

## Genealogy of Radical Ideology: A Historical Analysis of the Development of Radical Ideology in the 20th Century

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### ABSTRACT

This study examines the genealogy of radical ideology in the 20th century, focusing on its development, changes in radical thinking, and the factors that influenced its evolution. In a century full of conflict, revolution, and global change, radical ideologies such as communism and fascism played a central role in shaping social and political order. This study explores the genealogy of radical ideology, including its peak period, when communism and fascism emerged as dominant ideologies. We also reveal changes in radical thinking throughout the 20th century, including the adaptation of these ideologies to historical events and social changes. In addition, this study analyzes the social, political, economic, and technological factors that influenced the development of radical thinking. The results of this study have important implications for understanding the history and socio-political dynamics of the 20th century. In addition, this study is relevant to addressing the challenges of radicalism in the contemporary era by providing insights into the development of radical ideology in the future. This study contributes to the study of ideology, history, and global politics. It can serve as an important reference source for researchers, academics, and policymakers interested in understanding radical ideology and its dynamics of development.

### Keywords:

Genealogy, Radical Ideology, Contemporary Era

### ABSTRACT

Penelitian ini membahas genealogi paham radikal di abad ke-20 dengan fokus pada perkembangan ideologi radikal, perubahan dalam pemikiran radikal, serta faktor-faktor yang memengaruhi perkembangan ideologi tersebut. Dalam abad yang penuh dengan konflik, revolusi, dan perubahan global, ideologi-ideologi radikal seperti komunisme dan fasisme memainkan peran sentral dalam membentuk tatanan sosial dan politik. Penelitian ini menggali genealogi ideologi radikal, termasuk periode puncak perkembangan ideologi tersebut yang menyaksikan munculnya komunisme dan fasisme sebagai dua ideologi dominan. Kami juga mengungkap perubahan dalam pemikiran radikal sepanjang abad ke-20, termasuk

**Keywords:**

Genealogi, Ideologi  
Radikal, Era  
Kontemporer

adaptasi ideologi-ideologi ini terhadap peristiwa sejarah dan perubahan sosial. Selain itu, penelitian ini menganalisis faktor-faktor sosial, politik, ekonomi, dan teknologi yang memengaruhi perkembangan pemikiran radikal. Hasil penelitian ini memiliki implikasi penting dalam pemahaman sejarah dan dinamika sosial-politik di abad ke-20. Selain itu, penelitian ini juga relevan dalam menghadapi tantangan radikalisme dalam era kontemporer, dengan memberikan wawasan tentang perkembangan ideologi radikal di masa depan. Penelitian ini berkontribusi terhadap studi ideologi, sejarah, dan politik global, dan dapat menjadi sumber referensi penting bagi peneliti, akademisi, dan pembuat kebijakan yang tertarik dalam pemahaman ideologi radikal dan dinamika perkembangannya.

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## INTRODUCTION

Understanding radical ideologies and their development in the twentieth century holds significant relevance within historical, social, and political contexts, given that this period was marked by major events such as world wars, social revolutions, and technological advancements that both shaped and were shaped by radical thought. Radical ideologies emerged as responses to social wounds characterized by inequality, injustice, and the widening gap between idealized visions of change and harsh social realities, thereby positioning them as crucial elements in the social and political transformations of the twentieth century. Departing from this sense of unease, this study seeks to trace the genealogy of radical ideology by examining its early formations, moments of ideological culmination and transformation, as well as the social, political, and emotional factors that influenced its trajectory. At the same time, it raises a critical question regarding the capacity of radical ideologies to address social wounds: do they offer pathways toward healing, or do they merely represent ideals that fade into historical abstraction? Specifically, this research aims to analyze the genealogy of radical thought in the twentieth century and to examine the relevance of such historical understanding for contemporary dynamics of radicalism, emphasizing the importance of emotional dimensions as the vital pulse underlying ideological theories and concepts. Only by engaging with these emotional undercurrents can the deeper meaning of the historical journey of radical ideologies be fully apprehended (Hafid, 2020; Cherry & Schumann, 2025). Accordingly, this study seeks to contribute conceptually to the literature on the genealogy of radical ideology, focusing not on practical policy implications but on the historical, emotional, and theoretical foundations that shaped radical ideologies in the twentieth century.

Grounded in this historical and affective understanding, the subsequent discussion proceeds to delineate the focus of inquiry and the analytical framework that enables radical ideology to be read not merely as a system of ideas, but as an emotional and

discursive response to the social wounds of the twentieth century. Within the scope of this study, particular attention is devoted to radical ideologies in the twentieth century and the factors influencing their development. This research does not seek to explore in depth the practical consequences of radical ideologies or the implementation of specific policies associated with radical movements. Rather, the introductory section begins by outlining the basic concepts of radical thought, identifying relevant existing scholarship, and clarifying how this study contributes to the existing literature in the field of radical ideology genealogy.

In examining radical ideologies, a historical approach is insufficient if it is confined to a chronological sequence of events; it must also account for the emotional and discursive structures, as well as the complex social processes, that underpin ideological formation. Research in the social sciences demonstrates that radicalization and radical ideology are not solely matters of ideological content, but also involve psychological and social processes in which affect and subjective experience play a central role in frameworks of social meaning. For instance, systematic studies of cognitive structures in radicalization highlight emotional shifts and interpretive transformations that occur during the adoption of extremist ideologies (Wolfowicz et al., 2021). The work of Frantz Fanon, particularly *Black Skin, White Masks*, reflects the colonial experience as a psychological condition imbued with emotions of suffering, depersonalization, and resistance to structures of domination. Fanon employs language and narrative that explicitly reveal how the experiences of colonized subjects shape self-concept, internal conflict, and the desire for radical change. Contemporary scholars continue to recognize the relevance of Fanon's work for understanding the affective and structural dynamics of radical movements, as well as the enduring influence of historical experiences on the ways ideologies are absorbed and expressed (York, 2021).

Similarly, the works of Emma Goldman examined through scholarly analyses of her autobiography and radical politics demonstrate how personal narratives and social experiences can serve as critical empirical material in the study of radical ideology, particularly in illustrating how idealism confronts harsh social realities (Bennett, 2017). Goldman is not merely a historical figure; she functions as an empirical case illustrating how emotion, experiences of marginality, and social structures intersect in the formation of radical convictions. Genealogical approaches, as developed by Michel Foucault in works such as *Discipline and Punish* and *The History of Sexuality*, offer an analytical framework for tracing how ideologies are formed and evolve historically through interactions among power relations, discourse, and social institutions. Genealogy does not construct a linear historical narrative but instead identifies tensions, ruptures, and forms of resistance in the production of discourse. In the context of radicalism, this approach facilitates an understanding of how particular discourses emerge and are sustained through power relations, including those mediated by communication technologies, media, and political structures. Empirical research has adopted this framework to model processes of radicalization, particularly by employing Foucauldian perspectives to analyze discursive power in the digital era (Torok, 2013).

The twentieth century was a period marked by profound social, political, and economic transformations. This context generated conditions conducive to the emergence of radical ideologies exhibiting diverse characteristics, implications, and historical consequences. Communism, for example, originated in the theoretical foundations laid by Marx and Engels and later evolved in practice through figures such as Lenin and Stalin, resulting in ideological manifestations far more complex than their original formulations. A genealogical framework allows for the analysis of such historical variations within contexts of power and political strategy. The historian Eric Hobsbawm emphasizes the importance of understanding the diversity and transitions of radical thought as it unfolds in practical political contexts (Maskaliūnaitė, 2015). Likewise, fascism as an ideology grounded in extreme nationalism and authoritarianism represents a complex phenomenon reflecting the interplay between political structures, social imaginaries, and collective identity demands amid social crises. Academic studies underscore that understanding such ideologies requires a critical engagement with their historical dynamics and socio-political contexts, rather than reliance on linear historical narratives alone (Carvalho & Sacks, 2024).

The development of radical ideologies cannot be separated from social, economic, and technological factors. Stark economic inequality, as articulated in works such as those by Piketty, provides material conditions for the emergence of radical demands that challenge unjust structures of economic domination. Advances in communication technologies including radio, mass media, and digital platforms have accelerated the diffusion of ideologies, enabling radical discourses to reach broader audiences and enriching empirical research on social participation as a component of contemporary radicalization processes (Ghifari, 2017). Consequently, genealogical studies of twentieth-century radical ideologies, when situated within a broader historical framework and integrated with empirical analyses of radicalization processes, offer a robust analytical foundation for understanding contemporary dynamics. This approach not only acknowledges the social and historical structures that foster radicalism, but also incorporates affective processes, power relations, and communicative contexts that shape how such ideologies are interpreted and reproduced in modern societies (Cottee, 2024).

## **METHODOLOGY**

This study employs a qualitative approach due to its emphasis on providing in-depth descriptions of context, interpretation, and meaning embedded in texts and speeches, rather than merely measuring numerical variables (Sarmadan et al., 2022). It adopts a historical approach that enables the researcher to trace the origins of radical ideological thought and its transformations throughout the twentieth century. This approach is considered effective for examining continuity and discontinuity in ideological thinking, including studies of radicalism in both national and global contexts (Soetomo, 2020). The data sources consist of historical texts, political documents, speeches by ideological leaders, and philosophical literature that serves as classical references in the study of radical ideology. Such historical document analysis constitutes a core method in qualitative historical research, allowing researchers to interpret the social and political meanings embedded in these texts (Faizin, 2018). In addition to primary sources, this study utilizes secondary literature in the form of journal articles and books that examine the genealogy of ideology and the dynamics of change in radical thought. Data collection in this study is conducted through document analysis, a technique that facilitates the systematic identification of patterns, themes, and ideological structures within historical texts (Yazan, 2015).

Data analysis in this research integrates textual, content, and historical analyses. Textual analysis enables the identification of key concepts and narrative patterns within documents; content analysis assists in categorizing overarching themes; while historical analysis situates the findings within specific temporal contexts and social events that shaped radical thought. Such an integrated approach has been applied in studies combining discourse analysis and content analysis to understand the construction of meaning in radical ideology as reflected in media or other documentary sources (Rustandi et al., 2022). Furthermore, sentiment analysis is positioned as a supplementary tool to capture emotional nuances in both classical and contemporary texts. This technique has proven effective in assessing the overall emotional dimensions of historical and contemporary texts, thereby enriching affective understanding in the study of ideological narratives (Nandwani & Verma, 2021). The study also considers emotional expressions manifested in artistic works and musical compositions related to radical ideology as qualitative data requiring hermeneutic interpretation (Elkins, 2025). To ensure validity and reliability, this research applies data triangulation by cross-verifying findings from multiple primary and secondary sources and by carefully documenting the processes of data collection and analysis. Such triangulation is widely recognized in qualitative methodology as a strategy to enhance the accuracy and trustworthiness of data interpretation (Rustina & M. Hidayat, 2023).

## RESULTS AND DISCUSSION OF THE RESEARCH

### The Concept of Radical Ideology

Radicalism is an ideological phenomenon that has played a central role in global social and political developments throughout the 20th century. The concept of radicalism is often associated with attempts to overthrow or change existing social and political systems through extreme actions. Radicalism often promotes thinking that is outside the mainstream and may include actions that are contrary to prevailing social norms and laws. The concept of radicalism opens the door to a world of profound change, hidden behind revolutionary words and ideas. It is not merely a set of extreme views, but an inner revolution that changes one's outlook on life. Expressing radical meaning requires emotional depth, as it involves a full appreciation of the prevailing gaps and injustices. Discussing the concept of radicalism invites us to explore the emotions behind every call for revolution. There is determination in anger, persistence in despair, and a burning spirit of justice in darkness. Radical ideology creates a stage where human emotions can be felt with thrilling intensity. Franz Fanon, with his open-mindedness, stated, *"Revolution is not a bed of roses. A revolution is a struggle between the future and the past."* His words imbue us with the emotions of struggle and the realities that accompany revolution. For Fanon, revolution is not a beautiful flower in a bed, but a struggle between the future and the past. This evokes the harsh emotions of change while also suggesting that transformation does not come without sacrifice and inner struggle.

Emma Goldman, through her personal experiences, describes inner conflict and perseverance in the concept of radicalism. *"If I cannot dance, I do not want to be part of your revolution,"* she said. This expression conveys emotions of freedom and courage in the face of ideological conflict. In this persistence, there is an emotional pulse that permeates every step of the struggle. Through Malcolm X's words, we feel the determination to change. *"Do not be in such a hurry to condemn a person because he does not do what you do, or think as you think. There was a time when you did not know what you know today."* This expression explores the emotional dimension of accepting differences and the evolution of thought. It gives us a view that embraces change as a meaningful personal journey. Che Guevara's words radiate anger and determination in the concept of radicalism. *"A great feeling of love guides the true revolutionary. It is impossible to*

*think of a genuine revolutionary lacking this quality.*" This expression shows that behind the anger at injustice is a deep love for change. It is this emotion of love that provides the true driving force for a revolutionary. Angela Davis, through her works, raises moral dilemmas and inner calling in the concept of radicalism. *"I am no longer accepting the things I cannot change. I am changing the things I cannot accept,"* she said. This expression creates emotion when a radical thinker embraces action as a form of resistance against unacceptable injustice. In closing, these wise words are not just rhetorical flourishes, but emotional triggers that invite us to reflect on and feel the concept of radicalism. On this journey, the concept of radicalism becomes more than just a theory; it is an emotional ripple that triggers change and a sign of the human soul's struggle for justice and freedom.

### **The Early Development of Radical Ideology in the 20th Century**

This study will explore the early development of radical ideology in the 20th century. At the beginning of this century, several social and political movements emerged with the primary goal of changing the status quo. For example, the feminist movement, the labor movement, and the national independence movements in various countries had radical elements in their demands. This phase of the development of radical ideology will be described and analyzed to understand the roots of radical thinking during that period. The 20th century was a silent witness to the early development of radical ideology, which echoed through the voices of the brave. Reflecting on this journey requires emotional understanding because each step carries a wave of feelings that swept through and created profound changes in human history. Emma Goldman, with her courage, proclaimed, *"The most violent element in society is ignorance."* Her statement highlights freedom as the central pillar of radical ideology. In her words, there is an emotional pain over injustice and a need for enlightenment to create positive change. Meanwhile, Malcolm X's sharp voice reveals anger and determination in the face of injustice. *"You cannot separate peace from freedom because no one can be at peace unless he has his freedom,"* he said. His words paint an emotional picture of the need for peace that is inseparable from freedom. Through his determination, we feel the intense vibrations of the struggle for independence.

Che Guevara, with words full of determination, said, *"A great feeling of love guides the true revolutionary."* His statement creates an emotion of love that drives radical change. In a few short sentences, we see how true courage is when accompanied by a deep love for humanity. Franz Fanon invites critical reflection by saying, *"Imperialism leaves behind germs of rot which we must clinically detect and remove from our land but from our minds as well."* His statement creates an emotion of rejection towards the destructive legacy of imperialism, emphasizing the importance of clinical cleansing, not only from the land but also from our minds. In the conversation of moral dilemmas and resistance, Angela Davis voices her thoughts, *"You have to act as if it were possible to transform the world radically. Moreover, you have to do it all the time."* Her statement creates a wave of emotion when we face moral dilemmas and provides an inner call to act continuously towards radical change. By reflecting on these quotes, we not only hear words of wisdom but also engage in an emotional journey that inspires change. The early development of radical ideology in the 20th century is not just history, but a narrative filled with the emotions of struggle and determination to achieve freedom and justice.

### **Peaks and Changes in Radical Ideology**

During the 20th century, radical ideology reached its peak in several contexts. World War I and World War II, as well as other global conflicts, provided impetus for the emergence of stronger radical ideologies. These ideologies included communism, fascism, and revolutionary movements in various parts of the world. This study will identify the peaks of the development of these radical ideologies, as well as changes in radical thinking related to important historical events. The peak of the rise of radical ideology brings us to voices that shout through the grandeur of change. At this peak, the clouds broke, and the rain of change fell, saturating the earth with the water of



courage and determination to create a more just world. Che Guevara, an icon of awakening, said, *"Let the world change you, and you can change the world."* His words create a wave of emotion when we reflect on how change in the world begins with personal transformation. At the height of radical ideology, inspirational leaders like Guevara show that the courage to change can create waves that sweep across the world.

Malcolm X, with his call for a revolution of the soul, stated, *"Do not be in such a hurry to condemn a person because he does not do what you do, or think as you think. There was a time when you did not know what you know today."* His statement evokes emotions of tolerance and understanding that each individual's journey is a unique revolution of the soul. At the peak of radical ideology, we are invited to understand and appreciate differences as part of human evolution. Franz Fanon, revealing the truth of change, said, *"Each generation must discover its mission, fulfill it or betray it, in relative opacity."* His statement creates an emotional sense of understanding that each generation has its own mission. At the height of radical ideology, personal awareness becomes the primary driver of whether one fulfills or betrays that mission. Emma Goldman, in celebrating the dynamics of rebellion, voices, *"Rebellion that springs from the individual's own mind, and in his own way."* Her statement brings us to the emotional experience of rebellion that originates from the individual's mind. At the height of radical ideology, this dynamic becomes a driving force for change that extends beyond individuals to society as a whole. Angela Davis, through her revolution of love, said, *"You have to act as if it were possible to transform the world radically. Moreover, you have to do it all the time."* Her statement creates an emotional resonance that true revolution is a revolution of love that drives us to act continuously. At the peak of radical ideology, we are invited to embrace change as a form of deep love and peace. By reflecting on these quotes, we not only witness the peak of radical ideology as a historical event but also as an emotional moment, as cries for change create waves across the globe. The desired change does not only occur at the top of the mountain, but also in the hearts of every individual inspired by radical ideology.

### **Factors Influencing Radical Ideology**

Several social, political, and economic factors influenced the development of radical ideology in the 20th century. These factors will be investigated to understand the dynamics that shaped radical thinking. Among these factors are geopolitical tensions, social dissatisfaction, economic inequality, and technological transformation. This study will detail the role of these factors in influencing the genealogy of radical ideology during the 20th century. The genealogy of radical ideology in the 20th century is important to understand in the context of social, political, and ideological developments. This chapter will help to elucidate the roots of radical thought and the significant changes in ideology throughout this period. The first factor to enter the scene was overflowing dissatisfaction, especially in the context of social and economic class inequality. Those who felt marginalized, excluded, and neglected became fertile ground for the growth of radical thinking. Every breath of dissatisfaction brought waves of emotion that urged for drastic change. Radicalism grows amid political and legal injustice. Seeing a system that favors certain groups and ignores justice, the hearts of radical adherents are set ablaze with anger. This is not only physical resistance, but also inner resistance triggered by a sense of injustice. Religion and ethnicity form the shadow of identity that is often used as the basis for radicalism. Belief and ancestry become fuel for burning emotions, shaping radical thinking as a form of defense and affirmation of identity.

This is where waves of emotion turn identity into a tool of resistance. In the digital information age, disinformation, media manipulation, and propaganda play a significant role. The presence of

fake news that poisons the public's minds becomes an emotional fluid, triggering unexpected reactions. In the vortex of distorted information, radicalism becomes like a strong wind that brings emotional destruction. The social environment also plays a role in the drama of radical ideology factors. Encounters with individuals or groups that promote extreme ideologies can trigger emotional changes. Being trapped in the circle of radical ideology is a challenging emotional journey, where inner turmoil weaves bonds that bind one to radical thinking. By capturing the emotional waves behind these factors, we approach a deeper understanding of the complexity and depth of radical ideology. Radical ideology is not only a matter of policy or structure, but also an inner reality that requires emotional investigation and understanding.

### **The Peak Period of Radical Ideology**

During the 20th century, radical ideology reached its peak in various historical and geographical contexts. One of the most striking examples is the period between World War I and World War II, when two globally influential radical ideologies emerged: communism and fascism. The communist movement, driven by Marxist thought, advocated fundamental socioeconomic transformation through proletarian revolution. Meanwhile, fascism, which emerged in Italy and later spread to Germany, was known for its authoritarianism and extreme nationalism that pursued racial supremacy.

### **Changes in Radical Thought**

During the development of radical ideologies in the 20th century, there were significant changes in radical thought. Although these ideologies essentially aimed to change the status quo, their interpretations and approaches changed over time. For example, communism underwent shifts in its concepts of revolution and economic management across countries that adopted this ideology. In addition, the socialist revolutionary movement, which initially advocated armed revolution, developed into a more moderate political movement. It is important to understand how these changes in radical thought influenced the development of ideology and its implementation in various national and international contexts. This study will outline how these changes relate to key historical events and the roles of key figures in describing the development of radical thought.

## **Factors Influencing the Development of Radical Ideology in the 20th Century**

### **a. Social Factors**

One of the main factors influencing the development of radical ideology in the 20th century was the complex social conditions. Social dissatisfaction caused by economic inequality, social injustice, and changes in family structures can be a major driver of radical thinking<sup>10</sup>. Social movements such as the labor, feminist, and civil rights movements, which supported significant social change, became important influences in understanding the dynamics of radical thought. The development of radical ideas in the 20th century cannot be separated from the wave of emotions involving social factors. This is not just a story about social policies and structures, but also an emotional journey that permeated every layer of society.

Emma Goldman poignantly reminds us, *"The history of progress is written in the blood of men and women who have dared to espouse an unpopular cause, as, for instance, the black man's right to his body, or woman's right to her soul."* Her quote creates a wave of emotion about excruciating inequality. In this era, racial and gender inequality creates space for radical ideas to grow as a form of resistance to uncontrolled oppression. Franz Fanon, through the lens of identity, states, *"Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it."* His statement evokes emotions related to the identity crisis felt by colonized communities. Radical ideologies grow in the fertile ground of



dissatisfaction with the destruction of cultural identity and history. Through the lens of injustice, Malcolm X said, *"You are not to be so blind with patriotism that you cannot face reality. Wrong is wrong, no matter who does it or says it."* His statement triggers emotions of injustice. Social and racial injustice became a stepping stone for radicalism to develop as a response to inequality and oppression.

Che Guevara, with his revolutionary spirit, declared, *"A great feeling of love guides the true revolutionary. It is impossible to think of a genuine revolutionary lacking this quality."* His statement brings us into the emotional world of identity revolution. Radicalism, in this context, is a manifestation of love for change and the liberation of oppressed identities. In modern social dynamics, media and propaganda play a key role in igniting collective emotions. This factor, as Noam Chomsky has argued, creates "manufactured consent" that shapes mass thinking. Radicalism, amid distorted information, grows as an emotional reaction to projected reality. Crisis and trauma, as expressed by Angela Davis, trigger emotions to act: *"I am no longer accepting the things I cannot change. I am changing the things I cannot accept."* Her quote creates an emotional reaction to crisis and trauma, where radical ideologies emerge as a form of rejection of the painful status quo. By reflecting on these quotes, we see how social factors not only shape the structure of society but also permeate the collective soul. Radical ideologies grow in emotional soil cultivated by inequality, identity crises, and injustice, creating a collective belief that radical change is the answer to suffering.

#### **b. Political Factors**

Political factors also play a key role in the development of radical ideology. Political regime change, international conflict, and geopolitical tensions can provide a context that either supports or hinders the development of radical ideology. For example, political revolutions in some countries can open the door to radical thinking that was previously suppressed, while authoritarian regimes can suppress radical thinking as a threat to their power<sup>11</sup>. The rise of radicalism in the 20th century cannot be separated from the political stage that shook society to its core. It was not merely a battle of political forces, but an emotional stage where political decisions created waves of deep feelings. Emma Goldman, through her critical view, stated, *"The most violent element in society is ignorance."* Her quote sparked a wave of emotion amid political instability and decline. Amid uncertainty, people sought radical ideas to respond to confusion and despair. Through the lens of exploitation, Malcolm X voiced, *"You cannot separate peace from freedom because no one can be at peace unless he has his freedom."* His statement created a deep wave of emotion against exploitation and political oppression. Radical ideologies emerged as a form of emotional resistance against a system that caused suffering. Franz Fanon, in his reflections, revealed, *"Imperialism leaves behind germs of rot which we must clinically detect and remove from our land but from our minds as well."* His statement created an emotional atmosphere related to the crisis of political identity. Radical ideologies became a tool to cleanse the spirit and mind from the adverse effects of imperialism and political oppression.

Che Guevara, with his passion, declared, *"The revolution is not an apple that falls when it is ripe. You have to make it fall."* His statement created a wave of emotion in the political vacuum. Radicalism emerged as a substitute force to fill the void left by seemingly weak leadership. In a political world filled with media manipulation, Noam Chomsky warned, *"The more you can increase fear of drugs and crime, welfare mothers, immigrants and aliens, the more you control all the people."* His statement sparked a wave of emotion about political manipulation through the media. Radicalism emerged as an emotional response to a political reality geared toward manipulation and control. Political crises and calls to action, as expressed by Angela Davis, create

emotional vibrations of rejection: *"You have to act as if it were possible to radically transform the world. And you have to do it all the time."* Her quote creates an emotional atmosphere of resistance against political despair. Radicalism becomes an emotional response to the call to action in a political crisis. By reflecting on these quotes, we see how political factors play not only in the arena of policy and structure, but also on the emotional stage of society. Radicalism grows as a form of resistance and emotional rejection of the political crisis and injustice that burdens the conscience of society.

### c. Economic Factors

Economic factors also have a major impact on the development of radical ideology. Striking economic inequality can create social and economic tensions that support ideologies demanding drastic changes in wealth distribution and social justice. In addition, global economic crises, such as the Great Depression of the 1930s, can trigger social crises that give rise to radical thinking in response to economic instability. The rise of radicalism in the 20th century left deep emotional scars, especially when we traverse the dark path of economic factors that played a central role. This is not merely a matter of numbers and statistics, but a journey through the suffering and emotional turmoil that arise from economic inequality and injustice. Emma Goldman, in her view, reminds us, *"The philosophy of Atheism represents a concept of life without any metaphysical Beyond or Divine Regulator."* Her statement creates a wave of emotion about the raging economic gap. Radical ideas emerge as a form of emotional resistance to a system that allows this gap to grow. Through the lens of uncertainty, Malcolm X stated, *"You're not to be so blind with patriotism that you can't face reality. Wrong is wrong, no matter who does it or says it."* His statement creates a wave of emotion related to economic uncertainty and the suffering it causes. Radicalism emerges as a form of emotional rejection of this bitter reality. Franz Fanon, imbued with bitter truth, stated, *"Imperialism leaves behind germs of rot which we must clinically detect and remove from our land but from our minds as well."* His statement created an emotional atmosphere related to oppression through economic power. Radicalism became a mouthpiece for emotional resistance against an oppressive system through economic structures.

Che Guevara, in his spirit, stated, *"The true revolutionary is guided by a great feeling of love. It is impossible to think of a genuine revolutionary lacking this quality."* His statement leads us to understand that everyday economic injustice creates waves of love and change. Radicalism grows as an emotional force to create the desired transformation. Through Angela Davis's perspective, we hear a call against dehumanization by capitalism: *"You have to act as if it were possible to radically transform the world. And, you have to do it all the time."* Her statement creates an emotional atmosphere about economic emptiness that erodes humanity. Radicalism emerges as an emotional response to the desire to restore human dignity that has been trampled on by capitalism. By reflecting on these quotes, we realize that radicalism in the 20th century not only reflects ideological conflict, but also an emotional journey through suffering and resistance to economic hardship. Radicalism grew amid waves of emotion arising from inequality, injustice, and economic dehumanization that plagued society.

### d. Technological Factors

Technological developments and mass media also influenced the development of radical ideology. Rapidly developing communication technologies, such as radio and television in the 20th century, allowed radical ideologies to spread more widely and quickly. Developments in printing technology, such as the printing of books and magazines, also facilitated the spread of radical thinking. A deep understanding of these factors will help us understand the dynamics of the development of radical ideology in the 20th century. Further analysis will explore how these factors interacted and contributed to the development of radical thought in various historical contexts. The rise of radicalism in the 20th century brought us to a technological stage that

played its own emotional melody. This is a story of how technological developments, while opening the door to progress, also opened the door to waves of emotion that shaped radicalism.

Noam Chomsky, through the lens of the digital world, reminds us, *"The more you can increase fear of drugs and crime, welfare mothers, immigrants and aliens, the more you control all the people."* His statement created a wave of emotion about how technology can turn the world upside down. Radical ideas emerged in response to technological manipulation that created fear and control over society. Emma Goldman, with her sensitivity, notes, *"The philosophy of Atheism represents a concept of life without any metaphysical Beyond or Divine Regulator."* Her statement creates a wave of emotion related to the influence of social media and the spread of sentiment. Radical ideologies emerge from intensive exposure to ideology through social media channels that seep into the soul. Through global exchange of ideas, Malcolm X stated, *"You're not to be so blind with patriotism that you can't face reality. Wrong is wrong, no matter who does it or says it."* His statement created emotional vibrations about how globalization opens the door to the exchange of ideologies. Radicalism emerged as an emotional reaction to the ever-changing global reality.

Franz Fanon, in his reflections, reminds us, *"Imperialism leaves behind germs of rot which we must clinically detect and remove from our land but from our minds as well."* His statement creates an emotional atmosphere about the impact of disinformation. Radicalism grows in response to the distortion of information and technological manipulation that shapes collective thinking. Che Guevara, through his experience, said, *"The revolution is not an apple that falls when it is ripe. You have to make it fall."* His statement creates a wave of emotion about online radicalization and isolation. Radicalism emerges as a form of emotional connection with online communities that share similar views. Angela Davis, with her sharp insight, stated, *"You have to act as if it were possible to radically transform the world. And you have to do it all the time."* Her statement creates an emotional atmosphere about how technology shapes the dynamics of thought. Radical ideology grows as an emotional interaction with ideology through modern technological tools. By reflecting on these quotes, we understand that technology is not only a tool for shaping radical ideas but also an emotional field that shapes public perception and reaction. The development of radical ideas in the 20th century was not only about ideology, but also about the deep interaction between technology and the waves of emotion that permeate everyday life.

#### **e. The Peak of Radical Ideology**

In analyzing the peak of radical ideology in the 20th century, it should be noted that the emergence of communism and fascism as the two dominant ideologies of the period had significant implications. Although both had the primary goal of overthrowing the status quo, their approaches were very different. Communism, led by Marxist thought, advocated a proletarian revolution to replace capitalism with a socialist system. On the other hand, fascism emphasized extreme nationalism, authoritarianism, and racial supremacy as its main principles. This peak development reflected the geopolitical and global political tensions of the time, with world wars and regime changes influencing the spread of these ideologies. The analysis will include a comparison of these two ideologies, as well as the roles of key figures such as Lenin, Stalin, Hitler, and Mussolini in shaping radical thinking worldwide.

#### **f. Changes in Radical Thought**

In interpreting changes in radical thought, it is necessary to understand the evolution of certain ideologies over time. For example, early communism, which advocated armed revolution,

developed into a more moderate socialist model, as seen in the development of democratic socialism in several countries. These changes reflect the adaptation of radical ideologies to the social, political, and economic changes that occurred during the 20th century. In addition, it is also necessary to understand how changes in radical thinking are influenced by local and national contexts. Case studies from various countries and movements will provide deeper insights into how radical thinking adapts and evolves.

#### **g. Influencing Factors**

The analysis will explore how the social, political, economic, and technological factors discussed earlier influenced the development of radical ideology. How did social dissatisfaction give rise to demands for change? How did changes in political conditions support or hinder radical thinking? What role did the economic crisis play in shaping radical thinking? And how did technological developments influence the spread of these ideologies? All of these questions will be answered through comprehensive data analysis. This analysis and interpretation of data will provide a deeper understanding of how the genealogy of 20th-century radical ideology was formed and developed, as well as how certain factors influenced its evolution in various historical contexts.

### **Data Analysis and Interpretation**

#### **a. Genealogy of Radical Ideologies in the 20th Century**

In tracing the genealogy of radical ideologies in the 20th century, this study identifies several key stages in the development of radical ideologies. For example, we can detail the evolution of communist thought from armed revolution to the concept of democratic socialism. Initially, communism, as outlined in "The Communist Manifesto" by Marx and Engels (1848), advocated change through armed revolution. However, during the 20th century, communist thought underwent significant changes.

**Case Study 1: Changes in Communist Thought** During the October Revolution in Russia in 1917, Lenin led the Bolsheviks in a takeover of power, marking the beginning of the world's first communist experiment. However, when Stalin took over the leadership, communist thought changed. Stalinism was characterized by authoritarian actions and the accumulation of power by the state, which differed from the concept of armed revolution promoted by Marx. Ultimately, communist thought underwent a striking adaptation to democratic socialism, which supported social change through democratic methods and economic reform. Data analysis also highlights social, political, economic, and technological factors that influence the development of radical thought. For example, economic factors such as wealth inequality can be a driver for radical thought that demands socioeconomic change.

**Case Study 2: The Impact of Economic Inequality** The striking economic inequality in many European and North American countries in the early 20th century created significant social tensions. This led to the emergence of communist and socialist movements that demanded drastic changes in the distribution of wealth. For example, the Russian Revolution of 1917 occurred in a context of widespread dissatisfaction with existing economic inequality. The results of this study have several important implications for understanding the genealogy of radical ideologies in the 20th century. First, a deep understanding of the development of radical ideologies, particularly communism and fascism, can provide insight into the roots of the thinking that drove these movements. This allows us to better understand the history, goals, and social and political impact of these ideologies<sup>16</sup>. In addition, understanding the changes in radical thought helps us identify the dynamics in the evolution of ideology and the role of social, political, economic, and technological factors in the development of radical thought.

This research also has significant relevance in the contemporary era. In an ever-changing world, understanding the history of radical ideology can provide insight into possible future

developments. This study can also help us face the challenges of radicalism that may arise in the present day by providing a basis for recognizing the patterns and factors that influence radical thinking. By understanding the history of radical ideology, we can be more effective in developing strategies to overcome radicalism and promote peace and stability. This research also contributes to the study of ideology and history. By exploring the genealogy of radical ideology in the 20th century, this research complements existing literature with new insights into the evolution of radical thought. This can be an important reference source for researchers, academics, and policymakers interested in the study of ideology, history, and global politics.

## CONCLUSION

This study has discussed the genealogy of radicalism in the 20th century, focusing on the development of communist and fascist ideologies, changes in radical thought, and the factors that influenced the development of these ideologies. In this conclusion, we detail the main findings that reflect the importance of this study in understanding history, socio-political dynamics, and its relevance in facing contemporary challenges. This study has detailed the genealogy of radical ideologies in the 20th century, highlighting the important role of genealogy as an analytical tool that allows us to trace the origins of these ideologies, identify key developments, and explain changes in radical thought. Genealogical analysis has helped us understand how communist and fascist ideologies developed, as well as describe their transformation from initial concepts to more complex forms. This research has provided deeper insights into the peak period of radical ideology development in the 20th century. Communism and fascism were two ideologies that reached their highest level of dominance during this period. World War I and II were the historical contexts that shaped their peak. Through historical analysis and the thinking of leaders such as Marx, Lenin, Mussolini, and Hitler, we understand how these ideologies influenced the world at that time.

This research also reflects changes in radical thought throughout the 20th century. The evolution of communist thought from the concept of armed revolution to democratic socialism is a concrete example of this change. Radical thought adapts to historical events, social demands, and changes in society. This illustrates the complexity and flexibility of radical ideologies. This research has identified factors that influence the development of radical ideology. Economic inequality, social tensions, developments in communication technology, and the political context are key factors that play a role in promoting or inhibiting radical thought. Understanding these factors provides insight into the dynamics of radical ideology in the 20th century. Finally, this research has important relevance in addressing contemporary challenges. Understanding the genealogy of radical ideologies helps us recognize patterns of radical ideological development in the past, which can be used as a guide in dealing with radicalism and extremism that may arise in the present era. This research also provides a basis for the development of more effective political and social strategies to overcome radical thinking. This research is significant in history, political science, and ideological studies. It enriches our understanding of the role of radical ideology in shaping the 20th century and its impact on global political dynamics. In addition, this research provides an analytical framework that can be applied in a contemporary context to understand and address the challenges of radicalism.

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