

An Analytical Study on the Determinant Factors Contributing to the Exposure of Individuals or Groups to Radical Terrorist Ideologies in Indonesia

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Abstract : The criminal act of terrorism is fundamentally the result of exposure to radical terrorist ideology adopted by individuals or groups. This ideology serves as the embryo from which terrorism emerges. Such a belief system poses serious threats to social harmony, potentially escalating into dangers that jeopardize peace, national security, and even the survival of a state. Individuals or groups who become exposed to radical terrorist ideology come from diverse backgrounds, each influenced by different motivating factors that drive them toward radicalization and, ultimately, acts of terrorism. In general, the rise of radical terrorist movements in society can be attributed to two major categories of factors: ideological factors and non-ideological factors. Ideological factors involve the misinterpretation or manipulation of religious or political doctrines, while non-ideological factors include poverty, limited access to education, feelings of injustice or revenge, distrust of government institutions, and weak law enforcement. These interrelated elements contribute to the process of radicalization that transforms ordinary individuals into perpetrators or supporters of terrorism. Therefore, understanding the complex interaction between ideological and socio-economic conditions is essential in formulating effective legal and policy frameworks to prevent and combat terrorism.

Keywords : Criminal Act of Terrorism; Radical Terrorist Ideology; Causes of Radicalization; Ideological and Non-Ideological Factors.

Abstrak : Tindakan kriminal terorisme pada dasarnya merupakan hasil dari paparan terhadap ideologi teroris radikal yang dianut oleh individu atau kelompok. Ideologi ini berfungsi sebagai cikal bakal munculnya terorisme. Sistem keyakinan semacam itu menimbulkan ancaman serius terhadap kerukunan sosial, yang berpotensi meningkat menjadi bahaya yang mengancam perdamaian, keamanan nasional, dan bahkan kelangsungan hidup suatu negara. Individu atau kelompok yang terpapar ideologi teroris radikal berasal dari latar belakang yang beragam, masing-masing dipengaruhi oleh faktor pendorong yang berbeda yang mengarahkan mereka menuju radikalisasi dan, pada akhirnya, tindakan terorisme. Secara umum, munculnya gerakan teroris radikal dalam masyarakat dapat dikaitkan dengan dua kategori faktor utama: faktor ideologis dan faktor non-ideologis. Faktor ideologis melibatkan penafsiran yang keliru atau manipulasi doktrin agama atau politik, sedangkan faktor non-ideologis mencakup kemiskinan, keterbatasan akses terhadap pendidikan, perasaan ketidakadilan atau dendam, ketidakpercayaan terhadap lembaga pemerintah, dan penegakan hukum yang lemah. Unsur-unsur yang saling terkait ini berkontribusi pada proses radikalisasi yang mengubah individu biasa menjadi pelaku atau pendukung terorisme. Oleh karena itu, memahami interaksi kompleks antara kondisi ideologis dan sosial-ekonomi sangat penting dalam merumuskan kerangka hukum dan kebijakan yang efektif untuk mencegah dan memerangi terorisme.

Kata Kunci : Tindak Pidana Terorisme; Ideologi Teroris Radikal; Penyebab Radikalisasi; Faktor Ideologis dan Non-Ideologis.

INTRODUCTION

Indonesia, as a sovereign state founded upon the rule of law, is confronted with a range of challenges and threats that affect various aspects of national life social, economic, political, cultural, legal, and even those concerning national defense and security. One of the most significant transnational crimes that poses such a threat is terrorism. The development of terrorism in Indonesia has shown that the issue is no longer limited to the quantity or frequency of terrorist acts alone, but has evolved in terms of targets, motives, and operational methods employed by perpetrators. As experts have observed, “the objectives, targets, motives, methods, and actions of terrorism can no longer be regarded merely as acts of destructive violence, but have become crimes against humanity” (Alius, 2019).

This statement demonstrates that the criminal act of terrorism is the enemy of all people, regardless of tribe, religion, race, or ethnicity, as none of these communities condone acts of terrorism. Terrorist acts are known to originate from radical ideological understandings adopted by individuals or groups. “Radicalism, therefore, serves as the embryo from which terrorism is born” (Arini Indah Nihayati, 2020).

Radical terrorism ideology, or radicalism as it is often termed, refers to a belief system held by individuals or groups that possess the potential to engage in acts of terrorism. This radical ideology can have profoundly detrimental effects on society; its destructive impact may expand into broader threats against social peace, public security, and even the very continuity of a nation. “Radicalism thus constitutes a serious threat not only to communal harmony and societal stability but also to the survival and sovereignty of the state itself” (M Irwan Tahir, 2020).

The use of the term radicalism by certain segments of society to describe individuals or groups possessing radical terrorist ideologies is, in fact, not explicitly found in Law of the Republic of Indonesia Number 8 of 2018 (hereinafter referred to as the Anti-Terrorism Law). The Anti-Terrorism Law specifically employs the term radical terrorist ideology. The analogy of radicalism as a concept referred to in the Anti-Terrorism Law must therefore be understood contextually rather than merely textually.

When the term radicalism is interpreted as a belief system that justifies the use of violence and/or threats of violence to achieve certain objectives while disregarding prevailing social and legal norms, such an interpretation becomes identical in meaning to what the Anti-Terrorism Law defines as radical terrorist ideology. The law explicitly associates the term radical with terrorism as an inseparable expression bearing a negative and criminal connotation.

“Radicalism is often associated with views or actions that are identical to the use of violence, whereas, in its original sense, the term carries a neutral meaning. For example, in the field of philosophy, the pursuit of truth must be carried out thoroughly and fundamentally to the very roots (from the Latin *radix*, meaning “root”). However, when this term is attached to the issue of terrorism, radicalism acquires a negative connotation. It then becomes synonymous with acts of violence and is perceived as an anti-social orientation” (Jainuri, 2016).

Individuals or groups exposed to radical terrorist ideology come from diverse backgrounds, each shaped by distinct social, economic, political, and psychological circumstances. These differing backgrounds are recognized as driving factors that may lead individuals or groups to engage in acts of terrorism. The National Counterterrorism Agency (Badan Nasional Penanggulangan Terorisme or BNPT), in its publication *Dairy of Peace*, provides a definition of

groups categorized as radical terrorist groups. According to the BNPT, such groups are defined as: “Groups that misinterpret religious teachings through extreme understandings and manifest them in acts of terror and violence” (Tim Penulis BNPT, 2014).

The interpretation of radical terrorist ideology by the BNPT indicates that radical terrorist groups base their acts of terrorism on a misinterpretation of religious teachings, characterized by extreme understandings that justify acts of terror and violence. This interpretation highlights one significant factor that may drive individuals or groups to commit acts of terrorism namely, the misinterpretation or distortion of religious doctrines. However, the BNPT, based on its monitoring reports and operational findings, further asserts that “radicalism is not solely caused by errors in interpreting religious teachings, as other factors also play a significant role in the growth and development of violent ideologies conducted in the name of religion” (Alius, 2019).

The foregoing statement demonstrates a development in the interpretation of the factors that drive individuals or groups to become exposed to radical terrorist ideologies. Initially, such exposure was perceived to be caused solely by religious factors; however, it has since evolved to encompass multiple factors, including those beyond religion.

Based on the explanation above, the title of this research is *An Analytical Study On The Determinant Factors Contributing To The Exposure Of Individuals Or Groups To Radical Terrorist Ideologies In Indonesia*.

METHOD

This research adopts a normative legal research method, also known as doctrinal legal research. Irwansyah (2020), explains that “normative legal research is understood as research conducted to examine existing norms or legal provisions.” This approach focuses on analyzing written legal rules, principles, and doctrines as found in legislation, legal literature, and case law, in order to assess their validity, coherence, and application. According to Marzuki (2016), “legal research is a process of finding legal rules, legal principles, and legal doctrines to answer the legal issues at hand.” This means that normative legal research does not rely on empirical data from the field, but rather on a thorough study of legal materials such as statutory regulations, legal principles, scholarly writings, and judicial decisions.

The normative approach is particularly suitable for this study because the issue being examined *An Analytical Study On The Determinant Factors Contributing To The Exposure Of Individuals Or Groups To Radical Terrorist Ideologies In Indonesia* involves an analysis of existing legal frameworks, underlying legal principles, and their doctrinal interpretations.

RESULTS AND DISCUSSION

Analysis of the Factors Causing Individuals or Groups to Become Exposed to Radical Terrorist Ideologies

Individuals or groups exposed to radical terrorist ideologies come from diverse backgrounds, each shaped by different social, economic, and psychological conditions. These backgrounds are identified as driving factors that may lead individuals or groups to become potential perpetrators of terrorist acts. Agus S. B., citing the results of a public opinion survey conducted by the Kompas Research and Development Center (Litbang Kompas) and released on March 30, 2015, stated that.

“The driving factors behind the growth of religiously oriented radicalism in Indonesia are stated as follows: 30.2 percent of respondents attributed it to a lack of proper

understanding of religion, while 14.0 percent cited low levels of education and limited employment opportunities” (Bakti, 2016a).

Fawaidurrahman, in discussing the factors that trigger the occurrence of terrorist acts, stated that :

“Three primary factors contributing to the proliferation of terrorist acts: First, the domestic factor. For instance, persistent poverty that continues to overshadow society serves as a catalyst for terrorist movements. Similarly, low levels of education also play a significant role. As a result, those who are persuaded to become suicide bombers generally possess limited educational backgrounds and minimal religious knowledge. Equally important is the issue of unjust law enforcement practices by ruling regimes, which further fuel grievances that may lead to acts of terrorism. Second, the international factor. Terrorist networks are inseparable from foreign involvement. International terrorist organizations often provide strong logistical support, such as the supply of weapons. Moreover, these transnational networks also offer financial assistance. There even exists a strong emotional bond between local and international networks that sustains their cooperation and mutual reinforcement. Third, the cultural factor. In Indonesia, many individuals still hold narrow interpretations of religious values, leading to distorted understandings of faith. Consequently, such individuals become susceptible to influence and manipulation, which may drive them to commit acts of terror against society under the pretext of religious justification” (Fawaidurrahman, 2017).

The three factors mentioned above can essentially be summarized into two main categories. The first is the internal factor, which originates from within the individual, such as weak economic conditions leading to poverty, low levels of education, and limited understanding of religious values. The second is the external factor, which stems from outside influences that may encourage an individual or group to engage in acts of terrorism for example, connections with international terrorist networks. These two factors interact to shape an individual’s or group’s mindset, potentially forming radical understandings and beliefs that may evolve into involvement in terrorist activities.

The understanding of radical terrorism ideology cannot be separated from the influence of existing social and political conditions. As stated by Rahman, who explained that : “Radicalism often originates from dissatisfaction with existing social and political conditions. For example, social injustice, discrimination, and corruption can serve as significant driving factors that lead individuals to seek extreme solutions.” (Rahman, 2020).

According to Syahrir Harahap, these driving factors can be categorized into two types, namely internal and external factors, as he stated:

“Based on various analyses, studies, and observations of radicalism and terrorism, it can be stated that, in general, there are two main factors that cause individuals to become involved in radicalism and terrorism. The first is the internal factor, which refers to the destructive tendencies inherent within human nature. These tendencies may manifest as personal frustrations, feelings of injustice, or psychological vulnerabilities that make individuals more susceptible to extremist ideologies. The second is the external factor, which encompasses complex and diverse external influences surrounding human life. These include social, political, economic, and cultural conditions that shape individual perceptions and may contribute to radical behavior and acts of terrorism” (Harahap, 2017).

The internal factor, as mentioned above, refers to the inherent nature of human beings, which tends to be destructive, manifesting in behaviors that cause harm or damage. In general, destructive behavior can be defined as an act or conduct that causes harm either to oneself or to others. (T, Pratisto, Faisal Munandar, 2013).

The second factor, according to Syahrin Harahap, is the external factor, which refers to influences originating outside the individual. These include socio-political pressures, injustice, and disparities in welfare, all of which can serve as driving forces that push individuals toward radical attitudes or behaviors (Harahap, 2017). Complex social problems may take the form of injustice whether regional, national, or global which often results in poverty, human suffering, and disparities in welfare. These conditions can provoke emotional responses among certain segments of the population, subsequently driving individuals or groups to commit acts of violence and/or threats of violence, including murder, either individually or collectively.

The emergence of radical terrorist ideology is also driven by dissatisfaction with law enforcement, which is often perceived as undermining or violating the values of justice within society. This sense of injustice arises for various reasons, one of which is an external factor related to the actions of major foreign powers that are perceived as arbitrary or oppressive. Ali Masyar, in discussing the conduct of certain powerful nations that are believed to incite the rise of criminal and terrorist activities through their arbitrary actions, stated that:

“Globally, crime often arises as a consequence of the arbitrary actions of certain powerful nations, exercised through their governmental apparatus. Such actions frequently generate widespread disappointment and resentment, and in extreme cases, give rise to radicalism within nations or groups that feel oppressed. It is these forms of radical behavior that ultimately lead to acts of terror or terrorism” (Effendi, 2023).

The above opinion underscores the importance of firm and impartial law enforcement, ensuring that every individual is treated equally before the law. Law enforcement must embody justice for all members of society, as selective or discriminatory enforcement will inevitably lead to public disappointment and resentment. Such conditions may drive individuals or groups to develop radical ways of thinking, which can ultimately lead to acts of terrorism.

Understanding this reality highlights the necessity of identifying the fundamental causes behind the sense of injustice that compels individuals or groups to seek redress through extreme means. In this regard, Muhammad Abdul Darraz, as cited by Sutana, stated that:

“Radicalism does not emerge in a vacuum. There are, at the very least, several contexts and circumstances that contribute to the rise of radicalism, such as unjust economic conditions, social instability and uncertainty, a legal system plagued by corruption and irregularities, a decaying political environment overshadowed by persistent corruption, and misguided approaches to religious education, which make society vulnerable to the influence of radical ideologies” (Sutana, 2022).

The emergence of radical terrorist ideology among individuals or groups stems from diverse backgrounds, as each person or group possesses distinct interests and problems. However, despite these differences, the core of their grievances often converges on a common point the right of every individual to equality and justice. The failure to obtain such equal rights becomes the underlying cause of new social and psychological problems, including the development of radical thinking that may evolve into terrorism. Therefore, understanding the background of radical terrorist thought requires a multidimensional analysis, examining the various perspectives and conditions that drive individuals or groups to embrace radical ideologies. To understand the background of radicalism, Karl Marx, through his conflict theory, explains how economic and social inequalities drive groups

and individuals to engage in radical actions as a form of protest against the existing social structure (Rahman, 2020).

The development of radical terrorist ideologies is also influenced by a variety of personal and impersonal factors. In this regard, Imran Tahir and M. Irwan Tahir stated that :

“In Indonesia, radicalism has developed due to several underlying reasons, which can be categorized as follows : First, personal reasons, wherein radicalism may emerge from ideological motivations or financial needs. Second, the presence of compelling political propaganda, which attracts individuals or groups to align themselves with radical movements. Third, strong religious motivations, which may lead certain individuals to become involved in circles of radicalism under the belief that their actions are religiously justified. Fourth, distrust toward the political and democratic system, which fosters skepticism and alienation from the state, creating fertile ground for the growth of extremist ideologies” (M Irwan Tahir, 2020).

The four reasons that drive individuals or groups to become exposed to radical terrorist ideologies, as mentioned above, indicate that such individuals or groups experience a profound sense of dissatisfaction. This dissatisfaction arises from multiple dimensions ideological, financial, political, and religious as well as from a lack of trust in Indonesia’s political and democratic system.

This dissatisfaction can be further elaborated as follows: First, dissatisfaction rooted in ideology. This factor refers to Indonesia’s national ideology, Pancasila. Individuals or groups who are exposed to radical terrorist ideologies often express discontent with Pancasila, which serves as the fundamental philosophical and ideological foundation of the Indonesian nation. They reject Pancasila as the nation’s guiding worldview and seek to replace it with a new ideology they deem more appropriate or “truer” to their beliefs. Such ideological opposition reflects an attempt to bring about a comprehensive transformation of the state’s ideological structure, which they perceive as incompatible with their own radical worldview. Radicals tend to be hostile toward the status quo and are driven by a strong desire to impose change (M Irwan Tahir, 2020).

In this first factor, ideology is also linked to dissatisfaction arising from financial conditions. Such dissatisfaction is closely related to economic circumstances that affect the well-being of individuals or groups. Prolonged financial hardship can trigger negative thought patterns, including the development of radical and terrorist ideologies. Poverty and unemployment thus become significant contributing factors to the emergence of radicalism, as they create a sense of frustration and hopelessness that makes individuals more vulnerable to extremist influences (Mujib Ridlwal, 2019).

Weak financial conditions and economic pressures can drive individuals or groups to take shortcuts, such as developing an inclination toward acts of violence and/or threats of violence. Such circumstances may lead individuals or groups to adopt radical terrorist ideologies as a perceived means of expressing frustration or seeking change. This view is also supported by Agus Surya Bakti, who discusses the factors that may trigger the emergence of radical terrorist thought, stating that:

“Educational underdevelopment, political transitions, poverty, and the low level of cultural and social civilization of an individual can serve as catalysts for radicalism, which may ultimately lead to terrorism”.(Bakti, 2016b).

The problem of poverty, stemming from the weak financial conditions of individuals or groups, constitutes one of the major factors behind the emergence of radical and terrorist thinking. This was also highlighted by the Research Team of the National Resilience Institute of the Republic of Indonesia (Lemhannas RI) in its 2015 study on the factors that trigger the rise of radical terrorist

ideologies. The study identified economic decline and social hardship among communities as one of the key driving factors, stating that:

“Radicalism arises as a result of public frustration caused by conditions of economic decline, political turmoil, and rapid changes in social, cultural, and religious life, coupled with religious leaders who are slow or even unable to offer effective solutions. As a consequence, communities that feel a loss of hope for the future begin to seek their own means of resolution, leading to the emergence of alternative ideas and doctrines of salvation” (Salamuddin *et al.*, 2015).

According to Syahrir Harahap, the second factor is the influence of compelling political propaganda. This propaganda emphasizes the instability of the political environment, which is often perceived as detrimental to certain individuals or groups. Political instability can negatively affect the welfare of society, leading some individuals or groups to feel deprived or marginalized. As a result, dissatisfaction with political conditions may drive them to seek shortcuts, such as developing an inclination toward violence or threats of violence, which they perceive as means to address their socio-economic grievances.

The third factor is strong religious motivation, which often draws individuals into circles of radicalism. This form of motivation is rooted in group solidarity, where loyalty and unity among members are seen as moral imperatives. However, when this solidarity is not balanced by strong personal character, knowledge, and critical understanding, it may lead individuals or groups to adopt radical beliefs that justify acts of violence or terrorism. In such cases, the sense of solidarity becomes distorted, extending beyond the limits of reasonable moral and legal boundaries, and fostering an unquestioning sense of belonging and mutual protection among members.

The fourth and final factor, as identified by Syahrir Harahap, is distrust toward the political and democratic system. This distrust stems from the perceived gap between the functioning of political and democratic institutions and the expectations of the public at large. When people believe that the political and democratic systems fail to deliver justice or resolve societal problems, such disillusionment may foster radical and extremist ideologies. In this sense, the perceived inefficacy of governance and democracy serves as a catalyst for individuals or groups to reject the legitimacy of the system altogether and to turn toward radical alternatives that promise immediate and absolute solutions.

This dissatisfaction, which may serve as a catalyst for radicalism, is also discussed by Ludigdo and Mashuri, who stated that:

“Many theorists argue that the point of departure of radicalism is a sense of relative deprivation denoting the perceptions that people’s in-group receive less than it deserves, and a sense of injustice denoting the perceptions that people’s in-group has been or is currently being treated unfairly” (Ludigdo & Mashuri, 2021).

In general, the emergence of radical movements is driven by two broad categories of factors: ideological factors and non-ideological factors, such as economic hardship, resentment, revenge, distrust, and other related conditions (Sutana, 2022). The handling of radical terrorist ideology that stems from ideological factors is relatively difficult to address in the short term. This is because the management of such radical ideologies requires careful planning and approaches that are contextually aligned with the beliefs and understanding of the individuals or groups concerned. The main challenge in addressing radical terrorism from the ideological dimension lies in its close association with deeply held religious convictions and interpretations. Consequently, it must be approached through educational and persuasive measures (soft treatment), namely by implementing deradicalization programs that involve various stakeholders working together to

provide education and understanding aimed at eliminating, reversing, or at least reducing radical terrorist ideologies within these individuals or groups.

In contrast, non-ideological factors are relatively easier to address, as they are primarily rooted in issues of public trust and socio-economic welfare. Public trust and social welfare can be strengthened when the government and law enforcement institutions consistently uphold the mandate of the 1945 Constitution of the Republic of Indonesia (UUD 1945), which states in its preamble: *“The Government shall protect the entire nation and all of Indonesia’s blood, advance public welfare, and promote the intellectual life of the people.”*

This constitutional mandate obliges the government and all state apparatus to protect the Indonesian nation from various threats, including those posed by the spread of radical terrorist ideologies and acts of terrorism. Therefore, the government is responsible for promoting public welfare as a means of strengthening economic resilience, providing quality education as a form of social defense against radical influences, and ensuring efficient and fair public services so that public trust in the government continues to grow.

Policy on the Handling of Individuals or Groups Exposed to Radical Terrorist Ideologies

The handling of individuals or groups who have been exposed to radical terrorist ideologies in Indonesia constitutes an integral component of the nation’s comprehensive efforts to safeguard national security and unity. The Government of Indonesia recognizes that the threat of radicalism and terrorism extends beyond acts of physical violence it is deeply rooted in deviant and intolerant ideologies. Therefore, national policies on counter-radicalization are not solely focused on law enforcement measures against perpetrators, but also encompass preventive, rehabilitative, and socially integrative efforts that are sustainable in the long term. This approach seeks not only to stop acts of terror but also to heal and reintegrate individuals or groups who have been exposed to radical ideologies, enabling them to once again become constructive members of society.

The primary legal foundation of this policy is stipulated in Article 43D paragraph (2), letter (f) of the Anti-Terrorism Law. Through this regulation, the government broadens the scope of counterterrorism beyond repressive legal enforcement, incorporating preventive measures through the deradicalization program. This program is designed to transform the mindset, beliefs, and behavior of individuals or groups exposed to radical terrorist ideologies, guiding them toward moderate, rational, and value-based perspectives aligned with societal norms.

The Anti-Terrorism Law mandates the National Counterterrorism Agency (BNPT) to act as the central coordinating body responsible for formulating and implementing national counterterrorism policies, including the handling of individuals or groups exposed to radical ideologies. BNPT works collaboratively with various ministries, law enforcement agencies, religious institutions, and civil society organizations to develop a comprehensive and measurable strategy that integrates security, education, and social approaches.

The deradicalization policy in Indonesia reflects the state’s strong commitment to addressing terrorism through a holistic and human-centered approach. By strengthening cross-sectoral collaboration, expanding religious and digital literacy, and consistently promoting the values of Pancasila, Indonesia aims to build a resilient national ideological foundation. Deradicalization is not merely about eradicating radical ideologies; it is also about rebuilding humanity and peace as the cornerstone of a civilized and harmonious national life.

Overall, the policy for handling individuals or groups exposed to radical terrorist ideologies in Indonesia embodies a comprehensive and humanistic approach. The government not only prosecutes offenders through legal mechanisms but also strives to rehabilitate and empower them through education, guidance, and socio-economic development programs. The ultimate goal is to

establish a peaceful, inclusive, and resilient society, immune to violent ideologies, while reinforcing national unity under the principles of Pancasila, the 1945 Constitution (UUD 1945), and Bhinneka Tunggal Ika. Such an approach is expected to break the cycle of radicalism and ensure a safe and harmonious future for Indonesia within the framework of national unity.

CONCLUSION

The factors that contribute to the exposure of individuals or groups to radical terrorist ideologies in Indonesia can be categorized as follows: First, Socio-Economic Factors. Economic inequality, high unemployment rates, and widespread poverty are among the primary factors driving individuals or groups toward radical terrorist ideologies. Those who feel economically marginalized are more vulnerable to seeking alternative ideological frameworks that appear to offer practical solutions to perceived social and economic injustices. Second, Political Factors. Political instability, corruption, and the lack of meaningful political participation can serve as triggers for radicalization. Distrust in the government and political institutions often leads individuals or groups to pursue change through radical or non-democratic means, believing that conventional political channels fail to represent their interests or deliver justice.

Third, Educational and Ideological Factors. The lack of inclusive education and the spread of radical ideologies increase individuals' susceptibility to extremist beliefs. Education systems that do not promote tolerance, pluralism, and critical thinking can inadvertently contribute to the expansion of radical terrorist ideologies, particularly when students are not equipped with the intellectual tools to resist extremist narratives. Fourth, Media and Information Technology Influence. Social media and digital technology have become key instruments in the dissemination of radical ideologies. Online platforms provide radical groups with the ability to recruit new members, spread propaganda, and amplify extremist narratives to a global audience. The accessibility and anonymity offered by these technologies make them particularly effective tools for radical indoctrination and coordination.

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