

Radicalism in the Cultural Context of Adolescents in the Arek, Tapal Kuda and Mataraman Areas

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Abstract

Religious radicalism is an understanding or religious flow that wants social or political change or renewal by using extreme measures and can be accompanied by justification of acts of violence and the implementation of acts of violence to achieve teaching changes that are considered correct. Culture is the values adopted by society, which can be raised in the form of actions and thought patterns on each individual. This study aims to determine the relationship between cultural values and radicalism in the arek area as many as 195 tenth grade students of Dharma Bahari Surabaya Vocational School, Mataraman area as many as 124 students of class XI MAN 2 Tulungagung and the Tapal Kuda area as many as 331 students of SMK Negeri 5 Jember. This study also aims to determine the differences in the potential of radicalism in the Arek, Tapal Kuda and Mataraman areas. The hypothesis proposed is that there is a positive relationship between culture and radicalism and the potential difference of radicalism in the Arek, Tapal Kuda and Mataraman areas. The sampling technique used was purposive sampling. Correlation data collection in this study uses the scale of radicalism and cultural scale with the Spearman correlation analysis technique obtained $r_{xy} = 0.126$ with a significance level of $p = 0.001$ ($r_{xy} > 0.05$). This means that there is a significant positive correlation between cultural variables with the potential for radicalism in the Arek, Tapal Kuda and Mataraman regions. It can be concluded that the higher the cultural values possessed by teenager high school students, the potential for radicalism is also higher, conversely the lower the cultural values possessed by teenager high school students, the lesser the potential for radicalism. This research becomes important information related to the potential for religious radicalism due to culture. This research can be used as a reference to prevent radicalism toward adolescent in the Arek, Tapal Kuda and Mataraman areas.

Keywords: Culture, Religious Radicalism, Arek, Tapal Kuda, Mataraman.

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PREFACE

The number of religions in Indonesia is one example of culture found in Indonesia such as Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Religious tolerance can be seen from the many national holidays in Indonesia, such as Christmas holidays for Christians, Idul Fitri for Muslims, Vesak holidays for Buddhists and Nyepi holidays for Hindus. Even though the majority of the Indonesian State is currently Muslim, the community still respects other religions, and vice versa. However, it seems that recently the statement that Indonesia is a peaceful and tolerant country has begun to erode by acts of anarchism in the name of religion. This can be seen from the many terrorist acts in Indonesia in the name of Islam as the purpose of their actions. This anarchism action became known by the public as a radical action.

Indonesia also has several regions, one of which is Java. Java Island is divided into 3 regions, namely East Java, West Java and Central Java. East Java is one area on the island of Java which is quite extensive and is divided into 3 regions, namely Arek, Tapal Kuda and Mataraman. Arek area is an area which has characteristics such as high fighting spirit, strong social solidarity and openness to change even though the impression is a bit rough (Abdillah, 2007). While the characteristics of the Tapal Kuda area are aggressive, the cleric as a key leader, high group solidarity, hardworking and expansive (Budhidarsono, 2001). The Mataraman region has the characteristics of an agrarian culture, the pattern of village settlements clustering and strong village solidarity and relatively strong mutual cooperation (Herusatoto, 2007).

The division of Arek, Tapal Kuda and Mataraman areas causes a variety of arts, languages and mutual tolerance between communities. Despite the tolerance between communities, in East Java which is divided into arek, horseshoe and mataraman areas have also experienced divisions. It is this schism that causes casualties and bloodshed. Bloodshed also makes many residents feel worried and become afraid. This division and bloodshed is an act of religious radicalism that has taken place in the Arek, Tapal Kuda and Mataraman regions.

The terror events in Indonesia began with the first Bali bombing in 2000 and the second Bali bombing in 2005 by Amrozi, Ali Gufon, Ali Imron and one other friend. Since that year, terror incidents using suicide bombing have continued to emerge. On Christmas Eve 2002 at the Marriot hotel in Jakarta, all victims were non-Muslims, the Tentena bombs in 2005, the 2011 and 2012 Solo bombs, the 2016 and the 2017 bombings in Surabaya (<http://www.nu.or.id/post/read/78246/radikalisme-agama-di-indonesia>) are some cases of religious radicalism that occur in Indonesia. This terror by suicide bombing caused injuries and death, causing resistance

in Islamic groups. Most of the target groups are places where there are some foreigners in them. The group carried out a suicide bombing on the grounds of jihad to Allah's way and were sure to get the reward later.

Since the first radicalism took place in 2000 to 2016 in Medan, we can find a fact that the perpetrators are getting younger and targeting teenagers. Even in May 2017 a suicide bombing plan at the Church of the Blameless Santa Maria (pontianak.tribunnews.com) was carried out by teenagers aged 18 years and 16 years. After the identity of the perpetrator is known, it turns out the suspect lives and has a family in the Arek area (m.tribunnews.com). The number of bombs that occurred in the area of Arek as a basis for this research. Based on research from 110 perpetrators of acts of terrorism from BNPT data, the age of 31-40 years was 29.1%, the age range of 21-30 years was 47.3%, the range and those under the age of 21 were 11.8% (<https://www.rappler.com>).

The potential of radicalism in adolescents must be understood and anticipated early on, so that prevention efforts through educational, social, economic, cultural and psychological approaches can reduce the potential for radicals that might occur. Teenagers also need to understand other things besides anticipating radicalism is the cause of radicalism. Because without knowing the cause, teenagers will not be able to anticipate it too. Matters that influence radicalism are low education, identity crisis, lack of economy, social and cultural alienation, limited political access, primordialism and ethnocentrism (<https://suaradewata.com>). The number of external factors that influence the occurrence of radicalism, requires smart teenagers to see and respond to existing problems. Parents must always be there when teenagers need answers to a problem, otherwise they will look for the answer in any way and anywhere without knowing the direction and purpose.

THEORETICAL BASIS

Religious Radicalism

Radicalism in the Big Indonesian Dictionary is 1) radical understanding or flow in politics, 2) understanding or flow that wants social or political change or renewal by means of violence or drastic, 3) extreme attitudes in political flow (Ministry of National Education, 2002). Thalib states that the term Islamic radicalism refers to the emergence of various Islamic movements that use various forms of violence in the context of the struggle to establish an 'Islamic State'. Religious radicalism is associated with fundamentalism or forms of religion that try to rediscover the roots or fundamental parts of beliefs and then place it at the fundamental part of socio-political practice (Mc Laughlin, 2012).

From the description above, it can be concluded that religious radicalism is a religious understanding or flow that wants social or political change or renewal by using extreme measures and can be accompanied by justification of violence and the implementation of acts of violence to achieve teaching changes that are considered correct.

Things That Affect Religious Radicalism

a. There is political pressure on the existence of the authorities.

In several parts of the world, including Indonesia, the phenomenon of radicalism or fundamentalism arises as a result of authoritarianism (Azyumardi Azra, 1996).

b. Religious emotional factors.

The involvement of these religious emotional factors was clearly demonstrated by the mass riots at the beginning of the reform, hundreds of churches and ethnic Chinese businesses where they were burned, vandalized, and looted. In May 1998 riots of SARA nuance killed more than 1,000 people. The riots of East Timor, Poso, Ambon, Sambas, and others are part of a long list of riots which are based on religious and ethnic conflicts (Budhy Munawar-Rahman, 2010).

c. Cultural Factors

This factor also has a large enough share behind the emergence of radicalism. This is reasonable because it is culturally, as revealed by Musa Asy'ari (Musa Asy'arie, 1992), that in society there is always an attempt to break free from the web of certain cultural nets that are considered inappropriate. This can be seen from daily changes, such as the increasingly massive consumption patterns of religious communities in Western products, such as ATMs, cellphones, internet, and other global products (Zuly Qodir, 2011). Terrorists dare to die, but dare not live, they are enemies of life (Mukhlisin, 2012).

d. Government Policy Factors.

The inability of governments in Islamic countries to act to improve the situation over the growing frustration and anger of some Muslims is due to the ideological, military and economic dominance of large countries. In this case, government elites in Muslim countries have not or are less able to find the roots that are the cause of the emergence of acts of violence (radicalism) so that they cannot overcome the social problems faced by the people. This was stated by Mahathir Muhammad in his remarks at the OIC meeting of the countries in Kuala Lumpur, Malaysia on April 1-3 April 2002 (SOLOPOS, 2002).

e. The factor of mass media (press)

Western mass media which always corners Muslims is also a factor in the emergence of violent reaction by Muslims. Propaganda through the press does have tremendous power and is very difficult to ward off so that some "extreme" is radical behavior as a reaction to what is inflicted on the Muslim community. See for example the film *Fitna*, portrayal of doomsday (2012 film), and others.

Based on the statement above, it can be concluded that the cause of radicalism is the political pressure of the authorities on their existence, religious emotions, cultural factors, not accepting differences, and government policy factors.

Indicators of Religious Radicalism

Universally individual actions for religion are related to religious motives but the way to express religion is influenced by culture (Saraglou, 2011). Saraglou mentioned the universal dimension of religious action namely believing, bonding, behaving, and belonging. The indicator of religious radicalism is according to Saraglou (2011), because it is more suitable than the understanding of religious radicalism that has been described above. Indicators of Believing dimensions are identified by how a person holds fast religious understandings, beliefs, norms and symbols. Bonding indicator is about the emotional quality of a person or group in feeling a relationship with the almighty, gods or the like. Indicators of behaving dimensions discuss individuals or groups behaving correctly depending on the emphasis or priority on interpersonal morality or impersonal morality. While the belonging indicator identifies itself with the community; within the limits of affiliation and / or identification varies, ranging from natural familial relations to beyond ethnic, linguistic and geographical boundaries.

Cultural Characteristics

According to Koentjaraningrat there are 7 universal elements in the order of the more difficult to change, namely: (1) religious systems and religious ceremonies, each culture has a variety of differences in terms of religiosity. (2) social systems and organizations, with many cultures also diverse social organizations in each region.

(3) Knowledge systems, this also applies a variety of policies in each region. (4) Different language systems in each region also make Indonesia even more unique, because in Indonesia it is well known for being the second country with the most languages. (5) the art system, (6) the different livelihood systems in each region also see from the existing natural conditions, (7) technological systems and equipment, in each culture has different policies in each region.

Cultural Dimension

Culture is divided into five dimensions, namely *social orientation*, *power orientation*, *uncertainty orientation*, *goal orientation*, and *time orientation* (Hofstede, 1983). Power distance is a measure of people's acceptance of differences in the distribution of power within an organization or institution (Hofstede, 1984). Uncertainty avoidance is the degree to which people in a culture feel uneasy in situations that are unstructured, unclear, or unpredictable and the way they try to avoid situations by sticking to their rules and beliefs (Hofstede, 1984). *Social orientation* is a condition of attachment among community members. In individualistic cultures, a person does not depend on his in-group groups such as extended families, banks, or other groups (Zarzeski, 1996). *Goal Orientation* is if the dominant value in a society is masculine, it shows firmness, a spirit of having money and goods, and does not care about others, quality of life or society. Conversely, if the dominant value in a society is feminine, it shows tenderness, is very concerned about the other party, the quality of life or society. *Time orientation* is a society with a culture of Long-Term Orientation looking to the future and having a value of frugality and perseverance. Conversely, people who have a culture of Short-Term Orientation see the past and present. Respect traditional things and carry out social responsibility (Journal of Organization and Management, 2005).

Cultural Indicator

Culture is divided into five dimensions, namely *social orientation (individualism vs. collectivism)*, *power orientation (high vs. low power distance)*, *uncertainty orientation (high vs low uncertainty avoidance)*, *goal orientation (masculinity vs. femininity)*, and *time orientation (short vs. long term) orientation* (Hofstede, 1983). Power distance is a cultural dimension that indicates inequality for members who do not have power in an institution (family, school and community) or organization (place of work). This power difference varies depending on social level, education level and position. This misalignment can occur in society (differences in mental and physical characteristics, social status, welfare, power, rules, law and rights), family, school and in certain organizations. The difference in power norms relates to 1) the level of desired or desired misalignment, 2) the level of dependency and interdependence in society. This value of misalignment is inherent in the value of power practiced in society. The difference in values held causes differences in interpreting something that exists. the measures used by Hofstede in measuring the level of power difference are 1) geographical breadth (the wider

the lower the level of power difference), 2) the size of the population (the greater the higher the level of power difference), 3) welfare (the more prosperous the lower the level power difference). High levels of well-being are represented by measures of lack of traditional agriculture, more modern technology, more urban life, more social mobility, better education systems, and more middle-level society.

Avoidance of uncertainty (uncertainty orientation) is a cultural dimension that shows the nature of society in dealing with an unstructured, unclear, and unpredictable cultural environment. The public can circumvent this uncertainty with technology, law and religion. Technology is used to help defend against the uncertainties caused by nature. Laws are used to help defend against the uncertainty of other people's behavior. While religion is used to accept uncertainty that cannot be maintained by humans themselves.

Social orientation is a cultural dimension that shows an attitude that views personal and family interests as the main interest or as shared interests within a group. This dimension can also occur in communities and organizations. This dimension is divided into two assessments, namely individualist and collectivist societies. In cultures whose societies have collectivism values require greater emotional dependence than societies that have an individualism dimension (Hofstede, 1980). Some factors that influence the level of individualism include the level of education, the history of the region, the size of the region, the technology used in the region and the subculture embraced by the region.

Arek, Tapal Kuda and Mataraman Regions

According to Ayu Sutarto (in the political map of East Java, Kompas 2009) Arek cultural area, covering the area from the north coast of Surabaya to the southern interior of Malang. The Arek Culture Area in the Wanorosingo Web-comics Design journal as Alternative Media for the introduction of Wayang Check-dong for Young Generation covers several cities in west and north of East Java (Gerbangkertanusila) Like, Surabaya, Mojokerto, Gresik, Lamongan, Partial Jombang, Sidoarjo and Malang (*Depth interview* with Mr. Sinarto, chairman of the Association of Indonesian Puppeteers (PEPADI) of East Java, 12 September 2012). So it can be concluded that the names of the arek area cities are Surabaya, Sidoarjo, Malang, lamongan, Mojokerto, Jombang and Gresik. The arek region is mostly visited by immigrant culture, so that this region has a high fighting spirit, strong social solidarity and is open to change. Arek region is also famous for its outspoken nature because of their high fighting spirit. Arek region is also well-known for its unpopular nature because its territory is mostly visited by migrant culture. So that requires them to adapt quickly and more openly, even though the impression is a bit rough.

Nodal region is a region that functionally has a dependency between the center (*nucleus*) and the back region (*hinterland / backwase area*) (Budhidarsono, 2001). Where this nodal area is as a spatial economy controlled by one or several centers of economic activity (Sukirno, 1976). The horseshoe area is an area which is a combination of two regions, namely the area with Madura culture and the meeting of Javanese and Madura culture. Areas of fusion of Javanese culture with Madura include, Gresik, Pasuruan, Probolinggo, Situbundo, Bondowoso, Lumajang and Jember. The cultural areas of Madura are Bangkalan, Sampang, Pamekasan, Sumenep. Besides the mixing of Javanese Madura culture, this region is also called the city of students. Many walisongo tombs are buried in this area, such as Tuban and Jombang. Some of the cities also have the nickname of the city of students, namely the city of Gresik and Jombang. The horseshoe area has agrarian, egalitarian, hard work, aggressive, expansive, high group solidarity, clerical figures as key leaders, social relations centered on individuals with the nuclear family as a basis, and obedient to religious leaders.

According to ayu sutarto (in the political map of East Java, Kompas 2009) Mataraman culture, covering the border of Central Java in the west to Kediri Regency, in the east. Wilayah Mataraman (in the Wanorosingo web-comics design journal as Alternative Media for the introduction of Wayang Check-dong for Young Generation covering Ngawi, Nganjuk, Magetan, Kediri, Madiun, Trenggalek, Pacitan, Blitar, Ponorogo, and Tulungagung (Depth interviews with Mr. Jumiran, puppeteer lecturer at SMKN 9 Surabaya, February 3, 2012, 19.30.) The characteristics of this region are rooted in agrarian culture, village settlement patterns clustering, kejawen Islam, strong village solidarity and relatively strong mutual cooperation. Javanese people (Javanese ethnic) who are widespread in various regions of East Java (Herusatoto, *Symbolism in Javanese Culture*, 42).

RESEARCH METHOD

Participant

The sample selection is based on the consideration of selecting certain criteria, namely the number of respondents in this study. The subjects used in this study were 650 high school-equivalent students, of which 650 students consisted of several schools in each region. The Arek area is at SMK Dharma Bahari Surabaya, Tapal Kuda located at SMK Negeri 5 Jember, Mataraman is at SMAN 2 Tulungagung.

Research Design

In this study two scales are used, namely, the first scale to measure the dependent variable (Y), namely the

potential for religious radicalism and the second scale to measure the independent variable (X), namely culture in each region. The determination of the value in both scales using a Likert scale in the form of 5 answers. The assessment method on the first scale uses the Likert model scale, which is the scaling method of attitude statements that use responses as the basis for determining the scale value (Azwar, 2005). The five answers are strongly agree (SS), agree (S), neutral (N), disagree (TS), and strongly disagree (STS).

Data Collection Instruments

1. The Scale of Radicalism
2. Cultural Scale

Prerequisite Test and Data Analysis

1. Prerequisite Test

- a. Normality Test

Based on the calculation of the normality test assumption of the distribution of Radicalism variables, the value of $Z = 0.055$ with $p = 0.000$, while the Culture variable obtained the value of $Z = 0.35$ with $p = 0.060$, it can be concluded that the test assumption of the distribution of the two variables is declared abnormal because of the scale table of radicalism and the cultural scale is below 0.05.

- b. Linearity Test

Based on the linearity test between cultural variables and radicalism the significance level of $p = 12.6 \geq 0.05$, it can be said that the cultural variable with the radicalism variable has a positive linear relationship. The level of strength of the relationship between radicalism and cultural variables is very weak, because cultural variables only have 12.6% in influencing the level of teenage tendencies in religious radicalism. So the relationship between the two variables is the same direction.

- c. Homogeneity Test

Based on the calculation of the homogeneity assumption test for the distribution of Radicalism variables, the significance value = 0.006 is obtained. So it can be concluded that the variance of radicalism is not homogeneous. A data is said to be not homogeneous if the significance value based on mean is greater than 0.05.

- a. Correlational Test

Based on the comparative test between the variables of radicalism in the area of arek, horseshoe and mataraman significance level $p = 0.174 \geq 0.05$, it can be said that there is no difference in the potential for variable radicalism in the area of Arek, Tapal Kuda and Mataraman. In other words, the potential of radicalism in culture in East Java in the arek region, horseshoe and mataraman are the same.

RESEARCH RESULTS AND DISCUSSION

Correlation Statistical Test Between Radicalism and Culture Variables

As a start in testing the research hypothesis, an analysis was carried out to find out whether there was a relationship between the variables of radicalism and cultural variables and also the type of relationship between the two variables as well as differences in the values of cultural variables in the area of arek, horseshoe and mataraman. The analysis used to measure the relationship between radicalism and cultural variables is non-parametric statistics with the spearman test because the distribution is not normal, while the analysis is used to measure differences in the potential of radicalism with culture in 3 regions that use non-parametric statistics with the *kruskal-wallis* test. All data analyzes use *IBM SPSS version 20.0 for Windows*.

As a basis for testing the research hypothesis, there is a positive relationship between culture and the potential of radicalism in adolescents, but the relationship is very weak because culture only gives a value of 12% on the potential for radicalism in adolescents. Based on the results of the table above, the relationship between culture and the potential of radicalism in adolescents is shown in the calculation of the Spearman significance test, namely there is a coefficient (r_{xy}) of 0.126 with a significance level (p) = 0.001 (r_{xy} table = 0.05 < r_{xy} count = 0.126). It can be interpreted that there is a significant positive correlation between the variables of radicalism and culture in high school-equivalent teenagers in the Arek, Tapal Kuda and Mataraman areas. This shows that the hypothesis in this study is proven.

According to the *Spearman* test correlation coefficient table, the results of the study of cultural variables with radicalism in high school-equivalent students in the arek, horseshoe and mataraman areas are significant. But the level of strength of the relationship between cultural variables with the variable radicalism is very weak. From these results it can be concluded that there is a positive relationship between cultural values with the potential for radicalism in adolescents, which means the higher the level of cultural values, the higher the potential for radicalism in adolescents. From the results of the analysis shows that the hypothesis was **accepted**.

Comparative Statistical Test Between Variable Radicalism in the Arek, Tapal Kuda and Mataraman Regions

Based on the results of the table above the difference in the level of radicalism in the area of arek, horseshoe and which is shown in the calculation of the *kuskall-wallis* significance test that there are asymp sig (2-tailed) results of $0.174 \geq 0.05$ then there is no difference between the dependent variable with a significant factor variable. It can be concluded that there is no significant difference between the levels of radicalism in the Arek, Tapal Kuda and Mataraman regions of high school-equivalent adolescents in the arek, horseshoe and mataraman areas. This shows that the hypothesis in this study is not proven. From the results of the analysis shows that the hypothesis was declared rejected.

The results of calculations using *Spearman* analysis obtained significance level value ($p = 0.001$ (r_{xy} table = $0.05 < r_{xy}$ count = 0.126)). The results showed that the hypothesis in this study which states there is a relationship between cultural values with the potential for radicalism in adolescent high school students equivalent in the arek area conducted at SMK Dharma Bahari Surabaya, horseshoe conducted at SMKN 5 Jember and mataraman conducted at MAN 2 accepted. Positive r values obtained in the results of this study indicate the direction of a positive relationship between the two research variables. These results are consistent with the hypothesis proposed in this study that there is a positive relationship between cultural values with the potential for radicalism in adolescent high school students equivalent in the arek area conducted at SMK Dharma Bahari Surabaya, horseshoe conducted at SMKN 5 Jember and mataraman done in MAN 2.

In addition to proving the hypothesis accepted in this study, the value or score of the correlation test results obtained by 0.126 with a significance value of $p = 0.001$ ($P > 0.05$), this can be proven to prove that the strength of the relationship between cultural variables with variable radics in high school students equivalent in the arek area conducted at SMK Dharma Bahari Surabaya, horseshoe conducted at SMKN 5 Jember and mataraman conducted at MAN 2 included in the very weak category. The effective contribution of culture to radicalism was 12.6% , this is indicated by the value of r obtained by 0.126 . The value of r^2 obtained in this study shows that there are 87.4% of factors that can influence radicalism other than culture not listed in this study.

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Based on the results of further tests *mann-whitney u-test* there were no differences between the 2 regions which were paired differently. The first pair of arek and mataraman areas, the results stated that the mataraman region which has the highest potential of radicalism with a mean rank of 171.88 , although there is no difference between the two regions. Furthermore, the area of Arek and Tapal Kuda territory, the results stated that the area of Tapal Kuda has the potential for higher radicalism with a mean rank of 270.37 , the statistical results also state that there is no difference in the potential for radicalism in the area of horses and horses. The last pair of regions are mataraman and horseshoe, the statistical results suggest that the highest *mean rank* value is obtained from the Mataraman region, although the statistical results also state that there is no difference. After further testing using the *mann-whitney u-test* it can be seen that the area of mataraman which has the potential for radicalism is higher than that of the arek region. Whereas the region which has the lowest potential of radicalism is the arek region.

After pairing the area by splitting it into 2 regions, then pairing the three regions together, namely the Arek, Tapal Kuda and Mataraman areas. Statistical results using the *kruskall-wallis test* stated that the area of Arek, Horseshoe and Mataraman do not have any difference and it can be seen that the highest potential of radicalism is the mataraman region with a *mean rank* of 344.69 and the arek region has the lowest potential of radicalism with a *mean rank* of $306, 29$ It can be concluded that the hypothesis that there are differences in the potential of radiclaim in the Arek, Tapal Kuda and Mataraman areas is rejected. There are several reasons why the hypothesis is rejected, one of them is the possibility that the subject studied is not original from the area under study by the researcher, it could be that the subject under study just moved from the place of origin. Because of such things the results of this study are not in accordance with the hypothesis made by the researcher, and the data do not have the level of normality and homogeneity. Another possibility is that because in one city in the horseshoe area all answers are the same, it turns out that the subject cannot read and is lazy to do it, finally the subject answers according to other subjects.

The Mataraman region is the highest region which has the potential of radicalism and also has several triggers. One of them is the willingness of the subjects studied in filling out the questionnaire. Previously, the students' Arek and Tapal Kuda areas felt pressured to work because the teacher who was responsible with the class always adorned or even let them do as they pleased. Researchers in the area of Arek and Tapal Kuda are less careful in this situation, finally in the mataraman area the researcher pays more attention to this. In addition

to *human error* from the research subjects themselves, there are several other causes, namely the influence of other radicalism factors.

Conclusion

This study uses quantitative research with correlational and comparative research designs. The number of subjects studied in this study were 650 subjects and researchers took data in high school-equivalent in the arek area conducted at SMK Dharma Bahari Surabaya, horseshoe conducted at SMKN 5 Jember and mataraman conducted at MAN 2 using the random sampling method.

Based on the results of the analysis of research data and discussion it can be concluded that there is a significant relationship between culture and the potential for radicalism in adolescents even though the relationship is very low valued and lead to no difference in the potential for radicalism in the region. This means that the hypothesis in this study which reads "there is a positive relationship between culture and the potential of radicalism in adolescents" is accepted and the hypothesis about differences that read "" the difference in potential of radicalism in each region "is rejected. This means that the higher the cultural value, the higher the potential for radicalism in adolescents.

Based on the descriptive data obtained, adolescents also tend to have the potential for radicalism because of the data obtained in the medium category. Teenagers on the other hand can become radical if they are given a spiritual education that is not good and right, while on the other hand they can also be better and will not be radical if teenagers get a good and right spiritual education.

Based on research that has been done, it is expected that adolescents for the subject of this study are young people not to be easily influenced by unfavorable teachings by thinking more rationally and being able to distinguish between good and bad. Adolescents should optimize their potential in the academic field, resources and high curiosity in creative and positive activities and rethink incoming doctrines, for example by following extra-curricular activities that are particularly useful for themselves and further filtering the information received. Strengthen ancestral values and good culture.

For parents it is recommended for parents to better establish good relationships with their children who have stepped on adolescents by giving family space or opportunities for children to build better and intense communication with parents, through discussions with the family in small matters and when facing problems. Overseeing the children's relationships, knowing with whom their children associate with parents will be easier to limit children from bad relationships. Parents should also provide an explanation of the dangers of radical actions and always instill social values, cultural values and ancestral values that are good and right in their children. It is recommended for teachers to be able to develop social and cultural values and sufficient knowledge so as not to be indoctrinated by radical ideas that are rife in the present. For further researchers who are interested in conducting research with similar themes, it is hoped that they can consider examining variables that affect the potential of radicalism in adolescents, which are not controlled in this study, such as the level of religiosity or other variables that can be associated with the variable of potential radicalism. Future researchers can also find out cultural characteristics such as whether in each region of East Java in order to be able to develop similar research more perfectly. Researchers also consider the origin of the subjects studied, try original subjects from the area and not only the length of stay or currently living in the region. reconsidering cultural values that are used as a reference, because hofstade only refers to cultural identity, it's better to explore other things more.

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