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## Religion Fundamentalism in Islamic Students

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### Abstract

The issue of fundamentalism has become a global issue. Fundamentalism rejects diversity and tends to be prejudiced towards other religions. This study aimed to determine the fundamentalism's relationship to multiculturalism and the prejudice towards non-Muslims. This study involved 400 Muslim students in Parepare, South Sulawesi, Indonesia using questionnaires. The findings showed a negative and significant relationship of fundamentalism towards multiculturalism as well as the positive and significant relationship of fundamentalism against the prejudice towards non-Muslims.

**Keywords:** Islamic Fundamentalism, Multiculturalism, Prejudice to Non-Muslims

### Introduction

The issue of fundamentalism has become an international issue as it is considered to be the seed of the birth of radicalism and terrorism. This movement would lead to terrorism as influenced youths are willing to be martyrs through suicide bombings. The Indonesian Institute for Empowerment Survey (INSEP) 2011-2012 on Motivation and Root Causes of Terrorism shows that terrorists in Indonesia are from different ethnic groups. Their average age is 29.7 years old.

The radicalism movement was born of fundamentalism (Nagata, 2001). Moussali (1999) stated that fundamentalism can be moderate and radical. For the radicals, there was a justification for dominating other religion. Religious fundamentalism is a religious ideology with strong and very serious religious beliefs (Taylor & Horgan, 2001) while Altemeyer (2003) recognizes religious fundamentalism as a belief that teaches religion which clearly contains the fundamental, basic, intrinsic, essential and incorrect truths about divinity and humanity.

In the context of Islamic fundamentalism, according to Taylor and Horgan (2001) it is characterized by a distinctive understanding, among them: Islam is a universal religion, its teachings can explain and solve all aspects of life with clear laws and rules, and Muhammad has given a good example of governance in Madina or commonly referred to as the days of Islamic success. However fundamentalism groups or ushuliyun groups tend to be fanatical of their beliefs (Altemeyer 2003) and tend to resist groups with different beliefs and have a pre-negative perception of other religions (Hood et al. 2005).

The Center for the Study of Religion and Culture (CSRC) says the number of Muslims who have a larger cultural orientation is bigger than Muslims who have an Islamic orientation and the majority of the mosques' perception of the five major ideological issues tends to be moderate (Yudha, 2012). Lazzuardi Birru's study stated that the vulnerability Index against religious radicalism was still at a vulnerable level which was 43.6 from the 100 index where the maximum safe level was 33.3 (Yudha, 2012).

Fundamentalism is seen as a negative psychological construct in moral boundaries. This refers to some studies of fundamentalism being a predictor of authoritarianism and dogmatism (Kirkpatrick et al., 1991). As a result, fundamentalism is considered to support violence in the name of Altemeyer & Hunsberger 2004)

Another study says religious fundamentalism has strong links with racial and ethnic negative prejudices (Smith et al. 2007). This suggests that this group tends to deny racial, ethnic and cultural diversity. While other studies suggest that fundamentalism groups tend to have negative prejudices against different religions (Altemeyer, 2003; Raiya et al., 2008; Rowatt et al., 2005).

Multiculturalism in Tilaar's view (2004) contains a very complex definition, ie multi meaning "plural", while culturalism is viewed as culture. Multiculturalism is the wisdom to see cultural diversity as a fundamental reality in the life of society (Choirul Mahfud, 2008). Multiculturalism has significance in realizing peace because it requires the absence of dominance of the majority culture and tyranny of the minority culture. It all grows together and has the same opportunity to respond to mutual prosperity.

Islamic religious jurisprudence, as a special identity of the Islamic intellectual institution that produces the intellectuals of the 'Muslim rahmatan lil alamin' is not entirely free from the threat of religious radicalism movement. Early identification and preventive measures need to be done to anticipate the movement of religious fundamentalism groups, which are the seeds of radicalism to enter the campus, especially those that are radicalism in action or action levels.

The Islamic religious education program aims to produce Islamic religious teachers with its role to be very strategic in efforts to teach a peaceful and loving Islam without having to go out of the true Islamic faith. Excessive fundamentalism only gives rise to hatred towards other groups. Hatred is preceded by excessive negative attitudes of prejudice to non-Muslims and tends to reject diversity.

The studies on fundamentalism all this time use more qualitative approach and more emphasis on case study. Though the study of fundamentalism can be studied rather than aspects of understanding of multiculturalism and their prejudices to followers of other religions. Therefore, this study is a study using a quantitative approach, in which we correlate fundamentalism variable with prejudice and multiculturalism variables with.

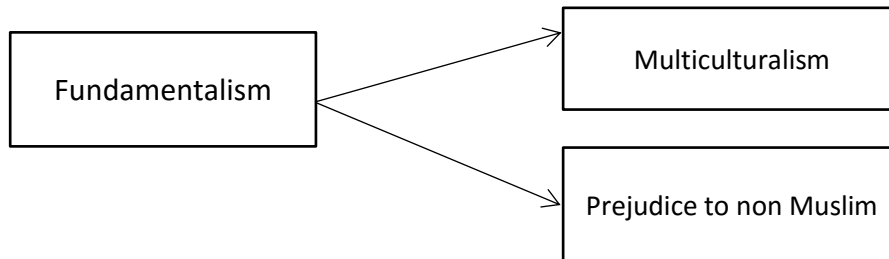
### **Aim of the Study**

This study aimed to see the relationship between fundamentalism with prejudice to non-Muslims and the attitude towards multiculturalism.

## Method

### Research Design

This study used quantitative approaches using the surveys. The research design of the study is as follows:



### Sampling and Sample

Sampling was run by stratified random methods. Stratified random methods were used because students were heterogeneous forms that cover gender and type of institution. By using stratified random sampling, the collected data is more precise and it represents each stratum (Brymer & Cramer, 2011). This study had selected 400 students studying at Islamic religious education programs from all Institutions of Higher Learning in Parepare South Sulawesi.

### Instrument

Questionnaires were used as instruments in this study. The questionnaire consisted of 4 sections. Part A contained socio-demographic data, part B contained fundamentalism measurement, part C contained multiculturalism measurement and part D covered prejudice. The questionnaire used 6 response rating options, from 1 {Strongly Disagreeable} to 6 {Strongly Agreeable}. Instrument for fundamentalism and prejudice was adopted from Idhamsyah and Zora Wongkaren (2010) study while the prejudice and multiculturalism instruments were developed. Table 1 shows the indicator of this research instrument.

**Table 1.** Indicator Instruments

Variable	Indicator
Fundamentalism	The Qur'an and As-sunnah are the only legal basis law The Qur'an should not be reinterpreted Governance must be based on Islamic law Intolerance Exclusive tolerance attitude ( <i>tasamuh</i> ) trust attitude ( <i>khusnuzon</i> )
Multiculturalism	mutual respect mutual help Appreciation on diversity
Prejudice non Muslim	The presence of non-Muslims is profitable Happy to be with non Muslims Non Muslims can be leaders in Indonesia

### Validity of Instruments

Expert views were used to review items in the questionnaire. A pilot study was conducted to determine the validity of the content in the questionnaire (Frankfort and Nachmias, 2000). The validity of the item was calculated using the Cronbach alpha coefficient. Corrected item value of this study was <0.30. The validity coefficient obtained from the pilot study was  $r = 0.404$  to  $r = 0.751$ .

### Reliability of the Instruments

The reliability index value for the modified fundamentalism instrument was 0.864, whilst for multiculturalism was 0.857 and for prejudice was 0.876.

### Data Analysis

The data were analysed using Social Science Statistical Software 23.0. Two types of analysis used were descriptive analysis and inferential analysis. Descriptive analysis was described by graph, mean and standard deviation. Inferential analysis utilised the correlation test and regression analysis.

## Results

### Descriptive Analysis

Descriptive findings showed were mean, SD and graph from each variable. Table 2 shows that the mean of the whole variable.

**Table 2.** Distribution of Indicator fundamentalism, multiculturalism and prejudice

Variable	Mean $\pm$ SD
Fundamentalism	2.742 $\pm$ 0.703
Multiculturalism	4.670 $\pm$ 0.293
Prejudice to non Muslim	4.703 $\pm$ 0.357

Based on table 2, overall respondents agreed that fundamentalism tends to be moderate (Mean = 2.742, SD = 0.703). Respondents also tend to accept diversity (Mean = 3.670, SD = 0.293). Respondents tend to positively respond to non-Muslims (Mean = 4.703, SD = 0.357).

The respondent to religious tendencies (fundamentalism) is shown by figure 1. Based on figure 1, percentage of the tendency of moderate respondents who believe that religious teaching is a basis for understanding and behaving is 98%.

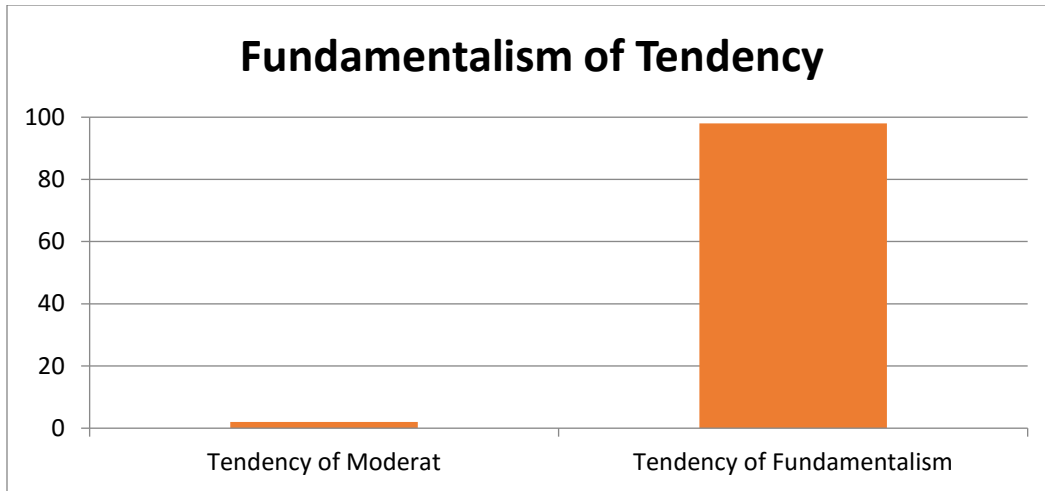


Figure 1. Respondents' Trends on Fundamentalism

Figure 2 illustrates the tendency of respondents on the acceptance of cultural, ethnic, racial, and religious diversity. The findings showed that overall respondents tend to accept cultural, ethnic and religious differences (96%). This means they can be tolerant to others with different religious beliefs.

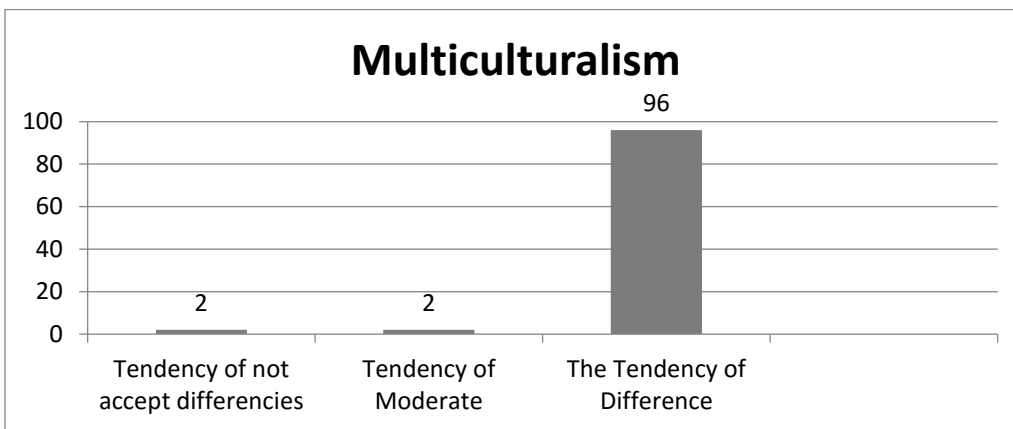
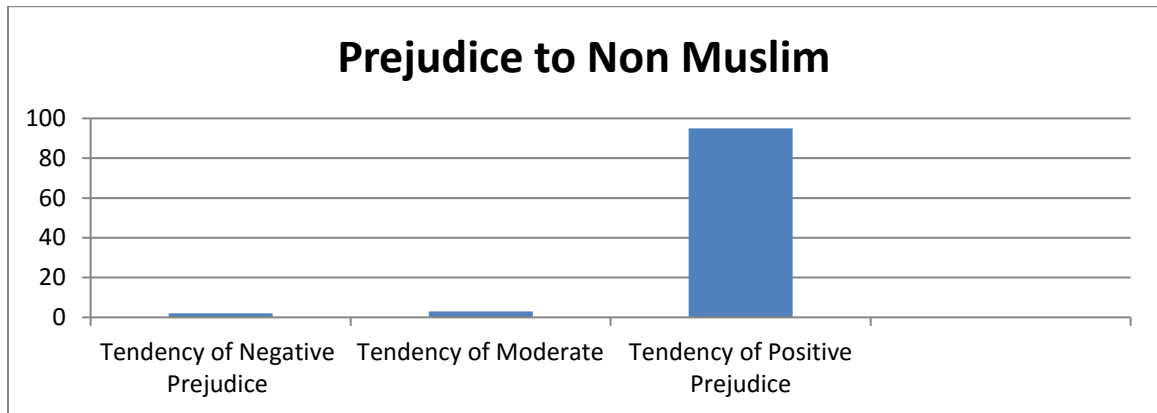


Figure 3 illustrates the tendency of respondents to be prejudiced to non-Muslims. The findings showed respondents were prejudiced positively to non-Muslims.



### Inferential Analysis

#### Normality

One of the test requirements in inferential statistical analysis, especially in relation test is the data should normally be distributed. Table 3 shows the normality tests for each variable.

**Table 3. Tests of Normality**

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Fundamentalism	0.042	400	0.064	0.995	400	0.075
Multiculturalism	0.049	400	0.066	0.996	400	0.217
Prejudice to non Muslim	0.035	400	0.200*	0.997	400	0.364

Based on table 3, fundamentalism variables were normally distributed ( $p > 0.005$ ) both on Kolmogorov-Smirnov and Shapiro-Wilk tests. The multiculturalism variable and prejudice were normally distributed ( $p > 0.05$ ).

#### Linearity

**Table 4. Lineariti Data Pada Variabel**

Fundamentalism	Deviation from Linearity	
	F	Sig
Multiculturalism	1.022	0.067
Prejudice to non Muslim	0.761	0.764

Table 4 shows the fundamentalism relationship with multiculturalism was linear ( $F = 1.002$ ,  $p > 0.05$ ). The fundamentalism relationship with prejudice to non-Muslims was linear ( $F = 0.761$ ,  $p > 0.05$ ).

### Outliers

Data outside the  $\pm 2.5$  Standard Deviation interval was omitted. In the study there were some 8 data (respondents) that were eliminated as outliers.

### Fundamentalism's Relationship to Multiculturalism and Prejudice

Table 5 shows a fundamentalism relationship to multiculturalism and prejudice.

**Table 5. Correlation Test**

	Fundamentalism	
	r	Sig
Multiculturalism	-0.232	0.000
Prejudice to non Muslim	0.334	0.000

The findings in table 5 showed a significant negative relationship ( $r = -0.232$ ,  $p < 0.05$ ) between fundamentalism and multiculturalism. This means that the stronger the fundamentalism then the acceptance of diversity or attitudes toward diversity is lower. The findings also showed a significant positive relationship ( $r = 0.334$ ,  $p < 0.005$ ) between fundamentalism with prejudice to non-Muslims. The more fundamental a person is then the prejudice to non-Muslims is stronger.

### Regression

To find out the contribution of fundamentalism to multiculturalism and fundamentalism against prejudice to non-Muslims a regression test was utilised. Table 6 shows regression tests.

**Table 6. Regression Test**

	Fundamentalism			
	$\beta$	Sig	R <sup>2</sup>	F
Multiculturalism	-0.232	0.000	0.054	13.278
Prejudice to non Muslim	0.529	0.000	0.111	90.800

Regression tests showed that fundamentalism was significantly contributing to multiculturalism ( $\beta = -0.232$ ,  $p < 0.05$ ). Similarly, fundamentalism significantly contributed to prejudice against non-Muslims ( $\beta = 0.529$ ,  $p < 0.05$ ). This means that fundamentalism factors accounted for 5.4% of attitudes in the acceptance of multiculturalism. In addition the fundamentalism factor contributed 11.1% to prejudice to non-Muslims.

### Discussion

Correlation analysis showed that there was a significant relationship of fundamentalism towards multiculturalism and fundamentalism against prejudice to non-Muslims. Similarly, fundamentalism was a contributing factor to multiculturalism and fundamentalism.

The stronger fundamentalisms accept attitude towards different races tends to be lower. This study was based on a study conducted by Drace et al. (2015), Fultorn (1999), Blogowska and Saoglou (2013), Saroglou (2016); Smith et al. (2007) who mentioned that fundamentalism is able



to predict pro-social behavior towards its group. These studies found less pro social behavior in fundamentalism group against ethnic groups and other religions beyond their beliefs.

Islamic fundamentalism has a significant relationship with prejudice against non-Muslims. This study was similar to the study of (Altemeyer, 2003; Brandt & Renya, 2010; Hal et al, 2010; Hunsberger, 1996; Laythe et al., 2002; Raiya et al 2008). This shows that the factor of rigid and violent religious attitudes becomes one of the factors causing excessive suspicion of other religions.

Multiculturalism should contribute to creating peace and love, as it does not make the dominance of the majority culture and minority cultural tyranny. They all grow together and have the same opportunity (Mahfud, 2008). The norm of religion normatively teaches respect for religious, ethnic, racial and cultural differences (Muqowim, 2007) as described in Q. Al-Hujurat verse 10. Islam prohibits prejudice against other religions as Q.S Al-Hujurat verse 12.

### Conclusion

The understanding of religion that tends radical and rigid tends difficult to accept different opinions and beliefs of different people with self. This group also has a tendency to prejudice negative to non-Muslims because it considers different groups or different religions to be suspected. Therefore, Islam really teaches the attitude of mutual respect, the middle or non-extremist attitude of the left and the extreme right (*at-tawassuth*), equilibrium in all things (*at-tawazun*) and fair dealing with anyone (*al-i'tidal*). Such attitudes will give birth to Islam Rahmatan Lil Alamin.

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