

# Exploring the Implementation of De-Radicalization Strategy on Religion Among the Islamic University Students (A Multisites Study at Islamic Higher Education in Indonesia)

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**Abstract:** *This research aims to describe the implementation of the deradicalization strategy of religion for right and ideal format among the students of Islamic Universities. This research is qualitative with a field research approach. The data collection method uses observation, interviews, and documentation. The data analysis method was conducted in four steps data collection, data reduction, data display, and conclusion or verification. The research was conducted at three Islamic Universities (PTKIN) in Indonesia, namely STAIN Bengkalis, IAIN Purwokerto, and UIN Sunan Kalijaga. Based on the research results, it was found that the ideal format for religious deradicalization in PTKIN was through; 1) Early detection of radicalism against new students of State Islamic Universities, 2) The recognition process of academic and students' culture (PBAK), 3) Strengthening the religious academic institution and the student organizations, and 4) Making treasure of the veiled female students and giving for their groups. The four methods above can be used as the chancellors' policies in deradicalizing their respective campuses.*

**Keywords:** *Deradicalization, students, Islamic, University*

## 1. INTRODUCTION

The violence in the name of religion can no longer be considered as just an issue or a discourse. It has become a real action that has claimed a lot of casualties in various parts of the world. Before the September 11, 2001 terror incident, the blocking of terrorism against certain religions (especially Islam) was rarely carried out. However, after the World Trade Center was detonated on 11/09/2001, the world view seemed to be on Islam when there were acts of terror in any country. This is reinforced by the establishment of al-Qaeda and ISIS, which often claim responsibility for acts of terror in various countries. The acts of terror that took place in Manchester 23/5 2017, in Sweden 7/4/2017, at Westminster London 22/3/2017, in Berlin 19/12/2016, in the city of Nice, France 14/6/2016, and other cities in Europe added a long line of acts of terrorism that increasingly position Islam as a religion that produces many terrorists (Murgiyanto, 2005).

In Indonesia, the Bali I bombing on October 12, 2002, is clear evidence that terrorism is increasingly being ignored. The 202 fatalities show how devastating the incident was.

Moreover, the perpetrators of these acts of terror are Muslims and they also act as the pretext of fighting for Islamic teachings. In the following years, acts of terror seemed to know the word stop even though many of the perpetrators had already been caught and sentenced to death. In 2003 a homemade bomb terror exploded in the lobby of the Bhayangkara Police Headquarters guesthouse, 27 April 2003 a bomb exploded at Sukarno Hatta airport, 5 August 2003 a Bomb exploded at the JW Marriot hotel, 10 January 2004 a sudden bomb in Palopo, 1 October 2005 another bomb exploded in Bali, and many more terrorism cases that occurred until 2018. Even in 2018, there were bombings in several cities, namely Surabaya and Sidoarjo (13-14 May), Depok (8 May), and Riau (Rodli, AF, 2017; Harahap et al., 2019)

The data above shows that the impact of acts of terrorism is dire. However, this also shows that their network is so strong and difficult to terminate. In Indonesia particularly, since 26 August 2004, the Indonesian National Police have formed a special anti-terror unit, namely the Special Detachment (Densus) 88, which has task dealing with all terror threats in Indonesia. This unit has worked optimally by capturing a large number of terrorist kingpins and their members. Before Densus 88 was formed, on October 12, 2002, the Indonesian government had also formed the National Counterterrorism Agency (BNPT) as a response to and the government's responsibility for the occurrence of acts of terrorism in Indonesia, especially the Bali Bombing tragedy I (Arifin, 2016).

In contemporary religious discourse, discussing terrorism cannot be separated from discussion on radicalism. If tracing the original meaning of radicalism, namely *radical* which means "fundamentally (to the point of principle), fundamental change, tough in demanding change (law, government)", or "advancing in thinking or acting"; then radicalism can be interpreted as "a radical ideology or flow in politics, ideology or a flow that wants social and political change or renewal through violence or drastic"; or "extreme attitudes in the political stream" (Poerwadarminta, 2006). Thus the term radicalism is a political discourse, not a religion. This is in line with Hasyim Muzadi's statement that radicalism usually grows and develops during political conditions that are unable to create justice and prosperity for society, as well as weak law enforcement (Suprpto & Ocktarani, 2017).

The basic nature of radicalism, namely "forcing" and "demanding immediately to be realized" often gives birth to several other characteristics, such as stiff, tough, and uncompromising. This character then becomes the initial capital for a person to be able to carry out acts of terrorism. Thus, terrorism is the embodiment of radicalism (Laisa, 2014). The inclusion of terrorism to radicalism is more or less detrimental to Muslims. It is for the reason that in the discussion of Islamic thought, it cannot be denied that there are groups with "radical" thinking characters. The mention of radicals is based on the character of their thought which is very textual, rejects all products of religious thought (except those that directly refer to the Koran and as-Sunnah), rejects all cultures from outside Islam, insists on unity in Islam, and other characteristics that spread across the majority of Muslims. Besides, the fact that the perpetrators of terror caught are Muslims and their movements are always motivated by radical religious understanding motives further reinforces the opinion of some that Islam and terrorism are inseparable. This is a wrong assumption, but the emergence of an Islamophobic movement that "hates" Islam cannot seem to be ignored. This movement is likely to continue to emerge along with the difficulty of stemming acts of terror with Muslim perpetrators and their spirit of "jihad". In a position like this, the psychology of Muslims will be disturbed, not only feeling restless with fellow Muslims (radicals), but also feeling uncomfortable and worried about the attitude of non-Muslims (Hidayatulloh & Nurhidayati, 2020)

A large number of "educated" terrorists and students who are intellectually fulfilled as mentioned above have become a concern of various groups. There are social anomalies in this context. Radicalism and terrorism, one of the causes for the growth and development of

weak social control, were carried out by some students, one of whose roles were as *agents of social control*. Instead of playing a role in exercising social control and being a *problem solver*, they are part of the problem itself (*part of the problem*). Ideally, this set of knowledge and other skills is used to help people improve their quality of life. In this context, students at Religious (Islamic) Higher Education have a large capital to contribute. This is because when radicalism always begins with a narrow and rigid religious perspective, students at the Religious Higher Education are equipped with broad and dynamic religious knowledge. So, they should be able to transform this knowledge into society. It will be a problem if the opposite condition happens. The knowledge and skills acquired are transformed for things that are not good (Tarman, Kilinc & Aydin, 2019). This will certainly lead to an escalation of unkindness which has a much more devastating effect when compared to the unkindness driven by uneducated people. Or it could be that, while studying at a tertiary institution, knowledge transformation cannot occur properly, so that the information and knowledge obtained is incomplete and opens opportunities for other parties to take advantage of the empty side of the student (Budiharso, 2016). If this happens, then students with their youthful enthusiasm are the ideal potential to be cadres to become militant radicals who are also very dangerous if they carry out their radicalism and terrorism propaganda (Doosje et al., 2016; Price, 2010).

Based on the anomaly above, this research examines how radicalism can enter the intellectual community at the Islamic Religious College which becomes the “mouthpiece” of Islamic understanding *rahmatan lil 'alamin*. The academic reasons for choosing Islamic Universities (PTKIN) as an object of research are: *first*, PTKIN should be able to carry out a holistic Islamic scientific transformation to students, so PTKIN alumni should not have partial and rigid Islamic insights like those of the radical community (Budiharso & Tarman, 2020). *Second*, some terrorists in Indonesia are students and alumni of PTKIN, thus demanding an in-depth study of why this happened, and *third*, the number of PTKIN in Indonesia is quite large and has strategic value to counter radicalism in Indonesia. This hope can be realized if PTKI has a clear concept of deradicalization, at least at the level of students studying at PTKI (Rahmatullah, 2017; Hergianasari, 2019).

The selection of STAIN Bengkalis, IAIN Purwokerto, and UIN Sunan Kalijaga as research locations is because they represent the level of institutions in PTKIN, namely Colleges, Institutes, and Universities. STAIN Bengkalis is located in Riau Province, where some of the terrorists caught by Densus 88 were students at one of the state universities in Riau. Besides, STAIN Bengkalis (besides representing PTKIN at the high school level), also has a program of "swinging" or becoming Malay which is promoted in the academic community to further foster a love for Malay culture and at the same time as an effort to counteract radicalism into higher education. IAIN Purwokerto was chosen because it represents PTKIN at the Institute level and has potential threats from the radicalism movement. The position of IAIN Purwokerto in Central Java has strategic value to ward off this movement, with deradicalization programs that are currently being discussed on the concept and implementation. UIN Sunan Kalijaga was used as a research location, apart from representing PTKIN at the university level, it has also recently become a national spotlight regarding the coaching efforts they have proclaimed for several students who use the attributes of "like" radical groups (Solikhah & Budiharso, 2020).

Some researchers have investigated radicalism and deradicalization efforts on religion both at society and universities. Khakim (2018) examined the process of deradicalization of students in student organizations, namely the Muhammadiyah Student Association under the guidance of the Muhammadiyah Aisyiyah Higher Education (PTMA). The development of IMM as a student organization is intended so that students as the nation's next-generation can play a role in building the nation without contradicting the Pancasila ideology, besides that it

is also based on non-radical Islamic values. Wiryomartono (2019) investigated the radicalism of Muslims in Indonesia that is not something apart from the intellectual inability of most *ulamas* to deal with a scientific discourse on history and philosophy of religion. (Subaidi, 2020; Arifin, 2016) investigated Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education. Islamic religious education should be empowered to reduce the spread of radicalism. Apriliana et al., (2017) conducted the research focusing on the responses of campus organizations to the effectiveness of government deradicalization policies in combating acts of terrorism and radical. The ineffectiveness of the implementation of deradicalization is due to the absence of good synergy of all parties, both government and society, and the absence of program continuity (Solikhah, 2020; Budiharso & Tarman 2020). Suarta (2017) investigated the revitalization of the oral literary tradition of Balinese society based on character values as deradicalism effort. The lofty values of the oral literary tradition were defensive and attack. It defined defense on the radicalism onslaught and attack behind the radicalism idea. This research aims to describe the implementation of the deradicalization strategy of religion for right and ideal format among the students of Islamic Universities.

## 2. METHODS

This research is *field research* (Nawawi, 2015:72). The author does this in a formal educational institution and involves a lot of empirical data. Also, this research is included in qualitative research that uses humans as a research tool, is descriptive-explorative, limits the study to the focus of the problem, and the research results are agreed upon by the researcher and research subjects (Soehada, 2008:17). Data collection methods using three methods, namely; *first*, observation, which is how to collect data by making observations, and recording carefully and systematically directly or indirectly (Soeratno & Arsyad, 2013:89). In the context of observation, research makes observations, either directly or through trusted informants to measure the level of radicalism in the Bengkalis, Banyumas (Purwokerto), and Yogyakarta areas.

*Second*, interviews were conducted in an open manner (*overt*) and non-closed (*covert*). The nature of *unstructured interviews* (*unstructured interviews*), and emphasizes *probing* which is only related to cases (Koentjaraningrat, 2011:138-140). To determine members of the population, a technique was used for purposive *sampling*, namely sampling based on specific objectives (Hikmat, 2014:62-64). In addition to conducting oral interviews, researchers also distributed questionnaires containing questionnaires to be filled in by students at STAIN Bengkalis, IAIN Purwokerto, and UIN Sunan Kalijaga. *Third*, documentation is used to collect data that is already available in document records. The function of documentation is to support and complement the primary data obtained through observation and in-depth interviews.

The data analysis process in qualitative research is carried out in line with the data collection process. Miles and Huberman further provide general guidance on the steps in the analysis of qualitative data, namely through the data collection process (*data collection*), the reduction of the data (*data reduction*), presentation of data (*data display*), and the *conclusion* (conclusion) or *verification* (verification) (Wisdom, 2014:16).

## 3. RESULTS

As it has been understood that religion consists of two elements, namely *outer* and *inner*, which are beliefs and ethical moral values of religion. Religion at the level *inner* will be difficult to experience a shift because it is in the form of beliefs and beliefs that have been

imprinted in the heart. Belief is a truth, reward, salvation, iniquity, sin, error, and so on. When a belief has been embedded in a truth obtained from the interpretation of the text with an exclusive perspective, a radical approach, with the belief in the absolutism of the interpretation of truth, it will be difficult to shift or even relocate that belief.

Critical analysis of the deradicalization program offered by the Indonesian government can be viewed from research conducted by RAND. RAND said that Indonesia basically (until 2010) did not have a deradicalization program in the sense that it was centralized, structured, coordinated with various state apparatus, and had a good capacity, as happened in Malaysia and Singapore (Febriane & Mariamah, 2013), to restore the definitive meaning of deradicalization under the original vision becomes a necessity that deserves attention. In his article, Hendaridi defines deradicalization as the methods and techniques used to weaken and defeat the radicalization process to reduce the potential risk of the impact of terrorism on society (Hendaridi, 2017). The definition of deradicalization put forward by the National Police can also be understood as an attempt to neutralize radical ideas through an interdisciplinary approach, such as law, psychology, religion, and socio-culture for those who are influenced or exposed to radical and/or pro-violence (Muqoyyidin, 2013).

The issue of the development of radicalism in PTKIN has recently become quite popular and has become public consumption of information. In response to this, the three PTKIN researchers observed were STAIN Bengkalis, IAIN Purwokerto, and UIN Sunan Kalijaga. They have taken several steps to counteract radicalism in their respective tertiary institutions.

At STAIN Bengkalis, as a religious university that has just experienced the metamorphosis of law enforcement, STAIN Bengkalis continues to improve itself to be able to compete with other campuses in the Bengkalis area and PTKIN in general. One of these efforts is to establish itself as a Malay campus. This means that everyone who wants to see the original character of the Malay community can go through STAIN Bengkalis, everyone who wants to understand Malay culture can also go through the Malay campus. Simply put, STAIN Bengkalis is a “funnel” for the transformation of Malay culture to the wider community (Bengkalis, 2019).

The declaration of oneself as Kampus Melayu is also part of the STAIN Bengkalis campus strategy to ward off culture, flow, and understanding that are not in line with the culture of the Malay community in particular and the culture of the Indonesian people in general. Including the flow or understanding of radicalism which is currently getting stronger.

From the perspective of Malay culture, there is no known rigid, tough, intolerant, and truthful behavior as practiced by followers of radicalism. Ontologically, the Malay community adheres to a moderate lifestyle (*wasathiyyah*), both in terms of culture and religion. Because of that, among them, the term *adat basandi syara', syara' basandi Kitabullah* is known. A process of acculturation between cultural behavior and religious teachings that continues to color the life of the Malay community (Safrizal, 2019). Besides, the process of Islamization of society developed by its disseminators is a Sufistic approach, so that its character puts forward the morality side rather than the legal-formal side. It is because of this mystical approach that Malay culture and customs can experience unity (*training*) and do not negate one another.

#### *Deradicalization Strategy at STAIN Bengkalis*

The strengthening of Islamic radicalism among the Malay community also raised the concerns of the entire academic community of STAIN Bengkalis. For this reason, several programs are arranged to ward off the entry of Islamic radicalism in STAIN Bengkalis students. These programs include:

### 1. *Making STAIN Bengkalis a Malay Campus*

Apart from being a distinction between STAIN Bengkalis and other universities, the STAIN Bengkalis program as a Malay Campus is designed to strengthen the noble values of Malay culture in social and religious life throughout the STAIN Bengkalis academic community, especially students. The hope is that when they understand the Malay culture well, a moderate, inclusive, and tolerant cultural and religious character will be rebuilt. Ward off radicalism through the screening process for new students.

The spirit of STAIN Bengkalis to ward off the entry of radicalism among students is so strong. Even at the beginning, students were accepted, there was a process *screening* carried out by a team *screener* that tried to collect data on potential radicalism among STAIN Bengkalis students. This team is tasked with not only collecting data but also taking action against students who are indicated to have radical views. For students who are indicated to be radical, the team will propose two options, namely: continuing their studies at STAIN Bengkalis with the condition that they leave the radical ideology, or leave STAIN Bengkalis and continue their studies at another campus. This activity, although it seems firm and invites controversy, is very effective in early detection and deterrence of radicalism among STAIN Bengkalis students.

All STAIN Bengkalis students who enter through the non-SPAN network, almost certainly pass the student screening process. As for students who entered through the SPAN route, they did not go through the screening process, as a result, when some were affiliated with radicalism, they were not detected. Several cases where STAIN Bengkalis "failed" in warding off radicalism, always involved students who enrolled in college through the SPAN route. When a "missed" case occurs, the campus usually calls the person concerned for clarification and is asked for information regarding the radicalism he allegedly participated in. If the person concerned is not proven radical, then he is allowed to continue his studies. However, if the person concerned is proven to have joined a radical group or has radical views, the campus will apply the two options as described above. This is where the controversy usually arises, where the students will protest and have even prosecuted through court channels.

One of the reasons why the screening process was carried out was the presence of preliminary information that the radical Islamic doctrine process was often carried out among adolescents who were in high school, either through activities *Rohis* or *murabbi* as most high schools in Bengkalis Regency had developed. This certainly deserves to be watched out for considering the majority of prospective students who register at STAIN Bengkalis come from various high schools who also holds activities *spiritual* or *murabbi* among students. It does not rule out that the religious material presented in the two activities has radical content and affects the way of thinking of prospective students who will register.

### 2. *Strengthening Campus Religious Institutions (LKK)*

When Islamic radicalism is alleged to have often entered Higher Education through the Campus Dakwak Institute (LDK), STAIN Bengkalis immediately took a policy to replace the LDK into a Campus Religious Institution (LKK) with the Chair of STAIN who immediately act as coaching clinic. In terms of management, LKK involves students who truly have moderate Islamic views and can be invited to partner in counteracting radicalism at STAIN Bengkalis.

Among the programs designed to ward off radicalism by LKK STAIN Bengkalis are: (1) regular religious discussions guided by moderate lecturers; (2) study of several yellow books (*ta'lim al-muta'allim*, *arba'in nawawi*, and *tafsir munir* by Wahbah az-Zuhayli; (3) *Istighatsah* and *Tahlil* (Mulyani, 2019)

With the density of activities carried out, student LKK members it is true that they can focus on deepening religious scholarship in a directed and guided manner so that they no longer have the opportunity to wildly seek religious knowledge outside the campus.

### 3. *Design of a strict code of ethics against symbols of radicalism*

One of the things that make STAIN Bengkalis firmly known for the entry of radicalism among students is the prohibition on the use of symbols or attributes that are strongly suspected of being related to radicalism. Veil, for example, STAIN Bengkalis prohibits the use of the veil on campus for students. Although they often receive a rejection from several parties, STAIN Bengkalis remains unfazed by continuing to implement this ban until now.

#### *Deradicalization Strategy at IAIN Purwokerto*

At IAIN Purwokerto, to ward off radicalism, the following steps are taken;

##### 1. Introduction to Academic and Student Culture (PBAK)

PBAK is the first academic and student activity that all new students at IAIN Purwokerto must participate in. This requirement is strengthened by a participation certificate, which is one of the requirements to be able to take the *munaqasyah* thesis exam and be able to graduate from the IAIN Purwokerto campus.

As the first academic activity, PBAK is the entry point for IAIN Purwokerto students to get to know the real conditions of IAIN Purwokerto, both in terms of academic culture, service, and the parties involved in campus management. This, of course, will be very beneficial for new students who do not know much about lectures, let alone lectures at IAIN Purwokerto. In general, implementing the PBAK at IAIN Purwokerto refers to several general policies.

##### 2. Distribution of Questionnaires to New Students

One of the deradicalization efforts that have been carried out by the IAIN Purwokerto Academic Community is to distribute questionnaires containing several questions to determine whether or not there are elements of radicalism in each new student, especially the 2018-2019 generation. The results of these questionnaires are then used as the initial information about the potential radicalism among students, as well as to perform *mapping* the potential.

The questionnaire model is open and the answer options presented are yes, no, and don't know. This is done to facilitate the identification and handling of radicalism from an early age through mentoring and mentoring during the implementation of the PBAK.

#### *Deradicalization Strategy at UIN Sunan Kalijaga*

The deradicalization strategy carried out at UIN Sunan Kalijaga Yogyakarta are as follows:

##### 1. *At the time of registration for new students*

The prospective students of UIN Sunan Kalijaga Yogyakarta who have passed the selection are then required to fill out a statement letter complying with the code of ethics as a student at UIN Sunan Kalijaga Yogyakarta, which is affixed with a signature on stamp 6000 (six thousand). The contents of the statement are; 1) declare that they can comply with the applicable regulations within the Sunan Kalijaga State Islamic University in Yogyakarta, 2) declare that they can comply with the Code of Conduct for Students of the Sunan Kalijaga State Islamic University in Yogyakarta, and 3) declare that they are not able to join any organization that adheres to Anti-Pancasila and Anti-State views the Republic of Indonesia.

## 2. *Implementation of PBAK The*

The implementation of PBAK begins with open recruitment carried out by DEMA of the Sunan Kalijaga State Islamic University in Yogyakarta with stages starting from registration of committee candidates which is carried out with a fairly rigorous selection mechanism through collecting essays with the theme "The Urgency of Islam Nusantara Amid Transnational Ideological Extremism. ", Submitting a statement letter will fully contribute and will follow the applicable rules, as well as submitting a letter of good behavior from each faculty. Then in the implementation, it also puts forward academic traditions and local culture.

## 3. *Data Collection and Guidance for Veiled Students*

In lecturing activities, the Chancellor as the highest leader at UIN Sunan Kalijaga asked all academicians through a letter sent to the dean regarding an appeal to always be responsive and anticipatory to collect data on the development of radicalism ideas among the lecturers, staff, and students of UIN Sunan Kalijaga academicians. Yogyakarta. This is done to detect early if some of them are found exposed to radicalism (Kalijaga, 2019).

## 4. *Guidance for students through lecturers in each class that is supervised.*

Furthermore, the Chancellor also appealed to all Faculty leaders to make efforts to prevent or even find movements that were either intentional or unintentional due to ignorance of knowledge about anti-government movements and radicalism through coaching. lecturers and employees as well as coaching for students carried out by each lecturer in each class being taught (Kalijaga, 2019).

## 5. *The Enforcement of the Student Code of Ethics*

Chancellor's Policy for regarding deradicalization at UIN Sunan Kalijaga Yogyakarta since they first entered, students are asked to fill out a statement letter that contains and spreads radicalism at the UIN Sunan Kalijaga campus in Yogyakarta. And if any students damage religion, they will be prosecuted by the Student Code of Ethics Enforcement Council.

## 4. DISCUSSION

As has been clearly and concretely expressed from the results of the research at three State Islamic Religious Universities, the best way to carry out deradicalization is to ground the vision of an inclusive-multiculturalist PTKIN comes in several formats.

The first is early detection of radicalism against new PTKIN students. There are three steps that must be taken in this way: (1) Distributing a questionnaire containing several questions to determine whether or not there are elements of radicalism in each new student. The results of these questionnaires are then used as the initial information about the potential radicalism among students, as well as to perform *mapping* of the potential. The questioner can be done either through an online application or in person; (2) Screening the new students prospectives. The process *screening* is only effective for prospective new students who come from non-SPAN registrants or local examinations. This screening process is carried out after the written examination process and then through a team appointed by the campus to conduct *screening* for early detection; (3) Directing the new students to fill out a statement letter under the code of ethics on a stamp. The contents of the statement are about the declaration of being able to comply the regulations and the Code of Conduct for Students in Sunan Kalijaga University Yogyakarta as well as not affiliated to join any organization that adheres to Anti-Pancasila and Anti-State ideology Republic of Indonesia.

Second format is the process of recognizing academic and student culture (PBAK). The PBAK activity is a strategic event to introduce academic and student culture to new students and also strategic to disseminate moderate, inclusive, and tolerant religious thinking and styles. Through PBAK activities, the religious moderation should be introduced to new students in PBAK activities. In implementing the PBAK, good committee input is needed through strict selection with screening. Due to the PBAK process, one must be able to equalize perceptions among the committee. In the PBAK material, there should be material related to the noble values of local culture in social and religious life. The hope is that when they understand well the local culture, a moderate, inclusive, and tolerant cultural and religious character will be rebuilt. Also, there is a need for compulsory daily activities such as *dhuha* prayers and academic speeches from lecturers. At the end of the activity, PBAK can collaborate with the local police to fill out anti-radicalism materials and declarations.

The third format is strengthening the students' organizations and campus religious institutions. Through student organizations, Lecturers have an important role in conducting direct coaching and cadre activities to accommodate and channel student aspirations through state defense activities, instill Pancasila values, and be ready to take action on problems that exist in the country. Meanwhile, through the activities of the Campus Religious Institution, activities such as; regular religious discussions guided by moderate-minded lecturers, studies of several yellow books (*ta'lim al-muta'allim*, *arba'in nawawi*, and *tafsir munir* by Wahbah az-Zuhayli, Istighatsah, and Tahlil).

The fourth format is data collection and guidance for militant female students with veiled dress. This step can be started from the chancellor as the highest leader on campus to ask all academicians to always be responsive and anticipatory to collect data on the development of radicalism among the academic community to collect data on female students who are veiled and report to the rector which is then carried out coaching. Besides, he also appealed to lecture activities to always convey messages of inclusiveness and inculcation of Pancasila values to the students they serve.

## 5. CONCLUSION

Based on the results of research conducted at three State Islamic Religious Colleges that represent STAIN, IAIN, and UIN, the researcher concluded that the ideal format for religious deradicalization in PTKIN is through; 1) Early detection of radicalism against new PTKIN students 2) Introduction to Academic and Student Culture (PBAK), 3) Strengthening Student Organizations and Campus Religious Institutions, and 4) Data collection and guidance for veiled female students.

The four efforts that the researchers offer are the priorities that should be made by all PTKIN throughout Indonesia to prevent the massive radicalism movement from entering universities. At least the four methods above can be used as the chancellor's policy in deradicalizing each campus.

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