

**Information on dissertation submitted for the PhD degree
of National Research Tomsk State University**

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ABSTRACT OF THE DISSERTATION

The religious identity possessed by religious adherents (especially Islam) can lead to religious ambivalence. Religious ambivalence is that, on the one hand, religion can provide many benefits and goodness, but on the other hand, through

religious identity, it can cause conflict, violence, and even acts of terrorism. Reflecting on conditions in Indonesia, the Indonesian Muslim community is quite moderate and tolerant, but the growth of religious extremist movements and even acts of terrorism is very worrying.

To answer this issue, the researcher developed a psychological construct, namely authentic religious identity. Researcher hypothesizes that authentic religious identity can handle existential anxiety which in turn can overcome religious extremism. Based on study 1, the hypothesis is proven, but the direct effect of mediation regression analysis shows that authentic religious identity has a positive effect on religious extremism. This shows that there are other mediating variables that play a more important role in the relationship between authentic religious identity and religious extremism.

The researcher assumes that this construct is ingroup favoritism. So that in Study 2, empirical research was conducted on the dynamics of the interaction between authentic religious identity, ingroup favoritism, and religious extremism. The results show that the interaction between authentic religious identity and religious extremism will always be mediated by ingroup favoritism. Based on studies 1 and 2 a new dynamics psychology model has been developed.

Additional analyses were also conducted to enrich the explanation of the dynamics of the psychological model that the researcher built, which can ultimately be used as a solution in dealing with the problem. First, education can reverse the direction of the relationship between authentic religious identity and religious extremism among Indonesian Muslims. The higher an Indonesian Muslims' education, the less likely they are to be exposed to religious extremism. Second, for gender, the idea does not affect the changing direction of the relationship between authentic religious identity and religious extremism. Gender roles cannot overcome religious extremism among Indonesian Muslims. Both men and women can be exposed to religious extremism, without exception. Women and men have equally important roles in the terrorism movement with different tasks.

Based on the dynamics of the psychological model developed, effective solutions will be found to overcome the problems raised in this dissertation. So that threats ranging from religious extremism movements to terrorist acts can be reduced and minimized.