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FROM UIN SUNAN KALIJAGA TO THE WORLD



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Perpustakaan Nasional: Katalog dalam Terbitan (KDT)

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PRIMING EFFECTS OF SOCIAL CASES WITH DA'WAH CONTENTS ON ATTITUDES TOWARDS ISLAMIC RADICALISM

Nurjannah

Faculty of Da'wah and Communication

Introduction

Radical attitudes and behaviours in Indonesia, such as protests, demonstrations, and physical violences, are partly performed by religious students under the of certain religious organizations. It is not only proponents of radical movements who are credited with radical attitudes and behaviours, but also those who are proponents of moderate religious organizations.

As an example, the social religious organization of Nahdlatul Ulama (NU), which is well-known as a traditional and moderate organization (Woodward, 2001), is not vacant from radical behaviours. NU's radical expressions were recorded by Azra (2002) under the issue of *bugha* (wrong doings towards the Government) and jihad when President Abdurrahman Wahid was in a difficult dangerous situation. The most spectacular NU's radicalism was when this body issued *jihad* resolution that triggered the fight of Moslems against NICA and Japanese troops in Surabaya which took the lives

of around 20,000 the local people although the event has been celebrated as the Indonesian National Heroes Day and Surabaya has been crowned as the Heroes City.

Another example of radical attitudes can be seen in the case of the Hizbut Tahir Indonesia organization (HTI). Compared to Hizbut Tahir in the Middle East, HTI is not as radical. In fact, HTI is not as radical as even NU. The Middle East HT has been characterized by physical and bloody violences such as the 1974 cup-de-eta in Egypt (Mustafa, 2005), and in Jordan, Syria, Tunisia, Libya, and North Africa including Nigeria and Sudan (International Crisis Group, 2003; Baran, 2000). Meanwhile, the Indonesian HT has gone as far as, in Ahnaf's (200) words, symbolic radicalism in the form of verbal expressions in the mass media and oration in the streets.

Several studies show that the cases of radicalism and other forms of violences are triggered by various social and discrepancies religious factors. For example, results of the studies by Kristiansen (2003) in Yogyakarta and West Nusa Tenggara indicate that the religion is used as provocation and legitimation for carrying out violences to eradicate bad conducts.

The violent movement in Egypt, which killed President Anwar Sadat in 1981, under the leadership of Abd al-Salam Faraj was triggered by social and political discrepancies and used *da'wah*, *jihād*, and *amar ma'ruf nahi munkar* as the rationales for the movement (Rappoport, 2003). Faraj triggered this bloody movement through his writing entitled *The Neglected Duty* in which he mentioned various malpractices by the Government by citing verses from the Koran and Hadits. The same case happens with the Bali Bomb; in his book, Imam Samudra (2004) mentioned the various evils that had been practiced by the West engineered by the United States of America upon Moslems especially in the Middle East such as Afganistan, and stated the obligation to fight the West, especially the United States of America, by taking verses from the Koran and Sunnah as the bases for actions and for performing *jihād*.

The constructionists hold the opinions that social phenomena like dissatisfaction, energy resources, opportunities, and identity

limitations are not regarded as ordinary phenomena, but they are regarded as constructed socially (Johnston & Klandermans, 1995; Klandermans, 2005). So is the case with religion; according to Gergen (2002), religions have been constructed by the religious leaders and followers.

In as much as that social conditions and religious teachings that may ignite radical attitudes and behaviours principally are constructed, the delivery of selective discourses (only exposing certain facts and discourses and not the others), in cognitive psychology referred to as *priming*, is assumed to be effectively influence the followers of religious organizations. In the concept in cognitive psychology of the associative network model of human memory, the effect of *priming* occurs in the form of acceleration in responding to the given stimuli given in line with the received *priming* (Anderson, 1983). Whenever *priming* is given continuously and systematically, it can influence a person's perceptions, attitudes, and behaviours since there is an activation of knowledge that is stored in the memory that is called the *priming* effect.

Based on the concept of *priming* effects, a study is conducted to look at the effects of *priming* from the exposure of a number of social cases concerning religious teachings on the attitudes towards Islamic Radicalism using the experimental approach. Through this experiment, it is expected to be able to explain the psychological dynamics of how religious-based radical attitudes are constructed.

Literature Review

1. Islamic Radicalism

The Indonesian Survey Institute (2006) defines Islamic Radicalism as an attitude taking the behalf of Islam to make basic changes of the existing social-political order to be replaced with a system believed to be better, and believed to be based on the teachings of Islam. This system which is believed to be better is an Islamic system under the law of Islam and the umbrella of an Islamic state. Woodward (2001) illustrates Islamic Radicalism by movements that fight for *jihad* and the implementation *syariah*, forming a paramilitary

troop to fight anybody who is identified as the enemy of Islam, and the use of violence as one of the ways to show their identities and to eradicate their foes.

An attitude is represented by one's predisposition to act or a tendency to respond in a specific way, i.e. pleasing or not pleasing toward a person or an object in his or her environment (Fishbein & Ajzen, 1975; Secord & Backman, 1964). Graham and Michael (1995) define an attitude as one's positive or negative feeling towards a person, object, or information.

In the triadic scheme where attitudes consist of the cognitive, affective, and conative components (Secord & Backman, 1964; Breckler, 1984), attitudes towards Islamic Radicalism consist of these three components. The cognitive component of the attitudes towards Islamic Radicalism is in the form of one's knowledge on the agenda of Islamic Radicalism, the affective component consists in one's feeling of like or dislike towards Islamic Radicalism, the conative component is one's readiness to behave as expected by Islamic Radicalism.

2. Social Case Priming with Da'wah Contents

Gurr (1970) explains that the main reason for the occurrence of public violent actions is the existence of dissatisfaction as a result of an insight or perception of something that is a miss, called relative deprivation. Klandermans (2005) states that phenomena like partiality and dissatisfaction are not ordinary phenomena but they are socially constructed. Various conditions in the society are judged by a certain number of people as a sickness, not in line with the state or religious ideology or with what is wanted by the society. Such judgement consequently produces a conviction that the sick condition must be changed. Adams (1965) explains that the psychological feelings of not being treated fairly will motivate an individual or a group of individuals to act upon other people or himself/herself or themselves in order that the feelings of being treated unfairly become the feelings of being treated fairly.

Islam as a religion has the teaching of spreading the religion known as *da'wah*. Amrullah (2009) summarizes the *da'wah*

substances into several items: (1) the Islam *da'wah* is the efforts of the Islam believers to implement the Islamic teachings; (2) the targets consist of all sides of the life of an individual, family, group, society, and state; (3) carried in groups (organized) using certain systems and methods; (4) the empirical goal is the realization of a quality society and state; (5) the universal goal is the realization of Islam as *rahmatan lil 'alamin* (the spread of love); and (6) the ultimate goal is happy living on earth and in the here-after under the blessings of God. Amrullah (2009) states that *amar ma'ruf nahi munkar* and *jihad* are the functions and forms of *da'wah*.

Gergen (2002) has the opinion that religions have many rules and regulations that are the results of the construction of the religious leaders and followers. It is by this reasoning that religious rules are social constructions, and thus the many different opinions about religious rules. Experts distinguish these religious opinions into three groups; namely the textual group, the liberal group, and the moderate group (Mustika; 2007; Ali, 2009; Asmani, 2010; Mughni, 2010).

The concept of *priming* is one of the substances in the study of cognitive psychology. *Priming* is referred to as an implicit memory effect in the exposure of a stimulus influencing a response for the subsequent stimulus. This can happen after the repetition of the perceptual, semantic, or conceptual stimuli. For example, if a person has read a word list that contains the word *table*, and then is asked to fill out a word that begins with *tab*, it is likely that he will write *table* more than if he is not given the word list *prime* before (Kolb & Whishaw, 2003). The basic concept of *priming* has three important elements; namely *prime* (initial stimulus given to the subject), *target* (the subsequent stimulus, or the measured variable that may be influenced by *prime*), and *priming effect* (influence produced by *prime* onto the subject).

Theoretical Foundation

In an individual is stored various memories and cognitions. When an individual is given *priming* by the exposure of something,

things which look similar will surface in the memory giving an influence to the individual in responding to a stimulus, which is referred to as a *priming effect* effect (Kolb & Whishaw, 2003). Whenever cognitions owned by an individual support among each other, consistency or peace is achieved. On the other hand, if the cognitions do not support among each other, or even are contradictory each other, the individual will experience conflict which is called cognitive dissonance. Cognitive dissonance, which causes psychological tensions, motivates an individual to erase it by way of various efforts in order to achieve consistent conditions so that his attitudes will be consistent with the cognitions that he has (Festinger, 1957).

Priming which merely exposes social discrepancy facts will lead an individual to have negative judgements towards officials and governments, in the form of social inequalities. When an individual finds that social inequality has occurred, it is at this state that he or she experiences relative deprivation; i.e. he or she is engulfed with the feelings of being treated unfairly, (Gurr, 1970). This deprivative condition also causes psychological tensions which motivate the individual to change it to become feelings of being treated fairly.

Subjects are experiencing cognitive dissonance as a result of the feelings of being treated unfairly, when they are given *priming* with radical *da'wah* contents, they will become radicals' attitudes that were exposed in the *priming* as *frames of reference*, then they will become radical in their attitudes. In contrast, although subjects are experiencing cognitive dissonance, but when *frames of reference* that are taken is moderate *da'wah* doctrines, so moderates' attitudes of *priming* will guide subjects' attitudes become moderates' attitudes.

Hypothesis

"Social case *priming* with *da'wah* contents can influence the subjects' attitudes towards Islamic Radicalism."

Research Method

1. Design and Subjects

The study is experimental research with a three group pre test-post test experimental design with matching assignments (Solso, Johnson, & Beal, 1997; Ghazali, 2008). This experimental design is represented in Figure 1.1.

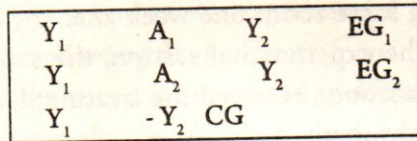


Figure 1.1
The Experimental Design

Legends:

- Y_1 = Measurement prior to treatment or pre-test
- Y_2 = Measurement after treatment (second test)
- A = Research treatment
- A_1 = Social case *priming* with radical *da'wah* contents
- A_2 = Social case *priming* with moderate *da'wah* contents
- = No treatment (given research training after second test)
- EG_1 = Experimental Group One (with A_1 treatment)
- EG_2 = Experimental Group Two (with A_2 treatment)
- CG = Control Group (with no treatment)

The subjects of the study were 75 students of the Da'wah Faculty of Sunan Kalijaga State Islamic University Yogyakarta, divided by the matching principles into three groups each consisting of 25 students.

2. Research Variables

One dependent research variable of this study consists of attitudes towards Islam radicals which are operationally defined as the level of acceptance or rejection of the idea of establishing an Islamic state and the implementation of Islamic law by fighting all that are regarded as enemies that are implemented through violent manners. One independent research variable of the study consists of social case *priming* with *da'wah* contents which is operationally defined as verbally influencing the subjects' attitudes through the exposure of a number of social cases followed by presentations of Islamic *da'wah* with particular contents.

3. Procedure

The subjects were recruited by way of pre-testing the results of which were used to carry out matching to form three groups of subjects with equal pre-test scores. The experimental treatment session were conducted in the same room one week after the administration of the pre-test. In the experimental session, the subjects were seated orderly in the classroom, received the treatment, and filled out the given research instrument.

The experimental session consisted of three main agendas; namely introduction which contained technical explanation of the activities, presentation of the experimental material followed by the completion of the research instrument, and closing which consisted of clarification and acknowledgements. In the session, EG₁ received treatment on social case *priming* with radical *da'wah* contents (A₁), EG₂ received treatment on social case *priming* with moderate *da'wah* contents (A₂), and KK received no treatment, but was given research training after the final test.

Specifically for EG₁, after the experimental session the subjects were given an hour break followed by an additional session of *priming* with moderate *da'wah* contents (without social cases) with the purpose of neutralizing the effects of the first treatment (A₁). This was followed by explanation concerning the research treatment and the opening of a dialogue forum. Subjects who were still confused were given counseling.

After the final scores of the research groups were obtained, interviews were given to prominent subjects; namely those who had very scores, very low scores, very high score increases, and very low score decreases. All data were gathered, and data analyses were carried out both quantitatively and qualitatively.

4. Manipulation

The experimental manipulation of the study consists in the adoption of the application of the concept of *priming* in the mass media which is operationally done by exposing merely one certain issue, emphasizing on a certain aspect, and using a certain viewpoint

or *frame* of thoughts (McCombs, 2004). The *prime* or stimulus used in the present study consists of several social cases and issues concerning *da'wah* teachings, exposed in a particular view point (*frame*). In the experimental group one (EG₁), the issues are exposed using the radical *frame* and in the experimental group two (EG₂), the issues are exposed using the moderate *frame*. The next target or stimulus given to the subjects to respond which is expected to have obtained the priming effect is attitude towards Islamic Radicalism.

The social cases *priming* exposed to EG₁ and EG₂ are exactly the same, showing 10 social cases taken from print media consisting of corruption, poverty, unemployment, malnutrition, HIV/AIDS, expensive education, youth morality, pornography, and Government work. The *priming* with *da'wah* contents exposed to the subjects are results of an exploratory study on the publication sources of HTI and NU consisting of six analytical aspects of the causes of the social cases, the essence of Islam, *da'wah*, *amar ma'ruf nahi munkar*, *jihad*, and *shyuhada'*. The effective time used for the experiment is 80 minutes for EG₂ and CG and 130 minutes for EG₁.

5. Measurement

The variable of attitudes towards Islamic Radicalism used in this study is measured by scales that are constructed by the researcher based on the psychological aspects of attitudes and the aspects for attitude objects (Azwar, 1997). The attitude concept used is the triadic scheme concept consisting of three components of cognitive, affective, and conative (Secord & Backman, 1964; Breckler, 1984). Based on the literature review (Lembaga Survey Indonesia, 2006; Rahmat, 2005; Woodward, 2001; Nashir, 2007), the Islamic Radicalism concept as the object of the study is constructed of four aspects consisting of (1) efforts to establish an Islamic state, (2) efforts to implement Islamic law, (3) fights against anything regarded as the enemy of Islam, and (4) violent venues in achieving goals.

Other than the scales, data are also collected through *self-reports* to show the psychological conditions of the subjects during the experimental manipulation, and interviews for depth analyses of the research findings.

6. Analyses

Quantitative data analyses are carried out by the *One-way Anova* for *between-subject* differences and the *t-test* with *repeated measures* for *within-subject* differences. For qualitative data from the *self-reports* and interviews, content analysis is applied.

Research Findings

The first hypothesis, which states that there is a significant difference in the attitudes towards Islamic Radicalism among subjects who receive *priming* with radical *da'wah* contents, those who receive *priming* with moderate *da'wah* contents, and those who do not receive *priming*, is **accepted**. The *Anova* statistics show an *F* value of 10,745 with $p=0,000$ ($p<0,010$) meaning that there is a significant difference among EG₁, EG₂, and CG.

The second hypothesis, which states that *priming* with radical *da'wah* contents can become subjects' attitudes to support Islamic Radicalism, is **accepted**. The statistics shows a *t-test* score of 4,335 with 0,000 level of significance ($p<0,010$) based on the initial mean score of 145,64 and the second mean score of 159,46.

The third hypothesis, which states that *priming* with moderate *da'wah* contents can become subjects' attitudes to push Islamic Radicalism, is **accepted**. The *t-test* indicates a statistic of 2,165 with 0,041 level of significance ($p<0,050$) taken from the initial mean score of 145,32 and the final mean score of 139,48.

The fourth hypothesis, which states that there are no changes in the attitudes of the subjects in the control group towards Islamic Radicalism, is **accepted**. This is based on the results of the *t-test*, showing a value of -0,394 with 0,697 level of significance ($p>0,050$) with the initial mean score of 145,56 and the final mean score of 146,16; although an increase occurs, but not significant.

The fifth hypothesis, which states that *priming* with moderate *da'wah* contents can become subjects' attitudes to push Islamic Radicalism which has supported because of the *priming* with radical *da'wah* contents, is **accepted**. This is shown by the *t-test* results of

5,920 with 0,000 level of significance ($p > 0,010$) and by the second mean score of 159,64 and the third mean score of 143,68.

Discussion

The acceptance of the five research hypotheses shows that the attitudes of the subjects, which are initially the same, change after the subjects experience the experimental manipulation. Different experimental manipulations appear to produce different changes in attitudes. Social case *priming* with radical *da'wah* contents can become to support attitudes towards Islamic Radicalism and *priming* with moderate *da'wah* contents can become to push them.

Results of the *self-report* analyses indicate that displays of various social cases make the subjects have the feelings of sadness, resentment, anger, and disappointment of various degrees between EG₁ and EG₂. In EG₂, the most prominent expressions of feelings are those of sadness and disappointment; meanwhile, for EG₁ subjects, the most prominent feeling is that of anger towards the Government whom they perceived as the most responsible party for the downgrading of the nation. Anger towards the government is equally expressed through the wants to warn and punish the individuals who perform mal-services, but there are differences between EG₁ and EG₂. EG₂ subjects do not explicitly state that the solution to the nation discrepancies and downgrading is by the implementation of Islamic law, but EG₁ subjects explicitly state that want to fight for the implementation of the Islamic law in Indonesia.

These findings seem to be in congruence with the equity theory by Adams (1965) and the theory of relative deprivation from Gurr (1970). The equity theory (Adams, 1965) states that, instinctively, man has the needs for fairness and, when he feels that he is being treated unfairly, he will experience psychological tensions; these will motivate him to get out of the tensions so that the feelings of being treated unfairly become the feelings of being treated fairly. When peaceful ways (non-violence) do not have effects, man will resource to hard ways (violence) to change the feelings of being treated unfairly to the feelings of being treated fairly. Meanwhile, Gurr

(1970) states that the most fundamental basis for the occurrence of public violence is the growth of the feelings of dissatisfaction as a result of the perception that something is amiss which is called relative deprivation.

Harsh attitudes as a reaction of relative deprivation and of being treated unfairly surface specifically in the *self-reports* from subjects in EG₁, stating that they want to change the nation conditions by implementing Islamic law in Indonesia. These subjects state their willingness to carry out criticisms and demonstrations for the sake of the establishment of Islamic law; some even pronounce their readiness to perform *jihad* in wars if Islam is threatened by destruction and if *da'wah* is hampered. Meanwhile, subjects in EG₂ are more accommodative in responding to the nation miserable conditions. They state that their willingness to participate in the efforts to solve the nation problems by way of deepening their religion and knowledge and performing real work in cooperation with the Government under the basis of Pancasila and the 1945 Constitution.

Results from the *self-reports* show that, when asked to list as many themes and concepts that they feel most readily and most impressive, subjects from the two groups mention different things. EG₂ subjects include themes of wise *da'wah*, love and affection, no force, no violence, Islamic teachings that are friendly such as *ukhuwah* and friendship, tolerance and cooperation, national themes such as Pancasila and the 1945 Constitution, pluralism, and loving one's country as part of the religious faiths. Meanwhile, EG₁ subjects include themes that are related to Islamic law such as the implementation of Islamic law in one's country, punishments for those who break the law, warnings for those who turn away from the law, and others; themes that are related to the unfaithfulness such as unfaithful persons, unfaithful state, forbiddance to vote for unfaithful leaders, the right attitudes towards unfaithfulness, and others; and the recurring theme that the most ideal state is an Islamic state.

These findings support the theory of *priming* that displaying a thing (certain knowledge) while hiding other items (of knowledge), besides adding new information to the memory, will incite similar

items of knowledge that have been stored in the memory (Reisberg, 2007). On the other side, selective *priming* will produce *agenda setting* in the subjects in giving judgements to certain parties (officials and the government) mentioned in the *priming*. *Priming* which merely displays social discrepancy facts will lead to *agenda setting* for the subjects to give negative judgements to the officials and government in the form of social unfairness. In the same way, *priming* which merely displays radical *da'wah* contents has led the subjects to have radical attitudes, and which merely displays moderate *da'wah* contents has led the subjects to have moderate attitudes.

It can be explained in this case that the *prime* in the form exposures of certain social cases with *da'wah* contents has produced a *priming effect* in the subjects towards Islamic Radicalism. The *prime* in the form exposures of radical *da'wah* contents has produced a *priming effect* supporting the attitudes towards Islamic Radicalism, and the *prime* in the form exposures of moderate *da'wah* contents has produced a *priming effect* pushing the attitudes towards Islamic Radicalism.

The stimulus in the form of *da'wah* contents and the target in the form of attitudes towards Islamic Radicalism have a semantic relationship in so far as the two are of the same category and have similarities (Ferrand & Boris, 2003). Islamic Radicalism is one of the attitudes in the *da'wah* which which can be done radically or moderately. This semantic *priming* is theorized as being able to work because of the brain networking (Reisberg, 2007). When a person is thinking of an item in a category, other items which are similar are stimulated by the brain to surface.

So when a subject is faced with scale items containing of four radicalism aspects namely the establishment of an Islamic state, the implementation of Islamic law, fighting Islam enemies, and violent venues to achieve objectives, semantic *priming* (Ferrand & Boris, 2003) and *associative* (Stanovich & West, 1983) happen at the same time. When a subject is given a *prime* called unfaithfulness, for example, this unfaithfulness concepts enters into the subject's memory and stimulates the surfacing of other concepts such as non-

Moslems and the West. When a subject is given a *prime* about what is called brotherhood (religious brotherhood, ethnical brotherhood, national brotherhood, universal brotherhood), this concept enters into the memory and stimulates the surfacing of similar concepts such as Christians are national brothers, Americans are universal brothers, and so on. When the subject is then is faced with the target (second stimulus), he will quickly gives responses in line with the *prime* he has received beforehand. This is what is called *priming* which is defined as the *implicit memory* effect in an exposure of a stimulus which influences the response of the subsequent stimulus (Kolb & Whishaw, 2003).

How *priming* of social cases with radical *da'wah* contents can produce radical attitudes and that with moderate *da'wah* contents can produce moderate attitudes can be explained by way of the theory of cognitive dissonance from Festinger. Festinger (1957) has the theory that inside an individual there exist cognitive elements which are related among each other. These cognitive elements can generally exist peacefully and consistently, but occasionally conflicts happen among these cognitions that cause the occurrence of cognitive dissonance. Cognitive dissonance conditions psychologically produce forces to decrease the dissonance and subsequently to hinder its elevation.

Some social cases that have just been learned by EG₁ and EG₂ in the experimental session may be something, something strange, to them; may be different from what they initially know; or may be something that they have never had the chance to think about before. Consequently, these experimental materials make them startled, speechless, confused, and unbelieving. And cognitive dissonance takes place. EG₁ subjects who have been given *priming* with radical *da'wah* contents feel confused; mental conflicts and conflicting thoughts occur in them as they watch the displays of the Islamic teachings. What they hear and witness in the experimental session is foreign to them, has never been heard, and is unlike what they know and believe so far. The most haunting dissonance in their thoughts is that which is related to unfaithfulness, causing them to ask themselves whether they themselves are unfaithful persons. Meanwhile, the

moderate *da'wah* contents exposed to EG₂ subjects are something that are in line with what they know and believe, producing the feelings of consonance and not dissonance.

Findings from these *self-reports* show that, in an indirect way, thing related to religion such as doctrines, measures of truths, and others, that have been planted quite deeply in an individual in a particular *frame* may give extraordinary cognitive shocks when the individual is faced with the information in another *frame*. When the new *frame*, in terms of religious matters, is displayed using powerful bases such as verses from the holy book, while the old frame is void of strong bases, the individual will tend to choose the new frame although there are still conflicting themes in his mind. It is this condition that has led the EG₁ subjects to respond more radically to the scales so that their scores drastically increase after being exposed with *priming* of social cases with the radical *da'wah* contents, and then go down again after being exposed with *priming* of social cases with the moderate *da'wah* contents, as what has happened to EG₂ subjects who experience decreases in attitudes after being exposed with *priming* of social cases with the moderate *da'wah* contents.

The influence of *priming* of social cases with *da'wah* contents over attitudes towards Islamic Radicalism can also psychologically explained by using the mechanism of the theory of moral loosening from Bandura (2003). This theory states that an individual or group of individuals, who is initially decent and anti-violent, may become fierce and willing to perform destructive actions because of the occurrence of moral loosening through re-interpretation of events; this individual or group of individuals will then do destructive things in the name of moral responsibilities and fights against evils and unfairness.

The presence of verses from the holy Qur'an and the Prophet's sayings in the experimental session while subjects are experiencing cognitive dissonance will readily become powerful *frames of reference* in deciding what attitudes are to be taken. The results of the analyses on the interviews support the findings that the subjects' attitudes towards Islamic Radicalism after watching the experimental materials

are related to their maturity levels in performing the religion. The experimental subjects with the highest scores are those who have meager religious education backgrounds; for example they have moved from public schools to religious schools several times. On the other hand, subjects with the lowest scores are those who have strong religious education backgrounds; for example they have received religious education throughout, and even some of them have taken education in Islamic boarding schools.

Conclusion

This study makes the conclusion that *priming* of the social cases with *da'wah* contents has an influence on attitudes towards Islamic Radicalism. *Priming* of the social cases with radical *da'wah* contents supports attitudes towards Islamic Radicalism, and *priming* of the social cases with moderate *da'wah* contents pushes attitudes towards Islamic Radicalism.

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