# The Contribution of Fanaticism, Isthiqomah, and Radicalism to Maslahah Through the Management of Religious Conflict in the Riau Island

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*Abstract*

Radicalism in some societies can arise for many reasons. One of them is because of the need for more understanding of religion. This radicalism is the right target for people who aim to distort religious teachings or teach misguided religious ideas. People who are weak in performance are usually easily tempted by material inducements to do things that deviate from spiritual teachings. This study used the Mix Method with Analysis Tool using AMOS version 24. Respondents and samples using the census method consisted of Members of the Riau Islands Religious Harmony Forum (FKUB), totalling 135 Respondents. The results: The determination of the Ithiqomah on the Management of Religious Conflict is significantly positive, the Fanatics' resolution on the Management of Religious Conflict is highly positive, the Radicalism determination on the Management of Religious Conflict is very positive, the Management of Religious Conflict determination on Maslahah is a positive sign, the decision of the fanaticism on the  Maslahah is positive important, the determination Radicalism on the  Maslahah is positive but not significant, the determination *isthiqomah* on the  *Maslahah* is positively influential. Square Multiple Correlation for Management of Religious Conflict =89.5%, Maslahah = 99.0%. It is suggested that there is no bias in understanding Radical and Radicalism. From this research, it is necessary to clarify the meaning of Fanaticism, Isthiqomah, and Radicalism proportionally to reduce religious conflict is necessary to enlighten the people in the Riau Island  Province. According to survey results on April 5, 2023, the 2022 religious harmony index in the Riau Islands reached 85.78 per cent, the highest among all provinces in Indonesia.

*Keywords:Fanaticism, Isthiqomah, Radicalism, Management of Religious Conflict, Maslahah*

## 1. Introduction

### 1.1 Background of the Problem

According to survey results on April 5, 2023, the 2022 religious harmony index in the Riau Islands reached 85.78 per cent, the highest among all provinces in Indonesia. Religious conflicts generally do not have a single motive due to religious factors alone. Other factors are often intertwined, including cultural, social, economic, and political. For this reason, conflict management efforts must be carried out through a policy, directed program, and simultaneously. Steps to overcome these conflicts must be carried out not only during or after the match but even before it occurs. Cases of religious conflict that often arise involve erecting places of worship.

When built in the heart of a community where most residents adhere to different faiths, a house of worship might provoke friction between members of different faiths and even spark horizontal disputes. In this sense, religious buildings serve as more than just a physical location for worship or other religious activities; they also serve as visible signs of the existence of a distinct religious community. If the presence of a large number of churches, mosques, or temples is perceived as serving primarily as a means of spreading religion to people outside of the local area, the situation becomes more contentious. In general, the emergence of conflicts between liberal and non-liberal (fundamental) Islamic groups cannot be separated from differences in understanding religious texts. Liberal and non-liberal Islam debate continues, even though, at this time, it tends to subside. Still, the bipolar differences in understanding between the two can continue in conflict. The emergence of differences in religious views between the two must continue to be bridged with understanding and a proportional attitude, not negating each other. The proliferation of specific places of worship is regarded by outsiders as being driven less by necessity than by the desire to spread religion. The situation becomes more problematic. Disputes between more moderate and more conservative Islamic groups generally stem from divergent interpretations of religious teachings. The argument between liberal and non-liberal Muslims persists, albeit less intense than usual.

Nonetheless, the two can remain at odds due to their polarized perspectives. It is essential to keep working to bridge the gap between the two religions despite the inevitable and inevitable emergence of variations in viewpoint. The situation becomes more problematic if people from other communities can observe how many churches or mosques exist, not because they need them, but so they can be exposed to religious propaganda. Disagreements between more moderate and conservative Islamic movements stem from divergent interpretations of the Quran and other sacred writings.

Liberal and non-liberal Islam debate continues, even though it tends to subside now. Still, the bipolar differences in understanding between the two can continue in conflict. The emergence of differences in religious views between the two, of course, must continue to be bridged with understanding and a proportional attitude, not negating each other. The birth of the conflict between liberal and non-liberal (fundamental) Islamic groups cannot be separated from the existence of different interpretations in understanding religious texts. Liberal and non-liberal Islam debate continues, even though it tends to subside now. Still, the bipolar differences in understanding between the two can continue in conflict. The emergence of differences in religious views between the two, of course, must continue to be bridged with understanding and a proportional attitude, not negating each other. The birth of the conflict between liberal and non-liberal (fundamental) Islamic groups cannot be separated from the existence of different interpretations in understanding religious texts. Liberal and non-liberal Islam debate continues, even though it tends to subside now. Still, the bipolar differences in understanding between the two can continue in conflict. The emergence of differences in religious views between the two must continue to be bridged with experience and a proportional attitude, not negating each other.

Radicalism in some societies can arise for many reasons. One of them is because of the need for more understanding of religion. This radicalism is the right target for people who aim to distort religious teachings or teach misguided religious ideas. People who are weak in version are usually easily tempted by material inducements to do things that deviate from spiritual teachings. The powerlessness of Muslims against the economic hegemony of Western capitalism has caused some Muslims to resist. There are many ways of understanding religion, such as isthiqomah (holding to the truth). Still, in society, isthiqomah people are seen as less tolerant when they should be seen as people who obey the truth.

**1.2 Formulation of the Problem**

a)      What is the contribution of fanaticism to the Management of Religious in the Riau Islands

b)      What is the contribution of Isthiqomah to the Management of Religious in the Riau Island

c)      What is the contribution of fanaticism to the Management of Religious in the Riau Islands

d)      How does fanaticism contribute to Maslahah in the Riau Archipelago

e)      What is the contribution of Isthiqomah to Maslahah in the Riau Islands

f)      How does fanaticism contribute to Maslahah in the Riau Islands

g)      How does the Management of Religious Conflict contribute to Maslahah in the Riau Island

## 2. Literature Review

### 2.1 *Isthiqomah* **Theory**

The word is derived from "*Agawam, "meaning* "to stand straight." The term *"istiqomah"* is universally recognized to represent a steadfast stance in the establishment that does not waver from the path one has established as true (Shihab, 1997, p. 284). Since this is the case, many people associate istiqomah with a strong will, fidelity to one's convictions, or unwavering reliability. To maintain integrity before Allah, or "*istiqomah*", one must speak the truth, act by one's stated goals, and follow through on good deeds or statements. By remaining steadfast to the guidance of Allah SWT, Istiqamah is following the "*shiratalmustaqim*" route. The person involved has a disciplined attitude, is not joking, and is serious about the matter if they stand tall and rigid. Therefore, the word *aqiimuu*, derived from the phrase coma, is used in the Qur'anic command to pray since the proper prayer is performed repeatedly and with great devotion. According to this theory, a person's level of perseverance can be gauged by how they react to novelty and temptation. Istiqomah, as this example shows, is like a place where one is "tested in the guts" to see if they will give in to temptation or remain steadfast in their commitment to their ideals. Constancy, steadfastness, victory, courage, and glory shine in the battleground between submissiveness, lust, and desire. So, it is only fitting that angels be dispatched to earth to bring heaven's good news and delights to the *" istiqomah "* people, relieving their fears and anguish. Allah SWT says in His Word, "Indeed, those who say: "Our Lord is Allah" and then confirm their stance, then an angel will descend to them (saying): "Do not be scared and do not feel sad, and be joyful with (acquiring) the paradise that Allah has promised you." (Quran, Surah Al-Fussilat, verse 30)

### 2.2 *Fanaticism* **Theory**

Fanatical is a term used to refer to a belief or a view about something positive or negative, in which a statement does not have a theory and is deeply held so that it is difficult to straighten or change. Fanaticism also refers to a belief or stance (usually related to religion). 23 The word fanaticism comes from two words, namely fanatic and ism. "Fanatic" comes from the Latin fanaticus, defined as frantic in English. The meaning is crazy, desperate, drunk, or furious. From the origin of this word, the word fanatic can be interpreted as the attitude of someone who does or loves something seriously and earnestly. At the same time, "ism" can be construed as a form of belief or belief. So, from the two definitions above, fanaticism is an idea or thought that is too strong in teaching, whether politics or religion. In other references, fanaticism is interpreted as an ideology because, in the perfected spelling, words that end in –ism is an ideology.

The terms "*fanaticism*" and "f*anaticism*" signify nearly identical things but with some subtle differences. According to proponents of this theory, fanaticism is a character flaw that develops in believers. There appears to be a cause-and-effect link between extreme and extreme views (Putri, 2013). 24 This fanaticism is rooted in an unhealthy obsession with one's greatness or that of one's organization. Then, after a while, it may become something you actively despise. When people feel this way about themselves, it can spread to those who are different. As a result of their extreme zeal, individuals are likely to act negatively against members of other organizations. Excessive intensity or excitement that is not based on common logic but on uncontrollable emotions is a hallmark of fanaticism, according to (Ismail, 2008), as cited by MernikPurwandariAstuti (2001: 31). Lack of common sense makes it simple for people to act irrationally, leading them to take mad actions. b. A well-rounded education can sow the seeds of aggression, while a narrow dogma might foster the beginnings of fanaticism.

Fanaticism is usually irrational. Therefore, rational arguments are complex to use to straighten it out.

Fanaticism can be referred to as an orientation and sentiment that influences a person in:

a)      Do something, take something, or give something

b)      In thinking or deciding

c)      In perceiving and understanding something

d)      In feel

Psychologically speaking, a fanatic has trouble seeing the big picture, cannot empathize with other people's struggles, and cannot see the value in any philosophy or ideology except their own. The clear signs of bigotry are the inability to perceive the individual characteristics of others outside the group as right or wrong. Fanaticism takes the form of a. skin colour fanatic b. Ethnic/ethnic fanatics c. Social class fanatic. Fanaticism is an extreme attitude that must be avoided, both extreme right and left. In terms of goodness, being fanatical also has a harmful impact. Islam is a religion that is in the middle of balancing the two.

### 2.3 Radicalism Theory

The Latin word radix, meaning "root," is the etymological origin of the English word "radicalism." We see radicalism when ideas, beliefs, institutions, or ideals are evaluated, rejected, or even resisted in response to persistent situations. (Rodin, 2016: 35) The terminology of religious radicalism, when associated with the term Arabic, cannot be found with certainty in Arabic dictionaries, so this term is often associated with Islamic fundamentalism originating from Western theory. (Abdillah, 2016: 285) In the development of contemporary Arabic, radicalism is eventually equated with several terms, including al-tat}arruf, al-'unf, *al-guluww*, *al-irha* (Rodin, 2016, p. 34), and tasyaddud. The word at-tat}arruf linguistically comes from the word al}-t}arf, which means "end or edge." (Hanafi, 2009, p. 39). The meaning is on the edge of the edge, both on the far left. So, the conclusion, according to the author, based on the definition of etymology and terminology, religious radicalism is an understanding that requires fundamental changes (fundamental) by the interpretation of the ideology it adheres to where, in its application, it tends to use acts of violence to actions that are not by the prevailing social norms. When religious texts are understood superficially, it is possible to give birth to radical views and movements. For this reason, one of the necessary steps to counteract radical movements is a correct and comprehensive understanding of these religious texts. (Hanafi, 2009: 39) The meaning is on the edge of the edge, both on the far left. So, the conclusion, according to the author, based on the definition of etymology and terminology, religious radicalism is an understanding that requires fundamental changes (fundamental) by the interpretation of the ideology it adheres to where, in its application, it tends to use acts of violence to actions that are not by the prevailing social norms. When religious texts are understood superficially, it is possible to give birth to radical views and movements. For this reason, one of the necessary steps to counteract radical movements is a correct and comprehensive understanding of these religious texts. (Hanafi, 2009: 39)

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Initially, radicalism was used by national revolutionaries in the Western world to seize political power, as well as the flow used by anti-colonial nationalists and later used by social activists to achieve social goals. However, in its development, radicalism is used by militant groups that base themselves on religious interpretations. Globally, radicalism is associated with several discourses, including radicalism in social and political revolutions, national liberation movements, social movements, and religious activities. (Hanita, 2018: 6)

### 2.4 Theory of Religious Conflict Management

Religious or religious conflicts that often occur in society in all          group is caused by several causes that are often used and exploited as trigger conflict. According to Amin Abdullah, at least several doors are susceptible in today's religious life toward the emergence of conflict and violence (Abdullah, 2010), among others:

a)      Dogma is differences in beliefs and beliefs and views that occur as a cause or factor that is very sensitive and prone to conflict. This happens because it often intersects with religion's emotional and psychological dimensions. So that the violence that occurs is usually in the name of truth or in other languages that have received legitimacy from God (faith) and are considered righteous and even must be fought for (Nottingham, 2002: 21). For them, all struggles in the name of God are deemed contradictory and must be fought or destroyed. This dogma should be seen realistically because all religions are valid according to their respective beliefs, and this means that we will still give them the right to believe and practice according to their ideas.

b)      Rituals. The historical legacy is that world religions have traditions, so often, religious traditions justify violence and war in the name of God (McTernan, 2003: 45). This ritual difference is not only between religious communities. There are also many internal religious communities, Shi'ah-Sunni, for example (in Islam). In Indonesia, for instance, between *yasinan, tahlilan*, and those who do not, qunut and not *qunut*, and those who allow visiting graves and not, and so on. Even though all of these are *furu'iyah*problems that will never be finished and will never be the same, thus, coercion of one of the rituals will have a positive impact if handled wisely.

c)      Text. Religious texts are also sensitive and prone to conflict because readers are inseparable from human interpretation; each person performs differently. So, that interpretation is also intimate from interest (read; interest) in something he wants to achieve from his understanding. Ultimately, they need to recognize the existence of other versions of teachings. Those that are different are considered enemies and must be destroyed. Whereas difference is a blessing that must be preserved, with differences, we will progress and be of quality. Because there is an effort to compete, provide and give birth to the maximum benefit for the benefit of society.

d)      Formation of authority by religious leaders through religious teachings, thus giving birth to fanatical followers and bigotry, often transforming into radical actions. The cult of a character they admire is a sadder effect, assuming everything the character does is correct and has no room for criticism and suggestions. For his

followers, this figure is a complete human being who does not make mistakes or mistakes. At its peak, the character's tips, ideas, and thoughts become the spirit of various activities. Religious figures should be role models, always teach peace, and have space for dialogue with their participants or followers.

e)        It tells stories. The history of the past is something that cannot be denied. Historically, the wars that occurred have interests, namely the value, meaning, and status the religious community fought for at the time. Because historical heritage is considered sacred in any way and with any means, the existence of ancestral heritage (religion) must be maintained. The past dark history gave birth to the attitude and behaviour of a vengeful person. This long grudge will give birth to latent conflict.

Latent conflict is complex compared to open conflict and even violence. Because a latent conflict will have a long-term and devastating impact, this happens because of a pile of problems that one day will explode and become a major conflict, and the peak will be violence and war. Sixth is institutional (institutional) religion because each institution has values to be fought for. In practice, policy actors are less sensitive to attention to sociological, psychological, historical, and social facts aspects. In other words, religious institutions must pay attention to other elements in seeing the conflicts that occur, not only right or wrong, but also need to consider "beautiful or ugly." Beautiful or ugly is a philosophical study expected to give birth to wisdom and wisdom. About this institution, what needs to be explained further is that when religion is brought into the "public" space in a multicultural society, religious issues become a complex problem to solve because, according to Bhikhu Parekh, belief in practice is absolutist, self-righteous, arrogant, dogmatic and impatient. of compromise. (Parekh, 2002: 330) Because the offer to be answered is how to differentiate between religion and state. If you want to see it objectively, the form contains binding rules without distinguishing between religion, race, class, etc. The implications of some of the descriptions above, the factors that trigger or are prone to conflict mentioned above, and groups that act harshly against different (religions or religious understandings) emerge.

Namely: Fundamentalism "Religion, the list is a group of people who are impatient with a strong desire to change any order that is considered by the doctrine or understanding that has become the ideology of their life. (Abdullah, 210) If you want to see it objectively, the state contains binding rules without distinguishing between religion, race, class, etc. The implications of some of the descriptions above, the factors that trigger or are prone to conflict mentioned above, and groups that act harshly against different (religions or religious understandings) emerge. Namely: Fundamentalism "Religion, the list is a group of people who are impatient with a strong desire to change any order that is considered by the doctrine or understanding that has become the ideology of their life. (Abdullah, 210) If you want to see it objectively, the state contains binding rules without distinguishing between religion, race, class, etc. The implications of some of the descriptions above, the factors that trigger or are prone to conflict mentioned above, and groups that act harshly against different (religions or religious understandings) emerge. Namely: Fundamentalism "Religion, the list is a group of people who are impatient with a strong desire to change any order that is considered by the doctrine or understanding that has become the ideology of their life. (Abdullah, 210)

### 2.5 *Maslahah* Theory

In the field of usulfiqh, the term "Mashallah" makes a little more sense, although the meaning is essentially the same. Maslahah is "beneficial and refuses *mudharatan* to sustain the purposes of personality," as stated by Imam al-Ghazali. Even if it clashes with self-interest, Imam al-Ghazali maintains that a Mashlahah must be consistent with one's personality's goals. This is because human Maslahah is founded on lust and is not always conducive to the goals of personality. Humans are also responsible for consuming (Ali et al., 2018). As a result of the positive effects of consumption on lust, the urge to drink has historically been a driving force in human culture. This is why Maslahah is calculated relative to them. It is not the will and purpose of humans that matters but the will and purpose of the personality (Islam, 2019). According to al-Ghazali, there are five different kinds of goals that the law should strive to uphold: religious values, human life, intellectual development, family ties, and material possessions.

Maslahah can indicate that someone has acted necessary to preserve the five pillars of Islam. Maslahah can be

divided into three categories, depending on how it is viewed and what it aims to accomplish: Maslahah*al-dharuriyyah*, or the recitation of prayers for worldly and eschatological necessities. Thus, it is clear that human beings cannot survive without this. Five such advantages include keeping one's faith, one's senses, one's offspring, one's property, and one's breeds alive and well. Maslahah al-Hajiyyah, also known as the Maslahah obligatory in *mashlahah* used to improve staple foods. It involves helping to ensure that people have the means to meet their most fundamental requirements, as outlined by the *mashallah* principle. Some examples include the enjoyment of good cuisine and the act of hunting. Maslahah al-jahiliyyah, also known as Maslahah, is the matching form of flexibility that might enhance the advantage above.

Men can continue living without this Maslahah being accomplished, but it is crucial in facilitating the success of other Maslahahs. Healthful eating and dressing well are two examples. (Iqbal, 2016) According to Khallaf (1994), "the most essential of the three primary aims are *carry* and must be maintained" (Science et al.). If the law continues to support emergencies and take damage, Hajiyi will be abandoned. This includes activities like hunting for food and enjoying a good meal. The equivalent flexibility that enhances the advantage above is Maslahah al-jahiliyyah or Maslahah. Even if men do not accomplish this Maslahah, they can keep living their lives, which also helps them succeed in other Maslahahs. It is suggested, for instance, that one consumes nourishing foods and dresses neatly. (Iqbal, 2016) In addition, according to Khallaf (1994), "the most essential of the three primary aims are carry and must be maintained" (Science et al.). If the *carry* law and taking damage are maintained in an emergency, Hajiyi is abandoned. This includes activities like hunting for food and enjoying a good meal. The equivalent flexibility that enhances the advantage above is Maslahah al-jahiliyyah or Maslahah. Even if men do not accomplish this Maslahah, they can keep living their lives, which also helps them succeed in other Maslahahs. It is suggested, for instance, that one consumes nourishing foods and dresses neatly. (Iqbal, 2016) According to Khallaf (1994), "the most essential of the three primary aims are carry and must be maintained" (Science et al.). If the law maintains an emergency and takes damage, Hajiyi is abandoned. Even if men do not accomplish this Maslahah, they can keep living their lives, which also helps them succeed in other Maslahahs. It is suggested, for instance, that one consumes nourishing foods and dresses neatly. (Iqbal, 2016) According to Khallaf (1994), "the most essential of the three primary aims are carry and must be maintained" (Science et al.). If the law continues to support emergencies and take damage, Hajiyi will be abandoned. Even if men do not accomplish this Maslahah, they can keep living their lives, which also helps them succeed in other Maslahahs. It is suggested, for instance, that one consumes nourishing foods and dresses neatly. (Iqbal, 2016) According to Khallaf (1994), "the most essential of the three primary aims are carry and must be maintained" (Science et al.). If the carry law and taking damage are maintained in an emergency, Hajiyi is abandoned.

One of the three key goals is an immediate necessity and must be preserved at any cost. If harming the support while breaking the law is harmful and will lead to Hajiyi's abandonment, then Hajiyi will be left alone. The first and foremost priority among the three main goals is urgent and must be preserved. If harming the support system is illegal and likely to result in legal repercussions, Hajiyi will be cast aside. The notion of *mashlahat*emphasizes how fundamental principles, such as Islamic law, play a significant role in preserving human goodness. However, the active man's consumption is more adaptable and controllable.

On the other hand, people will always have help and will find means to protect themselves against threats to their existence. For the most part, this is only a reference in the application of human-consuming behaviour, much to the utility notion pioneered by traditional economists. That is the utility principle at work here. This is a brilliant and compassionate solution. When analyzing consumer behaviour, the size of a consumer's wants or needs can be quantified by a unit value, also known as the amount. Humanity and morality are not walls that prevent this idea from being explored. Practically speaking, it is materialist and disregards concepts like reward and afterlife that cannot be quantified in monetary terms. When discussing the benefits of *maslahah*, Muhammad (2004) cites Fahim Khan's "Theory of Consumer Behavior in an Islamic Perspective" in his book Macroeconomics in the Perspective of Islam. People will use *maslahah*judgments to choose which products or services are best for them. Even while utilities and other subjective measures are not excluded from the criterion for calculating *maslahah*, they do not serve as a substitute. As previously established, the maqasid sharia is the criterion for maslahah subjectivity.

Conversely, the utility criteria are based on what the man wants. Individual fulfilment can lead to social strife, but the Maslahah people will be filled with social *maslahah* instead. (Wibisono, 2019: 188) The Maslahah notion is highlighted in a society's commercial endeavours. Because of this, the concept of *maslahah* draws attention to issues related to consumption, production, and trade, as opposed to the traditional theory, which focuses solely on the intersection of satisfaction, waste, and profits. Similarly, Maslahah always keeps sight of the reason for any economic activity. (Iqbal, 2016).

### 2.6 Conceptual framework
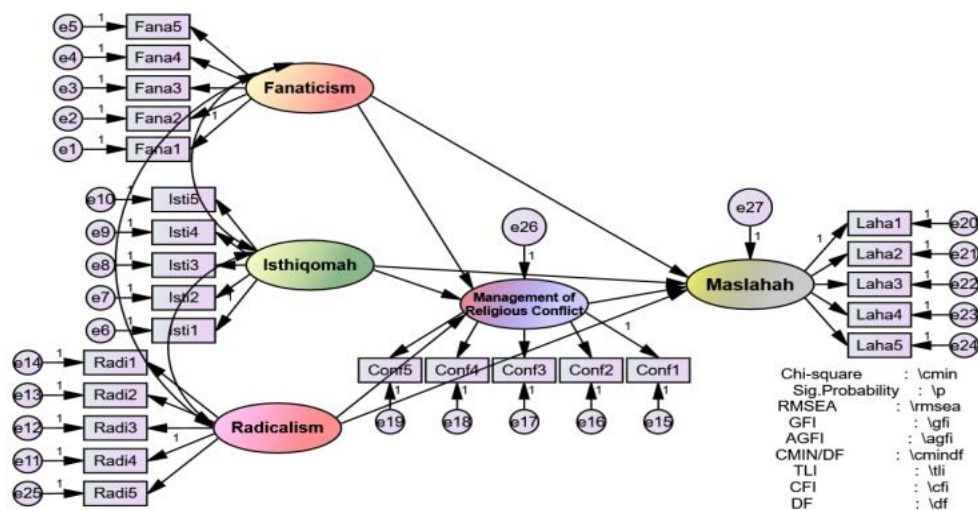


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**Fig. 1. Research Model**

### 2.7 Hypothesis

a)      Fanaticism Contribution to the Management of Religious in the Riau Island

b)      Isthiqomah's contribution to the Management of Religious on the Riau Island

c)      Fanaticism Contribution to the Management of Religious in the Riau Island

d)      Fanaticism's Contribution to Maslahah on the Riau Island

e)      Isthiqomah's Contribution to Maslahah on the Riau Island

f)      Fanaticism's Contribution to Maslahah on the Riau Island

g)      Contribution of the Management of Religious Conflict to Maslahah in the Riau Islands

### 3. Methodology

### 3.1 Mixed-Method

Sequential explanatory and exploratory models, a concurrent triangulation design, and a concurrent embedding model comprise the unified research model (Mixed Method). Sequentially combining quantitative and qualitative methods, the sequential explanatory model begins with quantitative studies and moves on to qualitative studies afterwards. After the data has been analyzed, the quantitative and qualitative findings will be incorporated into a comparison matrix. In the sequential 26 exploratory approach, qualitative research is used at the outset, followed by quantitative research in a second phase. Quantitative and qualitative approaches are combined in a complementary manner in the concurrent triangulation design. To solve research issues, these techniques are employed simultaneously but separately. Together, quantitative and qualitative approaches form

the concurrent embedded model. Wijaya (2019) The strategy employed is a descriptive qualitative approach to research (Zaluchu, 2018). Procedures in research include things like choosing a population and a sample size (for quantitative research) or choosing a sample size (for qualitative research) and then collecting data and analyzing it (Sugiyono, 2014). Methodologies for analyzing qualitative data include 1) compiling information from books and journals devoted to the study of research methods, 2) categorizing the information according to the many kinds of research conducted (quantitative, qualitative, and R&D). 3) An explanation of the research methodology to be employed, why it was chosen, and how it relates to the topic at hand; examples of the methodology in question should follow this.

### 3.2 Population

A population sample is the entire thing that is being measured (Cooper & Schindler, 2003, p. 179). There were 135 total respondents, all members of the Riau Islands Religious Harmony Forum (FKUB). By conducting a census, we collected data from 135 participants. This sampling method falls under "non-probability sampling" (Now, 1992: 235; Black & Champion, 2001, p. 233; Cooper & Schindler, 2003, p. 198). It is necessary to have the characteristics or traits of the whole worker after the specific sample has been taken. Non-probabilistic, evaluative sampling was chosen (purposive). In this case, the fact was established by the people whose data will be used for the study (Black & Champion, 2001, p. 264).

### 3.3 Sample

Statistical studies always include selecting a subset of the study's target population, known as a "sample" (Cooper & Schindler, 2003, p. 82). Since this study uses the Structural Equation Model (SEM) for analysis, the sample size is determined by that tool. Accordingly, 100-200 samples (Hair et al., 1998, p. 605; Ghozali, 2004: 17) are recommended for SEM when estimating a model, or as much as 5-10 times the number of parameters calculated (Ferdinand, 2006, p. 44). In total, 135 FKUB officials and religious leaders in the Riau Islands participated in this survey. Both primary and secondary sources were used in the research data collection process. Researchers first send questionnaires to the population under study to collect primary data. The cumulative weighted scores of survey respondents' responses to any additional statistical indicators Results from full Structural Equation Modeling (SEM) were displayed in image processing style using AMOS for Windows, version 24.0. According to recent research (Wibisono, 2017)

H1: $Y = \gamma y. x1 X1 + e1$, □ Direct Effects X1 to Y,

H2: $Y = \gamma y. x2 X2 + e1$, □ Direct Effects X2 to Y,

H3: $Y = \gamma y. x3 X3 + e1$, □ Direct Effects X3 to Y,

H4: $Z = \gamma z. x1 X1 + e2$, □ Direct Effects X1 to Z,

H5: $Z = \gamma z. x2 X2 + e2$, □ Direct Effects X2 to Z,

H6: $Z = \gamma z. x3 X3 + e2$, □ Direct Effects X3 to Z,

H7: $Z = \beta ZY Y1 + e2$, □ Direct Effects Y to Z.

### 3.4 Data Analysis Method

Structural equation modelling was used to analyze the data. The AMOS * version 24 (Adi, 2019) program is used for structural analysis:

1)        Construction of a Theoretical Model

2)        Drawing up process maps (path diagrams)

3)        Produce a set of structural equations from a flowchart

4)        Models were formulated by the careful selection of input matrices and the application of estimate strategies.

5)   Check for potential issues with the ID

6)   See how well the criteria for appropriateness stack up.

7)   Modelling and its adaptation

**4. Results and Findings**

**4.1 Results**
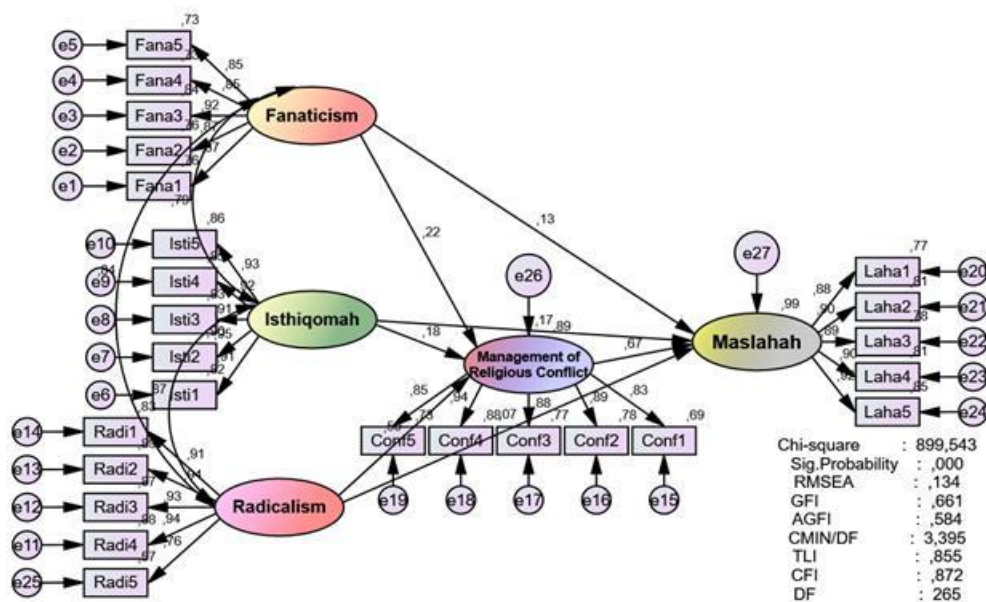


The Contribution of Fanaticism, Isthiqomah, Radicalism to Maslahah through the Management of Religious Conflict in the Riau Island

**Fig.2. Full Model**

**Table 1.1. Regression Weights: (Group number 1 - Default model)**

|         |      |      | Estimate | SE.  | CR.   | P    | Label |
|---------|------|------|----------|------|-------|------|-------|
| **CONF** | <--- | FANA | ,211 | ,076 | 2,783 | ,005 | par_1 |
| **CONF** | <--- | ISTI | ,148 | ,068 | 2,176 | ,030 | par_2 |
| **CONF** | <--- | RADI | ,459 | ,081 | 5,686 | *** | par_4 |
| **LAHA** | <--- | CONF | ,777 | ,133 | 5,834 | *** | par_3 |
| **LAHA** | <--- | FANA | ,141 | ,065 | 2,161 | ,031 | par_5 |
| **LAHA** | <--- | RADI | ,063 | ,085 | ,749 | ,454 | par_6 |
| **LAHA** | <--- | ISTI | ,157 | ,057 | 2,778 | ,005 | par_7 |

**Table 2. Standardized Regression Weights: (Group number 1 - Default model)**

|         |      |      | Estimate |
|---------|------|------|----------|
| **CONF** | <--- | FANA | ,218 |
| **CONF** | <--- | ISTI | ,185 |

| CONF | <--- | RADI | ,587 |
|------|------|------|------|
| LAHA | <--- | CONF | ,668 |
| LAHA | <--- | FANA | ,125 |
| LAHA | <--- | RADI | ,070 |
| LAHA | <--- | ISTI | ,169 |

**Table 3. Squared Multiple Correlations: (Group number 1 - Default model)**

| | | | Estimates |
|------|---|---|-----------|
| HARM | | | ,895 |
| LAHA | | | ,990 |

**Table 4. Analysis of Goodness of Fit**

| The Goodness of Fit Index | Cut-Off Value | Model Results | Information |
|---------------------------|---------------|---------------|-------------|
| Chi-square ($\chi^2$) | Expected To Be Small | 899,543 | Good |
| Relative Chi-square ($\chi^2$/df) | $\leq 3:00$ | 5,063 | No. Good |
| probability | $> 0.05$ | 0.000 | No. Good |
| RMSEA | $\leq 0:08$ | 0.134 | marginal |
| GFI | $\geq 0.90$ | 0.584 | marginal |
| AGFA | $\geq 0.90$ | 0.584 | marginal |
| CFI | $\geq 0.95$ | 0.872 | marginal |
| TAG | $\geq 0.95$ | 0.265 | No. Good |

**4.2 Findings**

a)       A standardized estimate (regression weight) of 0.218, Cr (Critical ratio = identical to the t-count value) of 2,783, and probability of 0.005 suggest that the determination of fanaticism's effect on the management of religious conflict is statistically significant. To be fanatical is to hold solid and unwavering convictions in the face of evidence to the contrary, whether those convictions are positive or destructive. "fanaticism" describes a firm grip or a well-established norm (usually related to religion). Because fanaticism is typically irrational, it isn't easy to reason with its adherents.

b)       We find that the Determination of Istiqomah on the Management of Religious Conflict is statistically significant with a standardized estimate (regression weight) of 185, a Cr (Critical ratio = identical to the t-count value) of 2,176, and a probability of 0.030. Istiqomah has a reputation for being steadfast, loyal, and consistent. Standing firm before Allah, or istiqomah, means acting by the truth and keeping one's word regarding one's words, actions, and intentions. Having Istiqomah is like having constancy, steadfastness, victory, courage, and glory in the conflict between obedience, lust, and glory. As Allah SWT says, "Indeed, those who say: "Our God is Allah" and then strengthen their stance, then angels will come down to them (saying): "Do not be afraid and do not be sad, and be happy with (acquiring) the paradise that Allah has promised you," people who are*isthiqomah* deserve respect despite the negative stereotypes they face in Indonesian society. (QS Al-Fussilat, verse 30)

c)      The standardized estimate (regression weight) for the effect of radicalism on the management of religious conflict is 0.587, Critical ratio = identical to t-count value = CR5,686at probability = *** CR value5,686>2.00 and probability = ***<0.05 indicates that the determination of the radicalism to the Management of Religious Conflict is statistically significant. To evaluate, reject, or even resist ideas are ongoing conditions that inspire radicalism as a response to assumptions, institutions, or values. (Rodin, 2016: 35) When religious texts are understood superficially, they can spread radical ideas and movements. For this reason, one of the necessary steps to counteract radical movements is a correct and comprehensive understanding of these religious texts. This has the potential to cause conflicts that are managed appropriately.

d)      There is statistically significant positivity between the Determination of Isthiqomah and the Maslahah, with a standardized estimate (regression weight) of 0.668 and a Critical ratio (Cr) of 5,834 (Cr = identical to the t-count value, at probability = ***). Religious or religious conflicts that often occur in society in all classes are caused by several causes often used and exploited as trigger conflict. According to Amin Abdullah, at least several doors are susceptible in today's religious life to the emergence of conflict and      violence      (Adullah, 2010), among others: dogmas, rituals, the text of each holy book, and the formation of authority by religious figures through religious teachings.

e)      The determination  Fanaticism on the Maslahah has a standardized estimate (regression weight) of 125with Cr (Critical ratio = identical to the t-count value) of2,161at probability = 0,008CR value2,161≥ 2.00 and probability = 0.031≤ 0.05 indicates that the Determination  Fanaticism on the Maslahah is positively significant. Fanaticism is usually irrational, and therefore, rational arguments are complex to use to straighten it out. Fanaticism can be referred to as an orientation and sentiment that influences a person in:

1.      Do something, take something, or give something

2.      In thinking or deciding

3.      In perceiving and understanding something

4.      In feel

Psychologically, a fanatic is someone who has trouble seeing beyond his or her narrow viewpoint, who has trouble empathizing with the struggles of others, and who has little experience with, or appreciation for, any ideology or philosophy other than their own.

f)      We find that the Determination of Radicalism on the Maslahah is favourable and not statistically significant, with a standardized estimate (regression weight) of 0.070, a Critical ratio (CR) of 0.749 (equal to the t-count value), and a Probability (P) of 0.454. Initially, radicalism was used by national revolutionaries in the Western world to seize political power, and anti-colonial nationalists and social activists used the flow to achieve social goals. However, in its development, radicalism is used by militant groups that base themselves on religious interpretations. Globally, radicalism is associated with several discourses, including radicalism in social and political revolutions, national liberation movements, social movements, and religious activities. (Hanita, 2018: 6)

g)      The Determination of Isthiqomah to the Maslahah is significantly positive with a standardized estimate (regression weight) of 0.169 and a Cr (Critical ratio = identical to the t-count value) of 2.778 at a probability of 0.454. Istiqomah is like a laboratory in which one is tested to see if they would give in to temptation or remain steadfast in their commitment to their values. Constancy, steadfastness, victory, courage, and glory shine in the battleground between submissiveness, lust, and desire. Therefore, it is fitting that those who are istiqomah be honoured in the shape of an angel sent down to them in this world's life to dispel their anxieties and sorrows and bring them the good news with the joys of heaven. Allah SWT says, "Indeed, those who declare, "Our Lord is Allah," and then confirm their attitude, will have angels descend upon them, saying, "Do not be scared and do not be unhappy, and be joyful with (acquiring) the paradise that Allah has promised you." (Quran, Surah Al-Fussilat, verse 30)

h)      The square multiple correlation coefficient for treating religious strife is 0.895, and for Maslahah, it is 0.990. If the value of the Square Multiple Correlation for the Management of Religious Conflict is $R2 = 0,895$—equivalent to R2 in SPSS of 0.895—then the magnitude of determination is R2 for the Management of Religious Conflict multiplied by 100%, or 0.895 times 100%, or 89.5%, as stated by Ferdinand (2002:114). As a result, political conflicts, religious conflicts, and radicalism account for 89.5% of the variation in the management of religious conflict; the remaining 100% -89.5% = 10.50% is attributable to factors beyond the scope of this investigation. With MaslahahR2 equal to 0.990, the magnitude of the determination is (0,990)100% (or 99.0%). Thus, 99.0% of the shifts in Maslahah may be attributed to differences in politics, religion, economics, and the management of religious conflict. Still, 100% - 99.0 = 1.0% of s were left out of the analysis.

**5. Conclusion**

5.1.      To a large extent, the Istiqomah's decision to handle religious conflicts is encouraging.

5.2.      Fanaticis's resolve in religious conflict management is noteworthy.

5.3.      Radical ideology's impact in resolving religious conflicts is excellent,

5.4.      The Management of Religious Conflict's verdict on the Maslahah is overwhelmingly favourable.

5.5.      Fanaticism's focus on the Maslahah is a promising development.

5.6.      Though the impact of radicalism on the Maslahah is favourable, it is manageable.

5.7.      Istiqomah's verdict on Maslahah is extremely favourable.

5.8.      Management of Religious Conflict: $R2 = 0.895$, Maslahah: $R2 = 0.990$

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