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1 Students Vulnerability and Literacy Analysis Terrorism Ideology Prevention Zulidyana D. Rusnalarari 1*, Hafid Algristian², Tahegga Primananda Alfath³, Andini D. Arumsari⁴, Immah Inayati⁵ 1Postgraduate Program, Universitas Negeri Surabaya, Indonesia 2Psychiatry, Universitas Nahdatul Ulama Surabaya, Indonesia 3Department of Law, Universitas Airlangga, Surabaya, Indonesia 4Faculty of Education Sciences, Universitas Narotama, Surabaya, Indonesia 5Department of Information System, Universitas Narotama, Surabaya, Indonesia *zulidyana@gmail.com Abstract.

Education as the long-term solution to prevent and recover disasters in any kind of society faces a new challenge, social network. The increase number of internet users especially those in young age (adolescence) brings many consequences, related with anti-terrorism as a novel disaster management. Indonesia has Pancasila as the nation ideology, but the effect of the understanding this ideology has not been explored yet.

Educators have focused on the material that would appear only in the exam, and tend to neglect the material that would be appearing in the real life. Previous study found that students are the vulnerable target of terrorism ideology, so they should be protected and guided. This study aimed to analyze the effect of between believe of the nation ideology and understanding the sensitive words for adolescence students.

This research focused on the grade of students understanding about several sensitive words which often used by media to describe certain act or group which resulted to phobia and generalization. This phenomenon becomes greater time by time, along with the least effort to filter the media which now become bias and set aside the journalism ethic.

The object of the research involved for about 193 students in age 13 - 21 which claimed as adolescence and active internet users. They have asked to answer several questions related with internet usage, social media, political ideology, Pancasila as the nation ideology will also be questioned, whether this ideology create or effect the vulnerability of the students. The important of the ideology for them, is questionable.

The result will show the grade of understanding and vulnerability of adolescence population to react the issue that probably become a trigger to disaster in sociopolitical.

1. Introduction There are many opinions about adolescence ranges, so the limits on adolescent age range are vary. In this research, we classify the adolescents according to Thornburg. The range is divided into 3 stages, namely: a.

Early adolescents (ages 13 - 14 years), generally individuals in junior high school b. Middle adolescents (ages 15-17 years), students in high school (SMA) 2 c. The final adolescents (ages 18 - 21 years), generally have entered college or graduated high school and may have worked. Adolescence is defined as a developmental period of transition between childhood and adulthood that includes biological, cognitive, and social-emotional changes.[1] Adolescence is a transitional period from childhood to adulthood marked by physical, psychological, and psychosocial changes.[2] The term adolescence, as it is used today, has a broader meaning, including mental, emotional, social, and physical maturity.

As the subject of the research, this range of age chosen based on previous study. It found that adolescence students are the vulnerable target of terrorism ideology, which have to be protected. Indonesia has Pancasila as nation ideology, but the effect of the understanding this ideology has not been explored yet.

This study aimed to analyze the effect of understanding between nation ideology and sensitive words to the vulnerability students. Followed by Bali Bombing, JW Marriott bombing, we can conclude that Indonesian ability to prevent sociopolitical disaster is vulnerable. In fact young people can decide by themselves, what kind of discourse that they want to consume.

Million news shared and posted every day, they tend to show their interest in news and media, which becomes greater when it related with their interest. The study defined the chain that made by the change news and understanding which then define their reaction. In 1998, the democratic face in Indonesia has changed, the election system change, people believe and react to politic changed.[4] Through this study, as case of discourse that have consumed by young age people, the will surely has greater role in the future.

There was a previous study that used Mannheim's concept of describing the radical movement. This study explain the event in 1960s which was happened in Britain and America. It was linked the collective experience, meaning, and behavior in the social context of a generation[5].

Someone does not have to be born in the same year, but these people could be born by the same history and culture. Mannheim mentioned that a radicalism emerges as a form of active participation or a member of a common social unit, which feel the same destiny in the historical and cultural level of a nation.

In 1960s the radicalism movement, global communication and mass media played an important role to establish the formation of social identity. The adolescence generation at that time would easily identified and claimed themselves as part of the common movement, as a form of historical similarity, responding to the events of the day, with the same attitude and viewpoint. So they need to organize themselves in a concrete form, as an expression of social identity.

The forced similarity of point of view is a utopian similarity, but this utopian was seen as a very realistic for the adherents. Mannheim expresses it with the term "realistic utopia", where its adherents try to change/reform the existing system into a new order with new values (transcend). Raymond Williams, mentioned this effort as a source of one's expectations for a better future.

Their movement tends to be counter-culture in an attempt to get to the utopia. However, this globally spread "utopian realistic" will consciously influence the adolescence generation, which O'Donnell calls an inexperienced generation, thus creating a vulnerability to naive idealism.

They are easily moved by the utopia as a result of dissatisfaction with the social issues and a great deal of perceived injustice. This character is quite different from the radicalism movement that emerged recently. If previous generations had the same utopia of new order and values, the movement that emerged after the events of September 11th was precisely based on human sentiment.

The 11th September event and the events that followed, could be the cause of a new point of view for the younger generation of the present. Their characteristics can be very different from those of the 1960s. Interestingly, this event did not trigger the movement in America alone, but it also influence many places around the world.

They have the same issues, despite the fact that they do not always have the same point of view on the events that precede them. They can have very strong bonds even though they do not know each other. This movement tends to 'in the name of sentimental equality on the basis of slogans and symbols'.

Mannheim also doubts about how they have established a formal or constitutional influence, therefore they can be defined as a formal organization. Furthermore, these people were divided into many movements with or without organizations. 2. Experimental Details In this study, we spread the survey toward students in Surabaya, Sidoarjo and Malang. The surveys spread by social media link.

The respondents asked to fill the questionnaire. On the other hand, research design was cross-sectional using purposive sampling, among students (13-21 years old) gathered online or offline to fill certain questionnaires; demographic questionnaire, literacy about extreme ideologies, and belief about Pancasila.

Literacy questionnaire was derived from Bahasa Indonesia dictionary (disarikan dari kamus bahasa Indonesia). Variables of literacy are measured using five dimensions, namely, the terms term individualism, conservatism, fundamentalism, radicalism and terrorism. The dimension of individualism term is 5 question items. The dimensions of fundamentalism and radicalism have three question items.

While the conservative and terrorism dimensions have 4 items of questions. So that the literacy variable is constructed from 19 question items. The Pancasila belief variable is depicted using five indicators or question items. Prior to correlation analysis, both questionnaires should be validated and reliability tested. Data was analyzed using Logistic Regression with 95% level of confidence.

Data was processed with Microsoft Excel 2010 and SPSS 17.0. 3. Results and Discussion 3.1. Validity and Reliability Here is a table of validity test results of literacy variable. Based on the table 1, it can be seen that the critical point of the study based on the table R product moment with free de-n-2 ($191-2 = 189$).

The question item will be valid if the absolute value of the corrected item total correlation is greater than the critical point. So that 19 items of questions from the literacy variables can be used. Table 1. Table Results Test Validity Variable Literacy Item of Questions Corrected Item-Total Correlation Critical point Conclusion QA1 0.247 0.142 valid QA2 0.270 0.142 valid QA3 0.301 0.142 valid QA4 0.315 0.142 valid QA5 0.376 0.142 valid QB1 0.291 0.142 valid QB2 0.157 0.142 valid QB3 0.434 0.142 valid QB4 0.244 0.142 valid QC1 0.357 0.142 valid QC2 0.324 0.142 valid QC4 0.266 0.142 valid QD1

0.256 0.142 valid QD3 0.240 0.142 valid QD4 0.463 0.142 valid QE1 0.372 0.142 valid QE2 0.433 0.142 valid QE3 0.347 0.142 valid QE4 -0.304 0.142 valid 4 Test reliability in this study using the value of Cronbach's Alpha.

Using 19 indicators or question items that describe the literacy, we get Cronbach's Alpha value of 0.701. The value is greater than 70% so it can be said that the variable literacy using 19 indicators has been reliable. Table 2 is the result of the validity test of Pancasila belief variable. Based on this table, it can be seen that all five indicators are valid.

So that the five indicator variables of understanding Pancasila used for test Reliability. Cronbach's Alpha value is worth 0.768 which is greater than 70% so that the understanding of Pancasila is reliable. Table 2. Table of Validity Test Results of Variables of belief Pancasila

Item of Questions	Corrected Item-Total Correlation	Critical point	Conclusion
QP2	0.530 0.142	valid	
QP3	0.663 0.142	valid	
QP4	0.507 0.142	valid	
QP6	0.621 0.142	valid	
QP8	0.388 0.142	valid	

Variables of literacy and belief of Pancasila have been valid and reliable.

Both variables can be represented by the average value of the question items. Then, to conclude the level of literacy and belief in Pancasila, the average value is grouped with the interval class of 0.75. The following is an illustration of the level of literacy and belief of Pancasila. 3.2.

Validity and Reliability Figure 1 Based on Figure 1, it is known that 83% of students have high literacy levels. While tapan understanding of Pancasila is very high and high each of 61% and 38%. If both variables are cross- tabulated, then they can be drawn as in Figure 2. Variables of literacy and belief of Pancasila have been valid and reliable.

0% 7% 83% 10% Li terasi Very Low Low High Very High 0% 1% 38% 61% p an casi l a Very Low Low High Very High 5 Figure 2 Based on Figure 2, it can be seen that the higher the level of literacy the higher the understanding of Pancasila. This is evidenced by the increasing percentage of Pancasila understanding is very high that is 50%, 59%, then 89%.

The statement is supported by Pearson's positive and significant correlation value. Pearson correlation value of the average of each variable that is formed by 0.536 with p-value of 0.000. P-value is smaller than alpha (0.05) so that the correlation of literacy variable and Pancasila understanding is significant. Based on the data obtained, we found that the grade of literacy categorized as high, as well as the belief of Pancasila as the Ideology was very high too.

Both variables were interconnected and correlated. However, we also put several questions about Pancasila in practice, then we obtained an unexpected finding, because more than 70% respondents give the wrong answer. We assume that one of the factor that related with the practice above is the religion, because it is not only about social institution or something that determine human activity [6], religion also define how the people react to issues and, how the people define themselves to belong some groups or community.

This correlation can be the other part of the research, however in this article we focus on the literacy and understanding of the nation ideology itself. The national ideology, Pancasila, appear in every aspect of education and regulation. Indonesian people expected to feel that they understand and believe in Pancasila, because they have already known ts iogy sincelhesels ofevi iherd "beongiause by several factors.

This study found that even the students in adolescence age having high grade in literacy, and they also believe in Pancasila as their ideology, the still have categorized as vulnerable students. Because they failed to answer the questions correctly. Their identity as students and adolescence play the biggest role of the decision making process.

They literate in determining the definitions, but they cannot apply the literacy into practice. Which means, they become vulnerable to face the issues that probably make them decide the wrong reaction. These wrong reaction, tend to have chances to change into action of terrorism.

We can look back on the study in 196 0 illustrated what Root [7] has written, where only 5% of the radical movements show themselves in public. As much as 95% of the rest, radicalism movement is only in the mind of an individual, and would only appear as a form of psychological adaptation to the feelings of dissatisfaction with sociocultural conditions that rapidly change[7].

This kind of radicalism, it seems difficult to determine its ultimate objective, its rules or method, although some movements identify itself into a grand agenda that seems organized. This movement often uses religious identities, although their rules or methods are quite contrary to the religious values themselves. 0% 0% 0% 7% 0% 0% 43% 41% 11% 50% 59% 89% 0% 10% 20% 30% 40% 50% 60% 70% 80% 90% 100% Low High Very High Pancasila Literacy Very High High Low Very Low 6 Unlike the 1960s, today's radicalism tends not to have a consistent identity, and can be said to be just a reactionary to the issue of injustice without providing a solution to the issue itself. Radicalists themselves can be divided into two major groups, namely intellectual radicals and emotional radicals.

The grade of the intellectual and the understanding of the issues, as well as the social sensitivities were characterized as intellectual radicalist. They generally move in literary spaces, and do sociological and phenomenological, they use the comparisons to an ideal condition with the current conditions that they are dealing. It can be said that an intellectual radicalist is very close to a utopia, but they are more liberal than a socialist.

Most of them reject the social identity because it will limit their freedom of thought. However, they join in existing public spaces because of their desire to find channels for their ideas. An emotional radicalist is characterized as a person who easily responds to an issue, as a result of the sentiments of interest that they claim to be a common social identity. In fact, they do not necessarily have historical similarities as Mannheim's concept of movement.

This sentiment of interest is based on the attitude of sympathy (deeper than empathy), in which a person takes part in the issue even if he does not experience it himself. Root mentioned that a person with limited economic condition (compare with the average in the society) is at risk of being an emotional radicalist, even though, this is not always happen. Anyone who experiences "mental fatigue" or neurasthenia is what triggers a sentiment of interest if they are collected or organized.

They are susceptible to provocations, easily mobilized for certain interests that may not be exactly the same as their personal goals. 4. Conclusion The study concluded that, the vulnerability factors of the students in adolescence age are not only the result of the understanding and believe in Pancasila as the nation ideology.

Study showed that the students that become the respondents are having high grade in literacy, in fact, they also believe in Pancasila as their ideology. However, they still could not understand to apply those ideology to the practice area. We found that, even they believe in Pancasila as the ideology, but they answer the questions about practicing Pancasila incorrectly.

These make us conclude that the literacy and believe are not enough to make the students competent enough to filter the false thought that has the probability to becomes a false ideology which drive them to act and react in wrong way. This make them vulnerable enough to defense themselves from terrorism ideology unconsciously. They have higher probability to react in radicalist way for some issues that is not confirmed officially.

Pancasila as the ideology of the state is a fortress and a weapon that should be used to

resist terrorism ideology. So far, the education of Pancasila in everyday life is limited to only literacy, the results of this study prove it. The level of student literacy on the notion of the Pancasila as state ideology shows a high rate, however the Pancasila ideology understanding cannot make it applied in everyday life. The cause of this is due to the ideological phenomenon of Pancasila which was used as a political tool at the time of Suharto's leadership.

Pancasila action perpetrated by citizens becomes more pseudo because it is covered by political interests. The condition ultimately made the residents do not live the ideology of Pancasila, because without a logical approach in planting because of the weakness of the learning model used.

The education development of Pancasila ideology through a distinctive learning model, **in accordance with the** proper reasoning, will bring up variations of learning models that will be interesting and can achieve a high understanding. Some solutions in the development of educating Pancasila ideology as the practice or applicative to students can be realized **in the form of** moral education and character.

We can create a program based on 3P (Pancasila, People, and Passion). First, Pancasila value recitation, by doing a program called Achievement Motivation Training. This program focus on the basic understanding about God and the purpose of himself in the world, as well as carrying out worship activities among congregants among students. Second, creating a Student Camp. This program let the students to be challenged about some problem.

The output is to make them think creatively and innovatively in solving it. Student camp is expected to evoke a **sense of justice and** civilized humanity. ⁷ The third program is Student Stay, this program focus on the application of Pancasila value. Students will be invited to do the community service, for example they will be invited to stay in remote villages **and work together with the** community to solve several problems. This activity will generate a spirit of unity for every student self.

On the other hand, educate the value of Pancasila is manifested in the selection of responsibility for every activity in Student Camp and Student Stay. The value of justice can also be demonstrated by this activity. All the students that join this activity come from any kind of background, social and economic status. Then in maintaining the sustainability of the values that have been invested in these activities, the training alumni will be formed to be asked to make contemporary programs in strengthening the values of Pancasila, including the student alumni becoming the committee for the next training.

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