

STUDENTS AND NATIONAL POLITICS; PERCEPTION OF BANDUNG AND JAKARTA STUDENTS TOWARDS NATIONAL INSIGHTS, RELIGIOUS MODERATION AND RELIGIOUS RADICALISM

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ABSTRAK. Indonesia adalah bangsa multikultur dengan beragam suku bangsa, agama, serta aliran kepercayaan. Keberagaman tersebut dapat menjadi keuntungan dan sekaligus dapat menimbulkan konflik horizontal di dalam masyarakat. Ideologi dan politik kebangsaan yang dimiliki bangsa Indonesia menjadi penting sebagai pedoman dalam kehidupan berbangsa dan bernegara dalam kerangka Negara Kesatuan Republik Indonesia. Mahasiswa sebagai salah satu elemen penting dalam perjalanan bangsa Indonesia perlu mendapatkan perhatian terkait wacana politik kebangsaan. Penelitian ini berusaha melihat persepsi mahasiswa terkait wawasan kebangsaan, moderasi beragama, dan radikalisme berbasis agama. Penelitian dilakukan dengan pendekatan kuantitatif dan menggunakan metode survei. Responden penelitian adalah mahasiswa di Jakarta dan Bandung (200 orang). Penelitian ini bertujuan memetakan seberapa besar persepsi mahasiswa di Jakarta dan Bandung terhadap politik kebangsaan, moderasi beragama, dan radikalisme agama serta melihat apakah ada pengaruh pemahaman politik kebangsaan dan moderasi beragama terhadap radikalisme agama dikalangan mahasiswa di Jakarta dan Bandung. Hasil penelitian menunjukkan bahwa persepsi mahasiswa terhadap pemahaman politik kebangsaan, moderasi beragama dan radikalisme agama, mayoritas masuk kategori sedang atau belum cukup baik (rata-rata 55%). Selain itu, ditemukan pula pengaruh pemahaman wawasan kebangsaan dan moderasi beragama terhadap radikalisme agama dengan angka 3,1%. Artinya, masih perlu adanya peningkatan pemahaman mahasiswa di Jakarta dan Bandung terhadap politik kebangsaan, moderasi beragama, dan radikalisme agama.

Kata kunci: persepsi; politik kebangsaan; moderasi beragama; radikalisme agama; mahasiswa

ABSTRACT. Indonesia is a multicultural nation with a variety of ethnic groups, religions and faiths. This diversity can be an advantage and at the same time can cause horizontal conflict in society. Ideology and national politics owned by the Indonesian people are important as guidelines in the life of the nation and state within the framework of the Unitary State of the Republic of Indonesia. Students as one of the important elements in the journey of the Indonesian nation need to get attention related to the discourse of national politics. This research seeks to see students' perceptions related to national politics, religious moderation, and religious radicalism. The research was conducted using a quantitative approach and survey method. Respondents were university students in Jakarta and Bandung (200 people). This study aims to map the perceptions of students in Jakarta and Bandung towards national politics, religious moderation, and religious radicalism and to see whether there is an influence of understanding of national politics and religious moderation on religious radicalism among students in Jakarta and Bandung. The results showed that students' perceptions of the understanding of national politics, religious moderation and religious radicalism, the majority are in the moderate category or not good enough (average 55%). In addition, the influence of understanding of nationalism and religious moderation on religious radicalism was also found to be 3.1%. This means that there is still a need to increase students' understanding in Jakarta and Bandung of national politics, religious moderation, and religious radicalism.

Keywords: perception; national politics; religious moderation; religious radicalism; students

INTRODUCTION

Indonesia is a pluralistic country with diverse cultures, religions and ethnic groups. Based on BPS and ISEAS records, there are 633 tribes in Indonesia obtained from the grouping of tribes and sub-tribes living in the archipelago (Pitoyo & Triwahyudi, 2018). Diverse ethnicities, beliefs and religions characterize the Indonesian nation, but also pose a threat to horizontal conflict in society. To be able to maintain unity in the midst of diversity, the Indonesian nation embraces the concept of nationalism and tolerance. Nationalistic insight as stated in the PKBN Module Nationalistic Insight is defined as the conception of the Indonesian perspective in managing the life

of the nation and state based on national identity and awareness of the national system derived from Pancasila, the 1945 Constitution of the Republic of Indonesia and Bhinneka Tunggal Ika, in order to solve various problems faced by the nation and state in order to achieve Indonesia's Vision 2025, namely an independent, advanced, just and prosperous Indonesia (Nurharini, 2019).

Having an understanding of national insight is something that is very important for all levels of Indonesian society, especially students. Nationalistic insight is one of the social values derived through an understanding of the ideological values contained in Pancasila. Ideological values cannot be separated from the basis of the Unitary State of the Republic

of Indonesia because both are aspects that build Pancasila. Nationalistic insight is interpreted as a foundation of national life by citizens. National insight instructs the entire nation to prioritize unity, integrity, and the interests and safety of the nation and state above personal or group interests (Wiratmaja et al., 2021).

National politics in this research is the life of the Indonesian nation which is based on Pancasila as a guide and philosophy of life. Pancasila is the foundation of principles from which societal norms emanate, encompassing legal, moral, and state norms (Indriati, 2020). In democracy and political life in Indonesia, Pancasila is a tool to unify the nation in the political life of people with different views and ideologies (Sabilla & Dewi, 2021). Several things related to Indonesian national politics which are based on Pancasila analyzed in this research include Pancasila which is a guideline for state life and the obedience of every Indonesian citizen to implement the principles of Pancasila in everyday life. The research also looked at whether students saw Pancasila as a symbol that could protect Indonesia's national diversity and its relationship with religious life.

Religious moderation based on the concept of the Indonesian Ministry of Religious Affairs is defined as an attitude, perspective and behavior that always takes the middle, acts fairly, and is not extreme in religion (Hayati, 2022). Moderation according to Quraish Shihab in Zamimah (2018) has three main pillars, namely justice, balance, and tolerance. The pillar of justice is fair in the sense of "the same", namely equality in rights and placement of something in its proper place. The pillar of balance is found in a group in which there are various parts that lead to a certain goal, as long as certain conditions and levels are met by each part. The pillar of tolerance is described as a measuring limit for additions or subtractions that are still acceptable (Zamimah, 2018).

Religious moderation includes the promotion of harmony in the delivery of religious views by certain individuals or groups in terms of beliefs, morality, and character (Huriani et al., 2008). Religious moderation is a middle way in the midst of religious diversity in Indonesia with coexistence and mutual tolerance, will maintain harmony and balance between religious communities (Fahri & Zainuri, 2019). Moderation is an archipelago culture that goes hand in hand, and does not negate each other between religion and local wisdom. Moderation is broader than just tolerance, which has been widely discussed. Tolerance is seen as an aspect of respecting everyone's right to choose and practice their religion, while religious moderation also sees aspects of justice and balance in its implementation.

Student life in the campus world is never separated from differences in religion, ethnicity, and culture, so it is important to be able to see how young intellectuals perceive these differences from the perspective of religious moderation. Research from Nisar et al (2022) related to religious moderation and intolerance among university students states that moderation is considered as a way to be ready to be fair to others, create a harmonious life and support and respect each other (Nisar et al., 2022). In the life of people in Indonesia, although they have experienced living in differences for hundreds of years, but until now there are still individuals or groups who are less able to accept and appreciate differences.

The concepts of religious moderation and tolerance in this research are related to Indonesian social life which has various religions and beliefs. In the context of religious moderation, tolerance extends beyond disparities in religions (inter-religious) to encompass differences in beliefs, even among individuals within the same religious faith (intra-religious) (Afwadzi & Miski, 2021). Researchers look at whether religion is a source of social glue between religious communities and can unite differences in people's social lives. The religious approach will also be seen to see whether it can be a solution to social conflicts, including in the campus environment. Another thing that will be looked at regarding religious moderation is religious differences in the family environment, campus, and residence. Willingness to help friends of different religions in daily life, including in the performance of worship, was also seen and analyzed in this research.

Intolerant and hostile attitudes towards other groups or religions, which ultimately become the seeds of the emergence of radicalism and religious-based extremism, still exist today. In addition, Islamic fundamentalism has also emerged which has been going on for quite a long time. Badrussyamsi (2015) in (Azmy, 2020) explains that Islamic fundamentalism is defined as an aggressive religious politicization movement to achieve non-religious goals. This Islamic fundamentalism can be a major challenge to world politics, security and state stability because it leads to religious radicalization.

Various arguments related to the emergence of religious radicalization include the development of a culture of alienation and humiliation in a pluralistic society. According to Clutterbuck (2013) in Hidayat et al (2023) radicalism is a process in which a person or a group develops, a mindset that can increase the risk that he will engage in violent extremism or terrorism (Hidayat et al., 2023). The collective or individual desire for revenge against acts of repression can also be a sufficient motive for terrorist acts (Schmid, 2013).

Regarding faith-based radicalism, McLaughlin (2012) argues that radicalism is tied, theoretically, to a simplistic, dogmatic and reactionary (religious or ideological) worldview. Practically, radicalism and extremism manifests itself in the form of violence and discrimination without discrimination (McLaughlin, 2012). The link between radicalism and terrorism began to emerge from people seeking fundamental change in the current global political order. According to Porta and LaFree (2012), radicalization is a phenomenon that consists of various processes that must be distinguished analytically, because it is driven by different mechanisms with different patterns, so it is necessary to understand the social and political context in each region (Porta & LaFree, 2012).

Radicalism is considered a dangerous ideology for many groups, including the younger generation. Maunah (2022) conveyed the results of her study related to radicalism among the younger generation in Indonesia. The younger generation is a group that is easily influenced by radical new understandings (Maunah, 2022). To avoid intolerant and radical thoughts that lead to acts of terrorism, it is necessary to anticipate as early as possible. Intolerance in Indonesia, according to Intan (2023) has created a frightening impression of religion. The use of religious symbols and language carried out by religion-based radical groups has brought a bad reputation to religion as a source of problems (Intan, 2023).

The concept related to religious-based radicalism in this research is related to violence against followers of other religions which is often drawn into the political realm. Radicalism is a form of process in which there is agreement or disagreement on violence in tactical and temporal considerations (Adnan & Amaliyah, 2021). Another thing is the desire to enforce certain religious laws in Indonesia as generally applicable laws. Views regarding people of other religions as “the other” and considered enemies who must be wary of will also be looked at and analyzed in the research.

One of the causes of the emergence of intolerant attitudes that develop in religion-based radicalism is the lack of public understanding of the values of Pancasila and the weak attitude of nationalism resulting in increased incidents of violence, persecution, and radical actions in the name of religion (Febriansyah, 2022). Therefore, it is necessary to promote tolerant attitudes that are rooted in the unity and integrity of the Indonesian nation as an effort to achieve the goals of the state. Maintaining unity and integrity can be viewed through the factors of national insight, religious moderation and religious radicalism. Through an understanding of national insight and religious moderation, it is expected to

suppress the emergence of seeds of radicalism and religious-based extremism.

This research seeks to identify and measure the perceptions of students in seeing and understanding national insight and religious moderation in their daily lives. How they see and accept differences and behave in their daily lives at home and on campus. Furthermore, it also looks at the potential for the emergence of seeds of religious-based radicalism among students in Bandung and Jakarta as two big cities that are very diverse in culture, ethnicity, and religion.

From the background description above, the identification of problems in this study are; (1) the lack of student awareness of the life of the nation and state, especially related to national insight. (2) Strengthening religious moderation which is very important for the continuity of the unity and integrity of the Indonesian nation within the framework of the Unitary State of the Republic of Indonesia, and (3) the lack of concern of students about issues of radicalism and religious-based extremism in the environment around them.

The hypothesis in this research is:

- H1: Lack of student awareness of national and state life, especially regarding national politics
- H2: Lack of religious moderation and tolerance of students in daily life at home and on campus
- H3: Students lack awareness of issues of religious-based radicalism and extremism in their surrounding environment.

METHODE

The method used in this research is a quantitative method, with a survey approach. In this study, researchers sought to obtain answers to the questions presented in the research questionnaire. This study took a population of university students in Bandung and Jakarta who were aged 17 years to more than 27 years. With an unknown population of students, the sampling technique used to determine the number of samples is to use the Lemeshow formula. The number of samples was rounded up to 100 respondents per city and the sampling method was carried out by purposive sampling.

In this study, statisticians were asked to provide input on the procedures used. Levy and Lemeshow (1999) say that a statistician needs to ensure the quality of the data collected by the instrument and ensure that the instrument is conducive to ease of processing and manipulation of the data for analysis (Glasow, 2005). The target population in this study is active college students in 2023 with ages 17 years to 27 years in Bandung and Jakarta.

The sample withdrawal in this study used purposive sampling technique which took samples according to the criteria; (1) active students at the time of filling out the questionnaire, (2) studying on campuses located in Bandung and Jakarta, (3) aged 17 years to 27 years. (4) willing to fill out the questionnaire voluntarily. The questions in this research questionnaire consist of forty-five questions derived from national political theory with twelve questions, the concept of religious moderation and tolerance with fifteen questions, and the concept of religious-based radicalism with eighteen questions.

The population size in this study is large and cannot be known with certainty, so the sample size used by Rao Purba's formula for each city will use the following formula (Sompie et al., 2022):

Description:

n = sample size

Z = 1.96 score at a certain level of significance level (degree of 95% confidence level)

Moe = Margin of error, the maximum error rate is 10%

By using the formula above, the following calculation is obtained:

$$n = 96,04 \approx 97 \text{ or rounded } 100$$

From the results of the above calculations, the research sample was 100 students in Bandung City and 100 students in Jakarta so that the total respondents were 200 students. The data collection technique in this study was carried out with an online survey using Google Form. Data collection was carried out during March - April 2023 by distributing questionnaires online. Students who became respondents filled out the questionnaire voluntarily and there was no data collection related to the identity requested by the researcher. For data processing from the results of online questionnaires conducted, researchers used SPSS as a statistical analysis program. Where from the processing carried out, credible results were found in accordance with the formula contained in SPSS, especially in relation to student perceptions related to national insight, religious moderation, and religion-based radicalism.

Data analysis in this study will take place simultaneously with other parts of qualitative research development, namely data collection and writing findings (Creswell, 2016). The data analysis technique used in this study is to use qualitative data analysis references according to Creswell, namely in the form of the following stages or steps: (1) Processing and preparing data for analysis, (2) Read the entire data, (3) Start coding all data, (4) Apply

the coding process to describe the setting (domain), people (participants), categories and themes to be analyzed, (5) Show how these descriptions and themes will be restated in qualitative reports, and (6) The final step in data analysis is making interpretations in qualitative research or interpreting data (Creswell, 2016).

The survey data in the research was analyzed using a normality test, linearity test, multicollinearity test, and heteroscedasticity test to see respondents' perceptions regarding national politics, moderation, and religious-based radicalism. The data from this test is then interpreted descriptively based on indicators of national politics, religious moderation, and religious-based radicalism.

RESULTS AND DISCUSSION

Talking about the life of the nation and state, especially the younger generation in Indonesia today, is certainly interesting, especially with the onslaught of globalization that is increasingly uncontrollable. All aspects of popular culture that enter supported by easy access through their gadgets make their cultural choices and interest in an issue on a global scale increasingly facilitated and easily reached. Through research conducted related to national insight, religious moderation, and religious radicalism, results were found where students who are the younger generation, especially those in Jakarta and Bandung, show that their perceptions of the three points mentioned earlier fall into the moderate category or not good enough with an average figure of 55%. This means that their sense of belonging to the country still needs to be improved because their understanding of national politics, religious moderation, and religion-based radicalism is still strong.

Strengthening religious moderation is very important for the continuity of the unity and integrity of the Indonesian nation within the framework of the Unitary State of the Republic of Indonesia. As the results of research from Nisar et al (2022), students as the next generation of the nation are expected to be a strategic group to internalize the values of religious moderation in building tolerance. If students' perceptions and understanding of national insight, religious moderation, and religion-based radicalism are not strong, it is feared that their level of awareness of the life of the nation and state tends to be weak.

More clearly, in the results and discussion sub-chapter will be presented in more detail related to the percentage results of the three measurement variables, namely ranging from national insight, religious moderation, to religious radicalism obtained from the younger generation, especially students in Jakarta and Bandung.

Perception of National Politics

In the category for the national insight variable, out of 200 respondents, there are 59 people with a percentage of 29% in the low category, 89 people with a percentage of 45% in the medium category, and 52 people with a percentage of 26% in the high category. This means that from the distribution of existing data, it shows that in the national insight variable, Jakarta and Bandung students as a sample of the younger generation as a population can be said to have a level of national insight that is not too strong because it is in the largest percentage in the moderate category.

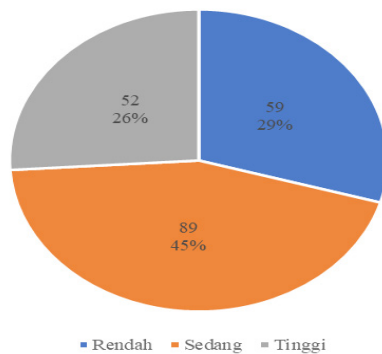


Figure 1. Distribution of respondent categories for the National Politics variable

The findings in the moderate category were obtained from the accumulation of perception indices that were collected from the answers to the statements that were tried to be given to respondents. Of the 12 statements tested in relation to national insight, the general or average interpretation results that appear can be said to be high when viewed in relation to the role of religion in existence such as the position and position of religion in a life of nation and state. However, if it is associated with the role of religion in substance in the state, the interpretation results tend to fall into the medium category. This means that the younger generation, especially students in Jakarta and Bandung, know that religion and Pancasila are interrelated but on the other hand they do not understand the relationship between the two is more of a form of synergy because they have their own roles and portions and do not have the right to intervene with each other.

This is what has not been successfully understood by the younger generation because from the results of the interpretation, statements such as “religion and the state should be separate”, “religious approaches are a solution to social conflicts”, and “everyone who is religious must be loyal to Pancasila” fall into moderate interpretation with the acquisition of scores for value interpretation and perception index for each of the three of 469 (75%), 603 (75%), and 588 (73%). As for the other 9 statements such as “Pancasila is a unifying tool for the nation”, “religion is the personal

territory of each citizen”, “in social life, religion is a source of social glue between people”, “religion unites differences in the social life of the community”, “religion influences behavior and personality”, “Pancasila is the guideline of state life”, “obeying Pancasila as a guideline of life is a must for every Indonesian citizen”, “Pancasila protects the diversity of the nation’s children”, and “Pancasila and religion cannot be separated” fall into the high interpretation with a score for value interpretation >606.

The findings of this interpretation show that in terms of nationalistic insight, the younger generation, in this case students in Jakarta and Bandung, already know the relationship between the role of religion and Pancasila, but they do not fundamentally understand the position and position between the two. This ultimately goes into the finding that in general, the nationalistic insight of the younger generation is still in the moderate category because they only know not at the level of understanding. So that the implementation in the life of the nation and state still cannot be said to be optimal and/or maximum, as evidenced by the findings on the next variable, namely the variable of religious moderation and religious radicalism which will be discussed at the next point.

Perception of Religious Moderation

Entering the second category, namely for the religious moderation variable, out of 200 respondents consisting of 100 respondents from Jakarta and the remaining 100 representing the young generation population in Bandung, there are 47 people with a percentage of 23% in the low category, 130 people with a percentage of 65% in the medium category, and 23 people with a percentage of 12% in the high category. This means that from the distribution of existing data, it shows that on the variable of religious moderation, Jakarta and Bandung students as a sample of the younger generation as a population can be said to have a level of religious moderation that is not too strong because it is in the largest percentage in the moderate category.

The findings in the moderate category were obtained from the accumulated perception index that was collected from the answers to the statements that were tried to be given to respondents. In this variable, there are 15 statements tested and the general interpretation results are in the moderate interpretation category with a total score of 8802. If it is associated with the findings on the previous variable, namely national insight, where the interpretation of religious understanding and Pancasila is still at a moderate level, it is not surprising that the findings on the variable of religious moderation which is more in the form of manifestation in the life of the nation and

state are also at the same level. This means that the younger generation, especially students in Jakarta and Bandung, in the application of religious life in everyday life is still classified as rigid, as seen from the interpretation results on the statements that researchers try to provide.

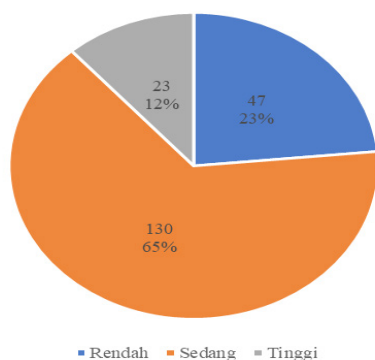


Figure 2. Distribution of Respondent Categories for The Religious Moderation variable

Out of 14, there are 9 statements that show the lack of young people understanding religion and Pancasila as a whole such as “in my family, different religions are allowed”, “the campus environment provides a place of worship according to the majority religion only”, “helping friends of different religions prepare for worship is a common thing”, “I visit friends of different religions who commemorate religious holidays”, “leaders in the campus environment must have a religious character”, “leaders in the campus environment celebrate every religious day”, “providing social assistance is prioritized to others of the same faith”, “helping neighbors of different religions prepare for worship is commonplace”, and “saying happy holidays to friends or neighbors of different religions is a form of tolerance”. The nine statements fall into the moderate interpretation with the acquisition of scores for value interpretation between 420-604. As for the other 5 statements such as “adequate places of worship for various religions must be available in the campus environment”, “leaders in the campus environment are chosen because of their ability and credibility”, “leaders in the campus environment can come from various religions”, “helping others in need does not see the variety of religions”, and “allowing neighbors of different religions to worship is a must” fall into the high interpretation with the acquisition of scores for value interpretation and perception index for each of the five, namely 684 (85%), 710 (88%), 675 (84%), 721 (89%), and 659 (82%).

From the interpretation findings above, it can be concluded that in terms of religious moderation, the younger generation, especially students in Jakarta and Bandung, still see religious differences as something sensitive and tend to be avoided. Whereas the existence of Pancasila is to unite these differences and every citizen has the right and freedom to

embrace religion and is obliged to respect and appreciate each other. This is related to the previous variable, namely related to national insight where the low understanding of religion and Pancasila is in line with their low understanding of religious moderation. The spirit of tolerance that is so typical of Pancasila is finally not sufficiently reflected in the attitudes and behaviors they usually do in their daily lives because it is still taboo for them to be open to each other with existing differences. So it is natural that religious issues are still quite sensitive today. This sensitivity has resulted in tendentious axes related to religious issues. A low sense of tolerance in religious life followed by a shallow understanding of national insight makes a field for certain individuals to take advantage of the young generation’s point of view to lead to the vortex of radicalism. This can be proven in the next variable, namely religious radicalism, which will be discussed at the next point.

Perceptions of Religious Radicalism

The variable of religious radicalism is the third variable that further proves that the low level of national insight of the younger generation, especially students in Jakarta and Bandung, on the understanding of religion and Pancasila, has an effect on their mindset, attitude, and behavior in seeing differences, especially religion. It is not surprising that until now religion is still a sensitive issue and clashes often occur because they often do not realize that the existence of Pancasila is precisely to unite these differences.

In this third variable category, out of a total of 200 student respondents from Jakarta and Bandung, 45 people with a percentage of 22% fall into the low category, 109 people with a percentage of 55% fall into the medium category, and 46 people with a percentage of 23% fall into the high category. From the acquisition of values and interpretations, it shows that religious radicalism among the younger generation is still an interesting phenomenon due to shallow insights into nationalism and religious moderation.

The findings in the moderate category were obtained from the accumulated perception index that was successfully collected from the answers to the statements that were tried to be given to 200 respondents spread across Jakarta and Bandung. In the religious radicalism variable, there are 18 statements tested and the general interpretation result is medium with a total score of 10415. Interestingly, of the 18 statements, 1 statement was found to fall into the low interpretation and 9 others fell into the moderate interpretation. There are only 8 statements that fall into the high interpretation and the results show the tendentious and violent direction of the

younger generation in addressing religious and state issues.

When linked to the findings on the previous variable, it is clear that the low understanding of students in Jakarta and Bandung regarding national insight results in a narrow perspective in implementing the values of Pancasila in religious life. Therefore, instead of seeing religious differences as a reality, they exacerbate differences as a tool to suppress each other. It is not new of course if the axis of religious politicization still occurs frequently and is still easily torn apart because the research conducted proves that the perspective of the younger generation is still not fully open to differences.

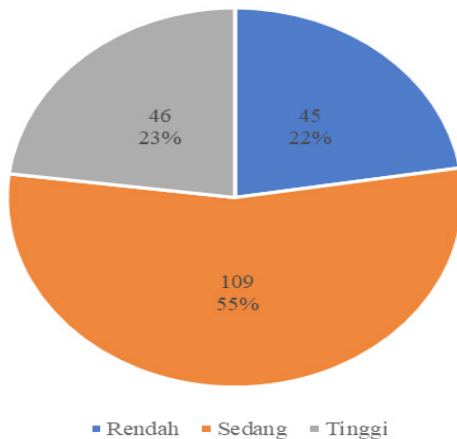


Figure 3. Distribution of Respondent Categories for The Religion-Based Radicalism variable

Furthermore, of the 18 statements tested, 9 of them clearly show their perspective in seeing the position of religion and the role of the Government which is considered unequal such as “the Government pays less attention to religious people”, “criminalization of religious figures or leaders is a form of government hostility to religion”, “violence against religious minorities in other countries is the responsibility of that country”, “the enforcement of certain religious laws is the victory of religious people in Indonesia”, “activities that are contrary to religion must be eradicated by any means”, “state rules are not stronger than religious rules”, “demonstrations are a way that can show the strength of religious people in fighting government arbitrariness”, many government policies do not accommodate the interests of religious people”, and “the majority religious people must occupy important positions in this country as a form of defending religion”. The nine statements fall into the moderate interpretation with a score for value interpretation between 521-605. For the other 8 statements such as “The government needs to control religious figures who are considered to disturb the general public”, “There needs to be a screening of religious figures to convey their teachings in front of the public”, “The government protects the freedom

of worship for various religions”, “The suffering experienced by fellow believers in other countries needs to be found a way out / solution”, “religious issues should not be drawn into politics”, “people of other religions are enemies that must be watched out for”, “in defending religious interests, it can be done even with violence”, and “houses of worship can be used as a place to criticize the Government” fall into the high interpretation category with a score of >622.

However, it is interesting that in these 8 statements there are statements that contradict each other. This means that the younger generation in this sample has an awareness that religion and politics are not something that can be mixed up, especially supported by 1 statement finding that obtained a low interpretation with a score of 384 (48%), namely in the statement “religious law must be enforced in Indonesia”. This shows that the younger generation knows that our country is not a religious country but on the other hand they do not fully understand the portion of religion and the Government. It can be seen from the way they see religion as something that needs to be the main focus and its interests can undermine the state’s goal of maintaining peace. Seen from some of the statements collected, there is a tendency for the younger generation to lack tolerance and use religion as a tool to judge the Government. If left unchecked, it is not impossible for the politicization of religion to become more fertile in the future.

The conflicting results on the variable of religious radicalism certainly show that they still do not understand the essence of the existence of religion, state, nation, politics, and the government itself. The lack of understanding among them causes the partition between religion and the government to be ambiguous and often reversed. They know they are two different things but they do not understand how to implement what should not be done in religious life amid the plural character of the nation and state. In short, it can be said that they know the values of Pancasila but when faced with religious differences, there is a tendency among them to make religion a tool and benchmark to judge the Government. The lack of empathy and tolerance causes religious moderation to be insufficiently applicable and the impact is that the view of religious radicalism is increasingly commonplace because it is not balanced with a strong understanding of national insight.

From the three variables previously examined, this study can show that the perception of students as part of the younger generation, especially in this case students spread across Jakarta and Bandung, has results that should receive attention. This is because related to the understanding of national politics, religious moderation, and radicalism, the majority

falls into the moderate category or not good enough with an average figure of 55%. In addition, this study also shows that there is an influence of understanding of national insight and religious moderation on religious radicalism with a figure of 3.1%.

CONCLUSION

From the analysis and discussion that has been done previously, it can be concluded or can provide an overview that there is still a need for further improvement related to the understanding of the younger generation, especially students in Jakarta and Bandung towards national politics, religious moderation, and religion-based radicalism. This is especially important for national insight, where they as the nation's successors should fully understand the essence of national politics. Simply knowing will only lead them to a vortex of superficial understanding and will increase the potential for the rupture of religious harmony in Indonesia just because it is ridden by irresponsible elements. To maximize religious moderation and keep the younger generation away from religious radicalism that is increasingly rampant today, there needs to be awareness from the Government to improve their understanding of the essence of national insight itself. That way, the behavior or manifestation of national insight that they understand will be reflected in a harmonious and peaceful religious life amid the differences that characterize the archipelago.

For future research, researchers suggest that it can be tested on students from other regions. The more diverse findings related to national insight, religious moderation, and religious radicalism in various regions will enrich the picture related to the perceptions of students as the younger generation in Indonesia. The varied findings will further sharpen the solutions that can be offered to the Government and as a common reflection to foster a sense of belonging to the nation and state.

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