Family Well-being and Radicalism in Digital Era

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Abstract: Family well-being has an important role in preventing radicalism. Family is an important element in human life, especially in the society. The advanced society is whose a good and prosperous family system. One of them can be seen from parenting style provided by parents. This article aims at exploring the family well-being and the role of parents with regard to the radicalism movement. Radicalism and violent extremism could stems from the inability of parents in caring of their children; the family unwell-being could makes children looking for other figures outside the parents and family. This makes the child could not be controlled. Technological advances and the digital era provides great opportunities for children to access a variety of information without the control of anyone; children could learn from anywhere and they will find a figure that suits their will and desire. Finally, this study identify that there is correlation between the family low-level well-being and family parenting inability with the radical attitude of children in the digital era.

1 INTRODUCTION

Correlation between family well-being and radicalism in the digital era. Family well-being more important for human in the world. Family is a reflection of the child's life. Children who are in parental affection will have many opportunities to grow fully in personality. Dewantara (1961) states the family is a collection of individuals who have a sense of selfless devotion for the benefit of all individuals who take shelter in it. Family welfare becomes a decisive part in achieving Indonesia gold by 2045. Indonesia will be experience the golden generation. The Gold generation is an ideal generation capable of being a locomotive of the development of society and nation to escape from ignorance, poverty, and backwardness (Sukiman, 2016). When the community already has a good psychological well-being, then those ideals will come true. Thus, family welfare becomes important to support and support the positive social life and realize Indonesia gold 2045.

Based on data from the Health Research (Riskesdas in terms of Indonesia) in 2013 stated that 15-30 percent of people experiencing mental-emotional disorders, including anxiety disorders and major depression. The highest prevalence monomania is mature, the remaining 5.6% monomania already experienced by teenagers at the age of 15 to 24 years with the number of patients as much as 2,386,323.

Low contributors to emotional adolescent mental health caused by lack of education, drug abuse, and also engage in violent behaviour. The prevalence provinces in Indonesia with mental-emotional disorders is highest in Central Sulawesi, South Sulawesi, West Java, D.I.Yogyakarta, and followed by the province of East Nusa Tenggara (Riskesdas, 2013) . Based on above, Indonesia must behave as strategies for an increase in family well being.

According to the National Agency for Counter Terrorism (BNPT), radicalism is still a significant threat for Indonesia (Yanuar, 2017). Barret in the Soufan Center (2017) lists that there are about 600 Indonesians have gone to Syria, including women and children, either to wage for jihad or just to 'enjoy' the caliphate. In addition, some violent actions Indonesia, such as Sarinah bombings (2016) and Surabaya bombings (2018) has shown that the ultra-conservative ideology exists and grows in Indonesia. Some terrorists are suspected to be the outcome of weak family welfare and social environment or residence. In such digital era, the family's psychological well-being becomes an important discussion. Family psychological well-being could be seen from the level of economic development, health quality, and education system (Wells, 2010). Further in our review (Kieran and John Sweeney, 2011) of the extensive literature on family well-being identified four action areas which are known to improve the well-

being of families. These are: (1) addressing child poverty; (2) developing and delivering quality services; (3) reducing family conflict and instability; and (4) supporting marriages. Based on this, the logical step to improve family welfare is based on community or religious institutions.

This paper will be organized as follow: the section 2 is an introduction to family well-being; section 3 discusses related works; section 4 describes the proposed framework research and research model; section 5 discusses experiment and results about family low-level well-being and radicalism in the digital era. While section 6 contains discussion of proposed framework, evaluation of research and other thoughts about conducted research, the last section is a conclusion of presented framework and achieved result.

2 INTRODUCTION TO FAMILY WELL-BEING

W The National Agency for Population and Family Planning (BKKBN) stated that there are 8 family functions namely religion, social culture, love, protection, reproduction, education, economy and environment. This is also supported by the results of Izzo et al showing that when parents and schools collaborate effectively, students can behave and demonstrate better achievement in school (Sukiman, 2016). In other words, the family is the source or key of the happiness of society and the importance of building the family's psychological well-being. The well-being of families is fundamentally important to the well-being of individuals and society (Kieran and John Sweeney, 2011).

2.1 Family Well-being

Health promotion has been an exciting study for decades. Good health needs to be supported by good psychological welfare as well. Therefore, the role of health and psychological well-being becomes an indivisible unity. Family welfare affects one's psychological well-being. This welfare has different meanings in different countries. Psychological well-being is shown by the level of economic development, health quality, and education system (Wells, 2010). Based on the facts that exist from them, the health and quality of education conducted by family members. This is because the healthy its self is not only physical but extends to the psychological aspect (Berry, J. W, et al, 2002).

In other words, the promotion of psychological well-being has an important role in living life. The higher the psychological well-being of the individual, the better the life satisfaction the individual lives. The higher the members of a prosperous family, the more violent and radical attitude in the community will be decreased.

Furthermore, the family's psychological well-being is also linked to environmental aspects. Psychological well-being relates to groups, cultures, families, cross-cultural communities, and schools (Leddy, 2006). Similarly, Bronfenbreneur sees that innate characteristics and the ecosystem that surrounds a person determine a person's development and psychological well-being (Wells, 2010). In other words, the residence will affect the culture, character and development of family welfare. This can be a foothold that radical attitudes can develop through dwellings that lack the psychological well-being of families.

Furthermore, Bronfenbreneur explains that the well-being of child and adolescent psychology is based on the quality of the social environment determined by influencing factors of parent and adult relationships, peers in neighbours and schools, and teachers at school (Garbarin in Wells, 2010). Thus, the most important education begins with parents. Therefore the role of parents becomes important in improving family welfare. In addition to parents, residence or the environment (mesosystem) has a strong influence in shaping the perceptions, culture, behaviour, attitudes and individual characteristics. This is in line with the concept of ecological counseling in the form of mesosystem.

2.2 Ecological Counseling

The framework of ecological concepts in the digital age has important functions and roles. Ecology provides a conceptual outlook that is up to the achievement strategy in improving family welfare. This theory assumes that human development is based on interaction or transactions between internal and external forces and humans are considered relatively influenced by the environment or the outside world. Ecological counseling aims to help individuals develop fulfilling, productive, and meaningful lives through an understanding of how their lives are rooted in diverse contexts, interactions with the world around counselees, and the process of giving meaning to life (Cook, 2012). These concepts and objectives bring implications for counselors in carrying out their professional practices in helping indi-

viduals serve in promoting family psychological well-being.

Ecological concepts based on issues are not only seen as singular. Rather basing on all matters comprehensively and systemically. The ecological framework offers a new perspective on human development, the environment, and human and environmental interactions (Bronfenbreneur, 1979).

Bronfenbrenner conceptualizes Lewin who holds that B = f (P × E). B = f (P x E) is a key concept of Lewin which means that human behaviour is a function of one's interaction with its environmental context (Cook, 2012). Further, Bronfenbrenner also explains the concept of Lewin that offers three important prepositions. The first preposition, human behaviour is influenced by individual characteristics and the context of the place of life. The second preposition, human behaviour is the result of self-interaction with the environment. The third preposition, human behaviour is formed through meaning. This preposition presents a comprehensive framework for professions that offer psychological services such as a counselor.

From an ecological perspective, counselors have an important role as individuals who are able to redesign the behaviours that occur in individuals and communities. This is in line with Sue's (Campbell, Vance and Dong, 2017) comments that tripartite models are used in counseling training aimed at three critical characteristics of multicultural counselors namely awareness, skill, and knowledge. Thus, the counselor is able to redesign the behaviour of individuals and communities through an ecological approach that provides knowledge and awareness and provides basic counseling skills for individuals in the community. In addition, the counselor is able to direct and guide in order to improve the welfare of the family so as to reduce the attitude or radical behaviour in the community.

3 RELATED WORKS

The concept of ecological counseling is in line with the concept of counseling in general, the concept of ecological counseling emphasizes the context in which individuals live their lives. In other words, ecological counseling considers that the neighbourhood has an important role in shaping the attitude and character of the individual. Furthermore, ecological counseling aims to help individuals develop a fulfilling, productive, and meaningful life through an understanding of how their lives are rooted in diverse contexts, interactions with the world around

counseling, and the process of giving meaning to life (Cook, 2012: 8). These concepts and goals bring implications to the individual that residence, location, and environment play an important role in shaping individual attitudes and character. This is in line with the services offered by the group of projects such as neighbourhood, education, religion, culture, and community (Wuthnow and Evans in Cook, 2012).

In line with the above concept, Cook (2012) says that the diagnosis of the things faced by the counsel that comes from the self of the counselee himself, the problems that arise from the environment, and the problems arising from the interaction between the two. In other words, the emergence of a radicalism or terrorist attitude is based on the interaction individuals have made with their place of residence and social environment. Therefore, what needs to be done is to analyze the behaviour that comes from within the counselee and analyze the problems that occur in the residence and environment.

4 APPROACH

This research will undertake quantitative and qualitative methods using questionnaire and in-depth interview. The questionnaire is used for collecting data of social background, economic background and radicalism. This is a longitudinal survey design which involves the survey procedure of collecting data about trends with the same population, change in the cohort group or subpopulation, or changes in a panel group of same individuals over time (John. W Creswell. 2012). For qualitative data, it will be analyzed by descriptive qualitative.

Fraenkel and Wallen (2008) mention that the correlation research included in the study description because the research is a study trying to describe the conditions that have occurred in the field. This research can be done in various fields such as education, social, and economics. This research is only limited to the interpretation of relationships between the variables is not up to the relationship causality, but this research can be used as reference for further research In this study, researchers trying to describe the present condition in the quantitative context reflected in the variable.

4.1 Framework Research

The framework of this study is categorized into 3 stages, i.e.,

- Preparation of instrument questionnaires
- Data collection
- Data analysis

The instrument used is a questionnaire that has been tested for validity and reliability. The questionnaire used is a social background questionnaire and radicalism. Indicators that appear in the questionnaire of social background in the form of religion, residence, primary needs, and secondary needs. While the indicator questionnaire radicalism in the form of friends, worship, associate with people of different religions or westerners and jihad.

Data collection was conducted at Senior High School or Madrasah Aliyah in the Special Region of Yogyakarta. The schools are taken as many as 20 schools with the number per district of the city as many as 5 schools. The all respondents in this study as many as 802 respondents.

Data analysis used in the form of quantitative and qualitative analysis. Quantitative analysis or correlational analysis is used to determine the effect between low-level well-being families and radicalism levels. While qualitative analysis used as supporting data of research.

5 EXPERIMENT AND RESULTS

W This section discusses experiments and results in the context of validation and testing implemented framework. There are three things that are obtained related to the research framework that are

- The existence of influence between religion and residence with a radical attitude
- The absence of influence between the fulfilment of family needs with radical attitude
- The influence of radicalism with the digital age

5.1 Family Low Well-being in the Digital Era

The family have significant roles to fulfil save the environment, enjoyment, social welfare and spiritual needs (Kathryn Geldard and David Geldard, 2011). Every family has different parenting style to educate their kids. Culture, ethnicity and the way they learn from the ancestor are the important factors to determine the parenting styles. Diana Baumrind (1966) explains that there are three types of parenting styles: authoritarian, permissive, and democratic. Which, again according to Maccoby and Martin (1983) indicating four parenting styles: Authoritative

(high on both responsiveness and demandingness), authoritarian (low responsiveness, high demandingness), permissive/ indulgent (high responsiveness, low demandingness) and disengaged (low responsiveness, low demandingness). Based on the text, the indicators of parenting styles are disengaged, authoritarian, permissive, and democratic.

Parenting styles are thus associated with the relational qualities with which parents treat their offspring (Jon Ivar Elstad and Kari Stefansen, 2014). Essential elements of parenting styles are the successful socialization of children into the dominant culture (Darling, N., and Steinberg, L, 1993). The parent involvement in education is the important resource for kids' success (Mido Chang, et al, 2009). Family low well being will always be related to parenting. Five domains of family well-being were identified: family relationships, economic situation, health and safety, community relationship and religion/ spirituality. Involves a balanced development of individuals and families in terms of the physical, spiritual, economic, and social (Families Australia 2006; Martinez et al. 2003).

Further Noor, Noraini et al (2014: 279) identifies that Indicator of the family well being are resiliency, safety, savings, healthy lifestyle, time with family, work-family balance, importance of religion, number of bedrooms at home, debt and child care. Based on these indicators can be known level of family well-being someone. In this regard, the digital age has an important role in supporting family welfare. The digital age makes people connected to all elements of the world in both political, economic and social environments. The digital age makes people unlimited in order to communicate with all parties. There are some pretty dangerous principles in the digital age that are important is even if life is limited or important has internet quota even if it does not eat. When it develops and parents have no control over the child, it is certain that the child will be dragged into an unstoppable digital stream. Therefore, family welfare becomes important in the face of a free and open digital era.

Zubrick et al (2000) asserts that family well being emphasizes access to basic needs and facilities such as adequate shelter, health care, and a safe environment. Relationships between family communication, solving problems, coping, and parenting, are also. In other words, the environment becomes an important part in supporting family welfare. A positive environment will support a positive family, an accomplished environment will also support to achieve. Especially with the digital era, the environment is not only the environment but the envi-

ronment within a smartphone or environment in digital. It has an important role in influencing the social level of individuals and the well-being of individual families. In accordance with the results of Parcel research, Toby L. and Menaghan, Elizabeth G. (1997: 116) showed that the existence of the significance of home environments for the intellectual and emotional development and considers how home surroundings change when mothers begin jobs that are more rewarding or less rewarding. With regard to digital generation challenges, different family approaches are used. In more detail, as shown in table 1.

Table 1. Family Trend

Family Trend	Structural Approach	Digital Approach
Family communication patterns	Mothers have a major role in communicating with family and absolute father orders	Parents and children have a pattern of two-way communication, lack of command but the discussion
Family closeness	Parenting is delivered to the mother, the child's closeness to the mother	Parenting is done jointly, child's closeness to parents
Cultural Transmission	The process of impairment is done by the mother	The process of impairment is done by parents, family and the environment
Disclosure Children	The openness of the child to the mother more freely and more comfortable	Awakening of the child's openness to parents both father and mother
Parenting Style	Parenting is more dominant in the mother	Parenting is the cooperation between father and mother
Gender Roles	Mother has a role in educating children, the father plays a living	Father and mother have their respective roles according to circumstances
Religious education	Confirmation of religious education conducted by the father	Affirmation of religious education jointly by parents and family

Based on table 1, the family trend through digital approach can be done together between father, mother and family. The pattern of family communication, family closeness, cultural transmission, child

openness, parental parenting, gender roles and religious education are the digital family trends that can be done with technology tools. Digital era without limiting the time and place, because everything can be done anywhere, anytime and by anyone.

5.2 Radicalism in Digital Era

The radical movement has progressed from time to time. The development of radical movements can harm the State itself. The radical movement in the digital age has a harmful effect on the individual. Because every individual can be influenced by technology, without meeting directly with the person. Some examples that have occurred are the individuals are taught various ways to not recognize the State, demonstrating, and terrorizing. The learning process is sourced from digital namely the internet, youtube, social media or other.

Terrorist threats continue to plague Indonesia has been exemplified in early 2016 by the terrorist attacks in Jakarta on 14 January. 8 people (including four attackers) have been killed and 23 wounded in explosions and shootings. Islamic State (IS) claimed responsibility for the attack, the first such incident since the 2009 suicide bombings in Jakarta. There were several attacks and plots again until the end of the year. Forces Detachment 88 anti-terrorism plan IS to attack the police station in West Java on New Year's Eve, two deaths and play dead people who resisted arrest during a raid (Soeriaatmadja, 2016 in Arianti and Taufiqurrohman, 2017: 14). A few days earlier, three people who play the militants were killed in the attack, the police found six bombs; they are also to issue a police post (Arianti and Taufiqurrohman, 2017: 14).

Some of the above events show that the existence of attacks by radical groups in Indonesia. Such attacks or threats may potentially interfere with the state's security if it is not dealt with further. In line with that, Greg Fealy (2004: 108) states that many radical groups see the enforcement of shari'a as inextricably linked to the creation of an Islamic state in Indonesia. They argue that only in an Islamic state can God's law be applied in full. Most are also not formally opposed to the Unitary Republic of Indonesia (NKRI) but they want its basis changed from the religiously neutral Pancasila to Islam.

Some of the radical groups of Indonesia are Darul Islam (DI) and Negara Islam Indonesia (NII), Jemaah Islamiyah (JI), Majelis Mujahidin Indonesia (MMI), Front Pembela Islam (FPI), Forum Komunikasi Ahlu Sunnah wal Jamaah and Laskar Jihad (FKAWJ/ LJ), and Hizbut Tahrir (HT) (Greg Fealy,

2004:108). Further from the results of a survey conducted Baran, Starr and Cornell (2006: 19-29) showed that the Asian radical groups such as Hizbut-Tahrir al Islamiyya (The Islamic Party of Liberation), Akramiya, Hizbun-Nusrat, The Islamic Movement of Uzbekistan (IMU), The Islamic Movement of Central Asia (IMCA), Tabligh Jamaat (TJ), Jeyshullah, and The North Caucasus Militant Network.

The attitude of radical group are comprehensive shari'a, Islamic state, caliphate, and not democracy. In more detail, as shown in the following table.

Table 2. The attitude of Radical Group

Group	Comprehensive Syari'a	Islamic State	Caliphate	Democracy
DI/ NII	Yes	Yes	No*	No*
JI	Yes	Yes	Yes	No
MMI	Yes	Yes	Yes	No
FPI	Yes	No	No	Yes
FKAWJ / LJ	Yes	No	No	No
HT	Yes	Yes	Yes	No

Sources: Greg Fealy (2004:107)

Note: The items marked with an asterisk (*) indicate that are contradictory positions within the group on this issue. Nonetheless, the majority view would appear to be as indicated here.

Based on the above table can be seen that the radical group has the symbols and characteristics of each according to the ideology in the following. In other words, radical attitudes can be categorized into four categories namely conservative (comprehensive Shari'a), militant (Islamic State), extreme (Caliphate) and terrorist (Anti Democracy).

5.3 Identified That the Influence of Family Low-level Well-being and Family Inability with the Attitude of Radicalism in Children in the Digital Era

The family has an important role in shaping the character and attitude of the child. Parental stability plays an important role in helping the child's psychological development. Similarly, the psychological well-being of parents will have an impact on children's attitudes and behaviours. The results show that there is a correlation between religion and parental residence with violent or radical behaviour. This is as shown in the following table.

Table 3. The results show that there is a correlation between religion and parental residence with violent or radical behaviour

		Conservative	Militant	Extreme	Terrorist
Religion	Pearson Correlation	-.368	-.166	-.318	-.215
	Sig. (2-tailed)	.000	.000	.000	.000
	N	802	802	802	802
Residence	Pearson Correlation	.172	.231	.208	.259
	Sig. (2-tailed)	.000	.000	.000	.000
	N	802	802	802	802
primary needs	Pearson Correlation	.079	.051	.076	.049
	Sig. (2-tailed)	.026	.145	.030	.170
	N	802	802	802	802
Family needs	Pearson Correlation	.036	-.037	.005	-.042
	Sig. (2-tailed)	.313	.295	.890	.241
	N	802	802	802	802

Based on the table, it can be seen that there is a correlation between religion and resident to radical attitude. The results show that religion and residence have a very significant relationship. Sig (2tailed) 0.000 score in both conservative, militant, extreme and terrorist attitudes. In other words, religion and residents have an important role in the radical attitude of the child.

Another case with the primary needs and family needs. Both of these have no significant effect on radical attitudes on children. The results showed that the sig (2tailed) scores of primary and family needs above 0.1 except in the aspect of primary needs have correlation to radical attitudes in the form of conservative and extreme. There is no more significant relationship. In other words, people who have eco-

nomic weakness or are unable to make ends meet have no effect on radical attitudes and vice versa.

6 DISCUSSION

Indonesia has prevented at least 15 attacks in 2016 and arrested more than 150 suspected militants (Allard and Kapoor 2016). The National Agency for Counter Terrorism (BNPT) and many Civil Society Organizations (CSOs) continues organize many programs and initiatives in the framework of preventing/counter violent extremism (P/CVE). The initiatives include for the terrorists inmates to disengage form their previous network, ex-terrorist prisoners to integrate into the society, and also the youth as the most vulnerable entity in order not to be influence with ultra-conservative ideology (Sumpter 2017; Chalmers 2017).

Indonesian radical groups differ significantly in the way in which they pursue their goals. Nearly all groups claim to undertake preaching with the primary intention of making Muslims more pious (which, in this context, generally means bringing them to a conservative position). Many groups also have a variety of educational activities ranging from seminars, conferences and workshops for the dissemination of their teachings to running schools and colleges (Greg Fealy, 2004:109).

Countering violent extremism (CVE) cannot be the sole responsibility of the government. All elements of society must work together in CVE efforts: ordinary people, Muslim organizations, political parties and intellectual Muslims should participate (Haris, 2006:159). Another alternative may be used to counter extremist ideology in Islam. In Indonesian context, approaches related to cultural, educational, ideological, psychological, political, and military should be explored.

Obviously, family well-being has an important role in shaping the child's attitude. Child development process can be done through education, parents, residential environment and culture.

7 CONCLUSIONS

As radicalism does not arise from a vacuum, radical attitudes could not also manifest from nothing. But radical attitude is shaped by the environment of residence. A child is the social successor and the life of his parents. Parents who have a harmonious, caring and comfortable relationship will have a positive

impact on the child's psychological development. The digital age does not limit parents and children to communicate with each other anywhere or anytime. The digital age provides a new understanding of the importance of parent-child closeness, parent and child's cultural transmission, gender roles and religious education.

When the child has closeness, comfort, attachment and harmony with the family, then the child happens the psychological well-being of the family. This family's psychological welfare will have an impact on the child's development. Children having parents and family figures could be well-controlled by families and parents, and they will be exposed to the problems they experience.

Conversely, when parents could not nurture and educate their children, they will look for other figures outside parents and family. This can be potential for the children to be out of control and even radical, especially with the advancement of technology and digital era. This can provide a great opportunity for children to access a variety of information without anyone's control; children can learn from anywhere and anybody so that they will find a figure that is in accordance with his will and desire. In other words, there is a great influence on the child between the psychological well-being of the family and the radical attitude in this digital age.

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