STRENGTHENING DIVERSITY AND DIGITAL LITERACY IN EFFORT TO FIGHT RADICALISM IN SOUTH SULAWESI

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Abstract

This paper reveals the strengthening of diversity and digital literacy in effort to counter radicalism in South Sulawesi. The approach in this study is quantitative by using a questionnaire as an interview tool to explain the relationship between the dependent variable and the independent variable. The sampling method used multistage random sampling, based on the criteria for the age of responden is 14-55 years with a total of 500 respondents. Data collection techniques, are interviews with respondents using a questionnaire and via mobile.

The results showed that the index of potential for radicalism in South Sulawesi reached 13.4%. The potential for radicalism is seen from three dimensions, namely understanding, attitude and action. At the dimension of attitude (25.1%), dimensions of understanding (9.3%) and action (5.9%). The majority of people in South Sulawesi have a fairly high level of digital literacy, which is 77%, and the majority have social media accounts such as Facebook (90.7%) and Instagram (62.1%). The internet (youtube & social media) has a large portion as a source of religious information. Meanwhile, respondents who accessed the internet (58%), stated that they had spread religious content via the internet. The respondents who are digitally literate are 17.6%. The community diversity index in South Sulawesi is 81.4%, the attitude dimension is 73.2% lower than the understanding dimension of 89.6%. In addition, the diversity index tends to be lower in women, gen Z and millennials. Meanwhile, the diversity index of the exclusivism group reached 23.8%, and the inclusive group is 85.0%.
Keywords: Diversity-Digital Literacy- Radicalism

Background

The notion of radicalism by radical movements through various media including social media is quite widespread, thus making the Indonesian people vulnerable to being exposed to this understanding, not even a few who eventually become sympathizers and terrorists. The factor that makes exposure to radicalism successful in making people exposed is the existence of social vulnerability. Social vulnerability is a negative condition in society that makes them easy to enter into various negative ideas. If the state is able to manage these vulnerabilities to be strong then these vulnerabilities turn into deterrence. The deterrence in question is (1) Belief in the Law, (2) Welfare, (3) Defense of Community Security, (4) Justice, (5) Freedom, (6) Religious Profile, and (7) Local Wisdom. This is in accordance with the findings of a survey by the National Counter-Terrorism Agency and the Coordination Forum for the Prevention of Terrorism concerning the most significant deterrent power nationally, namely local wisdom and welfare, very low community knowledge regarding local wisdom, and family education patterns which are the most effective media in countering potential radicalism.

The issue of religious radicalism became a serious international concern after the terrorist attacked on the twin towers of Word Trade Center, USA, 9 September 2001. Terrorists suspected of carrying certain religious symbols have put religion as the accused party to be responsible. Of course the action did not stand alone. Various variable lighter, should also mentioned why the attitude or behavior of a religious people to be radical and very likely to cause terror. The following study attempts to uncover the background of radicalism in the name of religion appears on the surface. Certainly internal and external factors must be put forward (Busman Edyar, 2017, p. 1). Moreover approximately 600 scholars involved in writing the

study of radicalism and terrorism in Indonesia in international publications in 2001-2019. Munawar Fuad, 2020: 96-107. Recently the bombing happened outside the Sacred Heart Cathedral of Makassar, the oldest cathedral in the city, while a Palm Sunday service was being conducted inside. The explosion occurred at the southeastern gate of the cathedral, near the intersection of Thamrin and Kajaolalido streets. According to police, the perpetrators were riding a motorcycle and intended to enter the church when they were stopped by police in front of the cathedral. When the perpetrators were asked to get off the motorcycle, the blast occurred (https://en.wikipedia.org/wiki/2021).

The findings of the 2017 BNPT national survey results show that the potential for community radicalism in Indonesia shows a number that needs to be watched out for, namely 55.12 in the range 0 to 100. This figure shows the level of potential for radicalism is in the medium potential category. The highest radical potential is reflected by the dominant factor of the potential for radical understanding which is at 60.67 (strong potential) and the potential for radical attitudes at 55.70 (medium potential). Meanwhile, the potential for radicalism in South Sulawesi is included in a vulnerable area as a base for radicalism which is quite high, based on a survey released by the National Agency for the Prevention of Terrorism (BNPT) in 2017 showing a number that needs to be watched out for, namely 58.42 in the range 0-100. the potential for radicalism is in the category of medium to strong potential. The potential for radicalism is reflected in three dimensions, namely radical understanding at 57.86 (strong potential), potential for radical attitudes at 55.45 (medium potential), and radical action at 49.5 (medium potential).

The findings of the 2018 BNPT national survey showed that public knowledge of local wisdom reached a score of 30.09 (in the low category), while public trust in local wisdom as a deterrent to radicalism was at a score of 63.60 (in the high category). Therefore, local wisdom is believed and trusted by the community as values that are able to glue the Indonesian nation together and dispel negative values from outside. However, the real knowledge of the community is still very limited regarding local wisdom, a growing understanding that local wisdom is only part of culture, even only as a tourism commodity, not as a basic value and moral order of the nation. Community participation is still very low in the process of maintaining local wisdom as values, norms, speech culture and spatial planning.

Based on the results of the study and Focus Group Discussion with policy makers and cultural leaders, a fairly comprehensive concept was obtained regarding the definition and dimensions of local wisdom. Local wisdom is the values of wise policies that arise as a result of human interaction with nature, so local wisdom is made as a value system that directs humans to coexist synergistically with nature for the benefit. Local wisdom itself consists of 4 major dimensions, namely values/morals, oral speech, landscape, and art, all of which function as sites to remind humans of the rules that must be maintained for the balance of nature in which humans live their lives. Of the four dimensions of local wisdom, oral speech is the local wisdom with the highest influence and significance as a deterrent to potential radicalism-terrorism.

The results of the 2019 BNPT national survey showed that the national radicalism potential index reached 38.43 (low category) on a scale of 0 - 100. This means that the national radicalism potential decreased by 16.69 compared to 2017 which reached 55.12 (medium category) and the potential for radicalism among educated people in 2018 which reached 42.58 (medium category). According to Suhardi (2019), the decline in the index number was caused by four factors, namely, local wisdom, campaigns on social media, family education patterns, and counter or counter radicalism programs. While the survey findings on the pattern of family education in children in 2019 showed the number 67.62 (high category) compared to the dimensions of diversity education in children having the lowest score of 53.11 (low category).

Based on the background explanation above, it is considered important to carry out research on strengthening diversity and digital literacy in an effort to counter radicalism.

Research Methods

The approach in this research is quantitative by using a questionnaire as an interview tool which aims to explain the relationship between the dependent variable and the independent variable and to test the hypothesis (Singarimbun, 1995). The sampling method used multistage random sampling, with the distribution of the characteristics of the people of South Sulawesi Province based on the criteria for the age of 14-55 years from two cities (Makassar and Pare-Pare) and three districts (Pinrang, Takalar, and Bulukumba) with a total of 500 respondents. The number of respondents per city/district is different but for the number of respondents per village/kelurahan there are 10 - 20 respondents based on a combination of area (rural, urban), gender (male, female) and age (Generation Z, Millennials and Generation X). Generation Z (ages 14-19 years), Millennials (ages 20-39 years), Generation X (Ages 40-55 years).

Data Collection Process

The data collection technique used is interviews with respondents using questionnaires and via mobile. Interviews were conducted orally in individual face-to-face meetings (Sukmadinata, 2012: 216). The interview guide used in this research is a structured interview. In this case, the interviewer asks a series of structured questions. Thus the answers obtained include all variables, with complete and in-depth information (Arikunto, 2013: 270). The answers from each respondent are directly inputted into the specified application. With surveys via mobile, the survey progress will be faster, controlled and realtime.

Research Findings

The profile of the respondents in this study is the people of South Sulawesi, with criteria aged 14 years - 55 years. The respondents were 500 people with 50% male gender or 250 people, while the female gender was also 50% or 250 people. This shows that the sampling carried out is in accordance with the gender proportionality in South Sulawesi Province which reaches a ratio of 50: 50. The respondents in this study consisted of 500 people and the majority were married. As the figures show 59.2% or 295 people who are married, while 2% or 10 people are widowed/widowed and 38.7% or 195 people are still single. In addition, research respondents reached 61% or 305 people who have children aged 5-17 years, while 39% or 195 people who do not have children aged 5-17 years.

The distribution of the age characteristics of the respondents in this study is dominated by millennial generation respondents (age 20 – 39 years), which is 52.2% or 260 people. While the age of generation X (age 40-55 years) is 33.3% or 165 people and the age of generation Z (age 14-19 years) is 14.4% or 75 people. The distribution of the educational characteristics of the respondents in this study is the education level of the most respondents is SMA/MA with a figure of 52.7%, followed by respondents who have the last education of SMP/MTs at 19.7%, and respondents who have the last education Bachelor /S1 is 10.9%, the last education is SD/MI 10.2%, the last education is Academy/Diploma 4.5%, did not finish elementary school by 1.2% and the last education is Postgraduate at 0.8%. While the distribution of the characteristics of the respondents in this study shows that almost all of the respondents are Muslim, as evidenced by the number of respondents who were chosen to be Muslim, which was 98.8% and the rest were Protestant Christians at 0.8%, and Catholics at 0.2% and Buddhists. 0.2%.

Digital Literacy Portrait

In accessing the internet, the distribution of the characteristics of respondents in this study is that the people of South Sulawesi who accessed the internet in the past year were 77% or 385 people, while 23% or 115 people did not access the internet in the last year. Then the distribution of the average duration of internet access in a day between generations by respondents as many as 385 people out of 500 respondents. The duration < 1 hour is mostly done by Generation X, which is 25.0%, followed by Millennials as much as 13.8% and Generation Z as much as 10.8%. The duration of 1-3 hours is mostly done by Generation X as much as 53.1%, Millennials as much as 34.4%, while Generation Z is as much as 29.2%. The duration of 4-6 hours is mostly done by Millennial Generation, which is 20.2%, followed by Generation Z as much as 15.4% and Generation X as much as 6.3%. The duration of 7-10 hours is mostly done by Millennials as much as 15.1%, Generation X as much as 6.3% and Generation Z as much as 6.2%. The 11-13 hour duration is mostly done by Generation Z, which is 18.5%, followed by Millennials at 3.7% and Generation X at 1.0%. And the duration of > 13 hours is mostly done by Generation Z as much as 20.0%, followed by Millennials as much as 12.8%, while Generation X is 8.3%. Furthermore, internet access time shows the distribution of the most active respondents accessing the internet via smartphones from 385 respondents, namely between 20.00 - 22.00 hours is as much as 50%, followed at 08.00 - 10.00 as much as 40%, then followed at 18.00-20.00 as much as 35%, then at 12.00 – 14.00 and 16.00 – 18.00 each as much as 26%, then at 22.00 – 24.00 as much as 25%, and at 06.00 – 08.00 as much as 20%, at 24.00-02.00 as much as 7%, at 02.00-04.00 as much as 4 %, 04.00-06.00 hours as much as 3%

Regarding social media accounts, the distribution of respondents who have social media accounts from 385 respondents is that the majority of respondents have Facebook (90.7%), Instagram (62.1%), Tiktok (7.7%), Twitter (6.9%), and others (6.1%). While the distribution of respondents who have messenger accounts (Messaging Accounts) of 385 respondents is the majority of respondents have Whatsapp (93.6%%), Facabook Messenger (60.2%), Telegram (13.3%), Line (6.9 %), Mechat (1.3%). The sources of religious information distribution of respondents who have sources of religious information from the internet (websites, social media and youtube) of 385 respondents are 34.2% sourced from Youtube, 27.0% Website, 22.4% Facebook, Applications Android as much as 1.6% and Twitter as much as 0.2%. Websites, social media and youtube have a large portion as a source of religious information.

The distribution of respondents seeking religious information or content from the internet (websites, youtube and social media) in the past year from 385 respondents was 82% or 410 people, while 18% or 90 people did not seek religious information or content through the internet. While the distribution of respondents who searched for information or religious content from the internet through the media used in the past year from 385 respondents was looking for information through YouTube as much as 78.3%, through social media/facebook/twitter as many as 47.6% and searching through websites as many as 25.6%. The distribution of respondents who searched for forms of religious content from the internet (websites, youtube and social media) in the past year from 385 respondents was in the form of religious content in the form of videos as much as 89.1%, narrative forms of writing/books/articles as much as 38.0%, 10.2% audio form and 7.0% image/meme form.

Respondents who searched for religious content from the internet (websites, youtube and social media) in the past year out of 385 respondents were religious content about the history of religion/God's messenger as much as 42.5%, then patterns of human relations as much as 38.7%, followed by 34.2% of the content on worship procedures, and 25.2% of the law in religion, then the content of the relationship between religion and the state is 22.0%. Furthermore, the distribution of 385 respondents who actively searched for religious content from the internet (websites, youtube and social media) in the past year was fond of funny/humorous religious leaders as much as 56.9%, having a depth of religious knowledge as

much as 55.6%, firmly as much as 28.8%, famous as much as 22.4%, young as much as 9.3%, handsome/beautiful face as much as 8.6% and others 7.3%. Therefore, humor and depth of knowledge are the types of religious leaders preferred by respondents.

The distribution of respondents who watched/heard religious lectures from YouTube was 22.4% duration < 10 minutes, 10 – 30 minutes duration was 63.6%, 30 – 60 minutes duration was 8.3%, and > 60 minutes was 5 ,8%. Therefore, the majority of respondents watch religious lecture videos with a short duration (< 30 minutes). While the distribution of respondents' characteristics in this study is that the people of South Sulawesi who have received religious information or content via the internet in the past year are 83% of the 385 respondents, while 17% have never received religious information or content from the internet in the past year. However, the distribution of characteristics of 385 respondents who received information or religious content on the internet came from Facebook (79.9%), WhatsApp (58.2%), Instagram (33.1%), YouTube (24.1%), and others. ,0%. The majority of respondents received religious information from others via Facebook and WhatsApp.

The distribution of respondents who received religious information or content during the past year from the internet came from neighbors/friends (68.1%), both parents/family (31.9%), religious leaders (25.1%), and others (22.0%). Meanwhile, respondents who received information or religious content intensely over the past year from other people via the internet, namely those who received it every day (20.4%), several times a week (34.6%), once a week (9.0%)), several times a month (19.1%), once a month (3.1%), and several times a year (13.9%). Based on this, the majority of respondents received religious information from other people with a fairly frequent intensity, namely several times a week. The respondents who received religious material or content from the internet in the past year were related to material on worship procedures (47.2%), religious history/God's messengers (41.7%), the fate of brothers and sisters in other faiths (32.7%) , blasphemy (9.3%), state injustice against certain religions (13.0%), deviant sects (5.2%), and hate speech (3.4%), Materials related to worship procedures and religious history/delegations God is the material that is quite widely accepted by the respondents.

Respondents' attitudes in accepting religious content according to the AISAS concept are Attention (receiving religious content and reading part or reading in its entirety), Interest (reading religious content in its entirety), Search (reading in its entirety and looking for comparative information), Action (confident and believing in information on content received), Share (share religious content received). Respondents when receiving religious information or content from others by following the A-I-S-A-S behavior were 4.0%. Similarly, the attitude of respondents when receiving religious information or content from other people and they immediately shared any religious content received was 5.9%, and the attitude of respondents when receiving religious information or content from other people and those who read religious content received up to finished then share without looking for comparison information is as much as 8.7%.

The distribution of respondents' characteristics in this study is that the people of South Sulawesi who have spread or shared religious information/content via the internet in the past year are 58% of the 385 respondents, while 42% have never spread religious information or content on the internet in the past year. The social media used by respondents to spread/share information or religious content on the internet are Facebook (77.0%), WhatsApp (60.6%), Instagram (39.8), YouTube (14.2%), Twitter (3.5%), and telegram (2.7%). Based on these data, one out of two respondents has disseminated religious information/content through social media or messaging accounts. The distribution of the characteristics of respondents who spread/shared religious information or content intensely in the past year via the internet, namely several times a week (34.2%), several times a month (27.2%), several times a year (15 .8%), every day (10.5%), once a week (7.9%), and once a month (4.4%).

Digital Literacy Portrait

Based on the data above, the digital literacy portrait of respondents who fall into the good or high category is 17.6%, namely reading partial information and looking for comparative information as well as reading information thoroughly and looking for comparisons. The medium category is 21.9% or reading the information thoroughly without looking for comparison information and reading thoroughly and then sharing. While the low category is 60.5% or respondents who, if they receive information, do not pay attention, only read some of the information and do not seek comparison information, then share the information. Based on this, respondents who are well-literate digitally reach 17.6%, which means that 1 in 5 respondents is well-literate.

Portraits of Diversity

The distribution of respondents' characteristics in this study shows the diversity index of the people of South Sulawesi, which is 81.4% of 500 respondents. Meanwhile, the characteristics of respondents from the South Sulawesi community in this study related to the dimensions of understanding diversity were 89.6%, while the dimensions of diversity were 73.2%. The distribution of the characteristics of respondents in South Sulawesi, which is related to the diversity index in the urban community group, is higher, namely 87.3% compared to the rural community group, which is 76.1%. Meanwhile, the characteristics of respondents from the South Sulawesi community related to the diversity index for women (80.%), lower than the male diversity index (82.1%).

The characteristics of the people of South Sulawesi related to the diversity index by generation are Millennials as much as 80.7%, Generation X as much as 82.3%, and Generation Z as much as 79.5%. Based on these data, the index of diversity in generation Z tends to be lower. Meanwhile, the characteristics of respondents from the South Sulawesi community related to the diversity index of those who frequently access the internet are 79.1%, while those who do not access the internet are 87.7%. Characteristics of 295 respondents from South Sulawesi community related to the diversity index, those who often receive information/content via the internet are 78.1%, while those who have never received religious information/content via the internet are 84.3%. Therefore, the data shows that the diversity index of those who often receive religious content via the internet tends to have a low value.

The characteristics of South Sulawesi community respondents related to the diversity index of those who often search for information/content via the internet are 78.5%, while those who have never searched for religious information/content via the internet are 82%. Meanwhile, the characteristics of the South Sulawesi community respondents related to the diversity index of those who have disseminated information/content via the internet are 76.9%, while those who have never disseminated religious information/content via the internet are 82.6%.

Typology of respondents consisting of 500 people is divided based on the adoption of the values of diversity. These typologies include exclusivism (adoption of low diversity values) and inclusiveness (adoption of high diversity values). Based on the picture above, the group or typology of exclusivity reaches 6.1% which means that they think their religion is the most correct and tend to blame others, are a-social and tend to be closed to different groups and do not support leaders from other groups. Meanwhile, the inclusive group or typology reached 93.9%, which means they think their religion is the most correct but still respects others, is open to differences, does not discriminate in association, accepts and remains supportive if there are leaders from other groups. Exclusivism typology (adoption of low diversity values) in women, gen Z and Millennials is 23.8%. While the inclusive typology is 85.0%.

Portrait of the Potential of Radicalism

The index of potential for radicalism in South Sulawesi in 2020 is measured by three dimensions with 17 indicators through three stages, namely measurement, data analytics and analysis. The data is an index of the potential for radicalism in South Sulawesi, namely 13.4%, sourced from 500 respondents. Based on the data obtained, the distribution of the potential for radicalism in South Sulawesi from the characteristics of 500 respondents related to the understanding dimension was 9.3%, the attitude dimension was 25.1% and the action dimension was 5.9%. The index of potential for radicalism in South Sulawesi is included in the category of alert to safe. The attitude dimension is the dimension with the highest value.

The index of potential for radicalism in South Sulawesi based on community groups, namely urban as much as 8.8% and rural as much as 17.0%. However, the index of potential for radicalism in South Sulawesi based on gender is male (13.0%) and female (13.8%). Thus, the index of potential for radicalism tends to be higher among rural people and women. Meanwhile, the index of potential for radicalism in South Sulawesi is based on the generational distribution of the characteristics of 500 respondents, namely generation Z as much as 15.1%, millennials as much as 14.0%, and generation X as much as 9.2%. Thus the index of potential for radicalism tends to be higher in Generation Z.

Furthermore, the index of potential for radicalism in South Sulawesi based on the distribution of characteristics of 500 respondents, namely those who have accessed the internet are 14.4%, while those who have not accessed the internet are 9.8%. However, the index of potential for radicalism in South Sulawesi based on the distribution of characteristics of 500 respondents, namely those who have searched for religious information/content via the internet are 15.4%, while those who have never searched for religious information/content via the internet are 10.1%. The index of potential for radicalism in South Sulawesi, namely those who have spread religious information/content via the internet is 17.1%, while those who have never spread religious information/content via the internet are 10.0%. Thus, those who actively seek and disseminate religious content tend to have a higher potential for radicalism.

The digital literacy level of respondents in the high category was 14.6%, the medium category was 16.9% and the low category was 11.7%. The distribution of the typology of exclusivism respondents was 46.4% and the typology of inclusivism was 11.1%. Thus, the index of potential for radicalism tends to be higher for those who are literate and those who are exclusivism.

BNPT/FKPT Work Program Effectiveness

The distribution of the characteristics of the respondents in this study is that the people of South Sulawesi who do not know the National Counter-Terrorism Agency (BNPT) are 76% of the 500 respondents, while the other 24% know the National Counter-Terrorism Agency (BNPT). However, the awareness of BNPT in South Sulawesi is based on the distribution of characteristics of 500 respondents in urban areas, namely those who do not know the National Counter Terrorism Agency (BNPT) are 50.9%, while those who know BNPT are as much as 70.8%. Awareness of BNPT in South Sulawesi based on the distribution of characteristics of 500 respondents in rural areas, namely those who do not know the National Counter-Terrorism Agency (BNPT) are 82.4%, while those who know the National Counter-Terrorism Agency (BNPT) are 17.6%.

The distribution of the characteristics of respondents in this study is that the people of South Sulawesi who are not familiar with the Terrorism Prevention Coordination Forum (FKPT) are 84% of the 500 respondents, while the other 16% are familiar with the FKPT. Awareness of FKPT in South Sulawesi based on the distribution of characteristics of 500 respondents in urban areas, namely those who are not familiar with the FKPT is 83.3%, while

those who are familiar with the Terrorism Prevention Coordination Forum (BNPT) are 16.7%. Awareness of FKPT in South Sulawesi based on the distribution of characteristics of 500 respondents in rural areas, namely those who are not familiar with the Terrorism Prevention Coordination Forum (FKPT) are 84.3%, while those who are familiar with the Terrorism Prevention Coordination Forum (FKPT) are 15.7%. The characteristics of the respondents in this study were the people of South Sulawesi who had never participated in BNPT/FKPT activities, which were 98% of the 500 respondents, while 2% had participated in BNPT/FKPT activities.

The index of potential for radicalism in South Sulawesi is according to the distribution of the characteristics of 500 respondents, namely those who have participated in BNPT/FKPT activities as much as 16.1%, while those who have never participated in BNPT/FKPT activities are 13.0%. Meanwhile, the diversity index in South Sulawesi based on the distribution of characteristics of 500 respondents, namely those who have participated in BNPT/FKPT activities are 75.4%, while those who have never participated in BNPT/FKPT activities are 81.8%. Thus the BNPT/FKPT program has not been optimal in encouraging the reduction of the potential for radicalism in South Sulawesi, but has been able to suppress the potential for radicalism.

Conclusion

The survey on strengthening diversity and digital literacy in an effort to counter radicalism carried out in South Sulawesi Province can be concluded: *First*, the index of potential for radicalism in South Sulawesi reaches 13.4%, or the category of alert to safe. The potential for radicalism is seen from three dimensions, namely understanding, attitude and action. The index of potential for radicalism in the attitude dimension (25.1%) is higher than the understanding (9.3%) and action (5.9%). Likewise, the index of potential for radicalism is higher among rural, gen Z, Millennials, and those who are active on the internet and social media. Furthermore, the index of potential for radicalism also tends to be higher among those who are moderately literate and those who are exclusivism.

Second, the majority of people in South Sulawesi have a fairly high level of digital literacy, which is 77%, and the majority have social media accounts such as Facebook (90.7%) and Instagram (62.1%). Gen Z and Millennials in South Sulawesi access the internet more than gen X, whose peak access to the internet occurs in the morning (8:00-10:00 hours) and evenings (18:00-22:00 hours). In addition, the internet (youtube & social media) has a large portion as a source of religious information. Of those who access the internet, the majority (83%) have received religious content with an intensity that can be said to be quite frequent (several times a week). Respondents who followed AISAS behavior, namely Attention (receiving religious content and reading part of it or reading it in its entirety), Interest (reading religious content as a whole), Search (reading in its entirety and looking for comparative information), Action (confident and believing in the information on the content presented). accepted), Share (received religious content sharing) as much as 4.0%. They read some and immediately share every religious content they received as much as 5.9%. Meanwhile, respondents who accessed the internet (58%), stated that they had spread religious content via the internet (web, youtube, social media and media messaging). The respondents who are digitally literate are 17.6%.

Third, the index of community diversity in South Sulawesi is 81.4%, with the index on the attitude dimension 73.2% lower than the understanding dimension of 89.6%. In addition, the diversity index tends to be lower for women, gen Z and Millennials, including those who are active on the internet (searching and sharing religious content). The inclusivism group in South Sulawesi dominates (93.9%), compared to the exclusivism group (6.1%). Meanwhile, the diversity index of the exclusivism group reached 23.8%, much lower than that of the inclusive group (85.0%). *Fourth*, BNPT/FKPT activities and programs in South Sulawesi have

not been optimal. Awareness of BNPT the proportion reached 24%, while for FKPT reached 16%. In addition, those who have participated in BNPT/FKPT activities in South Sulawesi still have a higher index of potential for radicalism and a lower index of diversity.

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