based on the severity in the process of radicalism according to Merton's theory occurs at the stage of innovation and rebellion. Both stages of innovation and rebellion, show more extreme forms of deviation in Merton's theory. Individuals who reach these stages adopt radical thoughts and actions to pursue their goals, be it through violation of social norms or through attempts to overthrow existing social structures. They adopt innovation, as a shortcut or alternative option to achieve the desired goal unlawfully. Then, in the stage of rebellion individuals actively reject the rules and norms established by society. In the end, individuals express disapproval of existing social structures and try to replace them with alternative systems or values of choice. This can involve social movements, political resistance, or forms of radicalism (terrorism) [39].

Table 1. Five behavioral adaptations according to Merton

Goal	Conducted	Adaptations Performed	Description
Receive (+)	Receive (+)	(conformity)	The subject does fully what has been formally established in order to achieve the desired goals. This often happens to the middle class at the highest level who have succeeded in achieving the establishment of lifep.
Receive (+)	Decline (−)	(innovation)	The subject is eager to achieve the goal, but because he cannot use the recommended method, he uses a different way. In principle, if it cannot be legally, illegal methods are sometimes also taken. This is often practiced by the lower classes in society.
Decline (−)	Receive (+)	(ritualism)	The subject carries out the prescribed methods as a mere formality, but in fact he no longer leads to the original goal. It has its own different goals. This occurs in the lower middle class.
Decline (−)	Decline (−)	(retreatism)	The subject rejects the original goals and means, and then behaves passively (indifference and despair). The subject feels like a failure and responds by behaving differently, even if it doesn't break the law. This behavior is shown by the middle class at the highest layer, which apparently fails to achieve the goals set

(continued)

Table 1. (*continued*)

Goal	Conducted	Adaptations Performed	Description
Reject the old and accept new (±)	Reject the old and accept new (±)	(rebellion)	The subject rejects the original goals and ways, but actively sets himself new goals and ways. This means that there are new values that become goals, which are different from the original goals. It is run by warriors at the lower strata of society.

[3, 4]

4.3   Changing Social Systems: Violence as an Alternative to the Path of Radical-Terrorism Groups

As mentioned earlier the tools for promoting the ideas of radical groups vary, from social activity, politics to violent means. These objectives are consistent with the idea of jihad. Given the wide range of interpretations, it is exceedingly challenging to provide a specific definition of what is meant by the term "jihad" and what the essential components are. Jihad means "struggle" in Arabic [40, 41]. According to some academics, jihad may be an effort to create a state or engage in noble deeds. But for a certain demographic, jihad takes the shape of holy war and is seen as the sixth pillar of Islam and a mandatory religious duty. As specified in Surah Al-Baqoroh, "It is obligatory upon you to fight, when it is not pleasing to you. But you may not like something, even though it is good for you, and you may like something, even though it is not good for you. God knows, and you know not." (QS: Al-Baqarah [2]: 216).

In other instances, this Surah significantly relies on its interpretation. According to Professor Nurettin Uzunoglu, while people generally dislike war, it is occasionally important to combat oppression and cruelty in order to uphold freedom and justice. Jihad is not aggression [42]. As stated by Kamarulnizam Abdullah and Moh. Afandi Salleh [43] there are several types of jihad, jihad an-nafs (against oneself), jihad ash-shaytan (against demons), jihad against (hypocrites) and kuffar (infidels) and jihad against oppressive and tyrannical leaders. This implies that jihad can vary from spiritual to physical forms, and from individual tasks to collective tasks. Individuality plays an important role in radical groups.

Radical-terrorism groups in Indonesia are often linked to radical Islamic ideologies that promote violence as a means to their ends. They adopt extreme views and misinterpret religion to justify acts of violence [44]. Indonesia has suffered a series of terrorist attacks carried out by radical groups in recent years. Examples include the Bali bombings in 2002, the Jakarta attacks in 2003, 2009, and 2016, and the church and police bomb attacks in Surabaya in 2018.

Table 2. Radical Group Movement Strategies Based on Merton's Theory

Goal	Conducted	Adaptations Performed	Radical Group Movement Strategy
Receive (+)	Receive (+)	(conformity)	At the conformity stage, it can be said that individuals or groups are not radical, this adaptation runs according to existing norms in achieving a goal.
Receive (+)	Decline (−)	(innovation)	The innovation stage involves radical individuals or groups who still share the same goals, but they use illegitimate or generally unacceptable means to achieve those goals. In the context of radical groups, they use subversive strategies, such as terrorist formation, illegal fundraising, or the use of organized violence to achieve their goals.
Decline (−)	Receive (+)	(ritualism)	At the stage of ritualism, the individual has lost hope of achieving the desired social goals. They forget the desired goals and focus only on the routines or procedures set by society. Although they appear to follow the rules, they no longer have the passion or motivation to achieve those goals.

Table 2. (*continued*)

Goal	Conducted	Adaptations Performed	Radical Group Movement Strategy
Decline (−)	Decline (−)	(retreatism)	At this stage, it involves individuals who reject existing social goals and also reject available means. In the context of radical groups, radical individuals or groups take more extreme stances, including isolation, preparation for acts of terrorism, or fleeing to an environment that supports their ideology.
Reject the old and accept new (±)	Reject the old and accept new (±)	(rebellion)	In the final stage, radical individuals and groups tend to be confrontational towards the existing authorities. They carry out terrorist attacks, violence, mass protests, or active resistance to security forces or the government.

[3, 39]

It is important to note that violence perpetrated by radical-terrorism groups is a complex and multifactorial phenomenon. However, there are at least several factors that can encourage radical-terrorism groups to choose violence as their path, including, (1) Dissatisfaction with social and political conditions, radical-terrorism groups are dissatisfied with existing social and political conditions, including injustice, poverty, or imbalance of power. They believe that violence is the only way to respond or change the condition. (2) Individuals who join radical-terrorism groups often undergo a radicalization process involving the indoctrination of radical ideologies. They are exposed to propaganda that justifies the use of violence as a means to their ends. (3) In radical-terrorism groups, individuals feel bound by social ties and solidarity with other members. This can strengthen their belief in using violence as a means to a common end. (4) Perceptions of injustice, ethnic or religious conflicts, or traumatic personal experiences can influence a person to seek avenues of violence as a way to resolve or avenge their perceived injustice [21].

Based on this reality, jihadism involves a certain paradox: using violence to carry out a vigorous and literal Islamic ideology is not only incompatible with the advancement of society and humanity, but is also incompatible with the fundamental teachings of Islam. Islam is susceptible to being mistreated by extreme organizations who view jihad in a highly practical and combative manner because of the diversity of Islam and the

misconceptions that exist regarding the Quran and its interpretations. The first line of defense against radical Islam is education, respect for difference, and comprehension of it. This is also stated in the Qur'an Surah Al-Hujurat, "O man, verily We created you from a man and a woman and made you into nations and tribes so that you might know each other" (QS: Al-Hujurat [49]: 13).

5   Conclusions

In conclusion, radical groups often become extremists and engage in acts of violence and terrorism because they have been radicalized through various stages in it, and are influenced by several main factors such as the injustice and injustice of individuals/groups in various areas of life, solidarity and group identity as well as psychological and personal factors (encouragement, pull and individual). These factors interact with each other and influence individuals to adopt extreme views and use violence as a means to achieve their goals. In understanding the phenomenon of radical groups and terrorism in Indonesia, it is important to acknowledge its complexity and look at the factors that play a role in the process of radicalization and the use of violence. Individuals experiencing social strain may respond in a variety of ways. In the context of radicalism, some individuals may choose the path of violence as a form of rebellion against existing norms and values. They reject goals and means recognized by society, and choose to use violence as a means to achieve their alternative goals. Social imbalances, injustices, and structural tensions in society can be a trigger for the emergence of radical groups in Indonesia. Dissatisfaction with social, economic, political conditions and the pull through various propaganda attacks of existing radicalist-terrorist can create a strain that gives birth to rejection of the goals and means set by society or state to then move to social ties and new goals that are considered capable of offering individual/group life skills.

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