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The Roots of Young Generation Radicalism: A Study of Citizenship Sociology

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A B S T R A C T	A R T I C L E I N F O
The emergence of radicalism in Indonesia is based on two factors, namely the macro level and the micro level. At the macro level, radicalism occurs due to the presence of injustice, and socio-economic inequality, which ends in the perception of the failure of the state in guaranteeing the rights of its citizens to welfare. At the micro level, radicalism arises from within a particular individual or group. This paper aims to examine the roots of youth radicalism and examine it from the perspective of the sociology of citizenship. The type of research used is descriptive qualitative with a systematic review method, namely a research method that summarizes the main research results to be analysed and presented in order to provide accurate, comprehensive, and balanced information. The results of the study show 1) Radicalism is an understanding that wants change and renewal to its roots in social and political ways in an extreme way. 2) The roots of radicalism in the younger generation are indicated by 4 main things, namely mental health, economic inequality, socio-political conditions, and religious commitment, 3) in the perspective of the sociology of citizenship, radicalism is a picture of the failure of a country to prosper its citizens.	

1. INTRODUCTION

Radicalism has become one of the problems of citizenship that disturb security and threatens the peace and sovereignty of the nation and state in the last few decades (Puspita, 2020). The movement was so massive in achieving socio-political renewal by using various acts of violence as well as the struggle to become radicalized militants. This movement has entered all ages and places. Both the old and young groups, as well as in the community, campuses, to schools.

Various field data have shown the condition of radicalism in Indonesia. In 2021 the Densus 88 National Police team arrested 370 terrorists, which means more than the arrests in 2020, namely 228 terrorists (Khoir, 2021). In 2019 there have been at least 5 acts of terror committed by terrorists and radicalism has spread in 34 provinces, controlling urban areas, including the number of JAD members reaching 34,000 and by 2019 to 200,000. In 2018 there were 19 acts of terror, and in 2016 there were 65 acts of radicalism and terrorism.

The radicalism movement has also entered the campus level, this is corroborated by various field data conducted by the BNPT in 2018 which confirmed data related to seven tertiary institutions exposed to radicalism and 39% of students in 15 provinces interested in radicalism. There are at least 30 students at Jenderal Soedirman University (Unsoed) Purwokerto, Central Java who are suspected of being affiliated with the Indonesian Islamic State Network (NII), 2009 there have been at least 43 Unsoed students who are members of NII (Huda & Haryanto, 2018). Five of the 17 members of the Pepi Fernando Network were arrested with bachelor's degrees, three of whom graduated from UIN Syarif Hidayatullah Jakarta.

Seeing the many radicalism-terrorism movements that are happening in Indonesia today, Veldhuis and Jorgen Staun in (Khamdan, 2015) reveal that there are two main factors that are the cause of the emergence of radicalism movements in Indonesia, namely at the macro and micro levels. At the macro level, radicalism occurs because of injustice, and socio-economic inequality, which ends in the perception of the failure of the state in guaranteeing the rights of its citizens to obtain welfare. At the micro level, radicalism arises from within certain individuals or groups. Based on this, it is interesting to examine the roots of radicalism in the younger generation and examine it from the perspective of the sociology of citizenship.

2. METHODS

This type of research is descriptive qualitative with the Systematic Review method, which is a research method that summarizes the results of primary research to be analyzed until presented in order to provide accurate, comprehensive, and balanced information. The data is taken from various leading national and international journal articles, various books, and online news portals related to radicalism in the younger generation as well as reviews from various perspectives. Existing data is identified, selected, then analyzed, and synthesized until finally the data is presented in paper form for publication in various scientific meetings and national/international scientific journals.

3. RESULTS AND DISCUSSION
3.1. Interpreting Radicalism

Defining radicalism is not easy, because it is bound by values that continue to change with certain places and times. Meaning is built from how individuals interact in certain contexts, at personal, group, and social levels, and see how to solve problems that occur.

In world history, radicalism will emerge/appear in two main forms, namely thought and action. Radicalism in the form of thought is based on beliefs about certain ideas, values, and views of a person and claims them as the most correct position among others. So, acceptance of other people's thoughts, ideas, and ideas is a mistake. Usually, these individuals become closed and rarely interact, and there are restrictions on communication with their own group. The second form is action radicalism, which is a form of action that wants rapid social and political change using various methods up to violence.

Radicalism is taken from the word "radix" which means "base, root, bottom, or whole, totality and very hard in demanding change". The notion requires changes in the social order down to its roots through various means, even by means of violence. Therefore, there are several core meanings in radicalism, namely:

(i)   An ideology/school that wants change at its roots,
(ii) An understanding that wants social and political reform by means of violence, and
(iii) An extreme attitude in the political field.

Radicalism is a social movement activist who embraces direct action and high-risk options, often including violence against others, to achieve a stated goal (Snow & Cross, 2011). This movement becomes movement that can be identified through four main characteristics, namely, intolerant, fanatical, exclusive, and revolutionary. The first feature is intolerance which leads to an attitude that does not accept differences in the opinions or beliefs of others. The second is fanaticism, namely, a belief in one thing without being based on rational and critical thinking. Third, a closed attitude will try to expel other people who do not meet subjectively determined standards (Snow & Cross, 2011). The fourth, revolutionary characteristic is related to the use and legalization of violence as a medium for achieving goals. So that explains that a revolutionary person is a person who has only one goal in life, namely to destroy those who are different from him to achieve the goals that have been set.

3.2.   Radicalism: A Citizen Contraposition

Looking back at how radicalism became a movement that can be identified through its intolerant, fanatical, exclusive, and revolutionary characteristics. Where intolerant becomes an attitude that does not accept differences in both opinions and beliefs of others. The second is fanaticism, namely, a belief in one thing without being based on rational and critical thinking. Third, a closed attitude will try to expel other people who do not meet subjectively determined standards (Snow & Cross, 2011). The fourth feature, revolutionary, is related to the use and legalization of violence as a medium or means to achieve goals.

These characteristics illustrate that radicalism is closely related to the thoughts and movements of each individual as a citizen or group in relation to other citizens, between citizens/groups and certain groups, and citizens/groups with the state. Radicalism fills a counter position (contraposition) to the prevalence of citizens of a country because it is contrary to what citizens should think and do, as good citizens. A citizen is a person furnished with knowledge of public affairs, instilled with attitudes of civic virtue and equipped with skills to participate in the political arena (Remiswal, 2011). This means that " Citizens are people who are equipped with knowledge of public affairs instilled with civil virtues and equipped with the skills to participate in the arena." In the core of this thinking one can find the core purpose of citizenship is the active participation of its citizens, not the other way around.

In the view of the republic, a good citizen is a citizen who prioritizes public interests above his personal interests. This is like what is likened in Aristotle's questions (Winarno, 2015) about the character of citizens "Whether the virtue of a good man and a good citizen is the same or

not? "Is a good human being the same as a good citizen? In his view, good people are not necessarily good citizens, because good people are the same people because they always rely on agreed values and norms, while good citizens are those who are committed to giving and contributing to their group and country.

The involvement of young citizens or participation is not just about rights and obligations, more than that it becomes the core of civil bonds. Courage, devotion, military discipline and statehood of this generation are the virtues of a republic. Serving the public community can make individuality emerge and allow individuals to mark their place in history. It is here that he achieves fulfillment and possibly happiness.

3.3.   The Roots of Youth Radicalism and the Loss of the Welfare State

The main question in this sub-chapter is why is radicalism experienced by youth? This simple question can be answered by how the role of youth in the social life of society. Youth has an important role in social change. Even Jones (Qodir, 2013) mentions that youth are agents in welcoming social change.

Radicalism in the younger generation is actually something that cannot be separated from the development of communication technology which is used as a strategic medium for radicalists to spread their ideas to today's younger generation. There needs to be strength through digital intelligence for the younger generation to be able to survive with the identity and uniqueness of their country (Candra & Suryadi, 2020).

In the study of sociology, radicalism is present when society does not get an ideal form in the real conditions it faces today. There is a very clear discrepancy (between das sollen and das sein), between the values, ideals and ideals of welfare and the real conditions of people's lives which are collapsing from an economic standpoint. The economic disparity that occurs is one of the reasons for the emergence of radicalism in various circles, including among the youth. The limited access of a certain group of people to sources of capital is the reason for the emergence of "economic classes". This means that radicalism is a class response to fighting oligarchic capital hegemony (Mulyono & Mulyoto, 2017).

This is in line with (Qodir, 2013) view, related to the roots of radicalism in the younger generation which is caused by several main things, such as 1) mental health or mental health. 2). economic inequality, 3). unstable socio-political conditions, and 4). religious understanding. In this phase they work to understand who they are and how they relate to society.

(i)   Mental health, or mental health that is triggered by identity action. (Smith et al., 2003) explain that the mental health of young people is very vulnerable, so it is very easy to experience mental shocks. Soul shock can be caused by unhappiness and boredom, socioeconomic conditions. This is the reason why young people are vulnerable to experiencing "cognitive opening" which brings these people closer to very radical new ideas/ideas.

(ii)   Unbalanced economic factors. (Qodir, 2013) explains that it is very easy for the factor of economic inequality to create social anger/jealousy (social greavences) against other people who have economic advantages that are obtained due to underhanded methods such as corruption, collusion and nepotism. This young people's social anger encouraged them to commit to carrying out a joint (social) protest against the circumstances and conditions they were facing. One form of protest is to organize oneself with like-minded people to fight against an unfair system.

(iii) Socio-political conditions. Changing global political conditions will determine the condition of the national political structure. This will have an impact on increasingly

contemporary views of religion. Those who are uncomfortable and reluctant to accept these political conditions will create a social movement religion. The repressive and inclusive political environment forced Islamists to undergo a process of universal radicalization, which became the beginning of the rebellion movement. This process involves the emergence of exclusive structural mobilization to ensure against internal defection and external repression, and the diffusion of anti-system ideological frameworks to justify radical change and motivate collective violence. This movement will do simple things such as putting up banners, assembling, holding mass actions in large numbers, to boycotting economic activities.

(iv) Religious Commitment from religious understanding. In the midst of many national problems, a group of religious people stated that jihad is part of the struggle that must be upheld from various fields, such as economics, politics, and culture. This is related to the wrong commitment in interpreting jihad as a form of struggle through violence and resistance with weapons. This religious commitment is easily given to young people.

Radicalism becomes an understanding based on many social factors of citizenship.

Figure 1. Radicalism and its root causes

Radicalism becomes a resistance response from groups that are not accommodated in the existing political structure, so that in the end they take radical actions and lead to acts of violence.

Meanwhile, in the perspective of the sociology of citizenship, radicalism is a picture of the failure of a state to prosper its citizens. This is contrary to the ideal values in the concept of a welfare state, where the development model mandates the state through various policies and collaboration with various stakeholders to be able to organize a government that is able to prosper its people through various universal social services for its citizens. The main goal of the welfare state is not to eliminate differences or gaps, but to minimize inequality and reduce poverty as much as possible in society.

4. CONCLUSION

Based on the explanation above, a simple conclusion can be put forward that radicalism becomes a dangerous notion if left unchecked. Its massive spread and has entered all circles

in all places, has filled the counter position of ideal citizenship teachings. The failure of the state to be present and suppress the gap between the ideal expectations of a welfare state and the real conditions of society is one of the roots of the radicalism of the younger generation. Therefore, the state must be present through various strategic policies through the collaboration of various main components of the nation in order to minimize inequality and as much as possible reduce the poverty rate in society, so that this understanding cannot develop properly in our beloved country, Indonesia.

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