
	EQUATOR Journal of Islamic Studies Institute for Research and Community Service (LP2M) of Pontianak State Institute of Islamic Studies (IAIN Pontianak)	P-ISSN	: 1412-5781	
		E-ISSN	: 2502-8499	
		Volume 14, No. 2, 2024		

DOI : 10.24260/khatulistiwa.v14i2.3174

SOCIAL MEDIA ACCESS PATTERNS AND RELIGIOUS EDUCATION AND THE POTENTIAL FOR STUDENT RADICALISM (Case Study of IAIN Pontianak Students)

Ridwan Rosdiawan

IAIN Pontianak

rrosdiawan@gmail.com

Abdul Mukti Ro'uf

IAIN Pontianak

Muktirouf020572@gmail.com

Supyati, S.Ag

SDN Grogol Utara 03 Jakarta Selatan

fiesupyati@gmail.com

HIGHLIGHTS

- IAIN Pontianak students: active on social media.
- Exposure to radical content online.
- Correlation between social media use and religious modalities.
- Significant risk of radicalization.

ABSTRACT

Students of IAIN Pontianak are representatives of well-educated young Muslim millennials who are familiar with social media. Through the Internet, they acquire scientific information as well as socio-religious issues on their demand and reflect their identities. As politicized religious issues and terrorism contents widely circulated online, the students are susceptible to be radicalized. This article elaborates the correlation between the students' patterns of social media access and their religious modalities, to radical potentiality. The study indicates that correlation persists significantly among variables assessed.

KEYWORDS

Religious Activities, Religious Provisions, Social Media Intentions, Students, Potential for Radicalism

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A. INTRODUCTION

In March 2015, the people of West Kalimantan were shocked by a national intelligence report that mentioned a student from the province who had left for Syria and joined the terrorist organization ISIS. The student, Muhammad Alfian Nurzi, was suspected of having been active with ISIS for more than a year. The news that went viral in the national media shocked his parents and closest colleagues who knew him as a good and friendly young man, and only knew that Nurzi had left for Arabia to work in the field of photography which was also his hobby. This news immediately awakened the awareness of the people of West Kalimantan that the dangers of exposure to radicalism-terrorism propaganda had reached their surroundings. Uniquely, Nurzi responded ironically to the reaction to the news about his actions. Through his Path social media account, Nurzi commented "Now the good have become evil, the evil have become good. Claiming to be Muslim but calling mujahid terrorists. We who fight with our lives for the sake of upholding sharia are instead slandered in various ways" (Aseanty Pahlevy, 2015).

Five years later, precisely in mid-2020, the Special Detachment 88 (Densus 88) Anti-Terror Police arrested someone with the initials AR in Mempawah, West Kalimantan on suspicion of involvement in a terrorist network. From a search of the suspect's house, Densus 88 secured a lot of evidence related to the terrorist activities concerned. Among the evidence were the suspect's ID card and passport, one long samurai, two daggers, one dagger, one pack of black powder, two packs of sulfur, long-barreled weapon ammunition, a camouflage jacket, a hat, with the ISIS symbol, a tablet and a flip phone, and books related to the call for Jihad (Andi Lala, 2020). According to the Head of Public Relations of the West Kalimantan Regional Police, Senior Commissioner Pol Donny Charles Go, AR is a 21-year-old young man who joined the ISIS social media group that intensively discussed terrorism (Kompas, 2020). AR got to know the ISIS network from the social media Facebook. Densus 88 has been monitoring his online activities for a long time and initially had not found any activities related to him terrorism. However, the suspect later dared to proclaim himself as an ISIS volunteer, until finally the authorities arrested him (Anita Permata Dewi, 2020).

AR and Nurzi are sample profiles of religious young students from the millennial generation who were eventually exposed to radicalism from their activities in cyberspace. Almost all of the people closest to both of them reported that they were "good", "friendly" and "devout" people. The findings of the police investigation then

revealed their intense activities on the internet related to religious sites and involvement in the social media networks of radical organizations. The phenomenon of these two young students shows how exposure to radicalism from cyberspace is so strong, then re-emerging the general assumption about the strong relationship between three variables; students/youth-internet-radicalism.

The potential for exposure to radicalism for West Kalimantan residents was previously seen as something that was far from likely to infect their environment. A survey by the National Counterterrorism Agency released in 2018 showed that the potential for radicalism in the province was at a score of 42.58, which is in the medium to low category, below the national average score of 55.2. The majority (77%) believe that their local wisdom is able to be a deterrent to radicalism with a view of diversity reaching 78% (BNPT, 2018). The emergence of AR and Nurzi, who attracted the attention of the national media, finally triggered their concerns. Radicalism has seeped into the midst of West Kalimantan residents and infiltrated their young generation of hope.

Young people have a stronger tendency and greater possibility to be involved in radical social movements compared to adults. The transition phase in their growth and development age makes them vulnerable to identity crises. This crisis then allows for cognitive opening so that they are able to accept new ideas that are radical (Azca, 2013). In addition, cases of radicalism have experienced various developments, both in terms of mode, action, movement patterns, perpetrators and the process of recruiting members. The development of technology and information allows for the recruitment of members from various parts of the world, to then develop networks both in groups and as lone wolves. Several studies show that the factors for the emergence of radicalism among young people in Indonesia are influenced by psychological factors, domestic and international political conditions, religious texts, textuality, the loss of role models so that they seek new charismatic figures (Zuly Qodir, 2014).

For young people entering the world of higher education, contact with radical movements and the potential for exposure to their ideology is greater. The phenomenon of religious radicalism in the university environment is increasingly revealed when many students and alumni are involved in international terrorism networks. Around the 2010s, it was widely discovered that campuses were fertile ground for sowing seeds and recruiting radical activists and the Indonesian Islamic State movement. Campuses were targeted specifically by sympathizers of this movement, where many students disappeared, taking their family assets and belongings with them, and were trapped in a circle of radical and exclusive religious actions. Ironically, several studies have found that students from public universities (PTU) are more susceptible to becoming radical than those from religious universities (PTA) (Azra, 2011).

Nurzi's background as a student at one of the PTUs in Pontianak seems to confirm the iceberg phenomenon of radicalism among students. Content of violent ideology leading to terrorism wrapped in religion circulates freely through social media and without censorship so that it is easily accessed by students who are in a state of thirst for information and ideological support. This article is based on the results of research that examines how students' social media access patterns and the religious provisions they have then correlate with their potential for radicalism. The research, which was conducted throughout 2020, used 75 IAIN Pontianak students from the Faculty of Tarbiyah, Faculty of Sharia, Faculty of Ushuluddin, and Faculty of Economics and Business as sample respondents.

IAIN Pontianak students who have been active since 2019 are part of the young generation of Muslims who live in a typical millennial era. In general, IAIN students are students who are involved in Islamic studies with various choices of study programs. Religious discourse therefore becomes the trademark of this university. The input of scientific information, including religious knowledge for IAIN students no longer comes from teaching staff delivered face-to-face, but rather online through various sources based on new media, the internet. Social media then becomes a medium as well as a domain where they learn ideologically as well as to express their views, including on religious issues. The question is, have the religious provision patterns of these students and their access to social media been exposed to radicalism?

There are several previous studies that examine the potential for radicalism among students and colleges using various methods. The first is Wahid Khozin's (2013) study which examines Religious Attitudes and the Potential for Religious Radicalism Among Students of Religious Colleges. The study, which used a survey approach conducted in 10 provinces with a multistage random sampling sample from the population of Islamic, Catholic, Christian, Hindu and Buddhist PTA students, aims to determine the understanding and socio-political attitudes of religion, as well as the potential for radicalism among students in PTA. Khozin found the fact that PTA students have the potential for complex, dynamic religious tendencies, and are sometimes trapped in right-wing, radical extremism. The phenomenon of exclusive religious styles and the potential for religious radicalism are also relatively familiar with their socio-religious lives, although with an intensity that is not dominant. Support for positive actions and discourses on religious norms also still have a place in their hearts and are relatively evenly distributed in every religious community. Although the potential for religious radicalism is still relatively low, Khozin's findings remind us that students' radical religious stances can be a time bomb ready to explode because statistically respondents' support for the use of violent media to actualize religious messages and radical religious political orientations are still relatively high.

The next study was conducted by Muhamad Ansori (2018) by focusing on the Influence of the Level of Understanding of Islam on Students' Perceptions of Religious-Based Radicalism. The study of a sample of 167 students who were respondents at the Al-Qodiri Islamic College in Jember used questionnaire and document methods for data collection and utilized linear regression techniques to test the correlation between two variables that were the central themes. Ansori found that in general, students' religious knowledge at the Al-Qodiri Islamic College in Jember was in the high category, while their perceptions of the religious radicalism movement were mostly disapproving. This disapproval was even spread across all previous educational backgrounds of students, both from high schools, vocational schools, and Islamic boarding schools or Islamic boarding schools. Ansori finally concluded that the level of religious knowledge did not have a significant influence on students' perceptions of religious-based radicalism movements. The magnitude of the influence of religious knowledge on students' perceptions of religious-based radicalism movements was only 1.5%, which was categorized as very weak.

Research with a wider spectrum was conducted by Saifuddin Chalim (2018) which included variables of vision-mission, curriculum and university leadership in their correlation with students' anti-radicalism behavior. Chalim in his study involved 1,050 students of the KH. Abdul Chalim Institute, Mojokerto, East Java province and using a quantitative approach, with multiple regression analysis, namely at universities that

practice the Ahlusunnah wal Jama'ah ideology, nationalism, and national insight. This study concluded that the factors of university leadership, curriculum, and university mission have a positive and significant effect on the anti-radicalism behavior of students at universities that instill habitual behavior in everyday life such as practicing the Ahlusunnah wal Jama'ah ideology, nationalism, and national insight. The most influential variables in sequence are; university leadership, curriculum, and then the university mission.

B. METHOD

This study involves the variable of internet access patterns, especially social media intentions, as a factor that is hypothesized to be a catalyst in the potential for student radicalism in addition to other catalyst factors in the form of religious provisions. Therefore, this study uses a survey method by utilizing a questionnaire as a data collection instrument. The input obtained from 75 respondents in four faculties of IAIN Pontianak was then analyzed using the Structural Equation Modeling technique. To obtain a representative spectrum of each variable, the research dimensions were expanded. The variable of social media intentions social is described into four research dimensions which include the number of social media accounts owned, duration, cost, and exposure to religious content. This variable is also developed by adding 2 other dimensions, namely social media behavior and access to religious messages on social media. The religious provision variable also has four dimensions which include formal religious schools, non-formal religious schools, religious discussions/studies, and religious tabloids (printed books). Enrichment of this variable is done by adding the dimension of student social activities. The variable of radicalism potential includes 3 dimensions, namely understanding, attitude and action.

The findings of the survey results with data processing and analysis results can be seen in the following discussion.

C. RESULT AND DISCUSSION

Student Social Media Intentions

A British media company called We Are Social in collaboration with Hootsuite released a report entitled Digital 2021: Global Overview Report which presents important data about internet usage in countries around the world including social media usage, mobile device usage, and e-Commerce (Digital, 2021). Indonesia in the report is listed in the top 10 countries that intensively access social media, ranked 9th out of 47 countries analyzed. With a total population of 274.9 million people, this means that active social media users in Indonesia reached 170 million or equivalent to 61.8 percent of the total population in January 2021. The level of social media usage is predicted to increase by around 6.3 percent per year (Conney Stephanie, 2021). The Digital 2021 Report also states that the average time spent by Indonesians to access the internet per day is 8 hours 52 minutes, and the most widely used social media applications, in order of first place, are YouTube, WhatsApp, Instagram, Facebook, then Twitter.

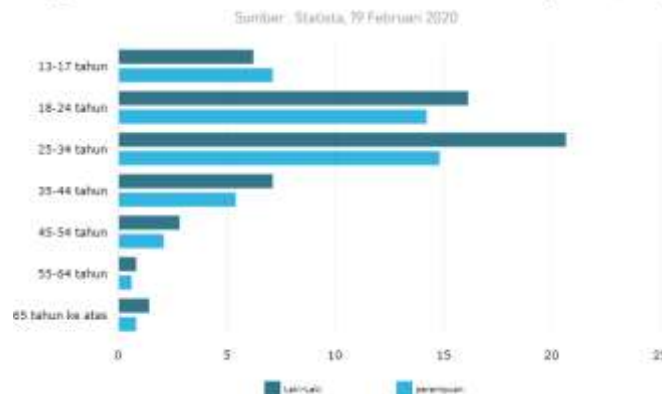


Source: We Are Social, Digital 2021, January 2021

Of the total population of social media users in Indonesia, those who are young dominate the majority. Katadata.id quoted a survey conducted by Statista on February 19, 2020, showing that two-thirds of social media users are young people, with an age range of 18-24 years at 30% and 25-34 years at 35% (Cindy Mutia Annur, 2021).

Berapa Usia Mayoritas Pengguna Media Sosial di Indonesia?

Pengguna Media Sosial di Indonesia Berdasarkan Umur & Gender (Statista, 2020)



Source: Databoks, Katadata.id

The age range of the majority group of social media users above is the age at which the Indonesian population generally sits down to study at university as students. A 2017 survey report from the Ministry of Communication and Information stated that of the total population of Indonesian internet users, around 15.84 percent are students. Bisnis.com even released findings from the 2018 National Internet Penetration Survey which revealed that almost all students (92.1 percent) use the internet (Leo Dwi Jatmiko, 2021).

The data above shows that students' attachment to the internet is inseparable. They need online media both to search for information, scientific materials, and to socialize and find existence and identity. The description of the general profile of students and the internet as mentioned in the data above is also reflected in the findings of research on samples of IAIN Pontianak students.

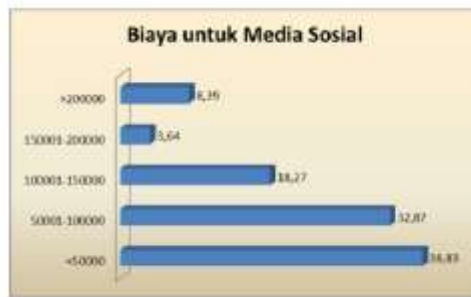
From the results of the questionnaire survey, data was found that the majority of IAIN Pontianak students come from families with lower middle class economics. Two-thirds (68%) of students stated that their family income in one month was below Rp. 2,000,000. 8% of them said that their family income per month was in the range of 2 - 5 million. Only about 4% admitted that their family income was more than Rp. 5,000,000 in a month, while the other 20% did not answer.

This family income background fact is then closely related to the duration of daily use and the costs spent to access the internet in one month. In one day, most IAIN Pontianak students spend less than 5 hours to access the internet. 53% of them even admitted to only accessing the internet for less than 3 hours and another 20% could be up to 5 hours a day. Those who access the internet daily for more than 5 hours were recorded at 23%. With such a daily access pattern, the cost of using the internet is also relatively low. 70% of IAIN Pontianak students stated that they spent less than IDR 100,000 in one month, 22% admitted that it could be up to IDR 200,000, and 8% said more than that.

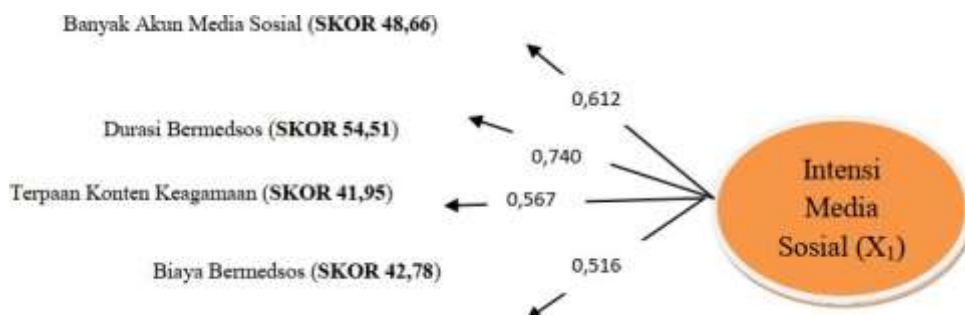
In social media, there are several applications that seem to be the favorites of IAIN Pontianak students. As a general trend, applications made by companies led by Mark Zuckerberg always dominate. Whatsapp, Instagram and Facebook are the social media applications most used by IAIN Pontianak students with a frequency of 78%, 56%, and 52% respectively. Students also stated that they access a lot of religious content from these social media applications. 47% of them like to listen to religious content from the Facebook application. Religious information shared on Whatsapp and Instagram is also of interest to 45% of them. Meanwhile, Youtube content gets 23% of attention.

A clearer illustration of the family income background, daily usage duration and cost of accessing the internet in one month, as well as the social media access patterns of IAIN Pontianak students, can be seen in the five tables below.





When all the input data dimensions of the research on the social media intention variable are analyzed further using statistical techniques, several findings are produced that can be studied further. The results of the descriptive analysis of the Social Media Intention Variable of IAIN Pontianak Students show that as many as 35% of respondents have a Social Media Intention assessment score that is in the MEDIUM category. Then, 43% of respondents have a score in the LOW category, even 9% of respondents have a score in the VERY LOW category. However, as many as 11% of respondents have a HIGH Social Media Intention score, and 3% of respondents are in the VERY HIGH category. When the average value of the overall score in this variable is taken, it is concluded that the Social Media Intention of IAIN Pontianak Students is in the moderate category. The calculation of the factor analysis of each indicator in the Social Media Intention variable is then analyzed using Lisrel 8.72 software to obtain an estimate of the loading parameters (weight values). The results can be seen in the path diagram and the following model suitability test table:



The type of information accessed from social media is a crucial factor in the process of forming understanding, attitudes, and actions of its users. Therefore, various parties

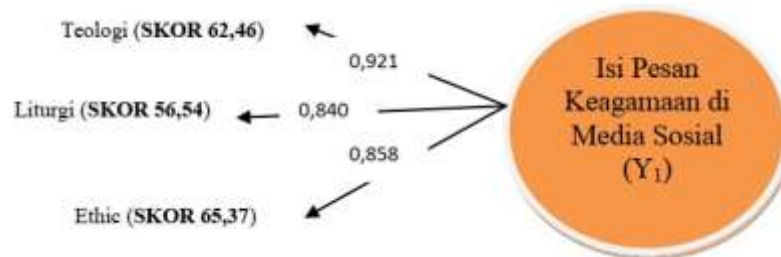
who have interests in socialization, marketing, and recruitment compete to create content as interesting as possible to get as many followers as possible through this platform. Radical organizations and groups with religious motives are also not left behind in taking advantage of this opportunity.

Brauchler (2004) shows that radical religious groups or terrorists in the world have used the Internet as one of their alternatives to build a communication network to spread information and propaganda. The development of communication technology in the form of the Internet is used as a medium for them to carry out radicalism. Weimann (2014, in Kurnia, 2015) found that the reason terrorists use the Internet is because the Internet is more popular among their audience which allows terrorist organizations to become part of the audience. The Internet, especially social media, is considered "friendly" and free, so that terrorists can easily reach their targets. This happens because the information society has technological criteria, society will depend on technological innovations that are increasingly developing (Kurnia, 2005). Radical actors can follow the development of information technology by using the Internet as a medium for them to spread radicalism so that people are influenced to be able to act radically.

Then, what about the types of information that IAIN Pontianak students access a lot on social media? And is it possible that they come into contact with radical religious information? The survey results confirm that the majority of them have a great interest in religious information on social media. 61.23% of IAIN Pontianak students usually access religious materials on social media. 57.71% of them are even interested in the relationship between religion and state. This figure is even greater than their liking for content such as sports, politics, and socio-economic conditions. However, as young people, the majority of them also really like entertainment and fashion content which takes up 61.76%.

Examining further regarding the intensity of students' access to the content of religious messages, the results of the descriptive analysis of the survey data found that the portion was greater in the HIGH category (42.7%). 16% have a VERY HIGH category assessment score. Then, 26.7% of respondents have a MEDIUM score. The LOW and VERY LOW category scores are only owned by 14.7% of students. The average value of the intensity of content access is at a score of 61.46. The content of religious messages is generally divided into 3 types, namely theology (faith), liturgy (worship/sharia), and ethics (morals). The student scores for these three types of content are at 62.46 for theology, 56.54 for liturgy, and 65.37 for ethics. The overall score is below 66.00 which is the optimal number. So it can be concluded that access to the content of religious messages for Pontianak students is still at a safe level.

Illustrations of the types of information content accessed by IAIN Pontianak students on social media and the calculation of factor analysis of each indicator against the estimated loading parameters can be seen in the following tables:



Studet Religious Provisions and Activities

Students generally refer to a person or group of people who are studying at a tertiary level. Formally, they have completed their studies at a senior high school (SMA) or equivalent. The Great Dictionary of the Indonesian Language also defines students as people who study at a tertiary level. Because the formal rule to become a student is to graduate from high school, the youngest age of these students is generally around 17-19 years. So it is not surprising that students are often identified with young people or teenagers with potential, because of their education. Although basically there are also many Students who have entered the pure adult phase, every discussion about students usually refers to the context of youth or teenagers with all their related aspects both physically and psychologically.

The World Health Organization (WHO) in 1974 defined adolescence as a period in which individuals develop from the first time they show signs of sexuality until they reach sexual maturity, individuals experience psychological development and identification patterns from childhood to adulthood, and there is a transition from full social dependence to a relatively more independent state (Windyaningsih, et.al, 2017).

As an individual who is in a transitional phase between childhood and adulthood, an adolescent has developmental tasks that lead to his preparation to meet the demands and expectations of the future when he becomes an adult. Hurlock (1999) stated that an adolescent begins to think seriously about what he will do tomorrow. This condition, according to Tromsdorff (in Desmita 2015), makes adolescence a complex cognitive motivational phenomenon, namely an adolescent has anticipation and self-evaluation so that his future self is in accordance with the demands of the environment, related to the expectations, standards, plans and strategies that the environment wants for him in the future. This is what makes the provision of understanding and religious activities central to adolescents, because it is inseparable from their cognitive and mental development.

For teenagers, religion has a very significant meaning. Religion functions as a moral framework that will be used as a reference in their behavior. Religion is believed to be a principle that balances life in the world and religion is considered to provide a sense of security for teenagers in general and students in particular who are in the stage of searching for identity and self-existence (Desmita, 2015).

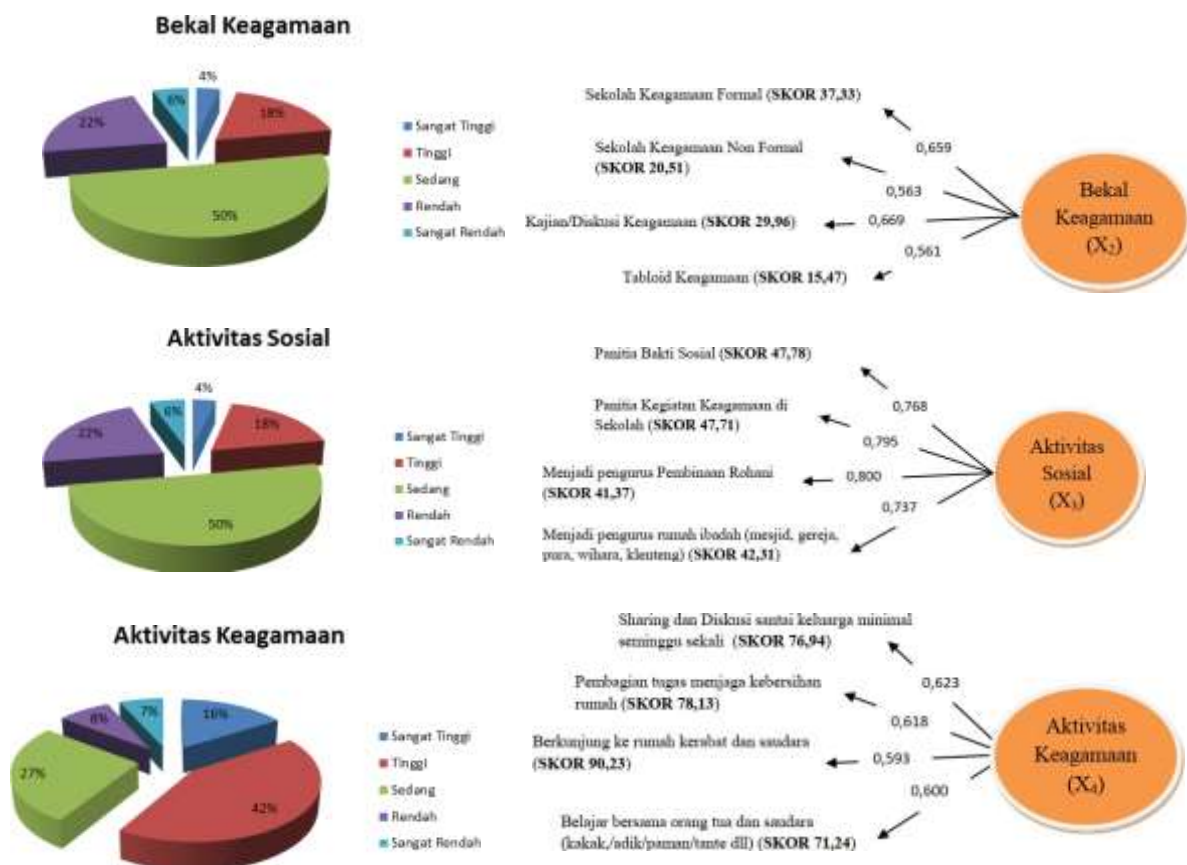
IAIN Pontianak is a religious-based college. Islam is the basis of its vision, mission and curriculum that distinguishes the characteristics of its educational base from other colleges. Consequently, students who become academics of IAIN Pontianak are assumed to have a relatively sufficient religious background from their previous level of education. Religious activities are also certainly closely related to their individual and social lives.

The pattern of religious provision of IAIN Pontianak students in this study was measured using 4 background dimensions which include formal and non-formal religious school experience, involvement in religious studies, and frequency of access to printed religious books. With a significant mean score of 26.41, it is known that the dimensions of formal school background (score 37.33) and participation in religious studies (score 29.96) are the dominant religious provisions for IAIN Pontianak students. Their non-formal religious education and frequency of reading religious print are minimal with scores of 20.51 and 15.47 respectively. This figure also places the category analysis average of the religious provision variable for IAIN Pontianak students in the low category. The detailed details are as follows: 29.3% of respondents have a LOW category score, 37.3% are in the VERY LOW category, 20% are in the MEDIUM category, 9.3% have a HIGH assessment score, and 4% are in the VERY HIGH category.

Although the average is low in religious provision, social activities and religious activities of IAIN Pontianak students are at a higher frequency level. For social activities that include the dimensions of involvement in peer communities, society, and schools as well as organizational initiatives, the average survey analysis figures show that they are generally in the Moderate category (50.4%). 22.1% of respondents have a Social Activity assessment score that is in the LOW category, and 5.45% are in the VERY LOW category. However, as many as 18.5% have a HIGH category assessment score, and even 3.6% have a VERY HIGH category assessment score.

As for the religious activity variable, IAIN Pontianak students have a relatively high category assessment score. This average is obtained from the accumulation of research dimension scores on this variable which includes the implementation of religious values in daily activities that are inherent in family and environmental habits. The results of the analysis show that most (23%) of respondents have a Religious Activity assessment score in the HIGH category, even 60% of other respondents have a VERY HIGH assessment score. Then, 10.5% have a score in the MEDIUM category. 2.5% of respondents have a score in the LOW category, and 4% of respondents have an assessment score in the VERY LOW category.

An overview of the results of the analysis of the data findings on the three variables of religious provisions, social activities, and religious activities, as well as the calculation of the confirmatory factor analysis of each indicator against the parameter loading estimates can be seen in the following tables:



Potential for Student Religious Radicalism

Religion is very easily dragged into the arena of radicalism if it is mixed with politics. The weaknesses of the existing political system and institutions are often packaged or compared with the concept of religion so that religion is politicized and becomes a source of open radicalism. Still from a political perspective, religion is also often used as a legitimacy for radicalism by those in power with the intention of maintaining the hegemony of power. From a cultural perspective, religion is related to the issue of a group's identity, even to a certain extent religion is often identical to a certain ethnicity or community group, so that sectarian and ethnic radicalism can drag religion into the arena of radicalism. Still in relation to identity and ethnicity, the role of religion can be crucial because religion is often used as a means of restoring the awareness of certain groups who feel alienated from the group, ruler, nation or system that has surrounded their lives (Beverly Crawford, 2001).

This combination of religious politicization is very likely to be a strong attraction for students or teenagers in general. They are in a transition phase both in terms of physical growth and psychological development, very vulnerable to anxiety. Anxiety will drive behavior to seek satisfaction from it. One way to fulfill this dissatisfaction positively is through religion and political participation as a response to the individual's existence to the general conditions around them. Qodir (2014) combed that the emergence of radicalism among young Indonesians was influenced by psychological factors, domestic

and international political conditions, religious texts, textuality, the loss of role models so that they seek new charismatic figures.

Muhammad Najib Azca (2013) traced at least 3 factors that could explain the phenomenon of radicalism among young people. First, the socio-political dynamics in the early phase of the transition to democracy that opened up a new political opportunity structure amidst high turmoil and uncertainty. Second, the transformation of radical Islamic movements, some of which have genealogies in the early independence. Third, the high unemployment rate among young people in Indonesia. These three factors are intertwined with other factors, causing radicalism to find a fertile ground among the younger generation.

The degree of radicalism in a population is usually obtained by measuring its potential stage. The potential for radicalism is generally measured through three dimensions, namely understanding, attitude and action. When this approach was implemented in the IAIN Pontianak student population, it was found that the potential for radicalism among them was at a level that must be watched out for. From the average score of the statistical test significance which was at 42.5 for the radicalism potential variable, the understanding and attitude dimensions were above average with a score of 56.96 for understanding and 52.31 for radical attitudes. What is comforting is that the radical potential of IAIN Pontianak students in radicalism actions is far below the average which scored 18.47.

The results of the general analysis of this variable survey finally showed that the potential for radicalism of IAIN Pontianak students is generally in the Moderate category. The percentage distribution of the category states that 50.7% have a score in the MODERATE category. Then, as many as 26.7 respondents have a Potential for Radicalism assessment score that is in the LOW category, even 9.3% of other respondents have a VERY LOW score. However, as many as 10.7% of respondents have a Potential for Radicalism assessment score that is in the HIGH category, and 2.7% of respondents are in the VERY HIGH category. These data along with the calculation of the confirmatory factor analysis of each indicator against the parameter loading estimate can be seen in the tables below:



Correlation of Social Media Inention, Religious Provisions and Activities with the Potential for Student Radicalism

To get a comprehensive picture of the relationship between all variables discussed in this study, a pattern of interrelated correlations is needed. This pattern is obtained by using the Structural Equation Modeling (SEM) method analysis. SEM (Structural Equation Model) analysis is an equation model to analyze the relationship or influence between latent (unmeasurable) variables simultaneously. This method is used to see the influence of one or more latent variables on other latent variables (called structural models), and is also used to see which independent latent variables most dominantly influence the dependent latent variables in the model (Khrisna, 2014).

The results of the model test and the Loading Estimation parameter estimation (Gamma weight value) for the Model of the Influence of Social Media Intention Variables, Access to Religious Message Content on Social Media, Religious Provisions, Social Activities and Religious Activities together on the Potential for Radicalism using Lisrel 8.72 software can be seen in the following path diagram and model suitability test table:

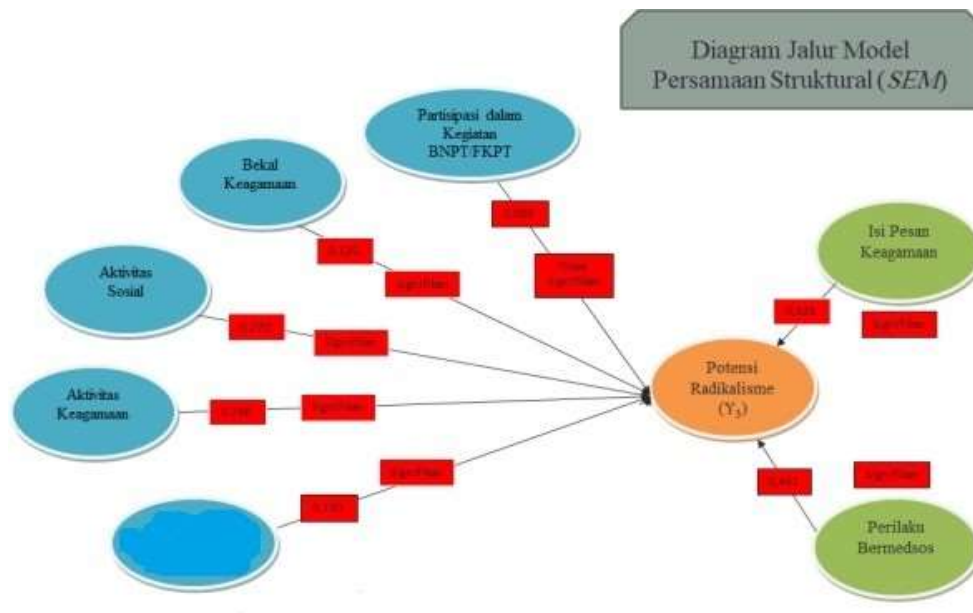


Table of Goodness of Fit Measures for Structural Equation Influence Models

Index Compliance	Mark	Information
RMSEA	0.0445	Model Approaching fit

The results obtained indicate that statistically the output of the model fit test shows that the model is approaching Good Fit, this is indicated by the value of the model fit index using RMSEA which is close to 0.08 which according to Brown and Cudeck in Bachrudin (2002) that if the criteria for this statistical test are met, indicates that the measurement model is Good Fit. Thus it can be concluded that the suitability of the Structural Equation Influence Model of Latent Variable Estimation (Gamma weight value) for the Influence Model of Social Media Intention Variables, Access to Religious Message Content on Social Media, Religious Provisions, Social Activities, Religious Activities, together on the Potential for Radicalism (Y₃) is close to good or fits the data.

D. CONCLUSION

From the explanation above, it can be concluded in general that there is a significant relationship between the intention of social media, provisions and religious activities of IAIN Pontianak students with the potential for radicalism that they have. This potential is indeed in the moderate category. This is indeed linear with the intention of social media and their religious provisions which are in the moderate category even though access to religious message content and their religious activities is relatively high.

In detail, the correlational relationship between the variables above is as follows: there is a significant relationship between the Social Media Intention variable and the Potential for Radicalism variable in IAIN Pontianak students with a correlation value of -0.548 in the moderate category; there is a significant relationship between the Religious Provision variable and the Potential for Radicalism variable in IAIN Pontianak students with a correlation value of -0.508 in the moderate category; a significant relationship between the Social Activity variable and the Potential for Radicalism variable in IAIN Pontianak students with a correlation value of -0.553 in the moderate category; a significant relationship between the Religious Activity variable and the Potential for Radicalism variable in IAIN Pontianak students with a correlation value of -0.610 in the strong category; there is a significant relationship between the Religious Message Content variable and the Potential for Radicalism variable in IAIN Pontianak students with a correlation value of -0.641 in the strong category.

The potential for radicalism of IAIN Pontianak students is not manifested in the form of actions. However, the results of the study show that the dimensions of understanding and attitude are potential radicalism that must be watched out for. This condition is the responsibility of policy makers to optimize steps in the field of student understanding and attitudes so that they have strong resilience.

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