

## RELIGIOUS FUNDAMENTALISM AMONG STUDENTS: Descriptive Study on Rohis Activist Students in Probolinggo City

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**Abstract:** This study aims to explain the religious orientation recognized by fundamentalism among students. This research can provide a comprehensive picture and answer regarding the attitude of Islamic fundamentalism. The research approach used is descriptive quantitative research. The method used in this research is the descriptive method. A descriptive method that aims to test a theory and provides a statistical picture with a percentage to show a description of the research data. Researchers took research samples through a random sampling technique of 100 respondents who are actively involved as Rohis activists from five high schools (SMAN/SMKN and MAN). The data analysis produced in this study is a descriptive statistical technique. Descriptive statistical analysis is used to analyze data by describing or describing the collected data as it is without intending to make generalized conclusions or generalizations. The results of the distribution show that some students are classified as having a high Fundamentalist Attitude, and a few others have a very high Fundamentalism Attitude. There are 4 people (4%) who have moderate fundamentalism.

**Keywords:** Diversity; Fundamentalism; Recognition.

### INTRODUCTION

Religious understanding built during this time through religious education departs from a view that positions “religion” as a teaching that is absurd, static and basic (Suradi, 2017).

From this perspective, students do not only need the figure of teacher who is broad-minded and creative in monitoring the learning process, but also really need the figure who has moral values and noble character as a role model for students. Therefore, the role of teachers who can provide deliberate and unintentional moral examples through the latent curriculum is needed (Hidayah, 2018; Khosiah, 2020) Susandi, 2019; (Agustin & Muhammad, 2020).

The issue of religious radicalism aimed at a group of Muslims in Indonesia is no longer a matter of opinion only. In fact, radicalism is developing and increasing every year. The notion of radicalism that has infected some people in Indonesia has even occurred among students and academics (Fikriansyah, 2019).

Historically, the phenomenon of Islamic fundamentalism can be traced in such a long historical span up to the early era of the development of the religion of Mohammed. The assassination attempts masterminded by the Khawarij sect against the figures of the Prophet's companions such as Ali bin Abi Talib, Mu'awiyah and Amr bin Ash as a continuation of the *taḥkīm* incident was the forerunner of the birth of Islamic fundamentalist movements. The argument made by the Khawarij sect for their acts of violence is also of religious

background, namely that those who are victimized are figures who legalize taḥkīm which they think are forbidden to do. In fact, according to their opinion, Muslims must solve their problems based on the Qur'an as the only source of truth (Rosidah, 2016).

The essence of fundamentalism is a flow "which is characterized by romanticism towards early Islam". Fundamentalist groups believe that Islamic doctrine is "complete, perfect, and covers all kinds of problems". The emergence of fundamentalism in the Islamic world is caused by several factors, namely the existence of political repression (oppression), the failure of the secular regime in formulating policies and implementing them in the society, responses to the west (rationalization, modernization, secularization and capitalism), responses to the international political situation often makes the Muslim world cornered or even persecuted, cultural attacks on Islamic societies and last failure of countries with a majority of Muslim population to improve the welfare of society (Abd, 2016).

In Arabic, the word fundamentalism is termed *ushuliyah*. The word *ushuliyah* itself comes from the word *ushul* which means principal. Thus, fundamentalism is a concept that adheres to basic and principal teachings relating to religious teachings or beliefs (Wahid, 2018).

The Islamic fundamentalist movement in Indonesia is more influenced by domestic and foreign socio-political instability, from the Dutch colonial era to the end of the Suharto era. The reformation era, freedom of opinion and grouping is a

moment for fundamentalists to voice their opinions, offering solutions to overcome the multidimensional crisis that occurred in Indonesia (Koadhi, 2018).

The widespread phenomenon of fundamentalism among students, for researchers can be seen from the rampant phenomenon of berating each other and even consider someone as an infidel that is rife in social media. Researchers observed that most of the social network accounts that developed inter-group prejudice were managed by students. If this condition is allowed, it can lead to a bigger impact, such as the birth of conflict, even more broadly, leading to the disintegration of the nation. Fundamentalism is an attitude towards religious beliefs which is related to the religious tendencies developed by individuals. Religious orientation is a relevant term to explain it (Wibisono & Taufik, 2017).

A surprising fact from the wave of fundamentalism to several cases of terrorism in Indonesia is the involvement of students, university students and young people under 30 years of age. The results of a survey report conducted by LAKIP (*Lembaga Kajian Islam dan Perdamaian*) in 2010 showed surprising results, as many as 48.9% of high school students in Jabodetabek agreed to fundamentalist actions carried out by community groups in the name of religion (Kusuma, 2014).

The results of research conducted by Kusuma (2014) found that the symptoms of fundamentalism among students were found when issues of fundamentalism around the enforcement

of sharia and the enforcement of the Islamic state were confirmed to respondents. However, a strong indication that respondents agree with the enforcement of sharia and the enforcement of an Islamic state does not lead them to agree to acts of violence in the name of Islamic jihad. Even the tendency to be tolerant was confirmed when the issue of tolerance between religious communities which was not labeled heretical was confirmed. Wibisono and Taufik (2017) stated that the widespread phenomenon of fundamentalism among students is seen from the widespread phenomenon of berating each other and even consider someone as an infidel that is rife in social media. This research is expected to have a contribution to obtain a clear identification in the form of written data about the understanding of Rohis Islam activists in the attitude of fundamentalism in Islam. The fundamentalist attitude understood by students can be used as a reference for educators to further direct their understanding in understanding Islam in a kaffah manner. The students' understanding is able to form a Muslim personality who orientates Islam as Rahmatanlilalamin.

## **RESEARCH METHODS**

According to Sugiyono (2011), descriptive method is used in describing or analyzing a research result but is not used to make broader conclusions. Quantitative descriptive research with percentages is a research activity that aims to test a theory and provide a statistical picture with percentages to show a description of research data. This research will be

described the attitude of religious fundamentalism to rohis activists at the highschool in the Probolinggo City. The data obtained will be analyzed using the percentage formula. This research was conducted in six schools consisting of SMAN, SMKN and MAN. The school was chosen based on the consideration that this school was a school with rohis activists who were active with several religious activities. This research was conducted in October 2019. The sampling technique in this research used random sampling. The number of respondents used is 100 students or 30% of the total population obtained. In this research, what will be described is the attitude of religious fundamentalism in high school students of rohis Islam activists. For this research, we analyzed the data collected from questionnaire. Researchers collected data based on the questionnaire instrument of fundamentalism. The data obtained will be analyzed using a percentage formula. Samples are part of the number and characteristics. Quantitative descriptive analysis uses the following formula: 1.) Maximum score: (number of questions x maximum value of questions). 2.) Minimum Score: (number of questions x minimum value of questions). 3.) Range: (maximum score - minimum score) / number of answer options. 4.) Range: range / number of answer options).

## **FINDINGS**

The variable of religious fundamentalism attitudes of high school students in the Probolinggo City in this research is religious thought which tends to interpret religious texts rigidly and literalistically (textually). Indicators of

religious fundamentalism consist of: 1) Religious fundamentalists tend to understand the holy book literally and closed to be discussed and interpreted, which means that the interpretation of the Al-Quran is final, 2) government must be based on Islamic law and emulate the government of the Prophet Muhammad SAW, 3) not accept differences (intolerance), be exclusive, 4) prioritize religious symbols, 5) make Al-Quran and As-sunnah as the only sources of law.

The data of fundamentalist attitudes consists of 36 valid statements so that theoretically the score is in the range between 36-180. Based on the data obtained, it is known that the empirical score is in the range between 100-159 where the minimum and maximum scores are obtained. The calculation of the distribution of these scores produces a total score of 13. Of which 231 standard deviation = 11.9 variance = 142 modes = 137, median = 133 and average 132.

**Table 1**  
**Frequency Distribution of Fundamentalism Attitude Variables**

| Statistics         |         |         |
|--------------------|---------|---------|
| Fundamentalisme    |         |         |
| N                  | Valid   | 100     |
|                    | Missing | 0       |
| Mean               |         | 132,31  |
| Std. Error of Mean |         | 1,198   |
| Median             |         | 133,00  |
| Mode               |         | 137     |
| Variance           |         | 143,509 |
| Range              |         | 59      |
| Minimum            |         | 100     |
| Maximum            |         | 159     |
| Sum                |         | 13231   |
| Percentiles        | 25      | 123,25  |
|                    | 50      | 133,00  |
|                    | 75      | 139,00  |

Furthermore, from the fundamentalism attitude data obtained, the frequency distribution of the histogram can be made in Figure 1 below:

**Figure 1**  
**Fundamentalism Attitude Variable Histogram**

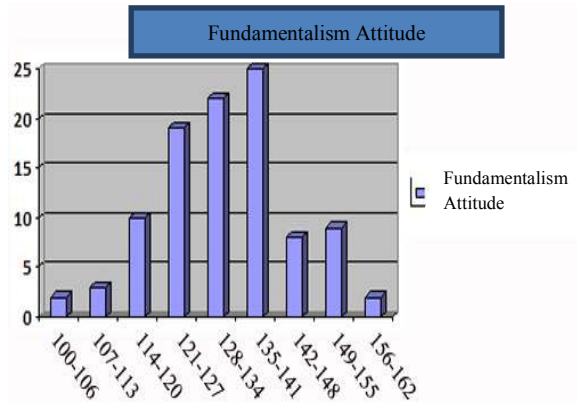


Figure 1 shows the data description for descriptive statistics, then to deepen the study, an analysis is carried out on each item of the statement using a frequency distribution. Frequency distribution analysis is grouped based on variable indicators.

Variable indicators for Fundamentalist attitudes consist of: a) Al-Quran and As-Sunnah are the only legal basis, b) Al-Quran cannot be reinterpreted, c) Government must be based on Islamic law, d) The existence of conflicting forces and must be resisted, e) intolerance. The level of fundamentalism attitudes towards each of these aspects can be seen from the following respondents' answers, which are described in detail on each item of the statement on each indicator.

a) Al-Quran and As-Sunnah are the only legal basis.

The following are respondents' answers related to the first indicator of the fundamentalist attitude variable, namely Al-Quran and As-Sunnah which are the

only legal bases: It is not necessary to study guidelines from other texts.

The first item of indicators of the Al-Quran and As-Sunnah is the only legal basis: It is not necessary to study the guidelines from other texts, namely As a guideline sent by Allah, the Al-Quran has completely described wisdom, truth and life, so there is no need to learn anything else. Based on the results of the questionnaire distributed, it can be seen that 25% stated strongly agree, 17% stated agree, 17% stated neutral, 25% stated disagree and 16% stated strongly disagree. From these answers, it can be seen that the answers to strongly agree and disagree get the first rank, it means that a large number of students who strongly agree with those who disagree are the same.

In the second item, there is only one guideline of truth, namely the Al-Quran, so that people who are not guided by the Al-Quran will not find the truth. It was found that 58% of students stated strongly agree, 23% stated agree, 13% were neutral, 4% disagreed, and 2% strongly disagreed. The results of these answers indicate that students strongly agree that there is only one guideline of truth, namely the Al-Quran.

Whereas in the third item, the Al-Quran contains the truth that must be accepted absolutely, it is known that the majority of the answers are agree, namely 89%. It can be seen that students generally agree that the Al-Quran contains the truth that must be accepted absolutely.

In the fourth item, Al-Quran and As-Sunnah, it has regulated all human life so that no additional legal basis is needed. It is known that the majority of the answers are strongly agree and agree, namely 28%, it shows that in general

students agree that the Al-Quran and As-Sunnah have governed all human life so that no additional legal basis is needed.

In the fifth item, namely the Al-Quran and As-Sunnah, it is sufficient to answer all human problems from economics, politics, to households, it is known that 49% of students agree. It means that some of the students agree that the Al-Quran and As-Sunnah are sufficient to answer all human problems from economy, politics, to households.

Furthermore, the following is a frequency distribution table that shows what percentage of respondents are classified as having very high, high, moderate, low or very low fundamentalist attitudes towards the indicators of Al-Quran and As-Sunnah as the only legal basis: not really necessary to learn the guidelines from other texts.

**Table 2**  
**Frequency Distribution of Respondents**  
**Indicators of Al-Quran and As-Sunnah**  
**are the only Legal Basis:**  
**There is no Need to Study Guidelines**  
**from other Texts**

| No           | Category  | Frequency  | Percentage |
|--------------|-----------|------------|------------|
| 1            | Very Low  | -          | -          |
| 2            | Low       | -          | -          |
| 3            | Moderate  | 9          | 9          |
| 4            | High      | 44         | 44         |
| 5            | Very High | 47         | 47         |
| <b>Total</b> |           | <b>100</b> | <b>100</b> |

From the frequency distribution above, it can be seen that respondents who have a very high fundamentalist attitude for the indicators of the Al-Quran and As-

Sunnah are the only legal basis: There is no need to study guidelines from other texts as many as 47 people (47%), who have attitudes there were 44 people with high fundamentalism (44%) and 9 people with moderate fundamentalism (9%). From the results of the frequency distribution, it can be seen that in general, students at the level of SMAN/SMKN/MAN in the Probolinggo City have a very high and high fundamentalism attitude for indicators of Al-Quran and As-Sunnah which are the only legal basis: There is no need to study guidelines from other texts.

b) Al-Quran and As-Sunnah cannot be reinterpreted

The second indicator of the fundamentalist attitude variable is that the Al-Quran and As-Sunnah cannot be reinterpreted: 1) Al-Quran cannot be reinterpreted to suit historical evidence and science, 2) Al-Quran is not may compromise with statements from other texts or sources.

The results of respondents' answers to the indicators of Al-Quran and As-Sunnah cannot be reinterpreted to suit historical evidence and science, it is known that the majority answer is agree as much as 39%. It shows that almost all students agree that the Al-Quran cannot be reinterpreted and adapted to historical and scientific evidence. In the second item, the majority of students agreed, namely as much as 59%. With these results, it can be seen that in general students agree that when there is a discrepancy between the results of scientific research and the Al-Quran, it is science that has to adjust, so that the Al-Quran does not need to be reinterpreted.

In the third item, namely analyzing the Al-Quran critically by questioning the

elements in it are forms of defiance against Allah's will, it is known that 24% of students agree, 23% are neutral and 20% disagree. It indicates that most students agree that when studying the Al-Quran critically by questioning the elements in it is a form of defiance against the will of Allah.

In the fourth item, namely Al-Quran, it must be interpreted as it is. Al-Quran does not need to be interpreted according to the present context, it was found that 31% of students agreed and 29% stated that they were neutral. This shows that most students agree that the Al-Quran should be interpreted as it is, not interpreted according to the present context. In the last item, namely when there is a conflict between the results of scientific research and the holy book, then the holy book must be reinterpreted, it is known that most students disagree, which is as much as 47%. It indicates that most of the students do not agree that the holy book should be reinterpreted when there is a conflict between the results of scientific research and the holy book.

The results of the respondents' answers to the Al-Quran indicator are perfect guidelines, so that one cannot question the elements in it, it is known that the majority of answers are agree, which is 47%. It shows that the majority of students agree that the Al-Quran is a perfect guide, so they should not question the elements in it.

Whereas in the second item, what is contained in the Al-Quran cannot be compromised with statements from other texts or sources, as much as 51% stated strongly agree and 21% agree. It indicates that the majority of students strongly agree that what is contained in the

Al-Quran cannot be compromised with statements from other texts or sources.

Furthermore, the following is a frequency distribution table that shows what percentage of respondents are classified as having a fundamentalist attitude very high, high, moderate, low or very low on the indicators of Al-Quran and As-Sunnah which cannot be reinterpreted.

**Table 3**  
**Frequency Distribution of Respondents Indicators of Al-Quran and As-Sunnah Cannot be Reinterpreted**

| No           | Category  | Frequency  | Percentage |
|--------------|-----------|------------|------------|
| 1            | Very Low  | -          | -          |
| 2            | Low       | 2          | 2          |
| 3            | Moderate  | 18         | 18         |
| 4            | High      | 47         | 47         |
| 5            | Very High | 33         | 33         |
| <b>Total</b> |           | <b>100</b> | <b>100</b> |

From the frequency distribution above, it can be seen that respondents who have a very high fundamentalist attitude for the indicators of Al-Quran and As-Sunnah cannot be reinterpreted as many as 33 people (33%) and those who have a high fundamentalist attitude are as many as 47 people (47%). It shows that in general the students at the SMAN / SMKN / MAN level of the Probolinggo City have a high fundamentalism attitude for the indicators of Al-Quran and As-Sunnah which cannot be reinterpreted.

c) The government must be based on Islamic law.

The third indicator of fundamentalist attitude variables is that the government must be based on Islamic law:

The application of a government system as applied to the prophet Muhammad SAW. The results of the respondents' answers to the indicators that the government must be based on Islamic law are most of the answers are agree, namely 30%. With this answer, it can be concluded that in general the students agree that governance at the caliphate is implemented anytime and anywhere. In the second item, it was found that 36% of students stated that they were neutral, 3% of students disagreed, and 19% stated that they agreed. It shows that most students stated neutrality with the statement "Only by implementing a form of government such as during the Islamic Caliphate, the people will be prosperous".

Furthermore, the following is a frequency distribution table which shows how many percent of respondents who are classified as having very high, high, moderate, low or very low fundamentalist attitudes towards government indicators that must be based on Islamic law.

**Table 4**  
**Frequency Distribution of Respondents Government Indicators Must be Based on Islamic Law**

| No           | Category  | Frequency  | Percentage |
|--------------|-----------|------------|------------|
| 1            | Very Low  | 1          | 1          |
| 2            | Low       | 7          | 7          |
| 3            | Moderate  | 32         | 32         |
| 4            | High      | 36         | 36         |
| 5            | Very High | 24         | 24         |
| <b>Total</b> |           | <b>100</b> | <b>100</b> |

From the frequency distribution above, it can be seen that respondents who have a high fundamentalism attitude for

government indicators must be based on islamic law, namely as many as 36 people (36%) and those with moderate fundamentalism attitudes as many as 32 people (32%).

From the results of the frequency distribution, it is known that some of the students at the SMAN / SMKN / MAN level in the Probolinggo City generally have a high fundamentalism attitude for government indicators that must be based on islamic law.

- d) The existence of conflicting forces and must be resisted

The fourth indicator for the fundamentalism attitude variable is the existence of conflicting forces and must be resisted. The result of the respondent's answer to this is that most answers are agree, namely as much as 58%. With this answer, it can be concluded that in general students agree that Islam does not recognize differences in all areas of its teachings, Islam must be one; one thought, one understanding, and one interpretation. In the second item, it is known that 73% of students agree, it shows that most students agree that the main source of evil on this earth is Satan, who with his denial always opposes God.

**Table 5**  
**Frequency Distribution of Respondents**  
**Indicator of Conflicting Forces and**  
**Must be Resisted**

| No           | Category  | Frequency  | Percentage |
|--------------|-----------|------------|------------|
| 1            | Very Low  | -          | -          |
| 2            | Low       | 5          | 5          |
| 3            | Moderate  | 12         | 12         |
| 4            | High      | 19         | 19         |
| 5            | Very High | 64         | 64         |
| <b>Total</b> |           | <b>100</b> | <b>100</b> |

From the results of the frequency distribution it is stated that the percentage of respondents who have a very high attitude of fundamentalism has the largest percentage. So it is known that most of the students at the level of SMAN / SMKN / MAN in the Probolinggo City generally have a very high fundamentalist attitude for indicators of conflicting forces and must be resisted.

- e) Intolerance: in Islam there is no difference, Islam must be one; one thought, understanding, and interpretation

On the indicator there is no difference in Islam, Islam must be one; one thought, understanding, and interpretation. The results of the most respondents' answers were agree, namely as much as 89%. It can be concluded that in general students agree that Islam is the only way to get a noble life in the world. In the second item, it is known that 26% of students disagree. It shows that most students disagree with "Basically there are only two groups of people, namely Muslims who are sure to go to heaven and non-Muslims who are sure to go to hell".

On the third to the seventh item, the majority of students agreed. So, it can be concluded that students agree with the statement of Islamic teachings that they can never be juxtaposed or compromised with other beliefs, even in matters of daily life. Obeying everything that is commanded by Islam is the most important thing in life. Admire those who dare to leave the luxury of life to carry out religious orders. Islam does not need to be changed and will never change. Everyone must accept the teachings of Islam if they do not want to get lost in their lives.



In the eighth and ninth items, the majority of students stated that they were neutral, namely 28% and 47%. It shows that the majority of students claim to be neutral with the statement that non-Muslims are said to be people whose lives are pointless, and keep away from neglecting things such as movies, music, and other entertainment.

In the tenth item, the majority of students agreed that they felt very angry when someone criticized Islam, which was 49%. Then in the eleventh item, the majority of students stated that being neutral with painting living things is something that is forbidden in Islam, namely as much as 31%.

In the next item, 34% percent of students stated that they disagreed with the statement "not all aspects of my life were based on Islamic teachings". Then in items thirteenth and fourteen, the majority of students stated that they were neutral with the statement "I feel I do not need to highlight my religious identity when in a public space" and "I put forward humanitarian reasons rather than religious reasons in taking action", namely as much as 28% and 34%.

In the fifteenth item, the majority of students agree that "Islam must be continuously studied and adjusted to the times", namely as much as 37%. Then on the sixteenth item, namely as much as 47% of students stated that they did not agree that Islam had to change as humans undergo changes. In the next item, the majority of students stated agree that Islam should adopt modern values such as democracy and human rights, namely as much as 24%.

In the eighteenth item, 41% of students disagreed with the statement

"Islam does not need to be changed and will never change". Then in the last item, the majority of students agree that it is more important to be someone with a noble heart, than to feel the most righteous in a religion.

Furthermore, the following is a frequency distribution table which shows how many percent of respondents who are classified as having a very high, high, moderate, low or very low Fundamentalist attitude towards indicators of intolerance: in Islam there is no difference, Islam must be one; one thought, understanding, and interpretation.

**Table 6**  
**Frequency Distribution of Respondents**  
**Indicators of Intolerance: in Islam**  
**There is no Difference,**  
**Islam Must be One; One Thought,**  
**Understanding, and Interpretation**

| No           | Category  | Frequency  | Percentage |
|--------------|-----------|------------|------------|
| 1            | Very Low  | -          | -          |
| 2            | Low       | -          | -          |
| 3            | Moderate  | 11         | 11         |
| 4            | High      | 82         | 82         |
| 5            | Very High | 7          | 7          |
| <b>Total</b> |           | <b>100</b> | <b>100</b> |

From the results of the frequency distribution, it is stated that the percentage of respondents who have a high fundamentalist attitude has the largest percentage. So it is known that most of the students at the level of SMAN / SMKN / MAN in the Probolinggo City generally have a very high fundamentalism attitude for indicators of intolerance.

From the explanation above, it is known that the category of each indicator

for the fundamentalist attitudes variable, then the following is the frequency distribution that shows the fundamentalist attitudes of students in general.

**Table 7**  
**Frequency Distribution of**  
**Fundamentalist Attitudes of**  
**Respondents**

| No           | Category  | Frequency  | Percentage |
|--------------|-----------|------------|------------|
| 1            | Very Low  | -          | -          |
| 2            | Low       | -          | -          |
| 3            | Moderate  | 4          | 4          |
| 4            | High      | 85         | 85         |
| 5            | Very High | 11         | 11         |
| <b>Total</b> |           | <b>100</b> | <b>100</b> |

From the frequency distribution above, it can be seen that there are 11 respondents (11%) who have a very high fundamentalism attitude, 85 people (85%) have a high fundamentalism attitude, and 4 people who have a moderate fundamentalism attitude.

From the results of the frequency distribution, it can be seen that some students are classified as having a high fundamentalist attitude, and a few others have a very high fundamentalism attitude. It shows that in general the students at the level of SMAN / SMKN / MAN in the Probolinggo City have an attitude of fundamentalism that is classified as very high and high.

**DISCUSSIONS**

Orientation of deep religious fundamentalism is the deepening of the teachings and history of religion that it believes in deeply. According to the theory of Allport et al. (2005) describe several

indicators of extrinsic religious orientation, namely: (1) Using religion as protection. Individuals with an extrinsic religious orientation tend to use religion as protection in order to obtain the expected emotional conditions. Individuals will feel comfortable doing a behavior that violates moral values as long as the behavior has a religious justification that is perceived to be correct. (2) Religion as consolation. Religion has various possibilities in the hands of its adherents. For individuals who have an extrinsic religious orientation, religion can be an entertainer in times of trouble. Individuals make religion as redemption that the various difficulties they experience are tests from God, so that they feel stronger to live them. (3) Religion as an ego defense mechanism. Individuals with an extrinsic religious orientation position religion as a mechanism to maintain their egos. One form is when individuals use religion as a tool to repress various negative experiences they have and the real problems they face. (4) Religion to strengthen social status. Individuals who have a religious orientation have a tendency to emphasize the importance of social status in relation to their religion. Therefore, people views that raising religious symbolic matters in the public sphere is something important and a priority. (5) High participation in religious groups. High participation in religious groups is also seen as an indicator of extrinsic religious orientation. Individuals have a tendency to express themselves and their religion through various specific religious groups. Individuals have a tendency to express themselves and their religion through various specific religious groups. Sometimes the exaggerated impact

of this is the tendency of individuals to perceive the religious group they belong to as the most accurate form of interpretation of the religious values they believe in.

The phenomenon of fundamentalization or religious radicalization is a form of Islamic thought and movement that seeks to bring forth a stream of reaffirmation of Muslim identity and ideology and to make efforts to bring political ideals to the stage of national and state life in Indonesia recently (Abd, 2016). This is one of the reasons for the high attitude of fundamentalism among students. This attitude occurs as a reflection of the desire to build an Islamic social order as in the Al-Quran and As-Sunnah of the Prophet.

Abd (2016) stated Islamic fundamentalism views that the Al-Quran and As-Sunnah of the Prophet are the only basic legal doctrines. This is aimed at building an Islamic social order, in accordance with the doctrine as stated in the Al-Quran and As-Sunnah of the Prophet.

Rohis activists in the Probolinggo City have a tendency to orientate Islamic fundamentalism in a literal way. This attitude understands the problems that have to do with exemplary, history, consent and wisdom. In general, they understand Islamic law by placing history in the past, namely the value of Islam at the time of the Prophet Muhammad SAW was final and perfect in terms of worship, social and state politics. According to Pratama and Siraj (2019) stated that fundamentalism has an influence on a person's level of belief. The aspect of faith or belief refers to the degree to which the child believes in fundamental and dogmatic teachings. The most important

things needed in fostering children's religious behavior are; (1) with the formation of faith, which is done by pledging the sentence of tawhid, (2) instilling love for Allah and His Messenger, (3) teaching children to the Al-Quran and As-Sunnah, and, (4) educating children to be sure of their faith and willing to sacrifice for him even greater.

Islam is a religion of rahmatan lil alamin in the sense that it was revealed as a guide for humans throughout nature and the verses in the holy book do not have to be compromised with the times. Islam is the final parameter for human life in this world and in the hereafter. The relationship between Allah (*hablun minallah*) and the relationship between humans (*hablun mannas*) has been regulated in Islam. Everything that is invented that does not exist in Islam (holy book) is considered as heresy. Bid'ah is heresy and is considered as sharia fraud because of the bias of the holy book (Abd, 2016).

Fundamentalism emerged due to the extent to which they were able to reinterpret Islamic values when faced with the clash of modernization. When moderate methods are deemed to have failed in reforming religious traditions and integrating them with modern culture, fundamentalism is born (Kusuma, 2014).

## CONCLUSION

From the previous description, it is generally stated that the fundamentalism attitude of SMAN / SMKN / MAN Students in the Probolinggo City are classified as very high. It can be seen from the results of the descriptive analysis of all indicators in the fundamentalist attitudes

variable. Students of SMAN / SMKN / MAN in the Probolinggo City generally have a high fundamentalist attitude, for the Al-Quran indicators should not be reinterpreted, government indicators must be based on Islamic syari'at and intolerant indicators. It confirms the results of previous studies as conducted by Abd (2016) there are several forms of tendencies that encourage fundamentalist thoughts and movements. Islamic fundamentalism tends to be rigid and literalist in viewing and understanding various problems, especially issues related to (a) ijtihad, (b) precedent (role model) of early Islam, (c) ijma, (d) pluralism and (e) wisdom.

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