



Narratives of Radicalism in Madurese Society Examined Through Symbolic Interactionism

Moch Tohet^{1*}, Muhammad Zainuddin Sunarto²

Universitas Nurul Jadid, Probolinggo, East Java, Indonesia

*tohet11@gmail.com

Received : January 2025; Revised : February 2025; Accepted : April 2025

DOI: <http://doi.org/10.33852/jurnalin.v9i1.571>

Abstract:

This study aims to analyze how the narrative of radicalism develops and influences social harmony among the Madurese ethnic community in Probolinggo Regency, using a symbolic interactionism perspective. The research is based on the assumption that a society with a majority Madurese ethnic population has strong social and cultural ties, but also faces the potential for radicalization due to economic injustice and the influence of conservative ideology. This study uses a qualitative approach with a phenomenological method, involving in-depth interviews, direct observation, and document analysis as data collection techniques. The findings show that radicalism in Madurese society is mostly spread through social interactions within families and communities, with an important role for religious authority figures, such as kyai. This study contributes to a deeper understanding of the role of social interaction and symbols in shaping the narrative of radicalism, as well as providing insights for efforts to prevent radicalization by strengthening social harmony at the community level.

Key Words: *Radicalism, Social Harmony, Madurese Society*

Abstrak:

Penelitian ini bertujuan untuk menganalisis bagaimana narasi radikalisme berkembang dan memengaruhi harmoni sosial di kalangan masyarakat etnis Madura di Kabupaten Probolinggo, menggunakan perspektif interaksionisme simbolik. Penelitian didasarkan pada asumsi bahwa masyarakat dengan mayoritas penduduk etnis Madura, memiliki ikatan sosial dan budaya yang kuat, namun juga menghadapi potensi radikalisasi akibat ketidakadilan ekonomi dan pengaruh ideologi konservatif. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologis, yang melibatkan wawancara mendalam, observasi langsung, dan analisis dokumen sebagai teknik pengumpulan data. Hasil temuan menunjukkan bahwa radikalisme di masyarakat Madura sebagian besar disebarkan melalui interaksi sosial dalam keluarga dan komunitas, dengan peran penting dari figur otoritas agama, seperti kyai. Penelitian ini berkontribusi pada pemahaman lebih mendalam tentang peran interaksi sosial dan simbol dalam membentuk narasi radikalisme, serta memberikan wawasan bagi upaya pencegahan radikalisasi melalui penguatan harmoni sosial di tingkat komunitas.

Kata Kunci: *Radikalisme, Kerukunan Sosial, Masyarakat Madura*

INTRODUCTION

Globalization and modernization indicated by digitalization and automation through the internet, known as the Industrial Revolution Era 4.0, have triggered polarization in the religious life of society (Efe, 2023; Grinin et al.,

2021; Rohman et al., 2023). This era presents challenges for all parties while encouraging adaptation efforts and actions to maintain plurality in society (Chen et al., 2022; Pillai & Dubash, 2021; Shi, 2021). In addition, modernization causes a shift in the values and attitudes of society to become more rational, while Huntington (1996) in (Haglund & Singh, 2023) argues that humanity will face conflict due to clashes between different cultures. Another impact of Era 4.0 is the acceleration in the development of science, technology, and information, which triggers the dynamics of religious life in Indonesia (Adnan, 2022; Ridlo & Yanti, 2024; Salsabila et al., 2022). Technological advances have opened up wider access to religious information through digital platforms, increasing religious literacy and facilitating spiritual practices (Haynes, 2021; Sanjani, 2024). However, the uncontrolled flow of information also poses new challenges, such as the spread of invalid teachings and the potential for radicalization through social media.

The implications of the Industrial Revolution 4.0 Era are a significant challenge for religiousness in Indonesia. Easy access to information allows people to freely spread various ideas, thoughts, and thoughts through various media, including transnational Islamic ideologies that are often ahistorical, exclusive, and radical, and refer to thoughts from outside (Harimawan et al., 2023; Nikmatullah et al., 2023; Umar, 2021). This phenomenon is a threat to social harmony in Indonesia, where religious, ethnic, and cultural diversity is an important foundation in maintaining social stability. Radical narratives spread through various digital platforms can influence religious life in various regions, including regions with a long history of diversity.

Probolinggo Regency is an interesting example in understanding how radical narratives can influence social harmony in the context of diverse ethnicities, especially the Madurese ethnic group who have long been an integral part of the region. The Madurese ethnic group has a rich cultural history and has played an important role in the development of Probolinggo Regency for centuries. However, the emergence of several individuals or groups involved in radicalism activities in the region has raised concerns about the potential influence of radical narratives on social integration. In the context of strong ethnic diversity, social harmony and inter-ethnic integration remain key factors in maintaining stability and preventing conflicts caused by radicalism.

Research on radicalism narratives has highlighted how radical ideologies develop through various media, especially in the context of globalization and digitalization. Radicalism narratives are often promoted through social media and digital platforms, which allow for the rapid spread of transnational ideas, especially those rooted in exclusive and ahistorical ideologies (Purwanto & Wafa, 2023; Reyna et al., 2022). Other studies have also found that radical narratives often use emotional approaches and religious identities to mobilize support, as expressed by Zhang & Davis (2022), who notes that radical rhetoric tends to exploit social and political crises to justify extreme actions. Adnan & Amaliyah

(2021) adds that radicalism narratives are often formed by groups with certain agendas that aim to divide society through the exploitation of ethnic and religious tensions. In the Indonesian context, Maunah (2022) reveals that religious radicalism has become a real threat to diversity and social harmony, especially when the narrative ignores local values and pluralism that have long been part of Indonesian culture. These studies consistently highlight the importance of understanding the dynamics of radicalism narratives and their impact on social cohesion in a pluralistic society.

Although many studies have discussed the narrative of radicalism and its impact on society, there are several research gaps that still need to be explored. Most existing studies emphasize the spread of radical narratives through social media and digital platforms in general, but more in-depth studies on how these narratives affect certain ethnic groups, such as the Madurese, are still minimal. In fact, each ethnic group has different cultural and social characteristics, which can affect how they respond to and are exposed to radical ideologies. Previous studies tend to focus on the ideological aspects of radicalism without directly linking it to local factors, such as the history of inter-ethnic interactions or the role of religious institutions in local communities. Thus, more contextual research is still needed to understand how radical narratives develop and interact with local social, cultural, and religious dynamics in Indonesia.

The purpose of this article is to analyze how the narrative of radicalism develops and influences social harmony among the Madurese ethnic group, especially in Probolinggo Regency. This article is based on an exploration of the dynamics of the spread of radical narratives through digital platforms, as well as their impact on social integration in a society that has a long history of ethnic and religious diversity. In addition, this article attempts to identify the challenges faced by society in maintaining diversity and social stability amidst the currents of globalization and modernization, as well as understanding how the narrative of radicalism interacts with local factors such as cultural traditions and religious values in the Madurese community. Through this approach, this article is expected to contribute to formulating strategies to deal with radicalism and strengthen social harmony in Indonesia.

RESEARCH METHOD

This research uses a qualitative approach with a phenomenological type of research (Pregoner, 2025). This phenomenological approach emphasizes an in-depth understanding of the phenomena that occur, with the aim of observing and understanding the significance of experiences related to the narrative of radicalism in the context of Madurese society. Researchers adopt this method to absorb the hidden meaning behind phenomena that cannot be measured directly. This research not only seeks to characterize facts, but also focuses on exploring the meaning behind complex social experiences.

The location of this research is in Probolinggo Regency, East Java Province, which consists of 24 sub-districts, 5 villages, and 325 villages, making it an area with significant social diversity. This mapping will help researchers dig deeper into the interactions between individuals at various levels of government, as well as how the values and norms of Madurese society interact with other ethnic groups. Analysis of the relationship between the Madurese community and other ethnic groups will be an integral part of this research, with the hope of identifying factors that drive radicalism and creating intercultural synergy in order to achieve social harmony amidst cultural diversity in Probolinggo Regency.

The researcher used three main data collection techniques, namely interviews, observation, and documentation, to uncover the meaning and answer the phenomena that occurred at the research location. First, interviews were conducted to dig up information directly from the sources through question and answer sessions, using a deep interview approach with a semi-structured format. The researcher interviewed two community leaders, two village youth, two mosque youth, two members of the youth organization, two village officials, two civil society groups, two guardians of educational figures, and five students from each village, with open-ended questions that remained focused on the topic. Observation also served to evaluate the accuracy of the subjects' responses. Third, documentation included a review of various documents relevant to the research theme, such as images, websites, notes, news, transcripts, books, inscriptions, newspapers, and magazines, which aimed to complement the data collected through interviews and observations.

The analysis of this research follows the qualitative analysis model developed by Miles, Huberman, and Saldana, which consists of three main stages: data collection, data reduction, and data presentation (Nasri, 2023). At the data collection stage, the researcher collected information through interviews, observations, and documentation. After the data is collected, data reduction is carried out by filtering and selecting relevant information to answer the research questions, allowing researchers to focus on key themes that emerge from the data. Furthermore, data presentation is carried out by compiling the reduced information into a systematic narrative form, making it easier for researchers to draw conclusions. To ensure the credibility of the data, this study applies data triangulation, namely by comparing and verifying information obtained from various sources, such as interviews, observations, and documentation.

RESULT AND DISCUSSION

Social and Cultural Factors

The Madurese community in Probolinggo Regency is known to have a strong and thick culture, with characteristics that are still maintained in everyday social life. They prioritize the values of family, mutual cooperation, and solidarity in their community. One of the cultural aspects that stands out among the

Madurese ethnic group in Probolinggo is the customs related to religious rituals and traditions such as samsara or tahlilan, which show the synergy between culture and Islam.

In a social context, the Madurese community in Probolinggo is also known to have close ties between community members, with a strong level of kinship, and respect for the values of social hierarchy based on age and status in society. The influence of Madurese culture creates a distinctive pattern of interaction, including in the use of social symbols such as language, clothing, and customs.

Madurese culture, which is identical to a firm attitude, openness, and loyalty, also influences their relationships with other ethnic groups, including the Javanese ethnic group, which is also quite large in this area. Despite cultural differences between the Madurese and Javanese ethnic groups, relations between these ethnic groups are generally harmonious, especially because of the similarities in Islamic religious beliefs that are a strong basis for social relations in Probolinggo Regency. In such a socio-cultural context, a study of symbolic interactionism in the Madurese community in Probolinggo is important to understand how symbols and social interactions in this community help shape the narrative of radicalism and efforts to maintain social harmony in the area.

"One of the main factors is the very strong social ties in the Madurese community, especially in the family environment. Communication within the family plays an important role in spreading views, including radical views. For example, everyday conversations at home can be a place for the spread of these ideas without realizing it" (Kiai Figure, 21/9) The results of the interviews showed that social dynamics among the Madurese community play an important role in the formation and spread of views, including radical ideas. In Madurese society, the family is not only the smallest social unit, but also the main means of conveying values and outlooks on life.

Communication within Madurese families tends to be informal but intense, allowing discussions about religion and religious views, including radical ones, to spread without family members realizing it. This process occurs through everyday conversations, which are often considered ordinary, but implicitly instill ideas that may be radical. The role of parents, especially fathers, and religious figures close to the family, such as kiai, can be factors that strengthen the spread of this ideology.

"Social ties among Madurese people are indeed very strong. Communication between family members and between villagers is quite intense, both through everyday conversations and during informal meetings. This is what allows ideas, including radical ones, to spread quickly" (Village Official, 22/9) Interviews revealed that close social ties within the Madurese community, together with intense communication within the family, create a strong pathway for the spread of radical ideologies that are rooted in the perception of threats to traditional values and religion. Another factor revealed in the interviews was the dependence of Madurese people on religious figures and family leaders. Full

trust in religious authority within the family can make individuals in the community more susceptible to accepting radical ideologies if the figure spreads conservative views or feels threatened by external influences.

Student said, "I see that community and family ties are indeed very strong among Madurese people. In the family and community environment, there are often discussions about religious issues, including more conservative views. I think, because of the emotional closeness within the family, these views can be accepted without question, especially if conveyed by a respected religious figure." (Student, 23/9). The results of the interviews highlighted how strong social ties in the Madurese community, especially within the family, influence the spread of religious views, including conservative views that can support radicalism. The interviews showed that emotional closeness within the family, as well as respect for respected religious figures, such as *kiai*, make it easier for family members to accept views without much questioning or critical evaluation.

Discussions within the family and community environment often involve more conservative religious issues, where the position of religious figures is very dominant. Because of the close social relations and full trust in these figures, the radical or conservative views expressed have a great chance of being accepted and developing in the community. This is one of the important factors that allows the spread of radical ideology subtly among the Madurese community.

A community figure said, "religious figures, especially *kiai*, are highly respected by the Madurese community. They are often role models in religious and social matters. Unfortunately, if there are *kiai* who have conservative views, they can be more easily influenced by networks that carry radical ideologies. They feel responsible for defending religious teachings from external threats" (Figure, 21/9). The results of the interview highlighted the important role of religious figures, especially *kiai*, in Madurese society. *Kiai* are not only respected as religious leaders, but also become role models in the social life of the community.

The interview revealed that because of the great influence held by *kiai*, their religious views are often accepted without question by their followers. If a *kiai* holds conservative views, he can become a target of influence from networks that carry radical ideologies. According to the results of interviews with village officials who stated, "*Kiai* have a highly respected position among Madurese society, including in Probolinggo. What is conveyed by the *kiai*, whether in sermons at Islamic boarding schools or mosques, usually becomes a reference for many people. If a *kiai* holds conservative views or feels that Islam is being 'attacked' by outside culture, the community will tend to follow these views. This can be an entry point for radical ideologies." (Village Officials, 22/9). Interviews show that *kiai* who feel a threat to Islamic teachings, especially from outside ideologies, can feel responsible for protecting their community. In an effort to maintain religious teachings, some of them may accept or even spread more

radical views as a way to counter what they perceive as threats to religious beliefs and identity.

This concept shows that the role of kiai in maintaining religious values in Madurese society can also have complex consequences, especially if their views are exploited by radical ideological networks. The student said, "These ideas are often discussed in family conversations or in the immediate environment. Parents or other family members may indirectly spread radical views without realizing it, especially when they hear it from religious figures or kiai that they respect. Kiai here have a very big influence. What they convey, both in lectures and informal meetings, is often followed by the community. If the kiai has conservative views, then more radical ideologies can enter through them, especially if they feel that religion or traditional values are threatened by outside influences." (Student, 9/23). The results of the interview revealed the central role of the family and community in spreading radical views among the Madurese community in Probolinggo Regency.

In particular, these views are often spread through informal conversations in the family environment, especially if they are based on what is conveyed by a kiai or respected religious figure. Because the kiai has a very big influence in social and religious aspects, their views, both conservative and radical, are easily accepted by the community without much questioning. "Some of them may feel that social change or external cultural influences pose a threat to Islamic teachings. Therefore, they tend to support ideologies that are more assertive in defending religion. If they feel threatened, they can be more open to radical views." (Kiai Figure, 21/9) This interview also highlights the mechanism by which radical ideologies can infiltrate everyday life. When family members listen to lectures or discussions from a respected kiai, they may spread these views to their family or surrounding environment without realizing it. The kiai's great influence, both in formal forums and in everyday social interactions, allows more radical ideologies to enter society, especially if the kiai feels that religious values and traditions are being threatened by external influences. The interviews shed light on how interpersonal relationships within families and communities, combined with the great influence of religious figures, can become a pathway for the spread of radical narratives among Madurese society.

Educational Factors

General education in Probolinggo Regency, especially in rural areas with a Madurese majority, tends not to provide adequate emphasis on the values of tolerance, pluralism, and critical understanding of ideology. The results of the researcher's observations found that the curriculum implemented was more focused on academic teaching such as mathematics, science, and basic skills, without being balanced with in-depth character education. Character education, which includes the values of diversity, is very important for fostering a tolerant attitude in a multicultural society such as Probolinggo. However, due to the lack

of emphasis on this, many students do not get the opportunity to develop a comprehensive understanding of the social and cultural diversity around them.

The lack of exposure to the values of pluralism and diversity causes some students to tend to have a narrower view of the world outside their community. General education, which should be the first line of defense against the spread of radical ideas, is actually less effective in instilling the understanding that diversity is a strength. Without this exposure, students may become more susceptible to more extreme and intolerant views, especially if they grow up in a social environment that is less open to differences.

A community figure said, "General education here still has many shortcomings, especially in rural areas. Schools focus more on teaching academic subjects such as mathematics and science. Things like tolerance, diversity, or interfaith dialogue are rarely discussed in depth. Maybe once in a while, but not too prominent. Because of that, students do not really understand the importance of diversity" (Figure, 21/9). The results of interviews with community figures show that general education in Probolinggo Regency, especially in rural areas where the majority of the population is ethnic Madurese, has not given adequate attention to the values of pluralism, tolerance, and character education. More emphasis is placed on academic subjects such as mathematics, science, and basic skills, while aspects of diversity and interfaith dialogue are often neglected. According to this community figure, the lack of education about pluralism makes students more vulnerable to radical views. This is exacerbated by the influence of the family environment and conservative religious figures who find it easier to spread radical ideologies. In addition, this interview also highlighted the importance of character education that must be integrated into the school curriculum, as well as the need for extracurricular activities that introduce students to diversity.

The village official said, "public schools still teach more academic subjects. Mathematics, science, Indonesian, those are the ones that are emphasized more. Meanwhile, character education, especially those related to tolerance and diversity, in my opinion, is not very prominent. It seems that students are more focused on pursuing academic grades than learning about the importance of respecting differences" (Village Official, 22/9). The results of the interview with the village official confirmed that public education in rural areas in Probolinggo Regency, especially among the Madurese ethnic group, does not provide enough emphasis on the values of pluralism, tolerance, and character education. The focus of teaching is still on academic aspects, such as mathematics and science, without being balanced with in-depth character education. This makes students lack a comprehensive understanding of the importance of respecting diversity.

The village official also emphasized that the lack of exposure to pluralistic values can make students more susceptible to more exclusive and even extreme views. Public education should play a vital role in instilling the understanding that diversity is a strength, but without strong emphasis, students can be more

easily influenced by radical ideologies, especially if they grow up in social environments that are less open to difference.

The Head of the Community Association said, "Because students here do not have a deep understanding of pluralism and differences, they tend to be more receptive to more exclusive or even extreme ideas. In families, especially if there is influence from certain conservative religious figures, radical views can spread more easily. General education should be able to play a greater role in teaching these values of diversity" (Head of Community Association, 9/24). The results of the interview indicate that the lack of understanding of pluralism and differences in general education in Probolinggo Regency has the potential to make students more susceptible to exclusive or even radical views.

This shows the central role of general education which should be the first line of defense against the spread of radical ideologies by teaching the values of pluralism, tolerance, and diversity. Without a strong emphasis on this aspect of character education, students can be more easily influenced by radical narratives that may spread through their families or social environments, especially in ethnically and religiously homogeneous communities.

The religious teacher said, "Schools need to add material on diversity and tolerance. In addition, character education must be strengthened. If students are only taught academic lessons without being taught national values, diversity, they will not understand that differences are something natural and must be respected. Perhaps there also needs to be more activities outside the classroom that involve students with other groups, so that they become accustomed to differences" (Religious Teacher, 25/9). The importance of including education on diversity and tolerance in the school curriculum in Probolinggo Regency.

Strong character education, which includes national values and respect for differences, needs to be strengthened in schools. It is also important to involve students in extracurricular activities or activities outside the classroom that require them to interact with different groups, so that they become accustomed to facing and respecting diversity. The religious teacher saw that without this understanding, students might not consider differences as something natural and worthy of respect, which in turn could pave the way for exclusive or even radical ideologies to develop. The curriculum often emphasizes academic achievement that is measured through exams.

Economic Gap

Economic disparity is often a crucial factor in triggering radical narratives, especially in areas with limited access to resources and economic opportunities. The disparity between more prosperous and marginalized groups in society can create a deep sense of injustice, which is then exploited by radical groups to recruit new members. They often take advantage of the dissatisfaction of people who feel left out by an unfair economic system, thus opening up space for radical ideologies to grow.

Economic disparity factor becomes more significant in remote or less developed areas, where access to education, employment, and economic opportunities is very limited. People who feel frustrated by economic difficulties are often more susceptible to the influence of radical ideologies, which promise systemic change as a solution to their suffering. Radical narratives, whether based on religion or political ideology, often offer alternatives that are considered "fairer" and have the potential to eliminate existing disparities.

"The economic gap is indeed quite pronounced here. Many residents do not have good access to education and employment. This makes them frustrated, especially young people who feel they have no future in the village. This condition can open the way for them to accept ideologies that offer rapid change or solutions that seem fairer" (Village Official, 22/9). The results of the interview with the Village Head highlight the importance of paying attention to the aspect of economic disparity in preventing radicalization in rural areas. The Village Head explained that many residents, especially young people, feel frustrated by the lack of access to education and decent jobs.

The results of the interview are also in line with the results of the interview with the village head who stated that economic disparity is one of the triggers for the narrative of radicalism. He said, "The economic disparity here is clearly felt. Many families are struggling economically, and that makes them feel like there is no way out. This condition often makes residents, especially young people, more open to narratives that offer rapid change, including extreme religious narratives." (Village Head, 24/9).

The results of the interview with the Village Head showed that economic disparity is one of the main factors that makes people, especially young people, more vulnerable to radical influences. The Village Head emphasized that difficult economic conditions make residents feel like they don't have many choices, so they are more receptive to radical narratives that promise rapid change or a system that is considered fairer.

The village head stated, "A few years ago, there were some young people who started joining certain groups. They felt that systemic change was needed because nothing had changed here. The lack of opportunities makes them more susceptible to ideas that promise revolution or justice" (Village Official, 22/9). The results of interviews with village officials indicate that the economic disparity in the area creates a situation that makes young people feel hopeless and have less opportunity to improve their conditions. In an economically stagnant environment, groups with radical narratives that promise "revolution" or "justice" are seen as offering quick and effective solutions. This makes them more susceptible to the influence of ideologies that promise systemic change, especially if they feel there are no real alternatives that can change their situation.

In addition, based on the results of the researcher's observations, economic injustice can also create social segregation, which strengthens polarization between groups that feel marginalized and those who are more prosperous.

When groups experiencing this gap feel that there is no way out of poverty or inequality, they may be more easily tempted to adopt extreme views that offer revolutionary solutions. Radical ideology then promises revenge against the power structure that is considered the main cause of economic injustice, thereby increasing social tensions.

Discussion

The role of social ties in the spread of radical ideology among Madurese society is in line with the findings expressed by Adnan (2022), which shows that strong social ties within a community can be a channel for the spread of extreme ideology. Solidarity and closeness between individuals, especially in the context of family and community, allow radical ideas to develop without much challenge (Faiz et al., 2023; Umar, 2021). The importance of social ties in forming norms and values that can influence individual responses to ideology. In the context of Madurese society, the presence of religious authority figures, such as kiai, is crucial. The very large influence of kiai makes people tend to accept their views, both conservative and radical, without questioning further. Religious leaders feel threatened by social or cultural change, they tend to adopt and spread more extreme views as a form of response (Latif & Hafid, 2021; Shaikh & Kazmi, 2022). Therefore, a deep understanding of the dynamics of social relations and the role of authority figures in Madurese society is important to identify the channels through which radical narratives can spread and impact social harmony.

Character education that includes insight into tolerance, interfaith dialogue, and critical understanding of ideology is often placed as a low-priority topic. Values that should be a bulwark against radicalism, such as mutual respect and understanding of differences, are not deeply instilled (Ridlo & Yanti, 2024; Tahir & Elbarqi, 2023). Schools must also integrate character education into daily activities, such as through extracurricular activities, so that students can experience firsthand the practice of living in diversity. Thus, general education in Probolinggo Regency can be an important means to prevent the narrative of radicalism from developing among the Madurese ethnic group.

Religious education provided in traditional Islamic boarding schools in several areas of Probolinggo tends to have an unbalanced curriculum between moderate religious understanding and more exclusive teachings. This opens up a gap for the entry of radical teachings, especially among the younger generation who seek a deeper meaning of religion but are limited in the perspective of pluralism. Radicalization is not only caused by ideological or religious factors, but also by broader structural problems such as poverty, unemployment, and economic marginalization (Rusyana et al., 2023; Zain & Mustofa, 2024).

Economic disparities as a factor triggering radicalism are also closely related to the sense of identity and self-esteem in society. Individuals who feel economically marginalized often seek recognition and appreciation elsewhere, including in radical groups that offer solidarity, a sense of belonging, and shared

purpose. Perceived inequality between more affluent and marginalized groups can create a deep sense of injustice, thus opening up space for radical ideologies to grow (Maunah, 2022; Reyna et al., 2022).

The study underlines that individuals experiencing economic hardship, especially in remote areas, are more susceptible to the influence of radical ideologies that promise systemic change as a solution to their suffering. The village heads who highlight the frustration of young people due to the lack of access to education and decent jobs, which makes them more open to narratives that offer rapid change. In addition, also shows that groups who feel marginalized tend to seek recognition and purpose in group identity, which is often found in radical groups. Therefore, efforts to prevent radicalization need to pay attention to aspects of economic inequality and provide inclusive solutions to reduce the risk of spreading extreme ideologies.

CONCLUSION

The conclusion of this study shows that the narrative of radicalism among the Madurese community in Probolinggo Regency is influenced by various social, economic, and cultural factors. Economic factors, especially inequality and gaps in access to resources and jobs, are the main triggers for dissatisfaction among the community, especially the younger generation. In this context, radical ideology offers solutions that are considered fairer and more revolutionary to this injustice. Strong social ties within the family and community contribute to the spread of radical views. The influence of *kiai*, who are often respected without critical questioning, becomes an effective channel for the entry of conservative and radical views into people's lives.

This study also highlights the importance of symbolic interaction in shaping and spreading the narrative of radicalism in the Madurese community. Radicalism often develops when these symbols are considered threatened by social change or external influences. Therefore, efforts to prevent radicalization must involve a more comprehensive approach strengthening intercultural dialogue, and strengthening critical education at the family and community levels. Through this approach, the potential for the emergence of radicalism can be minimized while strengthening social harmony.

REFERENCES

- Adnan, M. (2022). Islamic Education and Character Building in The 4.0 Industrial Revolution. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 11–21. <https://doi.org/10.31538/nzh.v5i1.1771>
- Adnan, M., & Amaliyah, A. (2021). Radicalism Vs Extremism: The Dilemma of Islam and Politics in Indonesia. *Jurnal Ilmu Sosial*, 20(1), 24-48. <https://doi.org/10.14710/jis.1.1.2021.24-48>

- Chen, L., Msigwa, G., Yang, M., Rooney, D. W., & Yap, P.-S. (2022). Strategies to Achieve A Carbon Neutral Society: A Review. *Environmental Chemistry Letters*, 20(4), 2277-2310. <https://doi.org/10.1007/s10311-022-01435-8>
- Efe, A. (2023). A Multidisciplinary Assessment of Cyber Capitalism as A New Mode of Production. *Uluslararası Ekonomi Ve Siyaset Bilimleri Akademik Araştırmalar Dergisi*, 7(16), 1-19. <https://doi.org/10.58202/joecopol.1190942>
- Faiz, H., Al-Amin, M. F., & Mundiri, A. (2023). Transforming Organizational Quality Through Effective Administrative Training. *Communautaire: Journal of Community Service*, 2(2), 157-167. <https://doi.org/10.61987/communautaire.v2i2.352>
- Grinin, L., Grinin, A., & Korotayev, A. (2021). Global Trends and Forecasts of the 21st Century. *World Futures*, 77(5), 335-370. <https://doi.org/10.1080/02604027.2021.1949939>
- Haglund, D. G., & Singh, S. (2023). Happy Anniversary? Reflections on Samuel Huntington's "Clash" Thesis at Thirty. *International Journal*, 78(4), 577-594. <https://doi.org/10.1177/00207020231213605>
- Harimawan, H., Raharjo, A. B., & Harianto, E. (2023). Islamic Religious Education Learning Innovations in Strengthening Character Education in The Industrial Revolution Era 4.0. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, 8(1), 131-148. <https://doi.org/10.20961/jdc.v8i1.85858>
- Haynes, J. (2021). From Huntington to Trump: Twenty-Five Years of the "Clash of Civilizations." In *A Quarter Century of the "Clash of Civilizations"* (pp. 11-23). Routledge. <https://doi.org/10.4324/9781003161240-2>
- Latif, M., & Hafid, E. (2021). Multicultural Attitudes in An Islamic Boarding School of South Sulawesi-Indonesia. *Cogent Education*, 8(1), 1968736. <https://doi.org/10.1080/2331186X.2021.1968736>
- Maunah, A. (2022). Radicalism Among Indonesia's Young Generation: How to Overcome It? *Indonesian Journal of Counter Terrorism and National Security*, 1(2), 247-266. <https://doi.org/10.15294/ijctns.v1i2.59803>
- Nasri, U. (2023). Exploring Qualitative Research: A Comprehensive Guide to Case Study Methodology. *Al-Hikmah : Jurnal Studi Islam*, 4(3), 72-85.
- Nikmatullah, C., Wahyu, W., & Fauzi, A. (2023). Digital Pesantren: Revitalization of The Islamic Education System in The Disruptive Era. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 1-14. <https://doi.org/10.31332/ai.v0i0.5880>
- Pillai, A. V., & Dubash, N. K. (2021). The Limits of Opportunism: The Uneven Emergence of Climate Institutions in India. *Environmental Politics*, 30(sup1), 93-117. <https://doi.org/10.1080/09644016.2021.1933800>
- Pregoner, J. D. (2025). Research Approaches in Education: A Comparison of Quantitative, Qualitative and Mixed Methods. *SSRN Electronic Journal*, 4(2), 31-36. <https://doi.org/10.2139/ssrn.5111007>
- Purwanto, A., & Wafa, A. (2023). Interpersonal Communication Strategies in Building an Image of Contingency Perspective of Accommodation. *Managere: Indonesian Journal of Educational Management*, 5(3), 267-279. <https://doi.org/10.52627/managere.v5i3.281>

- Reyna, C., Bellovary, A., & Harris, K. (2022). The Psychology of White Nationalism: Ambivalence Towards A Changing America. *Social Issues and Policy Review*, 16(1), 79-124. <https://doi.org/10.1111/sipr.12081>
- Ridlo, M. H., & Yanti, L. S. (2024). Investigating The Holistic Management in Increasing Graduates' Competence in Madrasa Based on Pesantren. *PEDAGOGIK: Jurnal Pendidikan*, 10(2), 226-239. <https://doi.org/10.33650/pjp.v10i2.7170>
- Rohman, A., Muhtamiroh, S., Imron, A., & Miyono, N. (2023). Integrating Traditional-Modern Education in Madrasa to Promote Competitive Graduates in The Globalization Era. *Cogent Education*, 10(2), 2268456. <https://doi.org/10.1080/2331186X.2023.2268456>
- Rusyana, A. Y., Budiman, B., Abdullah, W. S., & Witro, D. (2023). Concepts And Strategies for Internalizing Religious Moderation Values Among the Millennial Generation in Indonesia. *Religious Inquiries*, 12(2), 157-176. <https://doi.org/10.22034/ri.2023.348511.1629>
- Salsabila, U. H., Nuri, N. S., Fiddini, P. F., Sholikhah, D. A., & AR, N. K. R. (2022). The Development of Educational Technology in The Realm of Islamic Boarding School Learning. *MA'ALIM: Jurnal Pendidikan Islam*, 3(01), 10-20. <https://doi.org/10.21154/maalim.v3i1.3413>
- Sanjani, M. A. F. (2024). The Impact of School Principals on Graduate Quality Through Character Education Initiatives. *Journal of Educational Management Research*, 3(1), 30-46. <https://doi.org/10.61987/jemr.v3i1.347>
- Shaikh, A. L., & Kazmi, S. H. A. (2022). Exploring Marketing Orientation in Integrated Islamic Schools. *Journal of Islamic Marketing*, 13(8), 1609-1638. <https://doi.org/10.1108/JIMA-11-2019-0241>
- Shi, L. (2021). From Progressive Cities to Resilient Cities: Lessons from History for New Debates in Equitable Adaptation to Climate Change. *Urban Affairs Review*, 57(5), 1442-1479. <https://doi.org/10.1177/1078087419910827>
- Tahir, M., & Elbarqi, N. S. (2023). State, Secularism, and The Management of Islamic Proselytizing Movement in Türkiye: The Case of Hayrât Vakfi Organization. *Qudus International Journal of Islamic Studies*, 11(1), 177-206. <https://doi.org/10.21043/qijis.v11i1.18357>
- Umar, F. A. (2021). Examining The Dignity of Indonesian Language in The Era of Industry 4.0. *European Journal of Humanities and Educational Advancements*, 2(12), 68-77.
- Zain, B., & Mustofa, M. L. (2024). Islam and Local Wisdom: Integration of Local Values in Islamic Thought. *Journal of Social Studies and Education*, 2(1), 27-43. <https://doi.org/10.61987/jsse.v2i1.567>
- Zhang, X., & Davis, M. (2022). Transnationalising Reactionary Conservative Activism: A Multimodal Critical Discourse Analysis of Far-Right Narratives Online. *Communication Research and Practice*, 8(2), 121-135. <https://doi.org/10.1080/22041451.2022.2056425>