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"Social Psychology and Society" publishes scientific and practice-oriented articles on *social psychology*, and the most pressing social and psychological work of theoretical, experimental and practical-applied nature of Russian and foreign experts. The main topics of the magazine devoted to the problems of communication and interaction in the system "Personality - Group - Society". The publication is addressed to psychologists, researchers, practitioners, psychologists, professors of psychology, as well as all those who are interested in social psychology.

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The journal "Social Psychology and Society" is a peer-reviewed scientific periodical, registered in accordance with the law as a means of mass media.

Author(s): AGUS ABDUL RAHMAN

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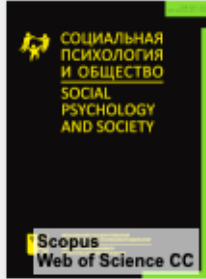
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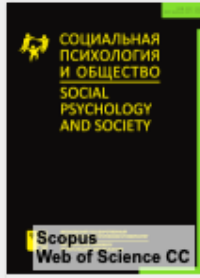
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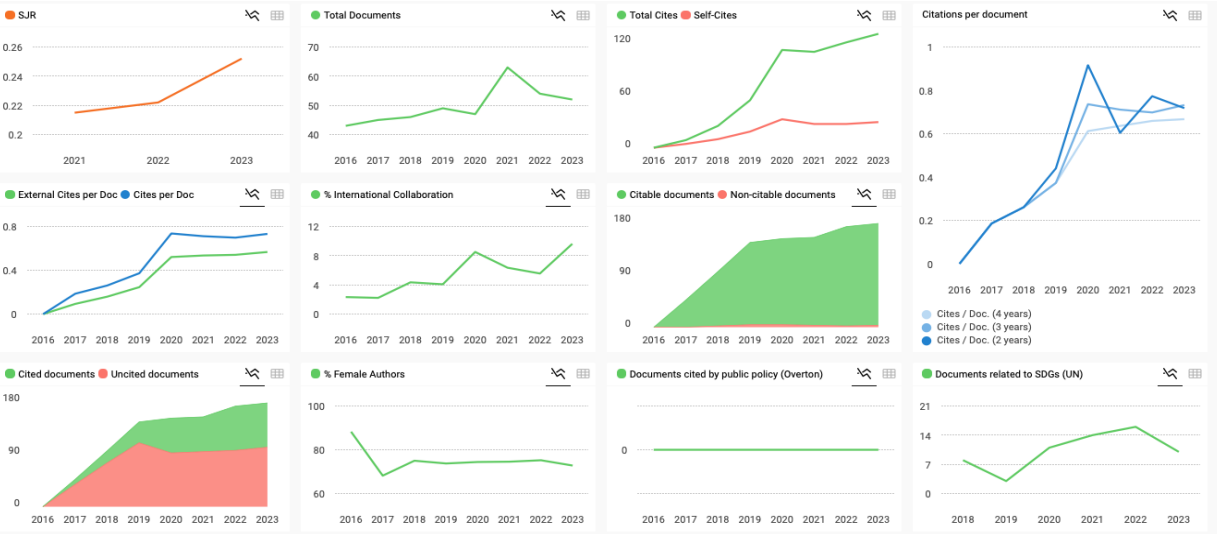
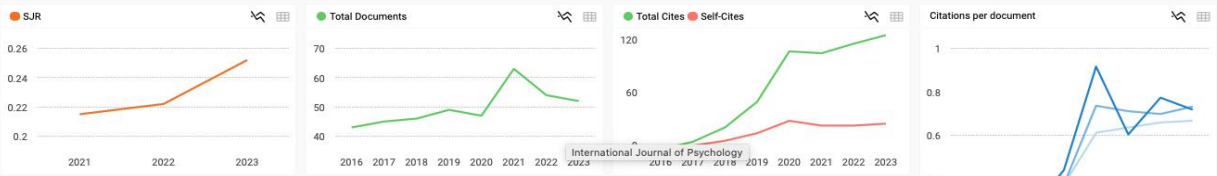
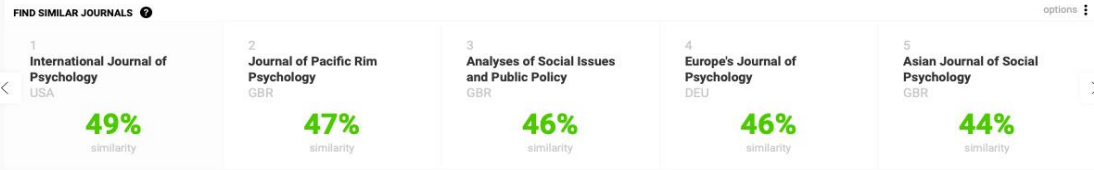
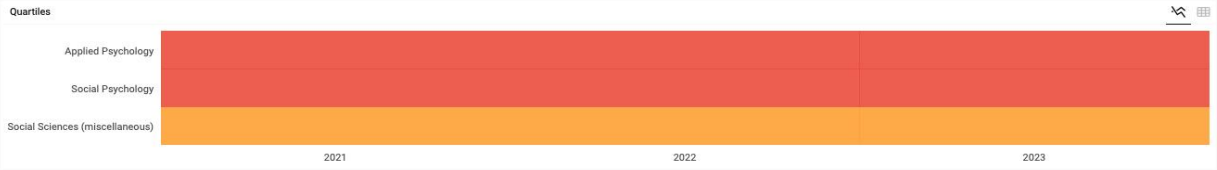
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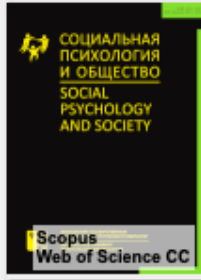
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SUMMARY
REVIEW
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Bio Statement MSc, Assistant Professor,

Title and Abstract

Title Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

Article type Original Article

Abstract **Objective.** Exploration of the psychological factors of conflict-related action among Sundanese Muslim students in Indonesia. **Background.** Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context. **Study design.** Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice in conflict-related behavior using hierarchical regression analysis. **Participants.** Study 1: 224 people (35,7% of men, 64,3% of women) from 18 to 49 years old ($M = 20,98$; $SD = 3,72$). Study 2: 494 people (35,6% of men, 64,4% of women) from 17 to 49 years old ($M = 20,00$; $SD = 1,52$). **Measurements.** Indonesian-language versions of the scales of religious fundamentalism ideology by Muluk and colleagues, violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues. **Results.** Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These differences are caused by ideology orientation towards religion and perception of injustice towards their groups. Study 2 confirmed Study 1 that religious fundamentalism predicts both violent and nonviolent behavior. Also, perceived injustice of victims moderates the effect of religious fundamentalism to violent behavior. Meanwhile, perceived injustice of perpetrators predicts only nonviolent behavior. **Conclusions.** There is a significant effect of religious-based ideology and perceived injustice on conflict-related behavior in the Sundanese Muslim context.

Full Text

Introduction

Conflict usually happens [3] in interpersonal relationships or between groups. The development of social media encourages conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict [58].

Religious-based conflicts have recently attracted much attention. In addition to the easily exposed and escalated information through social media, conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior [10]. Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions [7]. An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since

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SUMMARY REVIEW EDITING

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Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

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Objective. Exploration of cognitive, emotional, and behavioral responses and the factors of indigenous conflict-related behavior in Sundanese Muslim students in Indonesia.

Background. Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context.

Study design. Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice on conflict-related behavior using moderated regression analysis (MRA).

Participants. Study 1: 224 people (35.7% of men, 64.3% of women) from 18 to 49 years old ($M = 20.98$; $SD = 3.72$). Study 2: 494 people (35.6% of men and 64.4% of women) from 17 to 49 years old ($M = 20.42$; $SD = 2.83$).

Measurements. Indonesian-language versions of the scales of Political ideology by Muluk and colleagues, Violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues.

Results. Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These conflicts are caused by a lack of understanding, blind fanaticism, group differences, and provocation. Study 2 showed that the perceived injustice of victims and observers positively relates to violent behavior. The ideology of religious fundamentalism also positively relates to violence and non-violence behavior. The relationship between religious fundamentalism and violent behavior increases when accompanied by perceived injustice.

Conclusions. There is a significant effect of psychological and cultural factors (political ideology and perceived injustice) on conflict-related behavior in the Sundanese context.

Keywords: ideology, religious fundamentalism, perceived injustice, conflict-related behavior, violent behavior, nonviolent behavior.

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Введение / Introduction

Conflict usually happens (Davis, Capobianco, Kraus, 2004) in interpersonal relationships or between groups. The development of social media promotes conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict (Zeitsoff, 2017).

Religious-based conflicts have recently attracted much attention. Besides the easily exposed and escalated information through social media, the conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior (Glock, 1962; Fishbein & Ajzen, 1975). Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions (Emmons, 2005). An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since the conflicts generally occur through social media, they involve technology-literate young people with no personal maturity (Steinberg, Cauffman, Woolard, Graham, & Banich, 2009). Monahan, Steinberg, Cauffman, & Mulvey (2013) stated that the immaturity of psychological function at this student age is associated with antisocial behavior, especially amid conflicts.

The emergence of radicalism among Muslim students attracted Indonesians' attention. Setara Institute's study (2019) entitled "Religious Discourse and Movements Among Students: Mapping Threats to the Pancasila State in State University," ten universities whose students were exposed to radicalism. In line with this, the Indonesian Institute of Sciences (2017) even delivered "Radicalism Among Students is Worrying." This condition is worrying because its offline and online development is uncontrollable (Youngblood, 2020) since it is often associated with violent behavior.

The claim of the emergence of radicalism regarding religion-based conflict among Sundanese Muslim students is interesting to explore for three reasons. First, conflict-related thoughts, feelings, and behaviors are influenced by cultural factors (Shweder, 2001; Triandis & Suh, 2002). Ecological factors also affect the formation of individual characteristics (Triandis & Suh, 2002). Therefore, the Sundanese Muslim students' thoughts, feelings, and behavior are influenced by their cultural values.

The Sundanese are the second largest ethnicity in Indonesia, after the Javanese. Central Bureau of Statistics (2010) showed that nearly 36.6 million or 15.5% of Sundanese live in West Java Province. In-group and out-group Sundanese are polite, courteous, friendly, gentle, loving, religious, creative, diligent, tolerant, and like socializing and working together (Rahman et al., 2018). They have a life philosophy of 'sumuhun dawuh' (accepting), "sadaya daya" (surrendering), and "heurin ku letah" (not being blunt). This philosophy may make them less assertive and not daring to demand their rights (Rosidi, 2010). Subsequently, Sundanese Muslim students are anti-violence and intolerant of

radicalism.

Second, religion is sometimes associated with violence because religious people are more vulnerable to violence than secular ones (Kinball, 2008; Wright & Khoo, 2019). However, empirical studies on the relationship between religion and violence show inconsistent results. Baier (2013) found that religiosity is not associated with violence against Muslim or Christian youth. It is influenced by friendship, self-control, alcohol consumption, and masculine norms (Baier, 2013). Furthermore, Wright (2016) found that religious claims related to violence were not empirically proven. Religion protects students from antisocial behaviors (Yeung, Chan, & Lee, 2009) and increases helping behavior (Guo, Liu, & Tian, 2018)

Islam, the religion embraced by Muslim students in this study, is often associated with violence. However, the holy book teaches Muslims to tolerate differences (QS. Al Baqarah, 256) and respect human values (QS. Al Maidah, 32). They are also taught to uphold justice (QS. An Nisa, 135; Al Maidah, 8), promote prosocial behavior (Surah Al Baqarah, 261; Al Imran, 92, 134), and respect differences (QS. Al Hujarat, 13). Proper internalization of anti-violence values minimizes the potential for violence due to other influencing factors.

Third, conflicts are associated with violent and nonviolent behavior. Violent behavior could be physical, psychological, emotional, moral, economic, political, philosophical, or metaphysical (Haan, 2008). This behavior includes hate speech, hoaxes, character assassination, and cyberbullying on social media.

Nonviolent behavior in conflict situations does not imply only doing nothing (Eyo & Ibanga, 2017) or being a substitute for violent behavior because it is powerless. According to Eyo and Ibanga (2017), the behavior also IMPLIES taking the initiative and striving to resolve conflicts without violence. It could involve demonstrations, protests, submitting petitions, or being uncooperative.

The factors influencing behavior in conflict situations include the widely examined ideology that requires further analysis. Ideology is an individual orientation about how a country should be regulated in social, economic, and religious matters (Muluk et al., 2017). It guides thinking and behaving when faced with problems (Freedon, 2003). Ideological differences influence the variations in motivation, cognition, and social (Jost, 2006). Additionally, extreme ideology promotes the emergence of violent thoughts, motivations, and behavior in conflict situations (Becker, 2019; Webber and Kruglanski, 2017; Staub, 2005)

Ideology is structurally complex, comprising knowledge structures about interrelated beliefs, opinions, and values (Erikson & Tedin, 2015). Cognitive factors also play a role in forming conflict-related actions. Individuals fight for justice when they feel their groups are treated unfairly by other parties, a phenomenon known as perceived injustice. Previous studies found that perceived injustice accompanied by angry emotions, group identification, social identity, and dark personality traits promote violence or extremism (Obaidi et al., 2018; 2020; Charkawi et al., 2020; Pavlovic & Franc, 2021). Therefore, it is interesting to analyze the role of psychology and culture in shaping religion-based conflict regarding violent and nonviolent behavior.

Метод / Methods

Study 1. The first study aimed to explore the Sundanese Muslim students' cognitive, emotional, and behavioral responses toward religious-based conflicts and the influencing factors. Religion-based conflicts include inter and intra-religious conflicts. The study used a survey with an indigenous approach to obtain responses from respondents regarding their experiences of conflicts. Therefore, the survey set was compiled consisting of 8 open-ended questions and distributed online to 224

students from several universities in Indonesia. The participants comprised 80 male and 144 female students. Based on ethnicity, 146 participants were Sundanese, while 78 were non-Sundanese. The collected data were analyzed using NVivo, followed by coding, categorization, and interpretation.

Study 2. The second study aimed to explore conflict-related behavior and the role of ideological factors and perceived injustice using comparative and correlational methods. The correlational method tested the relationship between several variables, while the comparative method compared several variable categories (Rahman, 2016).

The participants consisted of 494 Muslim students from various universities in Indonesia. They come from various ethnic groups and have social organization affiliations. Some students have backgrounds from Nahdlatul Ulama, Muhammadiyah, Islamic Association (Persis), PMII, Indonesian Muslim Association (HMI), KAMMI, and Muhammadiyah Student Association (IMM).

The analysis was conducted on violent behavior, non-violence behavior, perceived injustice, and ideology comprising religious fundamentalism, socialism, and conservatism. Data were collected online using a political ideology scale of 31 items (Muluk et al., 2020), a violent extremist attitude scale of 4 items (Nivette et al., 2017), and nonviolent direct action of 6 items (Brown et al., 2008), and sensitivity to injustice (Schmitt et al., 2005) of 30 items. Descriptive analysis was performed on the variables, whose relationship was determined using correlational analysis. Moreover, a comparative analysis was conducted to compare the variable categories, while moderated regression analysis (MRA) determined the effect of moderation.

Результаты / Results

Study 1. The results showed specific cognitive, emotional, and behavioral patterns and psychological and socio-cultural factors that influenced the conflict.

Cognitive, emotional, and behavioral responses. There are differences in cognitive responses to intra- and inter-religious conflicts. The most common cognitive response is "questioning the reasons for the conflict" (60, 55). The second most interreligious cognitive responses were "thinking about how the conflict was resolved" (47). Additionally, the second most cognitive response to intra-religious conflict was "not thinking about" (30).

In the inter-religious conflict, there is no difference in the response demographically. However, there were differences in responses between males and females regarding intra-religious conflicts. The male participants' response was dominated by being normal or not thinking about it (25), while the female responded by asking about the trigger for the conflict (45). One participant stated that:

"What I thought at the time, how can people who understand religion well enough but do things that trigger conflict, what do they think and what is their purpose in doing something like this? That's what still surprises me."

In the context of ethnicity, most Sundanese participants questioned why conflicts arose (46) and considered resolving them (17). Non-Sundanese did not think about (20) or identify the causes of the conflicts (8). Participants consider resolving conflicts by respecting each other and avoiding violence. One participant's respondent:

"How can I make fellow Muslims respect each other in terms of furu'iyah. Moreover, it also keeps Muslims loyal to others, not harsh to others. There are even those who are harsh on fellow Muslims, but soft on non-Muslims."

Participants also suspected the influencing factors, such as differences in understanding. They stated that

"Disputes in religious understanding may be caused by differences in school or sources of understanding. Therefore, as long as it is still sourced from the Qur'an, hadith, scholars, it is still said to be reasonable."

Some participants did not think about it and indicated that the impact was more on the emotional aspect and referred to their religious identity:

"I don't think about it; I just do not like it when my religion is vilified."

Table 1
Cognitive Response

| Response | Intra-religious | | | | | Inter-religious | | | | |
|---------------------|-----------------|--------|-----------|---------------|-------|-----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Questioning | 5 | 45 | 46 | 14 | 60 | 19 | 36 | 36 | 19 | 55 |
| Conflict resolution | 7 | 18 | 17 | 8 | 25 | 17 | 30 | 31 | 16 | 47 |
| Cause of conflict | 5 | 13 | 8 | 10 | 18 | 4 | 21 | 19 | 6 | 25 |
| Impact of conflict | 4 | 5 | 5 | 4 | 9 | 2 | 5 | 4 | 3 | 7 |
| Not thinking | 25 | 5 | 10 | 20 | 30 | 4 | 3 | 3 | 4 | 7 |
| Others | 24 | 58 | 60 | 12 | 82 | 34 | 49 | 53 | 20 | 83 |
| Total participants | 80 | 144 | 146 | 68 | 224 | 80 | 144 | 146 | 68 | 224 |

The participants' emotions when watching intra- and inter-religious conflicts were generally negative. The results showed 36 emotional responses to inter-religious conflicts were sad, 29 were afraid, and 33 were annoyed. In contrast, 44 emotional responses to intra-religious conflicts were mediocre, 33 were sad, and 35 were upset. In intra-religious conflicts, there is no difference in emotional reactions between Sundanese and non-Sundanese or male and female respondents. However, there are differences in emotional responses to inter-religious conflicts. The response of "do not feel anything" was given by 9 male participants (9) and 10 non-Sundanese.

Table 2
Emotional Response

| Response | Intra-religious | Inter-religious |
|----------|-----------------|-----------------|
|----------|-----------------|-----------------|

| | Male | Female | Sunda- nese | Non- Sunda- nese | Total | Male | Female | Sunda- nese | Non- Sunda- nese | Total |
|--------------------|------|--------|----------------|------------------------|-------|------|--------|----------------|------------------------|-------|
| Sad | 21 | 12 | 22 | 11 | 33 | 10 | 26 | 24 | 11 | 36 |
| Afraid | 2 | 20 | 16 | 6 | 22 | 9 | 20 | 10 | 10 | 29 |
| Upset | 9 | 26 | 23 | 12 | 35 | 10 | 23 | 23 | 10 | 33 |
| Uncomfortable | 11 | 26 | 26 | 11 | 37 | 2 | 5 | 4 | 3 | 7 |
| Mediocre | 13 | 31 | 35 | 9 | 44 | 9 | 4 | 3 | 10 | 13 |
| Others | 24 | 29 | 24 | 29 | 53 | 40 | 57 | 85 | 13 | 106 |
| Total participants | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 68 | 224 |

The behavioral response to inter and intrareligious-based conflicts is silence and observing the ongoing conflict (82, 106). One participant was more focused on the government's role in dealing with the conflict:

"I only listen to the steps or actions of the government and related institutions to overcome this problem."

Some participants resigned to Allah SWT:

"When there is a heated debate regarding differences in religious understanding, I just keep quiet and listen while taking refuge in Allah from the narrowness of thinking."

The second most common answer was to intervene (33, 30). An example is:

"I have witnessed inter-religious conflicts. If the topic is still within my reach, I will participate in mediating the dispute. However, if the topic of conflict is difficult enough, I don't think it's in my realm to interfere and I'm afraid I'll say the wrong thing if I don't understand what's being said, hence in this situation, I prefer to just listen and let someone with higher understands taking over."

Other participants also showed their attitude in the conflict (38):

"I just conveyed my understanding of the religion and listen to the opinions of other people who have different understandings and respect what he understands as long as it does not deviate from the Shari'a and limitation."

Other participants seek information:

"I consulted with experts and looked for valid sources. If there is a difference of opinion, but the source is clear, it doesn't matter (following their respective schools of thought). But for matters of faith that are not appropriate, they should be straightened out."

Another response is to take lessons (20) and avoid conflict (4, 11). There are no differences in behavioral responses to intrareligious conflicts based on gender or ethnicity. However, 18 males prefer resolving or avoiding inter-religious conflicts, compared to only 12 females.

Table 3
Behavioral Response

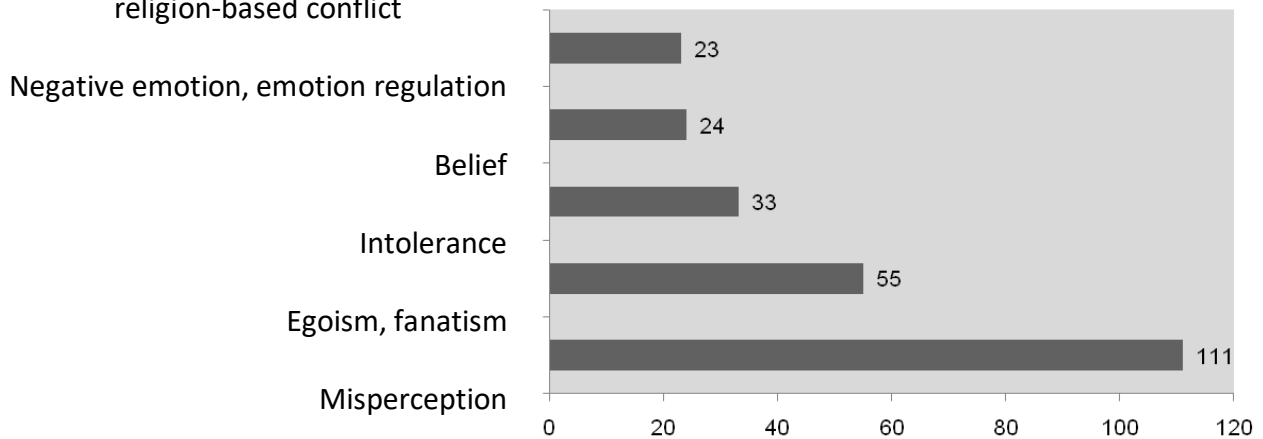
| Response | Intra-religious | | | | | Inter-religious | | | | |
|-----------|-----------------|--------|-----------|---------------|-------|-----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Observe | 26 | 56 | 55 | 27 | 82 | 37 | 69 | 63 | 42 | 106 |
| Discuss | 11 | 27 | 27 | 11 | 38 | 7 | 9 | 8 | 8 | 16 |
| Reconcile | 13 | 20 | 20 | 13 | 33 | 18 | 12 | 17 | 14 | 30 |
| Reviewing | 5 | 15 | 15 | 5 | 20 | 5 | 15 | 12 | 8 | 20 |
| Avoiding | 2 | 2 | 2 | 2 | 4 | 7 | 4 | 5 | 6 | 11 |
| Others | 23 | 24 | 27 | 20 | 47 | 6 | 35 | 41 | 0 | 41 |
| | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 78 | 224 |

Influencing factors. The influencing factors of religion-based conflict could be psychological or socio-cultural. The analysis showed that the psychological factor with the most influence on religion-based conflict is misperception with 111 responses. A participant stated that the cause is;

"a lack of understanding about other religions besides the one they profess, not understanding each other, being provoked by various parties and misinformation."

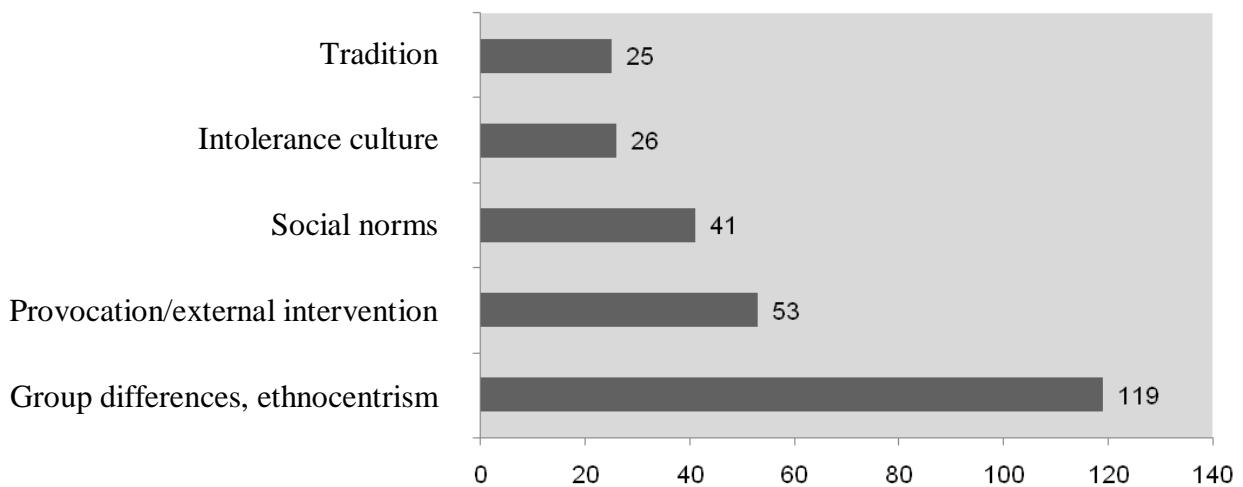
The other most common answers were the view that the self and the group were the most correct and egoism, with 55 responses. One participant stated that some of the most influential factors were intolerant attitudes and negative emotions such as anger. Personality is also influential but not the most mentioned factor.

Figure 1. Psychological factors of religion-based conflict



Socio-cultural factors considered the most influential on religion-based conflict are group differences and ethnocentrism, with 119 responses. External provocation or influence and social norms were the second and third most mentioned factors, with 53 and 41 responses, respectively.

Figure 2. Socio-cultural factors of religion-based conflict



Study 2. The analysis by comparing the hypothetical and empirical means showed that the participants' tendency towards violent behavior ($10 < 11.56$) and nonviolent behavior ($15 > 14.77$) exceeded the average. Male participants ($M= 12.3$; $SD=3.40$) showed a greater tendency towards violent behavior, $t(514)=2.931$, $p= .004$ than females ($M=11.36$; $SD=3.26$). Similarly, males ($M=15.64$; $SD=4.64$) also have a greater tendency for non-violent behavior than females ($M=14.33$; $SD=4.54$), $t(514)=2.840$, $p= .005$

Comparison between the hypothetical and other empirical means showed that the participants' perceived injustice was below the average ($116: 94.06$). Perceived injustice is felt more strongly by participants affiliated with socio-religious organizations outside the government

(M=94.94; SD=10.44) than those affiliated with socio-religious organizations within the government (M=89.9; SD=12.45), $t(514) = -4.019, p = .001$. Regarding ideology, the participants have a greater tendency toward religious fundamentalism (28 < 40.08) than secularism, conservatism (42 < 61.10) than liberalism, and capitalism (38.5 > 29.47) than socialism.

Correlation analysis showed that fundamentalist students positively related to violent behavior ($r = .110, p = .018$) and nonviolent behavior ($r = .107, p = 0.21$). The analysis showed that students' fundamentalist beliefs related to violent behavior are "the state should become religious" ($r = .126, p = .004$) and "religious blasphemers should be sentenced to death" ($r = .202, p = .000$). Furthermore, the violent behavior positively related to fundamentalist ideology is "using violence to fight for values, beliefs, or religion" ($r = .173, p = .000$). The fundamentalist beliefs or participants related to nonviolent behavior are "I am involved in a demonstration to dramatize an injustice" ($R = .115, p = .009$); "I join others in breaking the law when I think there is injustice" ($R = .102, p = .020$); and "Sometimes people have to use violence to fight for their values, beliefs, or religion" ($R = .173, p = .001$).

Student violent behavior is also related to perceived injustice ($r = .197, p = .000$). The relationship between perceived injustice and violent behavior varies for victims and observers. The analysis showed that the perceived injustice as a victim ($r = .237, p = .000$) has a greater relationship than as an observer ($r = .167, p = .001$). Similarly, nonviolent behavior was associated with perceived injustice ($r = .172, p = .000$). It was more positively related to perceived injustice as victims ($r = .274, p = .000$) rather than as an observer ($r = .146, p = .001$). This perceived injustice is positively related to eight of ten violent behaviors.

Further analysis showed that participants with the ideology of religious fundamentalism exhibit more violent behavior when accompanied by perceived injustice as victims and observers. The influence of religious fundamentalism on violent behavior increased from 1.2% to 5.1% on adding the perceived injustice. Therefore, perceived injustice increases the relationship between religious fundamentalism and violent behavior.

Обсуждение результатов / Discussion

The results of the analysis in the first study show that there are patterns of cognitive, emotional and behavioral responses including psychological and social factors. First, the main responses as psychological factors include lack of understanding of religion other than being adhered to or misperceptions. Misperceptions of inter-religious people can trigger conflicts, followed by egoism-fanaticism, intolerant attitudes and ways of thinking, and beliefs, and lastly negative emotions, and the ability to regulate emotions.

Reid-Quíñones et al. (2011) examined differences in adolescent cognitive, affective, and behavioral responses to violence between witnesses and victims of conflicts. However, they found no differences between gender groups. This study showed differences in cognitive responses across gender. Males prefer not to think about conflicts, while females question the causes.

The results of the analysis in the second study show that social factors including group differences and ethnocentrism are the biggest contributors to the response to religious-based conflicts followed by the influence of provocation. Social norms and intolerant cultures are quite influential contributors, followed by traditions or habits as the least contributing factor. Social norms and culture can trigger religious-based conflict in this modern cultural situation including

race, gender, and social classes related to religion (Wang, 2017). Internalizing identity as part of an ingroup is one of the pathways that leads to a negative psychological evaluation of the outgroup. In addition, ideology plays an important role in escalating or reducing conflict due to its influence on motivation, cognition, and society (Jost, 2006; 2009). The behavioral outcome caused by the thinking process through ideology can be classified as violent and nonviolent behavior.

In Study 2, the violent and nonviolent behavior of Sundanese Muslim participants exceeded the average. The participants tend toward religious fundamentalism, conservatism, and capitalism. This supports previous studies on the relationship between Muslim identity and religious fundamentalism (Moaddel & Karabenick, 2018). In contrast, fundamentalists tend to act hostile (Kinball, 2008; Koopmans, 2014; Wright & Khoo, 2019).

Another finding shows that religious fundamentalism is equally related to violent and nonviolent behavior. This is in line with Kashyap and Lewis (2012), which stated that Muslim and Christian religiosity has the same effect on moral and social attitudes. Conversely, Baier (2013) stated that religion is not correlated with violence. Perceived injustice was used to explain the role of religious fundamentalism in conflict-related behavior. The role of religious fundamentalism is greater for violence when individuals have high perceived injustice. This supports Pauwels & Heylen (2017), which found that perceived injustice only played a role in religious fundamentalism toward violence.

Выводы и /или Заключение / Conclusions

The study of the religious ideology of fundamentalism, conflict behavior, which is divided into violent and non-violent behavior, as well as the important role of perceived injustice in the moderation model is tested through qualitative and quantitative methods. Qualitative data described emotional responses, cognition, and behavioral responses to religious-based conflict from an indigenous perspective, also psychological and socio-cultural factors influencing the behavior. Quantitative data showed that perceived injustice has a significant role in conflict behavior with the religious ideology of fundamentalism as a predictor. The results of these two studies provide a new perspective on previous research that has not been consistent. Further research may explore further possible prevention and intervention related to violent behavioral responses.

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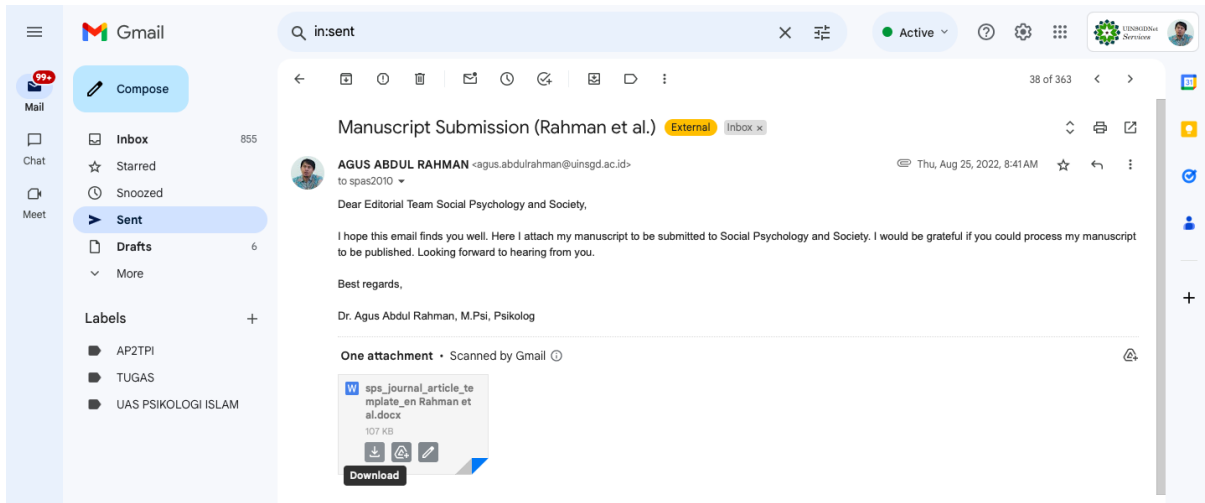
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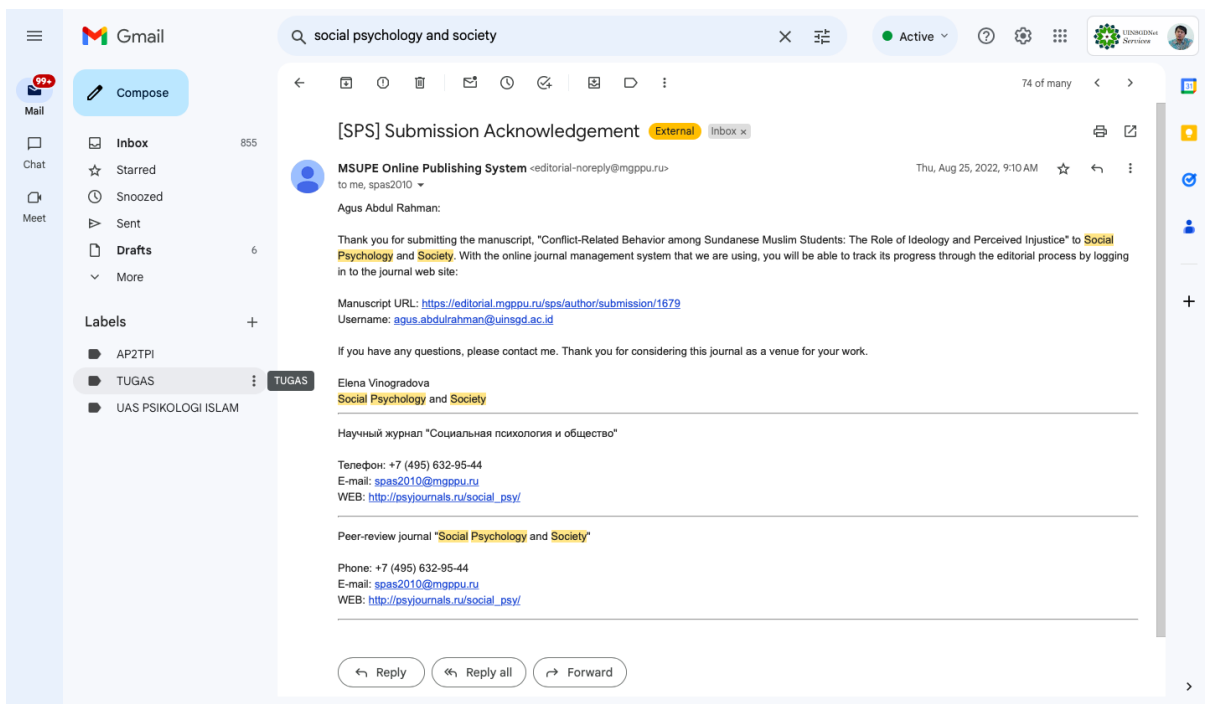
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6. EMAIL : SUBMISSION (25 AGUSTUS 2022)



7. EMAIL : SUBMISSION ACKNOWLEDGMENT (25 AGUSTUS 2022)



8. EMAIL : REVISION REQUIRED I (7 SEPTEMBER 2022)

The image shows two screenshots of a Gmail inbox. The top screenshot displays an email from the MSUPE Online Publishing System, dated Wednesday, September 7, 2022, at 5:28 PM. The subject is "[SPS] Editor Decision". The email body states that a decision has been reached regarding a submission to the journal "Social Psychology and Society". The decision is "Revisions Required". The subject of the article is "Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice". The editors note that the subject is interesting but the English presentation is difficult to comprehend. Unfortunately, the article cannot be recommended for publication in its current form. The email is signed by Elena Vinogradova, PhD, Executive secretary of the journal, with contact information for sps2010@mgppu.ru and phone numbers +7 (495) 632-95-44 (work) and +7 (985) 921-91-89 (mobile). A URL to the journal's website is provided: http://psyjournals.ru/en/social_psy/.

The bottom screenshot shows a reply from Agus Abdul Rahman, dated Wednesday, September 14, 2022, at 12:35 PM. He thanks Dr. Elena Vinogradova for her email and expresses gratitude for her advice. He mentions that he used the template provided and hired an English native proofreader. The email is signed by Dr. Agus Abdul Rahman, M.Psi, Psikolog. Below this is another email from the journal, dated Thursday, September 22, 2022, at 9:58 PM, which states that it is necessary to improve the general level of English and provides a link to a resource: https://www.aje.com/services/?_ga=2.154367672.181591625.1663774368-689869609.1663339738. The email is signed by Elena Vinogradova, PhD, Executive secretary of the journal, with the same contact information as the first email. The bottom of the screenshot shows the date and time of the screenshot: "ср, 14 сент. 2022 г. в 08:36, AGUS ABDUL RAHMAN <agus.abdulrahman@uinsgd.ac.id>".

Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

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Objective. Exploration of the cognitive, emotional, and behavioral responses and the factors of indigenous conflict-related behavior among Sundanese Muslim students in Indonesia.

Background. Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context.

Study design. Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice in conflict-related behavior using moderated regression analysis (MRA).

Participants. Study 1: 224 people (35.7% of men, 64.3% of women) from 18 to 49 years old ($M = 20.98$; $SD = 3.72$). Study 2: 494 people (35.6% of men and 64.4% of women) from 17 to 49 years old ($M = 20.42$; $SD = 2.83$).

Measurements. Indonesian-language versions of the scales of political ideology by Muluk and colleagues, violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues.

Results. Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These conflicts are caused by a lack of understanding, blind fanaticism, group differences, and provocation. Study 2 showed that the perceived injustice of victims and observers positively relates to violent behavior. The ideology of religious fundamentalism also positively relates to violent and nonviolent behavior. The relationship between religious fundamentalism and violent behavior increases when accompanied by perceived injustice.

Conclusions. There is a significant effect of psychological and cultural factors (political ideology and perceived injustice) on conflict-related behavior in the Sundanese context.

Keywords: ideology, religious fundamentalism, perceived injustice, conflict-related behavior, violent behavior, nonviolent behavior.

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Введение/Introduction

Conflict usually happens (Davis, Capobianco, Kraus, 2004) in interpersonal relationships or between groups. The development of social media encourages conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict (Zeitzoff, 2017).

Religious-based conflicts have recently attracted much attention. In addition to the easily exposed and escalated information through social media, conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior (Glock, 1962; Fishbein & Ajzen, 1975). Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions (Emmons, 2005). An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since conflicts generally occur through social media, they involve technology-literate young people who may lack personal maturity (Steinberg, Cauffman, Woolard, Graham, & Banich, 2009). Monahan, Steinberg, Cauffman, & Mulvey (2013) stated that the immaturity of psychological function among students is associated with antisocial behavior, especially amid conflicts.

The emergence of radicalism among Muslim students has attracted Indonesians' attention. Setara Institute's study (2019) entitled "Religious Discourse and Movements Among Students: Mapping Threats to the Pancasila State in State University" lists ten universities whose students were exposed to radicalism. In line with this, even the Indonesian Institute of Sciences (2017) insisted that "Radicalism Among Students is Worrying." This condition is worrisome because its offline and online development is uncontrollable (Youngblood, 2020) since it is often associated with violent behavior.

The claim about the emergence of radicalism regarding religion-based conflict among Sundanese Muslim students is interesting to explore for three reasons. First, conflict-related thoughts, feelings, and behaviors are influenced by cultural factors (Shweder, 2001; Triandis & Suh, 2002). Ecological factors also affect the formation of individual characteristics (Triandis & Suh, 2002). Therefore, Sundanese Muslim students' thoughts, feelings, and behavior are influenced by their cultural values.

The Sundanese are the second largest ethnicity in Indonesia, after the Javanese. The Central Bureau of Statistics (2010) showed that nearly 36.6 million or 15.5% of Sundanese live in West Java Province. In-group and out-group Sundanese are polite, courteous, friendly, gentle, loving, religious, creative, diligent, and tolerant and enjoy socializing and working together (Rahman et al., 2018). They have a life philosophy of 'sumuhun dawuh' (accepting), "sadaya daya" (surrendering), and

"heurin ku letah" (not being blunt). This philosophy may make them less assertive and less likely to demand their rights (Rosidi, 2010). Subsequently, Sundanese Muslim students are anti-violent and intolerant of radicalism.

Second, religion is sometimes associated with violence because religious people are more vulnerable to violence than secular people (Kinball, 2008; Wright & Khoo, 2019). However, empirical studies on the relationship between religion and violence show inconsistent results. Baier (2013) found that religiosity is not associated with violence against Muslim or Christian youth. It is influenced by friendship, self-control, alcohol consumption, and masculine norms (Baier, 2013). Furthermore, Wright (2016) found that religious claims related to violence were not empirically proven. Religion protects students from antisocial behaviors (Yeung, Chan, & Lee, 2009) and increases helping behavior (Guo, Liu, & Tian, 2018)

Islam, the religion embraced by Muslim students in this study, is often associated with violence. However, the holy book teaches Muslims to tolerate differences (QS. Al Baqarah, 256) and respect human values (QS. Al Maidah, 32). They are also taught to uphold justice (QS. An Nisa, 135; Al Maidah, 8), promote prosocial behavior (Surah Al Baqarah, 261; Al Imran, 92, 134), and respect differences (QS. Al Hujarat, 13). Proper internalization of anti-violence values minimizes the potential for violence due to other influencing factors.

Third, conflicts are associated with both violent and nonviolent behavior. Violent behavior can be physical, psychological, emotional, moral, economic, political, philosophical, or metaphysical (Haan, 2008). This behavior includes hate speech, hoaxes, character assassination, and cyberbullying on social media.

Nonviolent behavior in conflict situations does not solely imply doing nothing (Eyo & Ibanga, 2017) or being a substitute for violent behavior because it is powerless. According to Eyo and Ibanga (2017), the behavior also IMPLIES taking the initiative and striving to resolve conflicts without violence. Nonviolent behavior could involve demonstrating, protesting, submitting petitions, or being uncooperative.

The factors influencing behavior in conflict situations include the widely examined concept of ideology, which requires further analysis. Ideology is an individual orientation about how a country should be regulated in social, economic, and religious matters (Muluk et al., 2017). It guides thinking and behaving when faced with problems (Freedon, 2003). Ideological differences influence the variations in motivation, cognition, and social interaction (Jost, 2006). Additionally, extreme ideology promotes the emergence of violent thoughts, motivations, and behaviors in conflict situations (Becker, 2019; Webber and Kruglanski, 2017; Staub, 2005).

Ideology is structurally complex, comprising knowledge structures about interrelated beliefs, opinions, and values (Erikson & Tedin, 2015). Cognitive factors also play a role in forming conflict-related actions. Individuals fight for justice when they feel that their groups are treated unfairly by other parties, a phenomenon known as perceived injustice. Previous studies have found that perceived injustice accompanied by angry emotions, group identification, social identity, and dark personality traits promotes violence or extremism (Obaidi et al., 2018; 2020; Charkawi et al., 2020; Pavlovic & Franc, 2021). Therefore, it is interesting to analyze the role of psychology and culture in shaping religion-based conflict that involves violent and nonviolent behavior.

Metод/Methods

Study 1. The first study aimed to explore Sundanese Muslim students' cognitive, emotional, and behavioral responses to religious-based conflicts and the influencing factors. Religion-based conflicts include inter- and intrareligious conflicts. The study used a survey with an indigenous

approach to obtain responses from respondents regarding their experiences of conflicts. Therefore, the survey set consisted of 8 open-ended questions and was distributed online to 224 students from several universities in Indonesia. The participants comprised 80 male and 144 female students. Based on ethnicity, 146 participants were Sundanese, while 78 were non-Sundanese. The collected data were analyzed using NVivo, followed by coding, categorization, and interpretation.

Study 2. The second study aimed to explore conflict-related behavior and the role of ideological factors and perceived injustice using comparative and correlational methods. The correlational method tested the relationship among several variables, while the comparative method compared several variable categories (Rahman, 2016).

The participants consisted of 494 Muslim students from various universities in Indonesia. They come from various ethnic groups and have social organization affiliations. Some students have backgrounds in Nahdlatul Ulama, Muhammadiyah, Islamic Association (Persis), PMII, Indonesian Muslim Association (HMI), KAMMI, and Muhammadiyah Student Association (IMM).

The analysis was conducted on violent behavior, nonviolent behavior, perceived injustice, and ideology comprising religious fundamentalism, socialism, and conservatism. Data were collected online using a political ideology scale of 31 items (Muluk et al., 2020), a violent extremist attitude scale of 4 items (Nivette et al., 2017), a nonviolent direct action scale of 6 items (Brown et al., 2008), and a sensitivity to injustice scale (Schmitt et al., 2005) of 30 items. Descriptive analysis was performed on the variables whose relationship was determined using correlational analysis. Moreover, a comparative analysis was conducted to compare the variable categories, while moderated regression analysis (MRA) determined the effect of moderation.

Результаты/Results

Study 1. The results showed specific cognitive, emotional, and behavioral patterns and psychological and sociocultural factors that influenced the conflict.

Cognitive, emotional, and behavioral responses. There are differences in cognitive responses to intra- and interreligious conflicts. The most common cognitive response is "questioning the reasons for the conflict" (60, 55). The second most common interreligious cognitive response was "thinking about how the conflict was resolved" (47). Additionally, the second most common cognitive response to intrareligious conflict was "not thinking about" (30).

In the interreligious conflict, there was no demographic difference in the response. However, there were differences in responses between males and females regarding intrareligious conflicts. The male participants' response was dominated by being normal or not thinking about it (25), while the female participants responded by asking about the trigger for the conflict (45). One participant stated that:

"What I thought at the time, how can people who understand religion well enough but do things that trigger conflict, what do they think and what is their purpose in doing something like this? That's what still surprises me."

In the context of ethnicity, most Sundanese participants questioned why conflicts arose (46) and considered resolving them (17). Non-Sundanese participants did not think about (20) or identify

the causes of the conflicts (8). Participants considered resolving conflicts by respecting each other and avoiding violence. One participant responded as follows:

"How can I make fellow Muslims respect each other in terms of furu'iyah. Moreover, it also keeps Muslims loyal to others, not harsh to others. There are even those who are harsh on fellow Muslims, but soft on non-Muslims."

Participants also suspected influencing factors, such as differences in understanding. They stated that

"Disputes in religious understanding may be caused by differences in school or sources of understanding. Therefore, as long as it is still sourced from the Qur'an, hadith, scholars, it is still said to be reasonable."

Some participants did not think about these influencing factors and indicated that the impact had a more emotional aspect and was related to their religious identity, stating:

"I don't think about it; I just do not like it when my religion is vilified."

Table 1
Cognitive Response

| Response | Intrareligious | | | | | Interreligious | | | | |
|---------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Questioning | 5 | 45 | 46 | 14 | 60 | 19 | 36 | 36 | 19 | 55 |
| Conflict resolution | 7 | 18 | 17 | 8 | 25 | 17 | 30 | 31 | 16 | 47 |
| Cause of conflict | 5 | 13 | 8 | 10 | 18 | 4 | 21 | 19 | 6 | 25 |
| Impact of conflict | 4 | 5 | 5 | 4 | 9 | 2 | 5 | 4 | 3 | 7 |
| Not thinking | 25 | 5 | 10 | 20 | 30 | 4 | 3 | 3 | 4 | 7 |
| Others | 24 | 58 | 60 | 12 | 82 | 34 | 49 | 53 | 20 | 83 |
| Total participants | 80 | 144 | 146 | 68 | 224 | 80 | 144 | 146 | 68 | 224 |

The participants' emotions when watching intra- and interreligious conflicts were generally negative. The results showed that 36 of the participants' emotional responses to interreligious conflicts were sad, 29 were afraid, and 33 were annoyed. In contrast, 44 of the participants' emotional responses to intrareligious conflicts were mediocre, 33 were sad, and 35 were upset. In intrareligious conflicts, there was no difference in emotional reactions between Sundanese and non-Sundanese or male and female respondents. However, there were differences in the emotional responses to interreligious conflicts. The response of "do not feel anything" was given by 9 male participants (9) and 10 non-Sundanese.

Table 2

Emotional Response

| Response | Intrareligious | | | | | Interreligious | | | | |
|--------------------|----------------|--------|----------------|------------------------|-------|----------------|--------|----------------|------------------------|-------|
| | Male | Female | Sunda- nese | Non- Sunda- nese | Total | Male | Female | Sunda- nese | Non- Sunda- nese | Total |
| Sad | 21 | 12 | 22 | 11 | 33 | 10 | 26 | 24 | 11 | 36 |
| Afraid | 2 | 20 | 16 | 6 | 22 | 9 | 20 | 10 | 10 | 29 |
| Upset | 9 | 26 | 23 | 12 | 35 | 10 | 23 | 23 | 10 | 33 |
| Uncomfortable | 11 | 26 | 26 | 11 | 37 | 2 | 5 | 4 | 3 | 7 |
| Mediocre | 13 | 31 | 35 | 9 | 44 | 9 | 4 | 3 | 10 | 13 |
| Others | 24 | 29 | 24 | 29 | 53 | 40 | 57 | 85 | 13 | 106 |
| Total participants | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 68 | 224 |

The most common behavioral response to inter- and intrareligious-based conflicts was staying silent and observing the ongoing conflict (82, 106). One participant was more focused on the government's role in dealing with the conflict:

"I only listen to the steps or actions of the government and related institutions to overcome this problem."

Some participants resigned to Allah SWT:

"When there is a heated debate regarding differences in religious understanding, I just keep quiet and listen while taking refuge in Allah from the narrowness of thinking."

The second most common answer was to intervene (33, 30), as demonstrated in the following example:

"I have witnessed interreligious conflicts. If the topic is still within my reach, I will participate in mediating the dispute. However, if the topic of conflict is difficult enough, I don't think it's in my realm to interfere and I'm afraid I'll say the wrong thing if I don't understand what's being said, hence in this situation, I prefer to just listen and let someone with higher understanding take over."

Other participants also showed their attitude toward the conflict (38):

"I just conveyed my understanding of the religion and listen to the opinions of other people who have different understandings and respect what he understands as long as it does not deviate from the Shari'a and limitation."

Other participants sought information:

"I consulted with experts and looked for valid sources. If there is a difference of opinion, but the source is clear, it doesn't matter (following their respective schools of thought). But for matters of faith that are not appropriate, they should be straightened out."

Another response was to take lessons (20) and avoid conflict (4, 11). There are no differences in behavioral responses to intrareligious conflicts based on gender or ethnicity. However, 18 males preferred resolving or avoiding interreligious conflicts, compared to only 12 females.

Table 3
Behavioral Response

| Response | Intrareligious | | | | | Interreligious | | | | |
|-----------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Observe | 26 | 56 | 55 | 27 | 82 | 37 | 69 | 63 | 42 | 106 |
| Discuss | 11 | 27 | 27 | 11 | 38 | 7 | 9 | 8 | 8 | 16 |
| Reconcile | 13 | 20 | 20 | 13 | 33 | 18 | 12 | 17 | 14 | 30 |
| Review | 5 | 15 | 15 | 5 | 20 | 5 | 15 | 12 | 8 | 20 |
| Avoid | 2 | 2 | 2 | 2 | 4 | 7 | 4 | 5 | 6 | 11 |
| Other | 23 | 24 | 27 | 20 | 47 | 6 | 35 | 41 | 0 | 41 |
| | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 78 | 224 |

Influencing factors. The influencing factors of religion-based conflict could be psychological or sociocultural. The analysis showed that the psychological factor with the most influence on religion-based conflict was misperception, with 111 responses. A participant stated that the cause was:

"a lack of understanding about other religions besides the one they profess, not understanding each other, being provoked by various parties and misinformation."

The other most common answers were the view that one's self and group were the most correct and egoism, with 55 responses. One participant stated that some of the most influential factors were intolerant attitudes and negative emotions such as anger. Personality is also influential but not the most mentioned factor.

Figure 1. Psychological factors of religion-based conflict

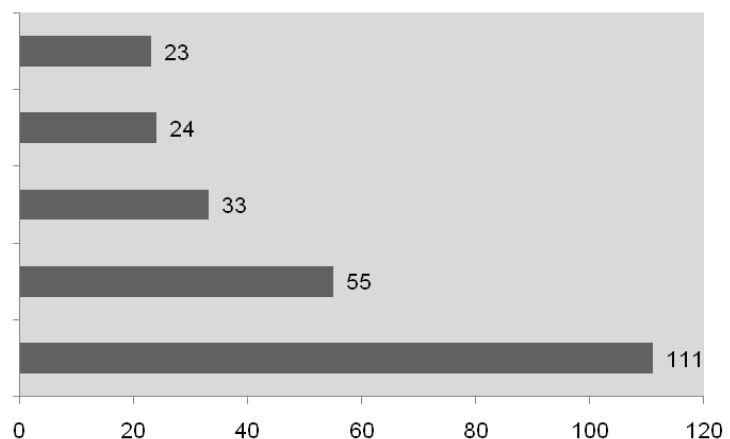
Negative emotion, emotion regulation

Belief

Intolerance

Egoism, fanaticism

Misperception



The sociocultural factors considered the most influential on religion-based conflict were group differences and ethnocentrism, with 119 responses. External provocation or influence and social norms were the second and third most mentioned factors, with 53 and 41 responses, respectively.

Figure 2. Sociocultural factors of religion-based conflict

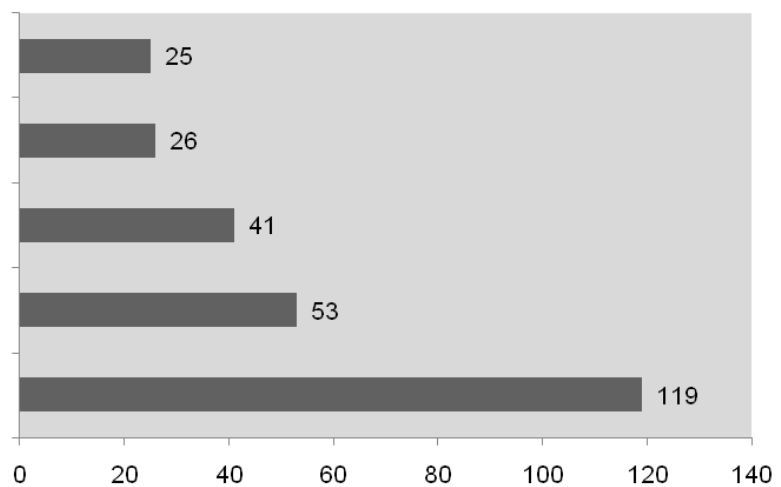
Tradition

Intolerance culture

Social norms

Provocation/external intervention

Group differences, ethnocentrism



Study 2. The analysis comparing the hypothetical and empirical means showed that the participants' tendency toward violent behavior ($10 < 11.56$) and nonviolent behavior ($15 > 14.77$) exceeded the average. Male participants ($M = 12.3$; $SD = 3.40$) showed a greater tendency toward violent behavior, $t(514) = 2.931$, $p = .004$, than females ($M = 11.36$; $SD = 3.26$). Similarly, males ($M = 15.64$; $SD = 4.64$) also showed a greater tendency for nonviolent behavior than females ($M = 14.33$; $SD = 4.54$), $t(514) = 2.840$, $p = .005$.

Comparison between the hypothetical and other empirical means showed that the participants' perceived injustice was below the average ($116 > 94.06$). Perceived injustice is felt more strongly by participants affiliated with socioreligious organizations outside the government ($M = 94.94$; $SD = 10.44$) than by those affiliated with socioreligious organizations within the

government ($M=89.9$; $SD=12.45$), $t(514)=-4.019$, $p=.001$. Regarding ideology, the participants have a greater tendency toward religious fundamentalism ($28 < 40.08$) than secularism, conservatism ($42 < 61.10$) than liberalism, and capitalism ($38.5 > 29.47$) than socialism.

Correlation analysis showed that fundamentalist students positively related to violent behavior ($r=.110$, $p=.018$) and nonviolent behavior ($r=.107$, $p=0.21$). The analysis showed that students' fundamentalist beliefs related to violent behavior were that "the state should become religious" ($r=.126$, $p=.004$) and "religious blasphemers should be sentenced to death" ($r=.202$, $p=.000$). Furthermore, the violent behavior positively related to fundamentalist ideology consisted of "using violence to fight for values, beliefs, or religion" ($r=.173$, $p=.000$). The fundamentalist beliefs or the participants related to nonviolent behavior were connected to the following feelings: "I am involved in a demonstration to dramatize an injustice" ($R=.115$, $p=.009$); "I join others in breaking the law when I think there is injustice" ($R=.102$, $p=.020$); and "Sometimes people have to use violence to fight for their values, beliefs, or religion" ($R=.173$, $p=.001$).

Student violent behavior is also related to perceived injustice ($r = .197$, $p = .000$). The relationship between perceived injustice and violent behavior varies for victims and observers. The analysis showed that the perceived injustice as a victim ($r=.237$, $p=.000$) has a greater relationship than as an observer ($r=.167$, $p=.001$). Similarly, nonviolent behavior was associated with perceived injustice ($r=.172$, $p=.000$). It was more positively related to perceived injustice as victims ($r=.274$, $p=.000$) rather than as an observer ($r=.146$, $p=.001$). This perceived injustice is positively related to eight of ten violent behaviors.

Further analysis showed that participants with the ideology of religious fundamentalism exhibit more violent behavior when they also have perceived injustice as victims and observers. The influence of religious fundamentalism on violent behavior increased from 1.2% to 5.1% upon adding the perceived injustice. Therefore, perceived injustice increases the relationship between religious fundamentalism and violent behavior.

Обсуждение результатов/Discussion

The results of the analysis in the first study show that there are patterns of cognitive, emotional and behavioral responses, including psychological and social factors. First, the main responses about psychological factors include a lack of understanding of religions other than one's own or misperceptions. Misperceptions of interreligious people can trigger conflicts, followed by egoism-fanaticism, intolerant attitudes and ways of thinking, beliefs, negative emotions, and the ability to regulate emotions.

Reid-Quiñones et al. (2011) examined differences in adolescent cognitive, affective, and behavioral responses to violence between witnesses and victims of conflicts. However, they found no differences between gender groups. This study showed differences in cognitive responses across genders. Males prefer not to think about conflicts, while females question the causes.

The results of the analysis in the second study show that social factors, including group differences and ethnocentrism, are the largest contributors to the response to religious-based conflicts, followed by the influence of provocation. Social norms and intolerant cultures are quite influential contributors, followed by traditions or habits as the least contributing factor. Social norms and culture, including race, gender, and social classes related to religion, can trigger religious-based conflict in this modern cultural situation (Wang, 2017). Internalizing identity as part of an ingroup is one of the pathways that leads to a negative psychological evaluation of the outgroup. In

addition, ideology plays an important role in escalating or reducing conflict due to its influence on motivation, cognition, and society (Jost, 2006; 2009). The behavioral outcome caused by using ideology to guide the thinking process can be classified as violent and nonviolent behavior.

In Study 2, the violent and nonviolent behavior of Sundanese Muslim participants exceeded the average. The participants tend toward religious fundamentalism, conservatism, and capitalism. This supports previous studies on the relationship between Muslim identity and religious fundamentalism (Moaddel & Karabenick, 2018). In contrast, fundamentalists tend to act hostilely (Kinball, 2008; Koopmans, 2014; Wright & Khoo, 2019).

Another finding shows that religious fundamentalism is equally related to violent and nonviolent behavior. This is in line with Kashyap and Lewis (2012), who stated that Muslim and Christian religiosity have the same effect on moral and social attitudes. Conversely, Baier (2013) stated that religion is not correlated with violence. Perceived injustice was used to explain the role of religious fundamentalism in conflict-related behavior. Religious fundamentalism has a greater chance of inciting violence when individuals have high perceived injustice. This supports Pauwels & Heylen (2017), who found that perceived injustice only played a role in religious fundamentalism toward violence.

Выводы и/или Заключение/Conclusions

The study of the religious ideology of fundamentalism and conflict behavior, which is divided into violent and nonviolent behavior, as well as the important role of perceived injustice in the moderation model is tested through qualitative and quantitative methods. The qualitative data described emotional responses, cognition, and behavioral responses to religious-based conflict from an indigenous perspective and highlighted the psychological and sociocultural factors influencing this behavior. Quantitative data showed that perceived injustice has a significant role in conflict behavior with the religious ideology of fundamentalism as a predictor. The results of these two studies provide a new perspective on previous research that has not been consistent. Further research may explore possible prevention and intervention in response to violent behavioral responses.

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10. EMAIL : REVISION REQUIRED 2, 16 MARET 2023

The screenshot shows a Gmail interface with a search bar containing "social psychology and society". The left sidebar shows the "Inbox" with 855 emails and "Drafts" with 6 emails. The main content area displays an email from "MSUPE Online Publishing System" dated "Thu, Mar 16, 2023, 9:25 PM". The email subject is "[SPS] Editor Decision". The body of the email reads:

Dear Agus Abdul Rahman:

We have reached a decision regarding your submission to **Social Psychology and Society**, "Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice".

Our decision is: Revisions Required

The subject of the article is interesting, but your article need to be finalized.

Please find attached a peer review of your articles (see below).

To note: the journal **Social Psychology and Society** practices double-blind peer-review, which means that the reviewers are not aware of the author's name and vice versa.

Respectfully,
editors of the journal **"Social Psychology and Society"**

Kind regards,
Elena Vinogradova, PhD,
Executive secretary of the journal **"Social Psychology and Society"**
e-mail: Vinogradova_EV@mgppu.ru
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Reviewer B:
Type (genre) of research:

The screenshot shows the same Gmail interface, but the email content is now a peer review. The text reads:

Reviewer B:
Type (genre) of research:
empirical

1. The paper falls within the scope of the journal:
2 - fully complies
2. The length of the manuscript complies with the requirements:
2 - fully complies
3. The paper clearly demonstrates relevance and novelty:
2 - fully complies
4. The title of the paper defines the content of the manuscript:
1 - partly complies
5. The abstract follows the structure of the manuscript:
2 - fully complies
6. Keywords represent the content of the manuscript:
2 - fully complies
7. The structure of the manuscript complies with APA guidelines (IMRaD: introduction, methods, results & discussion):
2 - fully complies
8. The conclusion is written correctly:
2 - fully complies

A "UAS PSIKOLOGI ISLAM" label is visible at the bottom right of the email content.

Gmail interface showing an email with a review of a manuscript titled "social psychology and society".

Left Sidebar: Compose, Mail (99+), Chat, Meet, Labels (AP2TPI, TUGAS, UAS PSIKOLOGI ISLAM...).

Search: social psychology and society

Review Content:

- 8. The conclusion is written correctly: 2 - fully complies
- 9. Possible future research on the topic is suggested: 2 - fully complies
- 10.1. List of references is relevant to the topic of the manuscript: 2 - fully complies
- 10.2. List of references reflects recent research (not less than 30% of the sources listed were published in the two previous years): 0 - fails
- 10.3. List of references reflects key research works on the topic (not less than 30% of the sources): 2 - fully complies
- 11. The number and quality of visual representations (tables, figures, images) complies with the journal requirements: 2 - fully complies
- 12. The clarity of the writing style, correct use of terminology: 1 - partly complies

General score (maximum is 28): 24

COMMENTS

The title of the article is narrower than its purpose and reflects mainly the results of study 2. At the same time, the relation of study 1 to the general purpose and topic of the article is not clear. A broader title of the article or a clearer interpretation of the relationship between the results of Study 1 and the topic of the article is required.

COMMENTS

The title of the article is narrower than its purpose and reflects mainly the results of study 2. At the same time, the relation of study 1 to the general purpose and topic of the article is not clear. A broader title of the article or a clearer interpretation of the relationship between the results of Study 1 and the topic of the article is required. In the results of study 2, it is not clear what is meant by "hypothetical means". Do you mean test norms in the population or something else? A clearer description of this idea is needed. The description of the results of study 2 contains some shortcomings. For example, in the fragment "($r = .107, p = 0.21$)", zero appears to be missing (maybe you mean $r = .107, p = 0.021$?). Zeros are also omitted in the correlations in the text below, for example ($r = .197, p = .000$). If p is less than 0.001, then I recommend to write " $p \leq .001$ ". The results of the correlation analysis presented in the text make it difficult to understand the relationships between the measured variables. I would recommend that the authors provide a typical table in APA format, including correlations between all measured variables, their means and standard deviations. For the revealed moderation effect, it is necessary to indicate the level of significance. There are shortcomings in the list of references (see, for example, sources No. 5, 8, 12, etc.) Thus, the manuscript needs major revision.

Reviewer C:

COMMENTS

The statement of the problem and the substantiation of the relevance are done quite professionally and convincingly. Nevertheless, the hypotheses and methods used require a more detailed description. The statistical methods used by the authors (frequency analysis and correlation analysis) are quite simple. The authors mention the regression analysis and analysis of the effects of moderation, but there are no results presented using these methods in the article. The authors' most important finding, that perceived injustice reinforces the association between religiousness and willingness to engage in violence, has not been proven. The idea is interesting, but the article can be accepted only after significant revision.

Footer: Научный журнал "Социальная психология и общество"
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Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

Objective. Exploration of the psychological factors of conflict-related action among Sundanese Muslim students in Indonesia.

Background. Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context.

Study design. Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice in conflict-related behavior using hierarchical regression analysis.

Participants. Study 1: 224 people (35.7% of men, 64.3% of women) from 18 to 49 years old ($M = 20.98$; $SD = 3.72$). Study 2: 494 people (35.6% of men and 64.4% of women) from 17 to 49 years old ($M = 20.00$; $SD = 1.52$).

Measurements. Indonesian-language versions of the scales of religious fundamentalism ideology by Muluk and colleagues, violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues.

Results. Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These differences are caused by ideology orientation towards religion and perception of injustice towards their groups. Study 2 confirmed Study 1 that religious fundamentalism predicts both violent and nonviolent behavior. Also, perceived injustice of victims moderates the effect of religious fundamentalism to violent behavior. Meanwhile, perceived injustice of perpetrators predicts only nonviolent behavior.

Conclusions. There is a significant effect of religious-based ideology and perceived injustice on conflict-related behavior in the Sundanese Muslim context.

Keywords: ideology, religious fundamentalism, perceived injustice, conflict-related behavior, violent behavior, nonviolent behavior.

Introduction

Conflict usually happens (Davis, Capobianco, Kraus, 2004) in interpersonal relationships or between groups. The development of social media encourages conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict (Zeitsoff, 2017).

Religious-based conflicts have recently attracted much attention. In addition to the easily exposed and escalated information through social media, conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior (Glock, 1962; Fishbein & Ajzen, 1975). Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions (Emmons, 2005). An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since conflicts generally occur through social media, they involve technology-literate young people who may lack personal maturity (Steinberg, Cauffman, Woolard, Graham, & Banich, 2009). Monahan, Steinberg, Cauffman, & Mulvey (2013) stated that the immaturity of psychological function among students is associated with antisocial behavior, especially amid conflicts.

The emergence of radicalism among Muslim students has attracted Indonesians' attention. Setara Institute's study (2019) entitled "Religious Discourse and Movements Among Students: Mapping Threats to the Pancasila State in State University" lists ten universities whose students were exposed to radicalism. In line with this, even the Indonesian Institute of Sciences (2017) insisted that "Radicalism Among Students is Worrying." This condition is worrisome because its offline and online development is uncontrollable (Youngblood, 2020) since it is often associated with violent behavior.

The claim about the emergence of radicalism regarding religion-based conflict among Sundanese Muslim students is interesting to explore for three reasons. First, conflict-related thoughts, feelings, and behaviors are influenced by cultural factors (Shweder, 2001; Triandis & Suh, 2002). Ecological factors also affect the formation of individual characteristics (Triandis & Suh, 2002). Therefore, Sundanese Muslim students' thoughts, feelings, and behavior are influenced by their cultural values.

The Sundanese are the second largest ethnicity in Indonesia, after the Javanese. The Central Bureau of Statistics (2010) showed that nearly 36.6 million or 15.5% of Sundanese live in West Java Province. In-group and out-group Sundanese are polite, courteous, friendly, gentle, loving, religious, creative, diligent, and tolerant and enjoy socializing and working together (Rahman et al., 2018). They have a life philosophy of 'sumuhun dawuh' (accepting), "sadaya daya" (surrendering), and "heurin ku letah" (not being blunt). This philosophy may make them less assertive and less likely to demand their rights (Rosidi, 2010). Subsequently, Sundanese Muslim students are anti-violent and intolerant of radicalism.

Second, religion is sometimes associated with violence because religious people are more vulnerable to violence than secular people (Kinball, 2008; Wright & Khoo, 2019). However, empirical studies on the relationship between religion and violence show inconsistent results. Baier (2013) found that religiosity is not associated with violence against Muslim or Christian youth. It is influenced by friendship, self-control, alcohol consumption, and masculine norms (Baier, 2013). Furthermore, Wright (2016) found that religious claims related to violence were not empirically proven. Religion protects students from antisocial behaviors (Yeung, Chan, & Lee, 2009) and increases helping behavior (Guo, Liu, & Tian, 2018)

Islam, the religion embraced by Muslim students in this study, is often associated with violence. However, the holy book teaches Muslims to tolerate differences (QS. Al Baqarah,

256) and respect human values (QS. Al Maidah, 32). They are also taught to uphold justice (QS. An Nisa, 135; Al Maidah, 8), promote prosocial behavior (Surah Al Baqarah, 261; Al Imran, 92, 134), and respect differences (QS. Al Hujarat, 13). Proper internalization of anti-violence values minimizes the potential for violence due to other influencing factors.

Third, conflicts are associated with both violent and nonviolent behavior. Violent behavior can be physical, psychological, emotional, moral, economic, political, philosophical, or metaphysical (Haan, 2008). This behavior includes hate speech, hoaxes, character assassination, and cyberbullying on social media.

Nonviolent behavior in conflict situations does not solely imply doing nothing (Eyo & Ibanga, 2017) or being a substitute for violent behavior because it is powerless. According to Eyo and Ibanga (2017), the behavior also IMPLIES taking the initiative and striving to resolve conflicts without violence. Nonviolent behavior could involve demonstrating, protesting, submitting petitions, or being uncooperative.

The factors influencing behavior in conflict situations include the widely examined concept of ideology, which requires further analysis. Ideology is an individual orientation about how a country should be regulated in social, economic, and religious matters (Muluk et al., 2019). It guides thinking and behaving when faced with problems (Freedon, 2003). Ideological differences influence the variations in motivation, cognition, and social interaction (Jost, 2006). Additionally, extreme ideology promotes the emergence of violent thoughts, motivations, and behaviors in conflict situations (Becker, 2019; Webber and Kruglanski, 2017; Staub, 2005).

Ideology is structurally complex, comprising knowledge structures about interrelated beliefs, opinions, and values (Erikson & Tedin, 2015). Cognitive factors also play a role in forming conflict-related actions. Individuals fight for justice when they feel that their groups are treated unfairly by other parties, a phenomenon known as perceived injustice. Previous studies have found that perceived injustice accompanied by angry emotions, group identification, social identity, and dark personality traits promotes violence or extremism (Obaidi et al., 2018; 2020; Charkawi et al., 2020; Pavlovic & Franc, 2021). Therefore, it is interesting to analyze the role of psychology and culture in shaping religion-based conflict that involves violent and nonviolent behavior.

Methods

Study 1. The first study aimed to explore Sundanese Muslim students' cognitive, emotional, and behavioral responses to religious-based conflicts and the influencing factors. Religion-based conflicts include inter- and intrareligious conflicts. The study used a survey with an indigenous approach to obtain responses from respondents regarding their experiences of conflicts. Therefore, the survey set consisted of 8 open-ended questions and was distributed online to 224 students from several universities in Indonesia. The participants comprised 80 male and 144 female students. Based on ethnicity, 146 participants were Sundanese, while 78 were non-Sundanese. The collected data were analyzed thematically, followed by coding, categorization, and interpretation.

Study 2. The second study aimed to examine the role of ideological factors and perceived injustice using quantitative method. The participants consisted of 494 Muslim students from various universities in Indonesia. They come from various ethnic groups and have social organization affiliations. Some students have backgrounds in Nahdlatul Ulama, Muhammadiyah, Islamic Association (Persis), PMII, Indonesian Muslim Association (HMI), KAMMI, and Muhammadiyah Student Association (IMM).

The analysis was conducted on violent behavior, nonviolent behavior, perceived injustice, and religious fundamentalism ideology. Data were collected online using a political ideology-religious fundamentalism scale of 8 items (Muluk et al., 2020), a violent extremist attitude scale of 4 items (Nivette et al., 2017), a nonviolent action scale of 6 items (Brown et al., 2008), and a sensitivity to injustice scale (Schmitt et al., 2005) of 30 items. Descriptive analysis was performed on the variables whose relationship was determined using correlational analysis. Moreover, hierarchical regression analysis was used to examine the effect of predictor and moderator variables.

Results

Study 1. The results showed specific cognitive, emotional, and behavioral patterns and psychological factors that influenced the conflict.

Cognitive, emotional, and behavioral responses. There are differences in cognitive responses to intra- and interreligious conflicts (Table 1). The most common cognitive response is "questioning the reasons for the conflict" (60, 55). The second most common interreligious cognitive response was "thinking about how the conflict was resolved" (47). Additionally, the second most common cognitive response to intrareligious conflict was "not thinking about" (30).

In the interreligious conflict, there was no demographic difference in the response. However, there were differences in responses between males and females regarding intrareligious conflicts. The male participants' response was dominated by being normal or not thinking about it (25), while the female participants responded by asking about the trigger for the conflict (45). One participant stated that:

"What I thought at the time, how can people who understand religion well enough but do things that trigger conflict, what do they think and what is their purpose in doing something like this? That's what still surprises me."

In the context of ethnicity, most Sundanese participants questioned why conflicts arose (46) and considered resolving them (17). Non-Sundanese participants did not think about (20) or identify the causes of the conflicts (8). Participants considered resolving conflicts by respecting each other and avoiding violence. One participant responded as follows:

"How can I make fellow Muslims respect each other in terms of furu'iyah. Moreover, it also keeps Muslims loyal to others, not harsh to others. There are even those who are harsh on fellow Muslims, but soft on non-Muslims."

Some participants indicated that the impact had a more emotional aspect and was related to their religious identity, stating:

"I don't think about it; I just do not like it when my religion is vilified."

Table 1
Cognitive Responses

| Response | Intrareligious | Interreligious |
|----------|----------------|----------------|
|----------|----------------|----------------|

| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
|---------------------|------|--------|-----------|---------------|-------|------|--------|-----------|---------------|-------|
| Questioning | 5 | 45 | 46 | 14 | 60 | 19 | 36 | 36 | 19 | 55 |
| Conflict resolution | 7 | 18 | 17 | 8 | 25 | 17 | 30 | 31 | 16 | 47 |
| Cause of conflict | 5 | 13 | 8 | 10 | 18 | 4 | 21 | 19 | 6 | 25 |
| Impact of conflict | 4 | 5 | 5 | 4 | 9 | 2 | 5 | 4 | 3 | 7 |
| Not thinking | 25 | 5 | 10 | 20 | 30 | 4 | 3 | 3 | 4 | 7 |
| Others | 24 | 58 | 60 | 12 | 82 | 34 | 49 | 53 | 20 | 83 |
| Total participants | 80 | 144 | 146 | 68 | 224 | 80 | 144 | 146 | 68 | 224 |

The participants' emotions when watching intra- and interreligious conflicts were generally negative (Table 2). The results showed that 36 of the participants' emotional responses to interreligious conflicts were sad, 29 were afraid, and 33 were annoyed. In contrast, 44 of the participants' emotional responses to intrareligious conflicts were mediocre, 33 were sad, and 35 were upset. In intrareligious conflicts, there was no difference in emotional reactions between Sundanese and non-Sundanese or male and female respondents. However, there were differences in the emotional responses to interreligious conflicts. The response of "do not feel anything" was given by 9 male participants (9) and 10 non-Sundanese.

Table 2
Emotional Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|--------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Sad | 21 | 12 | 22 | 11 | 33 | 10 | 26 | 24 | 11 | 36 |
| Afraid | 2 | 20 | 16 | 6 | 22 | 9 | 20 | 10 | 10 | 29 |
| Upset | 9 | 26 | 23 | 12 | 35 | 10 | 23 | 23 | 10 | 33 |
| Uncomfortable | 11 | 26 | 26 | 11 | 37 | 2 | 5 | 4 | 3 | 7 |
| Mediocre | 13 | 31 | 35 | 9 | 44 | 9 | 4 | 3 | 10 | 13 |
| Others | 24 | 29 | 24 | 29 | 53 | 40 | 57 | 85 | 13 | 106 |
| Total participants | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 68 | 224 |

Meanwhile, the most common behavioral response to inter- and intrareligious-based conflicts (Table 3) was staying silent and observing the ongoing conflict (82, 106). One participant was more focused on the government's role in dealing with the conflict:

"I only listen to the steps or actions of the government and related institutions to overcome this problem."

Some participants resigned to Allah SWT:

"When there is a heated debate regarding differences in religious understanding, I just keep quiet and listen while taking refuge in Allah from the narrowness of thinking."

The second most common answer was to intervene (33, 30), as demonstrated in the following example:

"I have witnessed interreligious conflicts. If the topic is still within my reach, I will participate in mediating the dispute. However, if the topic of conflict is difficult enough, I don't think it's in my realm to interfere and I'm afraid I'll say the wrong thing if I don't understand what's being said, hence in this situation, I prefer to just listen and let someone with higher understanding take over."

Other participants sought information:

"I consulted with experts and looked for valid sources. If there is a difference of opinion, but the source is clear, it doesn't matter (following their respective schools of thought). But for matters of faith that are not appropriate, they should be straightened out."

Another response was to take lessons (20) and avoid conflict (4, 11). There are no differences in behavioral responses to intrareligious conflicts based on gender or ethnicity. However, 18 males preferred resolving or avoiding interreligious conflicts, compared to only 12 females.

Table 3
Behavioral Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|-----------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Observe | 26 | 56 | 55 | 27 | 82 | 37 | 69 | 63 | 42 | 106 |
| Discuss | 11 | 27 | 27 | 11 | 38 | 7 | 9 | 8 | 8 | 16 |
| Reconcile | 13 | 20 | 20 | 13 | 33 | 18 | 12 | 17 | 14 | 30 |
| Review | 5 | 15 | 15 | 5 | 20 | 5 | 15 | 12 | 8 | 20 |
| Avoid | 2 | 2 | 2 | 2 | 4 | 7 | 4 | 5 | 6 | 11 |
| Other | 23 | 24 | 27 | 20 | 47 | 6 | 35 | 41 | 0 | 41 |
| | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 78 | 224 |

Religious-based ideology and injustice perception as influential factors. The analysis showed that the psychological factor with the most influence on religion-based conflict was misperception, with 111 responses. A participant stated that the cause was:

"a lack of understanding about other religions besides the one they profess, not understanding each other, being provoked by various parties and misinformation."

Other participants also highlighted the importance of obeying the Islamic law:

"I just conveyed my understanding of the religion and listen to the opinions of other people who have different understandings and respect what he understands as long as it does not deviate from the Shari'a and limitation."

"Disputes in religious understanding may be caused by differences in school or sources of understanding. Therefore, as long as it is still sourced from the Qur'an, hadith, scholars, it is still said to be reasonable."

Responses of the participants indicate that their belief to implement religion in their daily lives (religious fundamentalism ideology) dan perception of their religious group should be treated fairly (perceived injustice) may become the roots of their psychological responses related to the conflict.

Study 2. Correlational analysis showed that fundamentalist students positively related to violent behavior ($r = .110$, $p = .018$) and nonviolent behavior ($r = .107$, $p = .021$). Student violent behavior is also related to perceived injustice ($r = .197$, $p \leq .001$). The relationship between perceived injustice and violent behavior varies for victims and observers. The analysis showed that the perceived injustice as a victim ($r = .237$, $p \leq .001$) has a greater relationship than as an observer ($r = .167$, $p \leq .001$). Similarly, nonviolent behavior was associated with perceived injustice ($r = .172$, $p \leq .001$). It was more positively related to perceived injustice as victims ($r = .274$, $p \leq .001$) rather than as an observer ($r = .146$, $p \leq .001$).

Hierarchical regression analysis showed that participants with the ideology of religious fundamentalism exhibit more violent behavior when they also have perceived injustice as victims and observers (Table 4). The influence of religious fundamentalism on violent behavior increased upon adding the perceived injustice ($\beta = .095$, $p < .05$). Therefore, perceived injustice increases the relationship between religious fundamentalism and violent behavior.

Table 4

Hierarchical Regression Analysis Results of Violent Action Predictors (Study 2)

| | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -.163** | -.161** | -.165** | -.156** |
| Gender | -.112** | -.113* | -.104* | -.118** |
| Religious Fundamentalism | | .094* | .093* | .095* |
| Perceived Injustice (Victims) | | | .203** | .209** |
| Perceived Injustice (Observers) | | | .027 | .014 |
| Perceived Injustice (Perpetrators) | | | .007 | .002 |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | .186** |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | .202** |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -.058 |
| R ² | .035 | .044 | .093 | .117 |
| ΔR^2 | | .009* | .049** | .024* |

Notes: * $p < .05$; ** $p < .01$

Hierarchical regression analysis also showed that religious fundamentalism predicts nonviolent behavior (Table 5). Furthermore, perceived injustice as victims positively predicts nonviolent behavior ($\beta = .289$, $p < .01$) while perceived injustice as perpetrators shows negative effect ($\beta = -.114$, $p < .05$). Meanwhile, there is no moderating effect of perceived injustice on the relationship between religious fundamentalism and nonviolent actions.

Table 5
Hierarchical Regression Analysis Results of Nonviolent Action Predictors (Study 2)

| | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -.164** | -.162** | -.154** | -.153** |
| Gender | -.127** | -.129** | -.120** | -.121** |
| Religious Fundamentalism | | .091* | .097* | .097* |
| Perceived Injustice (Victims) | | | .289** | .288** |
| Perceived Injustice (Observers) | | | .012 | .010 |
| Perceived Injustice (Perpetrators) | | | -.114* | -.115* |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | -.042 |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | .023 |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -.011 |
| R ² | .038 | .046 | .129 | .130 |
| ΔR^2 | | .008* | .082** | .001 |

Notes: * $p < .05$; ** $p < .01$

Discussion

The results of the analysis in the first study show that there are patterns of cognitive, emotional and behavioral responses, including psychological and social factors. First, the main responses about psychological factors include a lack of understanding of religions other than one's own or misperceptions. Misperceptions of interreligious people can trigger conflicts, followed by egoism-fanaticism, intolerant attitudes and ways of thinking, beliefs, negative emotions, and the ability to regulate emotions.

Reid-Quiñones et al. (2011) examined differences in adolescent cognitive, affective, and behavioral responses to violence between witnesses and victims of conflicts. However, they found no differences between gender groups. This study showed differences in cognitive responses across genders. Males prefer not to think about conflicts, while females question the causes.

The results of the analysis in the second study show that social factors, including group differences and ethnocentrism, are the largest contributors to the response to religious-based conflicts, followed by the influence of provocation. Social norms and intolerant cultures are quite influential contributors, followed by traditions or habits as the least contributing factor. Social norms and culture, including race, gender, and social classes related to religion, can trigger religious-based conflict in this modern cultural situation (Wang, 2017). Internalizing identity as part of an ingroup is one of the pathways that leads to a negative psychological evaluation of the outgroup. In addition, ideology plays an important role in escalating or reducing conflict due to its influence on motivation, cognition, and society (Jost, 2006; 2009). The behavioral outcome caused by using ideology to guide the thinking process can be classified as violent and nonviolent behavior.

In Study 2, religious fundamentalism predicts both violent and nonviolent behavior of Sundanese Muslim participants. This supports previous studies on the relationship between Muslim identity and religious fundamentalism (Moaddel & Karabenick, 2018). This finding is different from previous study suggesting that fundamentalists tend to act hostilely (Kinball, 2008; Koopmans, 2014; Wright & Khoo, 2019).

Another finding shows that religious fundamentalism is equally related to violent and nonviolent behavior. This is in line with Kashyap and Lewis (2012), who stated that Muslim and Christian religiosity have the same effect on moral and social attitudes. Conversely, Baier (2013) stated that religion is not correlated with violence. Perceived injustice was used to explain the role of religious fundamentalism in conflict-related behavior. Religious fundamentalism has a greater chance of inciting violence when individuals have high perceived injustice. This supports Pauwels and Heylen (2017), who found that perceived injustice only played a role in religious fundamentalism toward violence.

Conclusions

The study of the religious ideology of fundamentalism and conflict behavior, which is divided into violent and nonviolent behavior, as well as the important role of perceived injustice in the moderation model is tested through qualitative and quantitative methods. The qualitative data described emotional responses, cognition, and behavioral responses to religious-based conflict from an indigenous perspective and highlighted the role of religious-based ideology and perceived injustice influencing these behaviors. Quantitative data confirmed that perceived injustice has a significant role in conflict behavior with the religious ideology of fundamentalism as a predictor. The results of these two studies provide a new perspective on previous research that has not been consistent. Further research may explore possible prevention and intervention in response to violent behavioral responses.

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12. EMAIL : REVISION REQUIRED III, 26 APRIL 2023

The screenshot shows a Gmail interface with a search bar at the top containing "social psychology and society". The left sidebar shows the "Compose" button and a list of folders: Mail (854), Chat, and Meet. Under "Mail", there are sub-folders for "Inbox", "Starred", "Snoozed", "Sent", "Drafts" (6), and "More". The "Labels" section includes "AP2TPI", "TUGAS", and "UAS PSIKOLOGI ISLAM".

The main content area displays an email from "MSUPE Online Publishing System" (editorial-noreply@mpgppu.ru) to "me". The subject is "[SPS] Editor Decision". The email body contains the following text:

Dear Agus Abdul Rahman:

We have reached a decision regarding your submission to **Social Psychology and Society**, "Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice".

Our decision is: Revisions Required

There is a significant improvement with the article, however we would recommend several changes to make it more appropriate for publication. First, please add which software was used for data analysis. Secondly, add limitations of your study in conclusion, as well as add directions for future research.

Respectfully,

the editorial of the journal **"Social Psychology and Society"**

Elena Vasil'evna Vinogradova
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The email is dated "Wed, Apr 26, 2023, 12:29 PM". Below the email, there is a response from "AGUS ABDUL RAHMAN" (agus.abdulrahman@uinmgd.ac.id) to "MSUPE". The response is dated "Fri, Apr 28, 2023, 7:48 AM" and contains the following text:

Dear Dr. Elena Vinogradova,

Thank you for your recommendations. Here I attach the revised version of my manuscript, changes highlighted in yellow. I have also submitted the revision via Online Publishing System. Looking forward to hearing from you again.

Regards,

Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

Objective. Exploration of the psychological factors of conflict-related action among Sundanese Muslim students in Indonesia.

Background. Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context.

Study design. Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice in conflict-related behavior using hierarchical regression analysis.

Participants. Study 1: 224 people (35.7% of men, 64.3% of women) from 18 to 49 years old ($M = 20.98$; $SD = 3.72$). Study 2: 494 people (35.6% of men and 64.4% of women) from 17 to 49 years old ($M = 20.00$; $SD = 1.52$).

Measurements. Indonesian-language versions of the scales of religious fundamentalism ideology by Muluk and colleagues, violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues.

Results. Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These differences are caused by ideology orientation towards religion and perception of injustice towards their groups. Study 2 confirmed Study 1 that religious fundamentalism predicts both violent and nonviolent behavior. Also, perceived injustice of victims moderates the effect of religious fundamentalism to violent behavior. Meanwhile, perceived injustice of perpetrators predicts only nonviolent behavior.

Conclusions. There is a significant effect of religious-based ideology and perceived injustice on conflict-related behavior in the Sundanese Muslim context.

Keywords: ideology, religious fundamentalism, perceived injustice, conflict-related behavior, violent behavior, nonviolent behavior.

Introduction

Conflict usually happens (Davis, Capobianco, Kraus, 2004) in interpersonal relationships or between groups. The development of social media encourages conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict (Zeitsoff, 2017).

Religious-based conflicts have recently attracted much attention. In addition to the easily exposed and escalated information through social media, conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior (Glock, 1962; Fishbein & Ajzen, 1975). Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions (Emmons, 2005). An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since conflicts generally occur through social media, they involve technology-literate young people who may lack personal maturity (Steinberg, Cauffman, Woolard, Graham, & Banich, 2009). Monahan, Steinberg, Cauffman, & Mulvey (2013) stated that the immaturity of psychological function among students is associated with antisocial behavior, especially amid conflicts.

The emergence of radicalism among Muslim students has attracted Indonesians' attention. Setara Institute's study (2019) entitled "Religious Discourse and Movements Among Students: Mapping Threats to the Pancasila State in State University" lists ten universities whose students were exposed to radicalism. In line with this, even the Indonesian Institute of Sciences (2017) insisted that "Radicalism Among Students is Worrying." This condition is worrisome because its offline and online development is uncontrollable (Youngblood, 2020) since it is often associated with violent behavior.

The claim about the emergence of radicalism regarding religion-based conflict among Sundanese Muslim students is interesting to explore for three reasons. First, conflict-related thoughts, feelings, and behaviors are influenced by cultural factors (Shweder, 2001; Triandis & Suh, 2002). Ecological factors also affect the formation of individual characteristics (Triandis & Suh, 2002). Therefore, Sundanese Muslim students' thoughts, feelings, and behavior are influenced by their cultural values.

The Sundanese are the second largest ethnicity in Indonesia, after the Javanese. The Central Bureau of Statistics (2010) showed that nearly 36.6 million or 15.5% of Sundanese live in West Java Province. In-group and out-group Sundanese are polite, courteous, friendly, gentle, loving, religious, creative, diligent, and tolerant and enjoy socializing and working together (Rahman et al., 2018). They have a life philosophy of '*sumuhun dawuh*' (accepting), '*sadaya daya*' (surrendering), and '*heurin ku letah*' (not being blunt). This philosophy may make them less assertive and less likely to demand their rights (Rosidi, 2010). Subsequently, Sundanese Muslim students are anti-violent and intolerant of radicalism.

Second, religion is sometimes associated with violence because religious people are more vulnerable to violence than secular people (Kinball, 2008; Wright & Khoo, 2019). However, empirical studies on the relationship between religion and violence show inconsistent results. Baier (2013) found that religiosity is not associated with violence against Muslim or Christian youth. It is influenced by friendship, self-control, alcohol consumption, and masculine norms (Baier, 2013). Furthermore, Wright (2016) found that religious claims related to violence were not empirically proven. Religion protects students from antisocial behaviors (Yeung, Chan, & Lee, 2009) and increases helping behavior (Guo, Liu, & Tian, 2018)

Islam, the religion embraced by Muslim students in this study, is often associated with violence. However, the holy book teaches Muslims to tolerate differences (QS. Al Baqarah,

256) and respect human values (QS. Al Maidah, 32). They are also taught to uphold justice (QS. An Nisa, 135; Al Maidah, 8), promote prosocial behavior (Surah Al Baqarah, 261; Al Imran, 92, 134), and respect differences (QS. Al Hujarat, 13). Proper internalization of anti-violence values minimizes the potential for violence due to other influencing factors.

Third, conflicts are associated with both violent and nonviolent behavior. Violent behavior can be physical, psychological, emotional, moral, economic, political, philosophical, or metaphysical (Haan, 2008). This behavior includes hate speech, hoaxes, character assassination, and cyberbullying on social media.

Nonviolent behavior in conflict situations does not solely imply doing nothing (Eyo & Ibanga, 2017) or being a substitute for violent behavior because it is powerless. According to Eyo and Ibanga (2017), the behavior also IMPLIES taking the initiative and striving to resolve conflicts without violence. Nonviolent behavior could involve demonstrating, protesting, submitting petitions, or being uncooperative.

The factors influencing behavior in conflict situations include the widely examined concept of ideology, which requires further analysis. Ideology is an individual orientation about how a country should be regulated in social, economic, and religious matters (Muluk et al., 2019). It guides thinking and behaving when faced with problems (Freedon, 2003). Ideological differences influence the variations in motivation, cognition, and social interaction (Jost, 2006). Additionally, extreme ideology promotes the emergence of violent thoughts, motivations, and behaviors in conflict situations (Becker, 2019; Webber and Kruglanski, 2017; Staub, 2005).

Ideology is structurally complex, comprising knowledge structures about interrelated beliefs, opinions, and values (Erikson & Tedin, 2015). Cognitive factors also play a role in forming conflict-related actions. Individuals fight for justice when they feel that their groups are treated unfairly by other parties, a phenomenon known as perceived injustice. Previous studies have found that perceived injustice accompanied by angry emotions, group identification, social identity, and dark personality traits promotes violence or extremism (Obaidi et al., 2018; 2020; Charkawi et al., 2020; Pavlovic & Franc, 2021). Therefore, it is interesting to analyze the role of psychology and culture in shaping religion-based conflict that involves violent and nonviolent behavior.

Methods

Study 1. The first study aimed to explore Sundanese Muslim students' cognitive, emotional, and behavioral responses to religious-based conflicts and the influencing factors. Religion-based conflicts include inter- and intrareligious conflicts. The study used a survey with an indigenous approach to obtain responses from respondents regarding their experiences of conflicts. Therefore, the survey set consisted of 8 open-ended questions and was distributed online to 224 students from several universities in Indonesia. The participants comprised 80 male and 144 female students. Based on ethnicity, 146 participants were Sundanese, while 78 were non-Sundanese. The collected data were analyzed thematically using NVivo, followed by coding, categorization, and interpretation.

Study 2. The second study aimed to examine the role of ideological factors and perceived injustice using quantitative method. The participants consisted of 494 Muslim students from various universities in Indonesia. They come from various ethnic groups and have social organization affiliations. Some students have backgrounds in Nahdlatul Ulama, Muhammadiyah, Islamic Association (Persis), PMII, Indonesian Muslim Association (HMI), KAMMI, and Muhammadiyah Student Association (IMM).

The analysis was conducted on violent behavior, nonviolent behavior, perceived injustice, and religious fundamentalism ideology. Data were collected online using a political ideology-religious fundamentalism scale of 8 items (Muluk et al., 2020), a violent extremist attitude scale of 4 items (Nivette et al., 2017), a nonviolent action scale of 6 items (Brown et al., 2008), and a sensitivity to injustice scale (Schmitt et al., 2005) of 30 items. Descriptive analysis was performed on the variables whose relationship was determined using correlational analysis through SPSS. Moreover, hierarchical regression analysis was used to examine the effect of predictor and moderator variables.

Results

Study 1. The results showed specific cognitive, emotional, and behavioral patterns and psychological factors that influenced the conflict.

Cognitive, emotional, and behavioral responses. There are differences in cognitive responses to intra- and interreligious conflicts (Table 1). The most common cognitive response is "questioning the reasons for the conflict" (60, 55). The second most common interreligious cognitive response was "thinking about how the conflict was resolved" (47). Additionally, the second most common cognitive response to intrareligious conflict was "not thinking about" (30).

In the interreligious conflict, there was no demographic difference in the response. However, there were differences in responses between males and females regarding intrareligious conflicts. The male participants' response was dominated by being normal or not thinking about it (25), while the female participants responded by asking about the trigger for the conflict (45). One participant stated that:

"What I thought at the time, how can people who understand religion well enough but do things that trigger conflict, what do they think and what is their purpose in doing something like this? That's what still surprises me."

In the context of ethnicity, most Sundanese participants questioned why conflicts arose (46) and considered resolving them (17). Non-Sundanese participants did not think about (20) or identify the causes of the conflicts (8). Participants considered resolving conflicts by respecting each other and avoiding violence. One participant responded as follows:

"How can I make fellow Muslims respect each other in terms of furu'iyah. Moreover, it also keeps Muslims loyal to others, not harsh to others. There are even those who are harsh on fellow Muslims, but soft on non-Muslims."

Some participants indicated that the impact had a more emotional aspect and was related to their religious identity, stating:

"I don't think about it; I just do not like it when my religion is vilified."

Table 1
Cognitive Responses

| Response | Intrareligious | Interreligious |
|----------|----------------|----------------|
|----------|----------------|----------------|

| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
|---------------------|------|--------|-----------|---------------|-------|------|--------|-----------|---------------|-------|
| Questioning | 5 | 45 | 46 | 14 | 60 | 19 | 36 | 36 | 19 | 55 |
| Conflict resolution | 7 | 18 | 17 | 8 | 25 | 17 | 30 | 31 | 16 | 47 |
| Cause of conflict | 5 | 13 | 8 | 10 | 18 | 4 | 21 | 19 | 6 | 25 |
| Impact of conflict | 4 | 5 | 5 | 4 | 9 | 2 | 5 | 4 | 3 | 7 |
| Not thinking | 25 | 5 | 10 | 20 | 30 | 4 | 3 | 3 | 4 | 7 |
| Others | 24 | 58 | 60 | 12 | 82 | 34 | 49 | 53 | 20 | 83 |
| Total participants | 80 | 144 | 146 | 68 | 224 | 80 | 144 | 146 | 68 | 224 |

The participants' emotions when watching intra- and interreligious conflicts were generally negative (Table 2). The results showed that 36 of the participants' emotional responses to interreligious conflicts were sad, 29 were afraid, and 33 were annoyed. In contrast, 44 of the participants' emotional responses to intrareligious conflicts were mediocre, 33 were sad, and 35 were upset. In intrareligious conflicts, there was no difference in emotional reactions between Sundanese and non-Sundanese or male and female respondents. However, there were differences in the emotional responses to interreligious conflicts. The response of "do not feel anything" was given by 9 male participants (9) and 10 non-Sundanese.

Table 2
Emotional Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|--------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Sad | 21 | 12 | 22 | 11 | 33 | 10 | 26 | 24 | 11 | 36 |
| Afraid | 2 | 20 | 16 | 6 | 22 | 9 | 20 | 10 | 10 | 29 |
| Upset | 9 | 26 | 23 | 12 | 35 | 10 | 23 | 23 | 10 | 33 |
| Uncomfortable | 11 | 26 | 26 | 11 | 37 | 2 | 5 | 4 | 3 | 7 |
| Mediocre | 13 | 31 | 35 | 9 | 44 | 9 | 4 | 3 | 10 | 13 |
| Others | 24 | 29 | 24 | 29 | 53 | 40 | 57 | 85 | 13 | 106 |
| Total participants | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 68 | 224 |

Meanwhile, the most common behavioral response to inter- and intrareligious-based conflicts (Table 3) was staying silent and observing the ongoing conflict (82, 106). One participant was more focused on the government's role in dealing with the conflict:

"I only listen to the steps or actions of the government and related institutions to overcome this problem."

Some participants resigned to Allah SWT:

"When there is a heated debate regarding differences in religious understanding, I just keep quiet and listen while taking refuge in Allah from the narrowness of thinking."

The second most common answer was to intervene (33, 30), as demonstrated in the following example:

"I have witnessed interreligious conflicts. If the topic is still within my reach, I will participate in mediating the dispute. However, if the topic of conflict is difficult enough, I don't think it's in my realm to interfere and I'm afraid I'll say the wrong thing if I don't understand what's being said, hence in this situation, I prefer to just listen and let someone with higher understanding take over."

Other participants sought information:

"I consulted with experts and looked for valid sources. If there is a difference of opinion, but the source is clear, it doesn't matter (following their respective schools of thought). But for matters of faith that are not appropriate, they should be straightened out."

Another response was to take lessons (20) and avoid conflict (4, 11). There are no differences in behavioral responses to intrareligious conflicts based on gender or ethnicity. However, 18 males preferred resolving or avoiding interreligious conflicts, compared to only 12 females.

Table 3
Behavioral Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|-----------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Observe | 26 | 56 | 55 | 27 | 82 | 37 | 69 | 63 | 42 | 106 |
| Discuss | 11 | 27 | 27 | 11 | 38 | 7 | 9 | 8 | 8 | 16 |
| Reconcile | 13 | 20 | 20 | 13 | 33 | 18 | 12 | 17 | 14 | 30 |
| Review | 5 | 15 | 15 | 5 | 20 | 5 | 15 | 12 | 8 | 20 |
| Avoid | 2 | 2 | 2 | 2 | 4 | 7 | 4 | 5 | 6 | 11 |
| Other | 23 | 24 | 27 | 20 | 47 | 6 | 35 | 41 | 0 | 41 |
| | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 78 | 224 |

Religious-based ideology and injustice perception as influential factors. The analysis showed that the psychological factor with the most influence on religion-based conflict was misperception, with 111 responses. A participant stated that the cause was:

"a lack of understanding about other religions besides the one they profess, not understanding each other, being provoked by various parties and misinformation."

Other participants also highlighted the importance of obeying the Islamic law:

"I just conveyed my understanding of the religion and listen to the opinions of other people who have different understandings and respect what he understands as long as it does not deviate from the Shari'a and limitation."

"Disputes in religious understanding may be caused by differences in school or sources of understanding. Therefore, as long as it is still sourced from the Qur'an, hadith, scholars, it is still said to be reasonable."

Responses of the participants indicate that their belief to implement religion in their daily lives (religious fundamentalism ideology) dan perception of their religious group should be treated fairly (perceived injustice) may become the roots of their psychological responses related to the conflict.

Study 2. Correlational analysis showed that fundamentalist students positively related to violent behavior ($r = .110$, $p = .018$) and nonviolent behavior ($r = .107$, $p = .021$). Student violent behavior is also related to perceived injustice ($r = .197$, $p \leq .001$). The relationship between perceived injustice and violent behavior varies for victims and observers. The analysis showed that the perceived injustice as a victim ($r = .237$, $p \leq .001$) has a greater relationship than as an observer ($r = .167$, $p \leq .001$). Similarly, nonviolent behavior was associated with perceived injustice ($r = .172$, $p \leq .001$). It was more positively related to perceived injustice as victims ($r = .274$, $p \leq .001$) rather than as an observer ($r = .146$, $p \leq .001$).

Hierarchical regression analysis showed that participants with the ideology of religious fundamentalism exhibit more violent behavior when they also have perceived injustice as victims and observers (Table 4). The influence of religious fundamentalism on violent behavior increased upon adding the perceived injustice ($\beta = .095$, $p < .05$). Therefore, perceived injustice increases the relationship between religious fundamentalism and violent behavior.

Table 4
Hierarchical Regression Analysis Results of Violent Action Predictors (Study 2)

| | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -.163** | -.161** | -.165** | -.156** |
| Gender | -.112** | -.113* | -.104* | -.118** |
| Religious Fundamentalism | | .094* | .093* | .095* |
| Perceived Injustice (Victims) | | | .203** | .209** |
| Perceived Injustice (Observers) | | | .027 | .014 |
| Perceived Injustice (Perpetrators) | | | .007 | .002 |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | .186** |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | .202** |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -.058 |
| R ² | .035 | .044 | .093 | .117 |
| ΔR ² | | .009* | .049** | .024* |

Notes: * $p < .05$; ** $p < .01$

Hierarchical regression analysis also showed that religious fundamentalism predicts nonviolent behavior (Table 5). Furthermore, perceived injustice as victims positively predicts nonviolent behavior ($\beta = .289$, $p < .01$) while perceived injustice as perpetrators shows negative effect ($\beta = -.114$, $p < .05$). Meanwhile, there is no moderating effect of perceived injustice on the relationship between religious fundamentalism and nonviolent actions.

Table 5
Hierarchical Regression Analysis Results of Nonviolent Action Predictors (Study 2)

| | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -.164** | -.162** | -.154** | -.153** |
| Gender | -.127** | -.129** | -.120** | -.121** |
| Religious Fundamentalism | | .091* | .097* | .097* |
| Perceived Injustice (Victims) | | | .289** | .288** |
| Perceived Injustice (Observers) | | | .012 | .010 |
| Perceived Injustice (Perpetrators) | | | -.114* | -.115* |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | -.042 |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | .023 |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -.011 |
| R ² | .038 | .046 | .129 | .130 |
| ΔR^2 | | .008* | .082** | .001 |

Notes: * $p < .05$; ** $p < .01$

Discussion

The results of the analysis in the first study show that there are patterns of cognitive, emotional and behavioral responses, including psychological and social factors. First, the main responses about psychological factors include a lack of understanding of religions other than one's own or misperceptions. Misperceptions of interreligious people can trigger conflicts, followed by egoism-fanaticism, intolerant attitudes and ways of thinking, beliefs, negative emotions, and the ability to regulate emotions.

Reid-Quiñones et al. (2011) examined differences in adolescent cognitive, affective, and behavioral responses to violence between witnesses and victims of conflicts. However, they found no differences between gender groups. This study showed differences in cognitive responses across genders. Males prefer not to think about conflicts, while females question the causes.

The results of the analysis in the second study show that social factors, including group differences and ethnocentrism, are the largest contributors to the response to religious-based conflicts, followed by the influence of provocation. Social norms and intolerant cultures are quite influential contributors, followed by traditions or habits as the least contributing factor. Social norms and culture, including race, gender, and social classes related to religion, can trigger religious-based conflict in this modern cultural situation (Wang, 2017). Internalizing identity as part of an ingroup is one of the pathways that leads to a negative psychological evaluation of the outgroup. In addition, ideology plays an important role in escalating or reducing conflict due to its influence on motivation, cognition, and society (Jost, 2006; 2009). The behavioral outcome caused by using ideology to guide the thinking process can be classified as violent and nonviolent behavior.

In Study 2, religious fundamentalism predicts both violent and nonviolent behavior of Sundanese Muslim participants. This supports previous studies on the relationship between Muslim identity and religious fundamentalism (Moaddel & Karabenick, 2018). This finding is different from previous study suggesting that fundamentalists tend to act hostilely (Kinball, 2008; Koopmans, 2014; Wright & Khoo, 2019).

Another finding shows that religious fundamentalism is equally related to violent and nonviolent behavior. This is in line with Kashyap and Lewis (2012), who stated that Muslim and Christian religiosity have the same effect on moral and social attitudes. Conversely, Baier (2013) stated that religion is not correlated with violence. Perceived injustice was used to explain the role of religious fundamentalism in conflict-related behavior. Religious fundamentalism has a greater chance of inciting violence when individuals have high perceived injustice. This supports Pauwels and Heylen (2017), who found that perceived injustice only played a role in religious fundamentalism toward violence.

Despite its contributions, this study was focused only on Indonesian Sundanese population. Thus, the generalization can further be developed by studying other populations such as other ethnicities or religions. Future research can also explore other personal and social factors influencing conflict-related behaviors.

Conclusions

The study of the religious ideology of fundamentalism and conflict behavior, which is divided into violent and nonviolent behavior, as well as the important role of perceived injustice in the moderation model is tested through qualitative and quantitative methods. The qualitative data described emotional responses, cognition, and behavioral responses to religious-based conflict from an indigenous perspective and highlighted the role of religious-based ideology and perceived injustice influencing these behaviors. Quantitative data confirmed that perceived injustice has a significant role in conflict behavior with the religious ideology of fundamentalism as a predictor. The results of these two studies provide a new perspective on previous research that has not been consistent. Further research may explore possible prevention and intervention in response to violent behavioral responses.

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14. EMAIL : ACCEPT SUBMISSION, 4 JULI 2023

The screenshot shows a Gmail interface with a search bar at the top containing "social psychology and society". The left sidebar shows the "Compose" button and a list of folders: Mail (92), Chat, and Meet. The "Inbox" folder is selected, showing 854 emails. Below the folders, there are labels: AP2TPI, TUGAS, and UAS PSIKOLOGI ISLAM. The main content area displays an email from "MSUPE Online Publishing System" (editorial-noreply@mgppu.ru) dated Tuesday, July 4, 2023, at 4:10 PM. The email subject is "[SPS] Editor Decision" (External, Inbox x). The body of the email reads: "Dear Agus Abdul Rahman: We have reached a decision regarding your submission to Social Psychology and Society, 'Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice'. Our decision is to: Accept Submission! Your article 'Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice' is recommended for publication in the fourth issue of 2023 of the journal 'Social Psychology and Society'. We will send you the copyright agreement later. Respectfully, the editorial of the journal 'Social Psychology and Society' Kind regards, Elena Vinogradova, PhD, Executive secretary of the journal 'Social Psychology and Society' e-mail: Vinogradova.EV@mgppu.ru Tel.: +7 (495) 632-95-44 (work), +7 (885) 921-91-89 (mobile). Below the email content, there are two horizontal lines. The first line is followed by the text: "Научный журнал 'Социальная психология и общество' Телефон: +7 (495) 632-95-44 E-mail: spas2010@mgppu.ru WEB: http://psypjournals.ru/social_psy/". The second line is followed by the text: "Peer-review journal 'Social Psychology and Society' Phone: +7 (495) 632-95-44 E-mail: sps2010@mgppu.ru WEB: http://psypjournals.ru/social_psy/".

15. EMAIL : SCHEDULED FOR PUBLICATION, 25 AGUSTUS 2023

The screenshot shows a Gmail inbox with a search bar at the top containing "social psychology and society". The left sidebar shows the "Compose" button and folders for "Inbox" (854), "Starred", "Snoozed", "Sent", and "Drafts" (6). Labels include "AP2TPI", "TUGAS", and "UAS PSIKOLOGI ISLAM".

The main email content is as follows:

Журнал «Социальная психология и общество», spsa2010@mgppu.ru (sent by vinogradovaev@mgppu.ru) to me +
Aug 25, 2023, 1:21 AM

Dear Dr. Agus Abdul Rahman,

The editorial office of the journal "Social Psychology and Society" has a certain schedule for the publication of articles. According to it, your manuscript is scheduled for publication in no. 4 - 2023.

We can provide an acceptance certificate that may serve as the evidence that your article is accepted for publication. We send such a certificate (see attachment)

Kind regards,
Elena Vinogradova, PhD,
Executive secretary of the journal "Social Psychology and Society"
e-mail: spsa2010@mgppu.ru
Tel.: +7 (495) 632-95-44 (work),
+7 (885) 921-91-89 (mobile)

vt, 10 aar, 2023 r. в 05:45, AGUS ABDUL RAHMAN <agus.abdulrahman@uinsgd.ac.id>

One attachment • Scanned by Gmail

25-1-10-23_Rahm...

Thank you for the information. Thank you for your reply. Thank you for your information.

Reply Forward

16. SERTIFIKAT ACCEPTED FOR PUBLICATION



17. EMAIL: REVISION REVISION IV, 21 NOVEMBER 2023

The screenshot shows a Gmail interface with a search bar containing "social psychology and society". The email is from "MSUPE Online Publishing System" and is titled "[SPS] Urgently!!". The sender's email address is "editorial-noreply@mgppu.ru". The email is dated "Tue, Nov 21, 2023, 4:29 AM".

The email content is as follows:

Dear Agus Abdul Rahman,

Your article "Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice" is being prepared for publication in the fourth issue of 2023 of the journal **Social Psychology and Society**, but your article needs to be finalized according to the MSUPE Journal Manuscript Preparation Guidelines

- in the article, when giving the link, it is necessary to mention the number of the source from the reference list and not the names of the authors;
- References:

1. Indicate the numbers of the volume, issue and page of the articles;
2. Indicate the quantity of pages in the books.

Follow the patterns below to arrange the reference list:

The book:

1. Digital literacies for learning. In Martin A., Madigan D. (eds.), London: Facet Publishing, 2006. 304 p.
2. Gitster P. Digital literacy. New York: Wiley Computer Pub., 1997. 292 p.

The article in the book:

3. Birto R., Dias P. Technologies and children up to 8 years old: What changes in one year? *Observatorio*, 2019. Vol. 13, no. 2, pp. 68-86. DOI:10.15847/obsOBS13220191366

The web publication:

4. Senik C. Wealth and happiness [Electronic resource]. *Oxford Review of Economic Policy*, 2014. Vol. 30, no. 1, pp. 92-108. URL: <http://www.jstor.org/stable/43864595> (Accessed 28.12.2022).

Deadline November 24

Respectfully,
the editorial of the journal **Social Psychology and Society**

Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

Objective. Exploration of the psychological factors of conflict-related action among Sundanese Muslim students in Indonesia.

Background. Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context.

Study design. Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice in conflict-related behavior using hierarchical regression analysis.

Participants. Study 1: 224 people (35.7% of men, 64.3% of women) from 18 to 49 years old ($M = 20.98$; $SD = 3.72$). Study 2: 494 people (35.6% of men and 64.4% of women) from 17 to 49 years old ($M = 20.00$; $SD = 1.52$).

Measurements. Indonesian-language versions of the scales of religious fundamentalism ideology by Muluk and colleagues, violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues.

Results. Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These differences are caused by ideology orientation towards religion and perception of injustice towards their groups. Study 2 confirmed Study 1 that religious fundamentalism predicts both violent and nonviolent behavior. Also, perceived injustice of victims moderates the effect of religious fundamentalism to violent behavior. Meanwhile, perceived injustice of perpetrators predicts only nonviolent behavior.

Conclusions. There is a significant effect of religious-based ideology and perceived injustice on conflict-related behavior in the Sundanese Muslim context.

Keywords: ideology, religious fundamentalism, perceived injustice, conflict-related behavior, violent behavior, nonviolent behavior.

Introduction

Conflict usually happens [3] in interpersonal relationships or between groups. The development of social media encourages conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict [58].

Religious-based conflicts have recently attracted much attention. In addition to the easily exposed and escalated information through social media, conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior [10]. Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions [7]. An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since conflicts generally occur through social media, they involve technology-literate young people who may lack personal maturity [39]. Monahan, Steinberg, Cauffman, & Mulvey stated that the immaturity of psychological function among students is associated with antisocial behavior, especially amid conflicts [26].

The emergence of radicalism among Muslim students has attracted Indonesians' attention. Setara Institute for Democracy and Peace study entitled "Religious Discourse and Movements Among Students: Mapping Threats to the Pancasila State in State University" lists ten universities whose students were exposed to radicalism [36]. In line with this, even the Indonesian Institute of Sciences (2017) insisted that "Radicalism Among Students is Worrying" [23]. This condition is worrisome because its offline and online development is uncontrollable [56] since it is often associated with violent behavior.

The claim about the emergence of radicalism regarding religion-based conflict among Sundanese Muslim students is interesting to explore for three reasons. First, conflict-related thoughts, feelings, and behaviors are influenced by cultural factors [50]. Ecological factors also affect the formation of individual characteristics [50]. Therefore, Sundanese Muslim students' thoughts, feelings, and behavior are influenced by their cultural values.

The Sundanese are the second largest ethnicity in Indonesia, after the Javanese. The Central Bureau of Statistics showed that nearly 36.6 million or 15.5% of Sundanese live in West Java Province. In-group and out-group Sundanese are polite, courteous, friendly, gentle, loving, religious, creative, diligent, and tolerant and enjoy socializing and working together [31]. They have a life philosophy of '*sumuhun dawuh*' (accepting), "*sadaya daya*" (surrendering), and "*heurin ku letah*" (not being blunt). This philosophy may make them less assertive and less likely to demand their rights [34]. Subsequently, Sundanese Muslim students are anti-violent and intolerant of radicalism.

Second, religion is sometimes associated with violence because religious people are more vulnerable to violence than secular people [21,54]. However, empirical studies on the relationship between religion and violence show inconsistent results. Baier found that religiosity is not associated with violence against Muslim or Christian youth [1]. It is influenced by friendship, self-control, alcohol consumption, and masculine norms [1]. Furthermore, Wright found that religious claims related to violence were not empirically proven [53]. Religion protects students from antisocial behaviors [55] and increases helping behavior [12].

Islam, the religion embraced by Muslim students in this study, is often associated with violence. However, the holy book teaches Muslims to tolerate differences [40] and respect human values [47]. They are also taught to uphold justice [44][45], promote prosocial behavior [41][42][43] and respect differences [48]. Proper internalization of anti-violence values minimizes the potential for violence due to other influencing factors.

Third, conflicts are associated with both violent and nonviolent behavior. Violent behavior can be physical, psychological, emotional, moral, economic, political, philosophical, or metaphysical. This behavior includes hate speech, hoaxes, character assassination, and cyberbullying on social media.

Nonviolent behavior in conflict situations does not solely imply doing nothing^[8] or being a substitute for violent behavior because it is powerless. According to Eyo and Ibanga, the behavior also IMPLIES taking the initiative and striving to resolve conflicts without violence^[8]. Nonviolent behavior could involve demonstrating, protesting, submitting petitions, or being uncooperative.

The factors influencing behavior in conflict situations include the widely examined concept of ideology, which requires further analysis. Ideology is an individual orientation about how a country should be regulated in social, economic, and religious matters^[27]. It guides thinking and behaving when faced with problems^[9]. Ideological differences influence the variations in motivation, cognition, and social interaction^[14]. Additionally, extreme ideology promotes the emergence of violent thoughts, motivations, and behaviors in conflict situations^{[2][57][38]}.

Ideology is structurally complex, comprising knowledge structures about interrelated beliefs, opinions, and values. Cognitive factors also play a role in forming conflict-related actions. Individuals fight for justice when they feel that their groups are treated unfairly by other parties, a phenomenon known as perceived injustice. Previous studies have found that perceived injustice accompanied by angry emotions, group identification, social identity, and dark personality traits promotes violence or extremism^[29]. Therefore, it is interesting to analyze the role of psychology and culture in shaping religion-based conflict that involves violent and nonviolent behavior.

Methods

Study 1. The first study aimed to explore Sundanese Muslim students' cognitive, emotional, and behavioral responses to religion-based conflicts and the influencing factors. Religion-based conflicts include inter- and intrareligious conflicts. The study used a survey with an indigenous approach to obtain responses from respondents regarding their experiences of conflicts. Therefore, the survey set consisted of 8 open-ended questions and was distributed online to 224 students from several universities in Indonesia. The participants comprised 80 male and 144 female students. Based on ethnicity, 146 participants were Sundanese, while 78 were non-Sundanese. The collected data were analyzed thematically using NVivo, followed by coding, categorization, and interpretation.

Study 2. The second study aimed to examine the role of ideological factors and perceived injustice using quantitative method. The participants consisted of 494 Muslim students from various universities in Indonesia. They come from various ethnic groups and have social organization affiliations. Some students have backgrounds in Nahdlatul Ulama, Muhammadiyah, Islamic Association (Persis), PMII, Indonesian Muslim Association (HMI), KAMMI, and Muhammadiyah Student Association (IMM).

The analysis was conducted on violent behavior, nonviolent behavior, perceived injustice, and religious fundamentalism ideology. Data were collected online using a political ideology-religious fundamentalism scale of 8 items^[27], a violent extremist attitude scale of 4 items^[24], a nonviolent action scale of 6 items^[4], and a sensitivity to injustice scale of 30 items^[35]. Descriptive analysis was performed on the variables whose relationship was determined

using correlational analysis through SPSS. Moreover, hierarchical regression analysis was used to examine the effect of predictor and moderator variables.

Results

Study 1. The results showed specific cognitive, emotional, and behavioral patterns and psychological factors that influenced the conflict.

Cognitive, emotional, and behavioral responses. There are differences in cognitive responses to intra- and interreligious conflicts (Table 1). The most common cognitive response is "questioning the reasons for the conflict". The second most common interreligious cognitive response was "thinking about how the conflict was resolved". Additionally, the second most common cognitive response to intrareligious conflict was "not thinking about".

In the interreligious conflict, there was no demographic difference in the response. However, there were differences in responses between males and females regarding intrareligious conflicts. The male participants' response was dominated by being normal or not thinking about it, while the female participants responded by asking about the trigger for the conflict. One participant stated that:

"What I thought at the time, how can people who understand religion well enough but do things that trigger conflict, what do they think and what is their purpose in doing something like this? That's what still surprises me."

In the context of ethnicity, most Sundanese participants questioned why conflicts arose and considered resolving them. Non-Sundanese participants did not think about or identify the causes of the conflicts. Participants considered resolving conflicts by respecting each other and avoiding violence. One participant responded as follows:

"How can I make fellow Muslims respect each other in terms of furu'iyah. Moreover, it also keeps Muslims loyal to others, not harsh to others. There are even those who are harsh on fellow Muslims, but soft on non-Muslims."

Some participants indicated that the impact had a more emotional aspect and was related to their religious identity, stating:

"I don't think about it; I just do not like it when my religion is vilified."

Table 1
Cognitive Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|---------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Questioning | 5 | 45 | 46 | 14 | 60 | 19 | 36 | 36 | 19 | 55 |
| Conflict resolution | 7 | 18 | 17 | 8 | 25 | 17 | 30 | 31 | 16 | 47 |
| Cause of conflict | 5 | 13 | 8 | 10 | 18 | 4 | 21 | 19 | 6 | 25 |

| | | | | | | | | | | |
|--------------------|----|-----|-----|----|-----|----|-----|-----|----|-----|
| Impact of conflict | 4 | 5 | 5 | 4 | 9 | 2 | 5 | 4 | 3 | 7 |
| Not thinking | 25 | 5 | 10 | 20 | 30 | 4 | 3 | 3 | 4 | 7 |
| Others | 24 | 58 | 60 | 12 | 82 | 34 | 49 | 53 | 20 | 83 |
| Total participants | 80 | 144 | 146 | 68 | 224 | 80 | 144 | 146 | 68 | 224 |

The participants' emotions when watching intra- and interreligious conflicts were generally negative (Table 2). The results showed that 36 of the participants' emotional responses to interreligious conflicts were sad, 29 were afraid, and 33 were annoyed. In contrast, 44 of the participants' emotional responses to intrareligious conflicts were mediocre, 33 were sad, and 35 were upset. In intrareligious conflicts, there was no difference in emotional reactions between Sundanese and non-Sundanese or male and female respondents. However, there were differences in the emotional responses to interreligious conflicts. The response of "do not feel anything" was given by 9 male participants and 10 non-Sundanese.

Table 2
Emotional Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|--------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Sad | 21 | 12 | 22 | 11 | 33 | 10 | 26 | 24 | 11 | 36 |
| Afraid | 2 | 20 | 16 | 6 | 22 | 9 | 20 | 10 | 10 | 29 |
| Upset | 9 | 26 | 23 | 12 | 35 | 10 | 23 | 23 | 10 | 33 |
| Uncomfortable | 11 | 26 | 26 | 11 | 37 | 2 | 5 | 4 | 3 | 7 |
| Mediocre | 13 | 31 | 35 | 9 | 44 | 9 | 4 | 3 | 10 | 13 |
| Others | 24 | 29 | 24 | 29 | 53 | 40 | 57 | 85 | 13 | 106 |
| Total participants | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 68 | 224 |

Meanwhile, the most common behavioral response to inter- and intrareligious-based conflicts (Table 3) was staying silent and observing the ongoing conflict. One participant was more focused on the government's role in dealing with the conflict:

"I only listen to the steps or actions of the government and related institutions to overcome this problem."

Some participants resigned to Allah SWT:

"When there is a heated debate regarding differences in religious understanding, I just keep quiet and listen while taking refuge in Allah from the narrowness of thinking."

The second most common answer was to intervene, as demonstrated in the following example:

"I have witnessed interreligious conflicts. If the topic is still within my reach, I will participate in mediating the dispute. However, if the topic of conflict is difficult enough, I don't think it's in my realm to interfere and I'm afraid I'll say the wrong thing if I don't understand what's being said, hence in this situation, I prefer to just listen and let someone with higher understanding take over."

Other participants sought information:

"I consulted with experts and looked for valid sources. If there is a difference of opinion, but the source is clear, it doesn't matter (following their respective schools of thought). But for matters of faith that are not appropriate, they should be straightened out."

Another response was to take lessons and avoid conflict. There are no differences in behavioral responses to intrareligious conflicts based on gender or ethnicity. However, 18 males preferred resolving or avoiding interreligious conflicts, compared to only 12 females.

Table 3
Behavioral Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|-----------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Observe | 26 | 56 | 55 | 27 | 82 | 37 | 69 | 63 | 42 | 106 |
| Discuss | 11 | 27 | 27 | 11 | 38 | 7 | 9 | 8 | 8 | 16 |
| Reconcile | 13 | 20 | 20 | 13 | 33 | 18 | 12 | 17 | 14 | 30 |
| Review | 5 | 15 | 15 | 5 | 20 | 5 | 15 | 12 | 8 | 20 |
| Avoid | 2 | 2 | 2 | 2 | 4 | 7 | 4 | 5 | 6 | 11 |
| Other | 23 | 24 | 27 | 20 | 47 | 6 | 35 | 41 | 0 | 41 |
| | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 78 | 224 |

Religious-based ideology and injustice perception as influential factors. The analysis showed that the psychological factor with the most influence on religion-based conflict was misperception, with 111 responses. A participant stated that the cause was:

"a lack of understanding about other religions besides the one they profess, not understanding each other, being provoked by various parties and misinformation."

Other participants also highlighted the importance of obeying the Islamic law:

"I just conveyed my understanding of the religion and listen to the opinions of other people who have different understandings and respect what he understands as long as it does not deviate from the Shari'a and limitation."

"Disputes in religious understanding may be caused by differences in school or sources of understanding. Therefore, as long as it is still sourced from the Qur'an, hadith, scholars, it is still said to be reasonable."

Responses of the participants indicate that their belief to implement religion in their daily lives (religious fundamentalism ideology) dan perception of their religious group should be treated fairly (perceived injustice) may become the roots of their psychological responses related to the conflict.

Study 2. Correlational analysis showed that fundamentalist students positively related to violent behavior ($r = .110$, $p = .018$) and nonviolent behavior ($r = .107$, $p = .021$). Student violent behavior is also related to perceived injustice ($r = .197$, $p \leq .001$). The relationship between perceived injustice and violent behavior varies for victims and observers. The analysis showed that the perceived injustice as a victim ($r = .237$, $p \leq .001$) has a greater relationship than as an observer ($r = .167$, $p \leq .001$). Similarly, nonviolent behavior was associated with perceived injustice ($r = .172$, $p \leq .001$). It was more positively related to perceived injustice as victims ($r = .274$, $p \leq .001$) rather than as an observer ($r = .146$, $p \leq .001$).

Hierarchical regression analysis showed that participants with the ideology of religious fundamentalism exhibit more violent behavior when they also have perceived injustice as victims and observers (Table 4). The influence of religious fundamentalism on violent behavior increased upon adding the perceived injustice ($\beta = .095$, $p < .05$). Therefore, perceived injustice increases the relationship between religious fundamentalism and violent behavior.

Table 4
Hierarchical Regression Analysis Results of Violent Action Predictors (Study 2)

| | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -.163** | -.161** | -.165** | -.156** |
| Gender | -.112** | -.113* | -.104* | -.118** |
| Religious Fundamentalism | | .094* | .093* | .095* |
| Perceived Injustice (Victims) | | | .203** | .209** |
| Perceived Injustice (Observers) | | | .027 | .014 |
| Perceived Injustice (Perpetrators) | | | .007 | .002 |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | .186** |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | .202** |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -.058 |
| R ² | .035 | .044 | .093 | .117 |
| ΔR^2 | | .009* | .049** | .024* |

Notes: * $p < .05$; ** $p < .01$

Hierarchical regression analysis also showed that religious fundamentalism predicts nonviolent behavior (Table 5). Furthermore, perceived injustice as victims positively predicts nonviolent behavior ($\beta = .289$, $p < .01$) while perceived injustice as perpetrators shows negative effect ($\beta = -.114$, $p < .05$). Meanwhile, there is no moderating effect of perceived injustice on the relationship between religious fundamentalism and nonviolent actions.

Table 5
Hierarchical Regression Analysis Results of Nonviolent Action Predictors (Study 2)

| | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -.164** | -.162** | -.154** | -.153** |
| Gender | -.127** | -.129** | -.120** | -.121** |
| Religious Fundamentalism | | .091* | .097* | .097* |
| Perceived Injustice (Victims) | | | .289** | .288** |
| Perceived Injustice (Observers) | | | .012 | .010 |
| Perceived Injustice (Perpetrators) | | | -.114* | -.115* |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | -.042 |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | .023 |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -.011 |
| R ² | .038 | .046 | .129 | .130 |
| ΔR ² | | .008* | .082** | .001 |

Notes: *p < .05; **p < .01

Discussion

The results of the analysis in the first study show that there are patterns of cognitive, emotional and behavioral responses, including psychological and social factors. First, the main responses about psychological factors include a lack of understanding of religions other than one's own or misperceptions. Misperceptions of interreligious people can trigger conflicts, followed by egoism-fanaticism, intolerant attitudes and ways of thinking, beliefs, negative emotions, and the ability to regulate emotions.

Reid-Quiñones et al. examined differences in adolescent cognitive, affective, and behavioral responses to violence between witnesses and victims of conflicts [32]. However, they found no differences between gender groups. This study showed differences in cognitive responses across genders. Males prefer not to think about conflicts, while females question the causes.

The results of the analysis in the second study show that social factors, including group differences and ethnocentrism, are the largest contributors to the response to religious-based conflicts, followed by the influence of provocation. Social norms and intolerant cultures are quite influential contributors, followed by traditions or habits as the least contributing factor. Social norms and culture, including race, gender, and social classes related to religion, can trigger religious-based conflict in this modern cultural situation [51]. Internalizing identity as part of an ingroup is one of the pathways that leads to a negative psychological evaluation of the outgroup. In addition, ideology plays an important role in escalating or reducing conflict due to its influence on motivation, cognition, and society [14][15]. The behavioral outcome caused by using ideology to guide the thinking process can be classified as violent and nonviolent behavior.

In Study 2, religious fundamentalism predicts both violent and nonviolent behavior of Sundanese Muslim participants. This supports previous studies on the relationship between Muslim identity and religious fundamentalism [23]. This finding is different from previous study suggesting that fundamentalists tend to act hostilely [21][22][54].

Another finding shows that religious fundamentalism is equally related to violent and nonviolent behavior. This is in line with Kashyap and Lewis, who stated that Muslim and

Christian religiosity have the same effect on moral and social attitudes [20]. Conversely, Baier stated that religion is not correlated with violence [1]. Perceived injustice was used to explain the role of religious fundamentalism in conflict-related behavior. Religious fundamentalism has a greater chance of inciting violence when individuals have high perceived injustice. This supports Pauwels and Heylen, who found that perceived injustice only played a role in religious fundamentalism toward violence [30].

Despite its contributions, this study was focused only on Indonesian Sundanese population. Thus, the generalization can further be developed by studying other populations such as other ethnicities or religions. Future research can also explore other personal and social factors influencing conflict-related behaviors.

Conclusions

The study of the religious ideology of fundamentalism and conflict behavior, which is divided into violent and nonviolent behavior, as well as the important role of perceived injustice in the moderation model is tested through qualitative and quantitative methods. The qualitative data described emotional responses, cognition, and behavioral responses to religious-based conflict from an indigenous perspective and highlighted the role of religious-based ideology and perceived injustice influencing these behaviors. Quantitative data confirmed that perceived injustice has a significant role in conflict behavior with the religious ideology of fundamentalism as a predictor. The results of these two studies provide a new perspective on previous research that has not been consistent. Further research may explore possible prevention and intervention in response to violent behavioral responses.

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19. EMAIL : PUBLISHING LICENSE AGREEMENT, 25 DESEMBER 2025

The screenshot shows a Gmail interface with a search bar containing "social psychology and society". The left sidebar includes navigation options for Mail, Compose, Chat, and Meet, along with folders like Inbox (853), Starred, Snoozed, Sent, and Drafts (6). Labels include AP2TPI, TUGAS, and UAS PSIKOLOGI ISLAM. The main content area displays an email from "Social Psychology and Society" (spas2010@mgppu.ru) dated Monday, Dec 25, 2023, 10:45 PM. The email subject is "[SPS] Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice". The body of the email addresses Agus Abdul Rahman and requests the completion of a publishing license agreement for the mentioned article, to be sent to the editorial office within 5 days. It notes that signatures must be in both Russian and English. The email is signed by the editors of the journal "Social Psychology and Society". Contact information for Elena Vinogradova, PhD, Executive Secretary, is provided, including her email (Vinogradova_EV@mgppu.ru), phone numbers, and a website link (http://psyjournals.ru). The footer of the email identifies the journal as "Научный журнал 'Социальная психология и общество'".

social psychology and society

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[SPS] Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

Social Psychology and Society <spas2010@mgppu.ru> to me

Mon, Dec 25, 2023, 10:45 PM

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Respectfully,

editors of the journal "Social Psychology and Society"

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Tel.: +7 (495) 632-95-44 (work),
8 (985) 921-91-89 (mobile)
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Научный журнал "Социальная психология и общество"

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Publishing License Agreement №04/043-2023

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Rahman A.A., Azizah N., Nurdin F.S.,
(name, surname)

Рахман А.А., Азиза Н., Нурдин Ф.С.,
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7.2. In the event the Parties are unable to reach an agreement, the disputes shall be settled in court in the manner prescribed by the applicable legislation.

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8.1. The Parties have the right to terminate this Agreement by mutual written agreement.

8.2. The Publisher has the right to terminate this Agreement unilaterally in case the Copyright Holder violates Section 2 of this Agreement.

8.3. The Copyright Holder has the right to terminate this Agreement unilaterally in case the Publisher violates item 1.5 of this Agreement.

9. Additional Terms and Final Provisions

9.1. Parties shall use the Russian Federation legislation as a guide in all issues not covered under this Agreement.

9.2. Any changes or supplements to this Agreement are valid if they were conducted in writing and are signed by the Parties or the duly authorized representatives of the Parties.

9.3. All notices and information shall be sent in writing.

9.4. This Agreement is made in two copies; one copy has the Copyright Holder, and the second copy – the Publisher.

10. Signatures, Addresses and Details of the Parties

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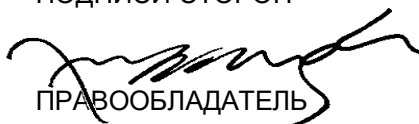
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21. FINAL PAPER

Conflict-Related Behavior among Sundanese Muslim Students: The Role of Ideology and Perceived Injustice

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Objective. *Exploration of the psychological factors of conflict-related action among Sundanese Muslim students in Indonesia.*

Background. *Religious-based conflicts have been widely examined in various disciplines, attracting responses and factors in every cultural context.*

Study design. *Study 1 used an indigenous-based survey and was analyzed by thematic analysis. Study 2 examined the role of political ideology and perceived injustice in conflict-related behavior using hierarchical regression analysis.*

Participants. *Study 1: 224 people (35,7% of men, 64,3% of women) from 18 to 49 years old ($M = 20,98$; $SD = 3,72$). Study 2: 494 people (35,6% of men, 64,4% of women) from 17 to 49 years old ($M = 20,00$; $SD = 1,52$).*

Measurements. *Indonesian-language versions of the scales of religious fundamentalism ideology by Muluk and colleagues, violent extremist attitude by Nivette and colleagues, nonviolent direct action by Brown and colleagues, and sensitivity to injustice by Schmitt and colleagues.*

Results. *Study 1 showed specific patterns of cognitive, emotional, and behavioral responses. There are differences in the respondents' responses to conflicts between and within religions. These differences are caused by ideology orientation towards religion and perception of injustice towards their groups. Study 2 confirmed Study 1 that religious fundamentalism predicts both violent and nonviolent behavior. Also, perceived injustice of victims moderates the effect of religious fundamentalism to violent behavior. Meanwhile, perceived injustice of perpetrators predicts only nonviolent behavior.*

Conclusions. *There is a significant effect of religious-based ideology and perceived injustice on conflict-related behavior in the Sundanese Muslim context.*

Keywords: *ideology; religious fundamentalism; perceived injustice; conflict-related behavior; violent behavior; nonviolent behavior.*

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Конфликтное поведение сунданских студентов-мусульман: роль идеологии и предполагаемой несправедливости

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Цель. Исследование психологических факторов конфликтных действий среди сунданских студентов-мусульман в Индонезии.

Контекст и актуальность. Конфликты на религиозной почве широко изучаются в различных дисциплинах, вызывая отклики и обсуждения в каждом культурном контексте.

Дизайн исследования. Исследование 1 проводилось на основе опроса коренного населения с помощью онлайн-анкетирования. Исследование 2 было направлено на изучение роли политической идеологии и предполагаемой несправедливости в конфликтном поведении методом иерархического регрессионного анализа.

Участники. Исследование 1: 224 человека (35,7% мужчин, 64,3% женщины) в возрасте от 18 до 49 лет ($M = 20,98$; $SD = 3,72$). Исследование 2: 494 человека (35,6% мужчин, 64,4% женщин) в возрасте от 17 до 49 лет ($M = 20,00$; $SD = 1,52$).

Методы (инструменты). Использовались индонезийские версии шкал идеологии религиозного фундаментализма Мулука и коллег, отношения к насильственному экстремизму Ниветта и коллег, ненасильственного прямого действия Брауна и коллег, а также шкалы чувствительности к несправедливости Шмитта и коллег.

Результаты. В ходе исследования 1 были выявлены специфические закономерности когнитивного, эмоционального и поведенческого реагирования. Обнаружены различия в реакции респондентов на межрелигиозные и внутрирелигиозные конфликты. Эти различия обусловлены идеологической ориентацией на религию и восприятием несправедливости по отношению к своей группе. Исследование 2 подтвердило результаты исследования 1, согласно которым религиозный фундаментализм предопределяет как насильственное, так и ненасильственное поведение. Кроме того, предполагаемая несправедливость по отношению к жертвам сглаживает влияние религиозного фундаментализма на насильственное поведение. В то же время предполагаемая несправедливость по отношению к правонарушителям предопределяет только ненасильственное поведение.

Выводы. Выявлено значимое влияние религиозной идеологии и предполагаемой несправедливости на уровень конфликтного поведения в среде сунданских мусульман.

Ключевые слова: идеология; религиозный фундаментализм; предполагаемая несправедливость; конфликтное поведение; насильственное поведение; ненасильственное поведение.

Финансирование. Исследование проводилось при финансовой поддержке Государственного исламского университета имени Сунана Гунунг Джати (г. Бандунг).

Благодарности. Авторы признательны Государственному исламскому университету имени Сунана Гунунг Джати (г. Бандунг) за оказанное содействие.

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Introduction

Conflict usually happens [3] in interpersonal relationships or between groups. The development of social media encourages conflicts to develop and escalate in an uncontrollable direction. Social media increases information dissemination and facilitates communication and the emergence of new information that could strengthen conflict [58].

Religious-based conflicts have recently attracted much attention. In addition to the easily exposed and escalated information through social media, conflicts often involve ideology, beliefs, and emotions with a strong influence on behavior [10]. Religion is a central belief system that regulates permissible and impermissible actions and is capable of evoking and controlling sacred emotions [7]. An incomprehensive religious understanding might lead to erroneous beliefs and generate negative emotions, prejudice, discrimination, and violence that contradict religious values. Furthermore, religious-based conflicts involve many people from various parts of the world. Since conflicts generally occur through social media, they involve technology-literate young people who may lack personal maturity [39]. Monahan, Steinberg, Cauffman, & Mulvey stated that the immaturity of psychological function among students is associated with antisocial behavior, especially amid conflicts [26].

The emergence of radicalism among Muslim students has attracted Indonesians' attention. Setara Institute for Democracy and Peace study entitled "Religious Discourse and Movements Among Students:

Mapping Threats to the Pancasila State in State University" lists ten universities whose students were exposed to radicalism [36]. In line with this, even the Indonesian Institute of Sciences (2017) insisted that "Radicalism Among Students is Worrying" [23]. This condition is worrisome because its offline and online development is uncontrollable [57] since it is often associated with violent behavior.

The claim about the emergence of radicalism regarding religion-based conflict among Sundanese Muslim students is interesting to explore for three reasons. First, conflict-related thoughts, feelings, and behaviors are influenced by cultural factors [50]. Ecological factors also affect the formation of individual characteristics [50]. Therefore, Sundanese Muslim students' thoughts, feelings, and behavior are influenced by their cultural values.

The Sundanese are the second largest ethnicity in Indonesia, after the Javanese. The Central Bureau of Statistics showed that nearly 36,6 million or 15,5% of Sundanese live in West Java Province. In-group and out-group Sundanese are polite, courteous, friendly, gentle, loving, religious, creative, diligent, and tolerant and enjoy socializing and working together [31]. They have a life philosophy of 'sumuhun dawuh' (accepting), "sadaya daya" (surrendering), and "heurin ku letah" (not being blunt). This philosophy may make them less assertive and less likely to demand their rights [34]. Subsequently, Sundanese Muslim students are anti-violent and intolerant of radicalism.

Second, religion is sometimes associated with violence because religious people are

more vulnerable to violence than secular people [21; 55]. However, empirical studies on the relationship between religion and violence show inconsistent results. Baier found that religiosity is not associated with violence against Muslim or Christian youth [1]. It is influenced by friendship, self-control, alcohol consumption, and masculine norms [1]. Furthermore, Wright found that religious claims related to violence were not empirically proven [54]. Religion protects students from antisocial behaviors [56] and increases helping behavior [12].

Islam, the religion embraced by Muslim students in this study, is often associated with violence. However, the holy book teaches Muslims to tolerate differences [40] and respect human values [47]. They are also taught to uphold justice [44; 45], promote prosocial behavior [41; 42; 43] and respect differences [48]. Proper internalization of anti-violence values minimizes the potential for violence due to other influencing factors.

Third, conflicts are associated with both violent and nonviolent behavior. Violent behavior can be physical, psychological, emotional, moral, economic, political, philosophical, or metaphysical. This behavior includes hate speech, hoaxes, character assassination, and cyberbullying on social media.

Nonviolent behavior in conflict situations does not solely imply doing nothing [8] or being a substitute for violent behavior because it is powerless. According to Eyo and Ibanga, the behavior also IMPLIES taking the initiative and striving to resolve conflicts without violence [8]. Nonviolent behavior could involve demonstrating, protesting, submitting petitions, or being uncooperative.

The factors influencing behavior in conflict situations include the widely examined concept of ideology, which requires further analysis. Ideology is an individual orienta-

tion about how a country should be regulated in social, economic, and religious matters [27]. It guides thinking and behaving when faced with problems [9]. Ideological differences influence the variations in motivation, cognition, and social interaction [14]. Additionally, extreme ideology promotes the emergence of violent thoughts, motivations, and behaviors in conflict situations [2; 38; 52].

Ideology is structurally complex, comprising knowledge structures about inter-related beliefs, opinions, and values. Cognitive factors also play a role in forming conflict-related actions. Individuals fight for justice when they feel that their groups are treated unfairly by other parties, a phenomenon known as perceived injustice. Previous studies have found that perceived injustice accompanied by angry emotions, group identification, social identity, and dark personality traits promotes violence or extremism [29]. Therefore, it is interesting to analyze the role of psychology and culture in shaping religion-based conflict that involves violent and nonviolent behavior.

Methods

Study 1. The first study aimed to explore Sundanese Muslim students' cognitive, emotional, and behavioral responses to religious-based conflicts and the influencing factors. Religion-based conflicts include inter- and intrareligious conflicts. The study used a survey with an indigenous approach to obtain responses from respondents regarding their experiences of conflicts. Therefore, the survey set consisted of 8 open-ended questions and was distributed online to 224 students from several universities in Indonesia. The participants comprised 80 male and 144 female students. Based on ethnicity, 146 participants were Sundanese, while 78 were non-Sundanese. The collected data were analyzed themati-

cally using NVivo, followed by coding, categorization, and interpretation.

Study 2. The second study aimed to examine the role of ideological factors and perceived injustice using quantitative method. The participants consisted of 494 Muslim students from various universities in Indonesia. They come from various ethnic groups and have social organization affiliations. Some students have backgrounds in Nahdlatul Ulama, Muhammadiyah, Islamic Association (Persis), PMII, Indonesian Muslim Association (HMI), KAMMI, and Muhammadiyah Student Association (IMM).

The analysis was conducted on violent behavior, nonviolent behavior, perceived injustice, and religious fundamentalism ideology. Data were collected online using a political ideology-religious fundamentalism scale of 8 items [27], a violent extremist attitude scale of 4 items [24], a nonviolent action scale of 6 items [4], and a sensitivity to injustice scale of 30 items [35]. Descriptive analysis was performed on the variables whose relationship was determined using correlational analysis through SPSS. Moreover, hierarchical regression analysis was used to examine the effect of predictor and moderator variables.

Results

Study 1. The results showed specific cognitive, emotional, and behavioral patterns and psychological factors that influenced the conflict.

Cognitive, emotional, and behavioral responses. There are differences in cognitive responses to intra- and interreligious conflicts (table 1). The most common cognitive response is “questioning the reasons for the conflict”. The second most common interreligious cognitive response was “thinking about how the conflict was resolved”. Additionally, the second most common

cognitive response to intrareligious conflict was “not thinking about”.

In the interreligious conflict, there was no demographic difference in the response. However, there were differences in responses between males and females regarding intrareligious conflicts. The male participants’ response was dominated by being normal or not thinking about it, while the female participants responded by asking about the trigger for the conflict. One participant stated that:

“What I thought at the time, how can people who understand religion well enough but do things that trigger conflict, what do they think and what is their purpose in doing something like this? That’s what still surprises me.”

In the context of ethnicity, most Sundanese participants questioned why conflicts arose and considered resolving them. Non-Sundanese participants did not think about or identify the causes of the conflicts. Participants considered resolving conflicts by respecting each other and avoiding violence. One participant responded as follows:

“How can I make fellow Muslims respect each other in terms of furu’iyah. Moreover, it also keeps Muslims loyal to others, not harsh to others. There are even those who are harsh on fellow Muslims, but soft on non-Muslims.”

Some participants indicated that the impact had a more emotional aspect and was related to their religious identity, stating:

“I don’t think about it; I just do not like it when my religion is vilified.”

The participants’ emotions when watching intra- and interreligious conflicts were generally negative (table 2). The results showed that 36 of the participants’ emotional responses to interreligious conflicts were sad, 29 were afraid, and 33 were annoyed. In contrast, 44 of the participants’ emotional responses to intrareligious conflicts were mediocre, 33 were sad, and 35 were upset. In intrareligious conflicts, there was no difference in emotional reactions between

Table 1

Cognitive Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|---------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Questioning | 5 | 45 | 46 | 14 | 60 | 19 | 36 | 36 | 19 | 55 |
| Conflict resolution | 7 | 18 | 17 | 8 | 25 | 17 | 30 | 31 | 16 | 47 |
| Cause of conflict | 5 | 13 | 8 | 10 | 18 | 4 | 21 | 19 | 6 | 25 |
| Impact of conflict | 4 | 5 | 5 | 4 | 9 | 2 | 5 | 4 | 3 | 7 |
| Not thinking | 25 | 5 | 10 | 20 | 30 | 4 | 3 | 3 | 4 | 7 |
| Others | 24 | 58 | 60 | 12 | 82 | 34 | 49 | 53 | 20 | 83 |
| Total participants | 80 | 144 | 146 | 68 | 224 | 80 | 144 | 146 | 68 | 224 |

Sundanese and non-Sundanese or male and female respondents. However, there were differences in the emotional responses to interreligious conflicts. The response of “do not feel anything” was given by 9 male participants and 10 non-Sundanese.

Meanwhile, the most common behavioral response to inter- and intrareligious-based conflicts (table 3) was staying silent and observing the ongoing conflict. One participant was more focused on the government’s role in dealing with the conflict:

“I only listen to the steps or actions of the government and related institutions to overcome this problem.”

Some participants resigned to Allah SWT:

“When there is a heated debate regarding differences in religious understanding, I just keep quiet and listen while taking refuge in Allah from the narrowness of thinking.”

The second most common answer was to intervene, as demonstrated in the following example:

Table 2

Emotional Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|--------------------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Sad | 21 | 12 | 22 | 11 | 33 | 10 | 26 | 24 | 11 | 36 |
| Afraid | 2 | 20 | 16 | 6 | 22 | 9 | 20 | 10 | 10 | 29 |
| Upset | 9 | 26 | 23 | 12 | 35 | 10 | 23 | 23 | 10 | 33 |
| Uncomfortable | 11 | 26 | 26 | 11 | 37 | 2 | 5 | 4 | 3 | 7 |
| Mediocre | 13 | 31 | 35 | 9 | 44 | 9 | 4 | 3 | 10 | 13 |
| Others | 24 | 29 | 24 | 29 | 53 | 40 | 57 | 85 | 13 | 106 |
| Total participants | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 68 | 224 |

“I have witnessed interreligious conflicts. If the topic is still within my reach, I will participate in mediating the dispute. However, if the topic of conflict is difficult enough, I don’t think it’s in my realm to interfere and I’m afraid I’ll say the wrong thing if I don’t understand what’s being said, hence in this situation, I prefer to just listen and let someone with higher understanding take over.”

Other participants sought information:

“I consulted with experts and looked for valid sources. If there is a difference of opinion, but the source is clear, it doesn’t matter (following their respective schools of thought). But for matters of faith that are not appropriate, they should be straightened out.”

Another response was to take lessons and avoid conflict. There are no differences in behavioral responses to intrareligious conflicts based on gender or ethnicity. However, 18 males preferred resolving or avoiding interreligious conflicts, compared to only 12 females.

Religious-based ideology and injustice perception as influential factors. The analysis showed that the psychological factor with the most influence on religion-based con-

flict was misperception, with 111 responses. A participant stated that the cause was:

“a lack of understanding about other religions besides the one they profess, not understanding each other, being provoked by various parties and misinformation.”

Other participants also highlighted the importance of obeying the Islamic law:

“I just conveyed my understanding of the religion and listen to the opinions of other people who have different understandings and respect what he understands as long as it does not deviate from the Shari’a and limitation.”

“Disputes in religious understanding may be caused by differences in school or sources of understanding. Therefore, as long as it is still sourced from the Qur’an, hadith, scholars, it is still said to be reasonable.”

Responses of the participants indicate that their belief to implement religion in their daily lives (religious fundamentalism ideology) dan perception of their religious group should be treated fairly (perceived injustice) may become the roots of their psychological responses related to the conflict.

Study 2. Correlational analysis showed that fundamentalist students positively

Table 3

Behavioral Responses

| Response | Intrareligious | | | | | Interreligious | | | | |
|-----------|----------------|--------|-----------|---------------|-------|----------------|--------|-----------|---------------|-------|
| | Male | Female | Sundanese | Non-Sundanese | Total | Male | Female | Sundanese | Non-Sundanese | Total |
| Observe | 26 | 56 | 55 | 27 | 82 | 37 | 69 | 63 | 42 | 106 |
| Discuss | 11 | 27 | 27 | 11 | 38 | 7 | 9 | 8 | 8 | 16 |
| Reconcile | 13 | 20 | 20 | 13 | 33 | 18 | 12 | 17 | 14 | 30 |
| Review | 5 | 15 | 15 | 5 | 20 | 5 | 15 | 12 | 8 | 20 |
| Avoid | 2 | 2 | 2 | 2 | 4 | 7 | 4 | 5 | 6 | 11 |
| Other | 23 | 24 | 27 | 20 | 47 | 6 | 35 | 41 | 0 | 41 |
| | 80 | 144 | 146 | 78 | 224 | 80 | 144 | 146 | 78 | 224 |

related to violent behavior ($r = 0,110$, $p = 0,018$) and nonviolent behavior ($r = 0,107$, $p = 0,021$). Student violent behavior is also related to perceived injustice ($r = 0,197$, $p \leq 0,001$). The relationship between perceived injustice and violent behavior varies for victims and observers. The analysis showed that the perceived injustice as a victim ($r = 0,237$, $p \leq 0,001$) has a greater relationship than as an observer ($r = 0,167$, $p \leq 0,001$). Similarly, nonviolent behavior was associated with perceived injustice ($r = 0,172$, $p \leq 0,001$). It was more positively related to perceived injustice as victims ($r = 0,274$, $p \leq 0,001$) rather than as an observer ($r = 0,146$, $p \leq 0,001$).

Hierarchical regression analysis showed that participants with the ideology of religious fundamentalism exhibit more violent behavior when they also have perceived injustice as victims and observers (table 4).

The influence of religious fundamentalism on violent behavior increased upon adding the perceived injustice ($\beta = 0,095$, $p < 0,05$). Therefore, perceived injustice increases the relationship between religious fundamentalism and violent behavior.

Hierarchical regression analysis also showed that religious fundamentalism predicts nonviolent behavior (table 5). Furthermore, perceived injustice as victims positively predicts nonviolent behavior ($\beta = 0,289$, $p < 0,01$) while perceived injustice as perpetrators shows negative effect ($\beta = -0,114$, $p < 0,05$). Meanwhile, there is no moderating effect of perceived injustice on the relationship between religious fundamentalism and nonviolent actions.

Discussion

The results of the analysis in the first study show that there are patterns of cog-

Table 4

Hierarchical Regression Analysis Results of Violent Action Predictors (Study 2)

| Variables | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -0,163** | -0,161** | -0,165** | -0,156** |
| Gender | -0,112** | -0,113* | -0,104* | -0,118** |
| Religious Fundamentalism | | 0,094* | 0,093* | 0,095* |
| Perceived Injustice (Victims) | | | 0,203** | 0,209** |
| Perceived Injustice (Observers) | | | 0,027 | 0,014 |
| Perceived Injustice (Perpetrators) | | | 0,007 | 0,002 |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | 0,186** |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | 0,202** |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -0,058 |
| R ² | 0,035 | 0,044 | 0,093 | 0,117 |
| ΔR ² | | 0,009* | 0,049** | 0,024* |

Notes: * – $p < 0,05$; ** – $p < 0,01$.

Table 5

Hierarchical Regression Analysis Results of Nonviolent Action Predictors (Study 2)

| Variables | Regression 1 | Regression 2 | Regression 3 | Regression 4 |
|---|--------------|--------------|--------------|--------------|
| Age | -0,164** | -0,162** | -0,154** | -0,153** |
| Gender | -0,127** | -0,129** | -0,120** | -0,121** |
| Religious Fundamentalism | | 0,091* | 0,097* | 0,097* |
| Perceived Injustice (Victims) | | | 0,289** | 0,288** |
| Perceived Injustice (Observers) | | | 0,012 | 0,010 |
| Perceived Injustice (Perpetrators) | | | -0,114* | -0,115* |
| Religious Fundamentalism x Perceived Injustice (Victims) | | | | -0,042 |
| Religious Fundamentalism x Perceived Injustice (Observers) | | | | 0,023 |
| Religious Fundamentalism x Perceived Injustice (Perpetrators) | | | | -0,011 |
| R ² | 0,038 | 0,046 | 0,129 | 0,130 |
| ΔR ² | | 0,008* | 0,082** | 0,001 |

Notes: * – $p < 0,05$; ** – $p < 0,01$.

nitive, emotional and behavioral responses, including psychological and social factors. First, the main responses about psychological factors include a lack of understanding of religions other than one's own or misperceptions. Misperceptions of interreligious people can trigger conflicts, followed by egoism-fanaticism, intolerant attitudes and ways of thinking, beliefs, negative emotions, and the ability to regulate emotions.

Reid-Quiñones et al. examined differences in adolescent cognitive, affective, and behavioral responses to violence between witnesses and victims of conflicts [32]. However, they found no differences between gender groups. This study showed differences in cognitive responses across genders. Males prefer not to think about conflicts, while females question the causes.

The results of the analysis in the second study show that social factors, including

group differences and ethnocentrism, are the largest contributors to the response to religious-based conflicts, followed by the influence of provocation. Social norms and intolerant cultures are quite influential contributors, followed by traditions or habits as the least contributing factor. Social norms and culture, including race, gender, and social classes related to religion, can trigger religious-based conflict in this modern cultural situation [51]. Internalizing identity as part of an ingroup is one of the pathways that leads to a negative psychological evaluation of the outgroup. In addition, ideology plays an important role in escalating or reducing conflict due to its influence on motivation, cognition, and society [14; 15]. The behavioral outcome caused by using ideology to guide the thinking process can be classified as violent and nonviolent behavior.

In Study 2, religious fundamentalism predicts both violent and nonviolent behavior of Sundanese Muslim participants. This supports previous studies on the relationship between Muslim identity and religious fundamentalism [23]. This finding is different from previous study suggesting that fundamentalists tend to act hostilely [21; 22; 55].

Another finding shows that religious fundamentalism is equally related to violent and nonviolent behavior. This is in line with Kashyap and Lewis, who stated that Muslim and Christian religiosity have the same effect on moral and social attitudes [20]. Conversely, Baier stated that religion is not correlated with violence [1]. Perceived injustice was used to explain the role of religious fundamentalism in conflict-related behavior. Religious fundamentalism has a greater chance of inciting violence when individuals have high perceived injustice. This supports Pauwels and Heylen, who found that perceived injustice only played a role in religious fundamentalism toward violence [30].

Despite its contributions, this study was focused only on Indonesian Sundanese population. Thus, the generalization can fur-

ther be developed by studying other populations such as other ethnicities or religions. Future research can also explore other personal and social factors influencing conflict-related behaviors.

Conclusions

The study of the religious ideology of fundamentalism and conflict behavior, which is divided into violent and nonviolent behavior, as well as the important role of perceived injustice in the moderation model is tested through qualitative and quantitative methods. The qualitative data described emotional responses, cognition, and behavioral responses to religious-based conflict from an indigenous perspective and highlighted the role of religious-based ideology and perceived injustice influencing these behaviors. Quantitative data confirmed that perceived injustice has a significant role in conflict behavior with the religious ideology of fundamentalism as a predictor. The results of these two studies provide a new perspective on previous research that has not been consistent. Further research may explore possible prevention and intervention in response to violent behavioral responses.

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