



Deradicalization through Revitalization of Religious and Nationality Insights among Indonesian Students

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Abstrak

Radikalisme, sebagai sebuah ideologi laten, dapat tumbuh dan berkembang dimanapun, tidak terkecuali di lembaga-lembaga pendidikan seperti sekolah dan perguruan tinggi. Tulisan ini bertujuan untuk memotret fenomena radikalisasi di kalangan mahasiswa, dengan menganalisis secara kritis: bagaimana mahasiswa disusupi paham radikal dari sudut pandang dosen Pendidikan Agama Islam (PAI). Tulisan ini juga menganalisis bagaimana upaya dosen PAI dalam mencegah penyebaran paham radikal di lingkungan kampus mereka. Pengumpulan data penelitian dilakukan melalui wawancara mendalam selama tiga bulan. Hasilnya, meskipun kampus terus dilaporkan oleh banyak penelitian sebagai “tempat lahirnya radikalisme”, situasi di lapangan menunjukkan bahwa fenomena radikalisasi berada dalam tingkat yang belum mengkhawatirkan, dan dosen PAI terus berupaya untuk melakukan deradikalisasi melalui revitalisasi wawasan kebangsaan dan keagamaan. Para dosen PAI menginternalisasi nilai-nilai moderasi beragama guna mewujudkan *Islam rahmatan lil alamin*, serta berupaya untuk restrukturisasi masjid kampus agar tidak disusupi oleh penceramah yang berpaham radikal.

Kata Kunci: radikalisasi, deradikalisasi, wawasan keagamaan, wawasan kebangsaan

Abstract

Radicalism is part of an ideology that can grow and develop anywhere, including in colleges or universities. The study aimed to depict the phenomenon of radicalism among students by analyzing how radical influences could infiltrate students from the Islamic education lecturers' perspective. This study also examined lecturers' efforts to prevent radicalization in the campus environment. The data were collected through in-depth interviews conducted over three months. Results showed that although the campus continued to be reported by many studies as the "origin of radicalism," the situation

depicted the phenomenon of radicalization at an alarming level. The Islamic education lecturers continued to confront deradicalization on campus through revitalizing religious and nationality insights. Lecturers of Islamic religious education internalize the values of religious moderation to realize Islam rahmatan lil 'alamin and seek to restructure campus mosques so that they are not infiltrated by preachers with radical views.

Keywords: *radicalization, deradicalization, religious insight, nationality insight*

INTRODUCTION

Radicalism on campuses has become widespread among citizens, ranging from students, civil society, academics, and scholars to local and central governments. The case continues to be more substantial, along with the evidence showing that most campuses in Indonesia have been exposed to radicalism (Ibrahim, Wulansari, & Hidayat, 2017). Additionally, in recent years, the media has paid attention to several cases of Indonesian citizens who become members of the Islamic State of Iraq and Syria (ISIS) militant groups (Krisiandi, 2019). There is such a concern among communities about the ISIS movement that it remains to expand its influence to increase radicalism in Indonesia (Töme, 2015).

Anas Saidi, a researcher at the Indonesian Institute of Sciences (LIPI), stated that the influence of radical ideology and understanding was increasingly problematic because the militant movement was rife among student groups (Rahardjo, 2017). This was quite worrying because it might disintegrate the nation in the next two or three decades if there were no counteracts from the country and moderates (Hanafi, 2022a).

Imam Azis, the chairperson of the Nahdlatul Ulama (NU), explained that "the problems related to recent intolerance are quite worrying and distorting the national spirit and commitment that has been built together" (Astuti, 2016). These two statements imply that radicalism in Indonesia, especially in the campus environment, must be addressed immediately so that it does not pose a significant threat to Indonesia in the future. Moreover, Indonesia, as a heterogeneous country that works with the principles of integration, will be very sensitive to this problem (Madjid, R. Hidayat, & Susilawati, 2017).

Efforts to overcome radicalism problems to realize a peaceful and harmonious life, especially among students, seem to face a big challenge and are very difficult to settle (Hanafi, 2022b). This is because some of them already have an exclusive religious

understanding. Several policies have been undertaken by the government and the campus to ban and disperse radical groups. Regulation of the Minister of Research, Technology, and Higher Education Number 55 the Year 2018 regarding the Development of Nation's Ideology in Student Activities was published to increase students' understanding of the nation's ideology and prevent radicalism and intolerance on campuses. It was also previously issued the same law of the Republic of Indonesia Number 9 the Year 2013 concerning the Prevention and Eradication of Terrorism Funding Criminal Acts. Presidential Regulation Number 12 the Year 2012 concerning Amendments to Presidential Regulation Number 46 the Year 2010 concerning the National Counterterrorism Agency was also published. Institutionally, the State apparatus carried out the prevention and enforcement of non-criminal terrorism. Still, their role and significance in preventing radicalism are often ignored, opening the door to criticism that the campus is still considered "the origin of radical thought and action" (Chanifah et al., 2021).

Apart from a number of these efforts, a solution to any radicalism problems on campus has not been initiated. The actions taken by the state are considered quite productive and should show a firm attitude. On another aspect, the active involvement of the academic community in the prevention of radical understanding on campus is considered to be lacking. Indeed, it has become one of the causes of the country's lacking effort. Aspihanto & Muin (2017) argued that preventing radicalism requires the involvement of all elements. In the context of this research, to eliminate the formation of exclusive religious groups on campus, lecturers of Islamic Education as a critical element must be facilitators and mentors. They are expected to help students to understand the process of maturity and mutual respect for differences such as ethnicity, cultures, and religions (Abdullah & Yani, 2009). Islamic Education lecturers must be able to be more moderate. They can decide critical policies, strengthen the socialization of Pancasila (Five Basic), and illuminate the understanding of ministerial positions (Ibrahim et al., 2017). It can be subtly carried out through relevant sacred languages and socialization of views on the existence of affinity values between Islam and Pancasila. Through that effort, it is expected to return to the religious patterns that characterize Islam in Indonesia, namely moderate, inclusive, and tolerant (Rahardjo, 2017).

This study aims to depict the phenomenon of radicalism on seven public and private campuses. Some of those campuses have been recognized by the National Counterterrorism Agency (BNPT) as radicals. In general, this research confirms the findings of previous studies, BNPT, and several other institutions such as Nahdlatul Ulama (NU) and Setara Institute. This study presents information about radicalism from the perspective of the lecturers of Islamic Education. There has not been much discussion about deradicalization previously. In this study, deradicalization will be much more discussed from the point of view of lecturers of Islamic education through revitalizing national and religious insights. This study will also discuss the technological approach to "self-deradicalization" or "deradicalization from within." In this research, deradicalization is the opposite of radicalization. It is defined as the process of changing beliefs, values, and behaviors to be less extreme or radical (Vellenga & De Groot, 2019). It does not mean to change totally, but instead on moderation (Preljević, 2017).

METHODS

This study aims to depict various phenomena of radicalism and intolerance that occur in higher education and explore how attitudes and efforts are made by Islamic education lecturers to suppress and prevent radicalism in their environment.

This research was conducted in seven universities (six public universities and one private university) in East Java, including those indicated by BNPT as radical campuses. They are the Institut Teknologi Sepuluh November (ITS), Universitas Airlangga (UNAIR), and Universitas Brawijaya (UB). The research was also conducted in Universitas Negeri Surabaya (UNESA), Universitas Trunojoyo Madura (UTM), Universitas Negeri Malang (UM), and Universitas Merdeka Malang (UNMER Malang). East Java was chosen because this region has several universities from various clusters based on the Republic of Indonesia's Ministry of Research and Technology and presented national social and political stability.

The researchers realize that radicalism has nothing to do with Islamic teachings; radicalism does not only occur in Moslems, sadly, but some also perform the radicalism movements (Riany et al., 2019). On this basis, the topic in this study was narrowed and focused on radicalism that occurred in Muslim students. Participants in this study were lecturers of Islamic Education with three criteria. They are classified as follows: (1)

having sufficient insight into national and religious aspects, (2) having an active and intensive role in religious guidance on campus, and (3) having a concern about the phenomenon of radicalism and its prevention efforts.

This research was conducted by analyzing qualitatively against primary and secondary sources. Primary sources were shown with empirical research, for example, semi-structured interviews of eight Islamic education lecturers from the seven universities. Interviews revealed participants' thoughts or feelings (Fraenkel, Wallen, & Hyun, 2012). Meanwhile, secondary sources are studies taken from national and international news and journals related to the topic of radicalism and its prevention. This data collection was carried out for three months, starting from January-March 2019.

FINDINGS

The Existence of Radicalism in Campuses

Studies in seven universities show that the phenomenon of radicalism is still developing. The most evident and apparent movement is the community that imposes the application of *Sharia* law in the country, especially HTI (Hizbut-Tahrir Indonesia). According to ITS lecturers, "there are still many students on campus who choose to join HTI organizations, as members and as administrators. They fully support and participate in all activities or events organized by HTI "(Interview with R-7, 2019). Similar to the conditions in UNAIR, this community develops and has a high enough courage to display organizational attributes on the UM campus (Interview with R-2, 2019). In Indonesia, HTI was pioneered by Abdullah bin Nuh in the 1980s. He has been gradually recruiting members from several campuses in Indonesia (Ward, 2009). The most substantial reason, students are interested in joining HTI, is that they believe the group reflects their interpretation of Islam. Also, they want to take such a role to be acted in Indonesian society (Arifianto, 2019). HTI is a real threat because there is a tendency to transfer the power of the leadership of Hizbut-Tahrir to Indonesia. Moreover, there is evidence that HTI can successfully rise to power in Indonesia (Osman, 2010).

Students who follow radical organizations like HTI are not entirely based on their initiatives. Many of them are trapped in this organization because of invitations from their seniors. In each new student admission, these militant seniors will come to campus to find prospective new members. In their first meeting, these seniors will assist in finding a

place to stay. This is an excellent offer for new students who feel they have seniors who can guide them. On this occasion, seniors will choose a place to stay. The site will allow senior militants to discuss and develop intolerant thinking. They will be invited to discuss the issue of the Caliphate as a way out of all problems in Indonesia (Suyanto, et al., 2019). This recruitment pattern is commonly used, where new students will be their old targets since being on campus. To smooth out this strategy, organizations often utilize the excellent relations of one of the militant members with new students, many of whom have formed friendships with prospective members while still in high school. Thus, personal ties and friendships are significant in introducing prospective members to radical organizations (Arifianto, 2019).

To strengthen their influence on new members, they regularly hold meetings in the form of religious studies. The *halaqah* "cell" system (study group) is a method of recruiting and training that is commonly conducted by HTI (Ward, 2009). UNESA lecturer explained that "new students usually get invitations to activities or mentoring outside the campus. It is done without such permission from the campus. They hold this activity to introduce their intolerant thoughts to new students" (Interview with R-8, 2019). New students who are in environmental adjustment and looking for friends become easy targets, especially those who do not have solid religious knowledge and feel "thirsty" for spiritual knowledge. Besides, they offer assistance to new members ranging from helping with campus academic work to financial problems, a problem often felt by students (Arifianto, 2019; Suyanto et al., 2019). This is an attempt to trap new members with a feeling of debt of gratitude. New students feel ashamed if they do not come to religious studies conducted by seniors. They tend to avoid differences with their seniors and feel obliged to join the class (Suyanto et al., 2019). These senior militants seem to have been trained. They have relatively good abilities in building a community by capturing potential new members. Mietzner & Muhtadi (2018) explain that the critical factor of their adequate organizational capacity is that they have grown more educated, prosperous, and connected.

They usually invite *Ustâdz* (religious/lecturer teachers) from outside who are affiliated with radical organizations as preachers or performers (Interview with R-4, 2019). Their studies tend to lead to Islamic formalism. The lectures often deny the four pillars of nationality, question the Pancasila's existence as the country's basis, and seek to

replace it with Islamic Rules (Interview with R-3, 2019). This group views Islam's teachings must be uniformed, including in the context of the state, by realizing an Islamic political system starting from the establishment of Islamic political parties to Islamic governance (Mahmuddin, 2015). To realize that issue, they do not directly criticize Pancasila. Still, they garner support for choosing conservative parties and politicians who can accommodate their interests, especially in realizing a *Sharia* law state (Arifianto, 2019). The emergence of conservative Muslim politicians who occupy public positions will be a significant factor in increasing radicalism. It is because they are ready to use media and information technology and use state facilities to realize missions and visions contrary to Pancasila (Hamayotsu, 2013). UB lecturer explained that:

Radical organizations such as HTI continue to make efforts to use Islamic studies to campaign for their caliphate thinking. Studies done by Ustâdz from outside the campus can be a significant threat because there are strong indications that these Ustâdz are affiliated with such organizations. They seem to be careful not to openly criticize the four pillars of nationalism, especially the ideology of Pancasila. They doubted Pancasila as a state foundation by presenting many state problems that seemed insoluble. Then they offered the caliphate system and Islamic foundation as a solution that appeared to be able to answer all issues. They have final thoughts that consider Pancasila irrelevant for life in recent times (Interview with first respondent [R-1], 2019).

Besides, they spread their thoughts by distributing bulletins (Interview with R-6, 2019). In their publications, they often discuss intolerant views with diversity that lead to narrow fanaticism. They consider *Sharia* as a law (Interview with R-5, 2019). In distributing bulletins, they also often invite students receiving bulletins to discuss and even debate. They tend to be aggressive in expressing opinions. In describing their views, they assume that their knowledge and principles are accurate so that they quickly blame the thoughts and actions of other groups. In line with this finding, ex-Terrorist Prisoner (*Napier*) Kurnia Widodo explained that their changing attitude usually marks students exposed to radicalism. They don't want to worship with other friends, disbelieve people who disagree, do not recognize the country's existence, limit social interaction or even leave the college (Kurniawan, 2019). UM lecturer explained that:

Students who are part of radical groups often distribute bulletins at campus entrances. Some students were interested and responded. Some only accept the magazine and then prefer to throw it away on their way to class. Often, those who responded were involved in fierce debates because they tend to be blamed, accused of being secular and not familiar with the religion. They did not accept the accusation

of the radical groups who saw that those who did not support the application of the Sharia in Indonesia were those who did not practice Islam fully. In more extreme thought, they consider those out of their group to be Kâfir (infidels) (Interview with second respondent [R-2], 2019).

DISCUSSION

Revitalizing National and Religious Insights

The main principle in preventing radicalism from developing rapidly in universities is revitalizing nationality and religious insights. Nationality insight is strengthened in the Pancasila and Citizenship Education subjects. In contrast, religious insights can be supported in Islamic Education subjects (Interview with R-8, 2019). Supporting both courses will create democratic teaching. Not only that, but this program will also offer Pancasila and citizenship education courses with a new perspective on how Islam can go hand in hand to support democratization in Indonesia. This effort will be able to turn the campus into a democratic laboratory for the re-actualization of Pancasila at this time, where radical ideological groups are increasingly flourishing (Ubaedillah, 2018).

Students must have a nationality and religious insight to create a close and harmonious relationship between religion and the country. They are both inseparable combinations in terms of nationality (Sudjito et al., 2018). Revitalizing national and religious insights is not only the task of lecturers in both courses, but all university stakeholders should instil national insight into their students. UB lecturer once said:

The lecturer should be able to internalize the values of the importance of tolerance in lecturing activities. One thing that can be taken is to work with the Takmir (mosque's management) and Personality Development Subject centers such as Pancasila Education and Citizenship to build student tolerance. There must be an effort to hold religious activities which teach such pluralism (Interview with R-1, 2019).

In line with this explanation, Ridwan (2014) states that mosques have an essential role in counteracting radicalism. There is no need for a specific strategy; mosques only need to deliver religious sermons without addressing the issue of *Ikhtilâf* (politics) and *Jihâd* (holy war). Reinforcing/upgrading Friday prayer sermon content, especially in the campus environment, can be one of the absolute ways to do it (Masyhar, Rasdi, & Harmoko, 2019). Simply put, Friday sermon prayers on campus are essential

knowledge/upgrading to compile anti-radicalism Friday sermon material that emphasizes solid nationality insight by being framed in four national pillars (Chalim, 2018). Furthermore, the sermon should at least contain religious insight with principles of *tawassuth* (moderate), *tasâmuḥ* (tolerance), *tawâzun* (balanced), *i'tidâl* (upright), and *Amar Ma'rûf Nahi Munkar* (upholding the right and forbidding the wrong) (Masyhar et al., 2019).

Sufism is an oasis for modern people trapped by radicalism by providing inner coolness. One way to demolish the roots of radicalism from those who hold *tawazun* is to learn jurisprudence, which is balanced with *tasawwuf* (morality) (Abdillah, 2017). Therefore, lecturers of Islamic Education must put forward the approach of Sufism in conducting teaching (Interview with R-5, 2019). This Sufism approach will be able to encourage students to have the spirit of *Ukhuwah Wathaniyah* and *Basyariah* by mainstreaming religious moderation (Interview with R-2, 2019). Suwendi, Head of the Sub-Director of Research and Community Service Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, explained that:

Religion is a source of teachings and values that inspire practices in the nation's life (Suwendi, 2019). Religious moderation is a solutive step in strengthening national and religious (Islamic) commitments for all Indonesian citizens. There are at least 2 (two) keywords in understanding religious moderation. First, religious moderation requires that religion be practiced daily as a function of religion. Among other parts of faith is to guarantee human dignity. The second keyword in understanding religious moderation is to place religious relations with productive nationalities.

Religious moderation means celebrating differences and respecting diversity. Moderation contains justice, so they are not trapped in extremities (Lubis, 2019). Religious moderation innovation is a way to realize religious and national revitalization. Students are encouraged to become individuals who reflect national identity by showing a high commitment to fight for the nation and defend the ideology of Pancasila. Students must know that differences are necessary and the reality of *Sunnatullah* (God's provision). Students as a group representing Indonesian society must respect Pancasila, return to its spirit, and apply its values (Sudjito et al., 2018), such as tolerance, fairness, honesty, open-mindedness, affection, cooperation, and not being discriminative. These values are discourse in Islam, like in *Rahmatan lil-Âlamîn*, *Kalimatus-Sawâ'*, and *Ummatan Wasatan* (Lubis, 2019). Religious moderation is intended to provide enlightenment

regarding religious understanding in a moderate, inclusive, tolerant, and dignified manner rather than exclusive understanding.

Islamic teachings cannot be studied and interpreted partially, so they are not used to support radicalism. Instead, they are reviewed and implemented to contribute to one another in shaping such good thoughts (Interview with Fanani, 2019). In the Holy Qur'an, Islam is declared moderate. Still, many contemporary expositions of Islam are distorted, even deliberately misinterpreted as radicalism (Ushama, 2017). Islamic teachings are inclusive; their blessings are not only for Muslims but all human beings across religions, sects, cultures, and so on (Shihab, 1998). Therefore, lecturers of Islamic education must be able to teach students to become Muslims who have moderate perspectives and spirits (the principle of *tawassuth*). With moderate understanding and attitude, students can interpret Islam as *Rahmatan lil-Âlamîn* (welfare for the universe) by prioritizing Islamic fellowship (*ukhuwah Islâmiyah*) internally and externally. Besides, by doing so, it is expected that students will be able to accept and appreciate differences in *Mazhab*. The concept of *Rahmatan lil-Âlamîn* in Islam references moderate and inclusive insights. They are needed to realize a more harmonious and future order of religious and social life in Indonesia. Strengthening moderate Islam is essential for NKRI-based sustainability of Pancasila democracy (Suharto, 2018).

Conceptually, the universal values of Islam contained in the concept of *Rahmatan lil-Âlamîn* in this research must be translated into a religious-nationalist attitude. That needs to be developed in campus academics so that social harmony and peace can occur in the context of national and state life. This open and tolerant attitude as social capital can be a filter for preventing radicalism that has now penetrated some of Indonesia's universities. This conceptual approach can be a solution to uproot radicalism's increasingly complex root causes. It should be prioritized in religious and national dialogue (Mahfud, et al., 2018). This approach makes students aware that radicalism is not under religious teachings. They are expected to know the development of radicalism, the dangers, and ways to overcome it through discussion activities.

To further strengthen students' attitudes and moderate spirit, the campus and lecturers are expected to provide appropriate support and a forum for students by supporting organizations that promote moderate Islamic ideology. Moreover, universities must organize their students by conducting moderate Islamic studies and national

discussions inside and outside the classroom (Interview with R-3, 2019). However, the universities must exercise proper and strict control over the studies and discussions conducted by students so that deradicalization on campus continues to run well (Interview with R-4, 2019). In this case, university leaders are expected to make religious regulations on campus so that control runs effectively (Interview with R-2, 2019). Chalim (2018) put forward the results of his research; factors such as leadership, curriculum, and mission of higher education simultaneously have a positive and significant influence on students' anti-radicalism behavior. In response to this, university leaders hold an essential role in formulating regulations to counter the behavior of radicalism through commitment manifested in the curriculum. Higher education curriculum management has a strategic role in developing religious harmony and transforming peaceful Islamic values and anti-radicalism (Kisbiyanto, 2016). Universities' curricula must be guaranteed free of radical and violent actions (Afrianty, 2012).

Organizing Islamic education courses under the faculty of Islamic Religion could manage religious curricula in the universities' environment. Also, activities included in Islamic Education must be filled by lecturers of Islamic Education (Interview with R-6, 2019). This control will be a solid filter to prevent the inclusion of radical Islamic scholars to fill religious activities on campus. Moreover, suppose they have to bring someone outside. In that case, a selection will ensure that the invited *Ustâdz* is free from exposure to radicalism. In campus facilities, mosque *takmîr* should not invite clerics who tend to be exclusive by putting seeds of radicalism, intolerance, and hatred in the name of religion (Jilan, 2019). The higher education leaders can use the regulations as a basis and shelter to take firm action against *Ustâdz* (from outside and within the campus) that are indicated as being exposed to radicalism. Restructuring the management of campus and mosques and positioning it directly under the rectorate has proven to make Islamic activities at the campus mosque more diverse and moderate (Roland, 2019). UM lecturer explained that:

The HTI group once took over campus mosque activities and even actively involved in religious activities for new students. After walking for more than five years, this group has increasingly shown its identity. It seems very scary when they encounter new students, their primary target. This makes some parties feel worried because of their radical thinking. Bearing in mind and considering this, the Chancellor then issued a regulation so that the mosque's activities be returned to the faculty of literature as a faculty that houses and coordinates Islamic education courses. This step seems to be effective in preventing the development of radical understanding on

campus, especially in preventing Ustâdz from outside who are radical (Interview with R-2, 2019).

"Technology" and Deradicalization

The results of the Setara Institute study revealed that the mobilization of considerable resources, such as the formation of the Pancasila Ideology Development Board and the dissolution of HTI by the government, did not ultimately reduce the development of radical organizations on campus (Madrim, 2019). Furthermore, UM Lecturers also revealed that:

Efforts to continue to restrict studies that campaign for intolerance and conduct more moderate studies have produced significant results and are pretty encouraging. However, it must be admitted that they are still developing even though not as semi-passive as before. We cannot guarantee that correct radical thinking, counter to Pancasila, has been completely erased from campus life. Those ex-militant members can become pseudo-radicalism (Interview with third respondent [R-3], 2019).

Pseudo-radicalism refers to a group of students who have been exposed to radicalism but do not justify militant attitudes (Suyanto et al., 2019). Efforts to deradicalize radical groups, including pseudo-radicalism, must be made from two directions, namely from within (internal) and from the environment (external).

From within, it can be connected with the concept of "Deradicalization interventions as technologies of the self" proposed by Elshimi. This concept was based on "technologies of the self," the work of Foucault, who placed himself as an agent of change (Rose, 2011). This change agent has important implications for understanding self-radicalization (Suyanto et al., 2019). This concept is not only a strategy for deradicalism. Still, it can also be seen as an instrument of government or power to deal with the challenges in "the Muslim Question" (Elshimi, 2015). Through the concept proposed by Elshimi, it is briefly explained that deradicalization is not only the task of the government but also highly dependent on the subject's capacity to rid himself of radicalism. In other words, deradicalization is the responsibility of all communities: the government, and civil society, especially those exposed to radicalization or the targets of radicalization.

In the context of this research, students who have been exposed to radicalism or those who will be the target of radicalism from radical groups need to build awareness

that arises from them that the thoughts and actions of this group are things that are contrary to national ideology or Islamic teachings. In this case, the campus community, especially Islamic Education lecturers, must take an essential role in coordinating and synergizing the ideological and religious deradicalization efforts in their respective campus environments. UM lecturer explained that:

Deradicalization efforts in various ways will be in vain if there is no effort to raise awareness from students. There must be solid internal motivation within students not to come into contact with radical organizations, and those exposed must get out immediately. This approach must be a priority; however, the change will be more effective if it arises from within or "self-deradicalization" (Interview with R-2, 2019).

Regarding environmental influences, it is necessary to emphasize that religious teaching does not contribute significantly to the development of radicalism. The widespread dissemination of information through internet technology and social media is the leading cause of the spread of radicalism (Afrianty, 2012). There is a close relationship between globalization and the transnational group movement (Münster, 2013). The current globalization of technology has facilitated transnational groups such as HTI to enter Indonesia and bring ideas into their institutions (Suharto, 2018). With the development of social media, Islamic propaganda has shifted from offline to online. This development was utilized by individuals and radical groups to spread and normalize religious radicalism (Rekik, et al., 2019). These include the HTI organization (Hew, 2018). Looking at the current situation, technology needs to be considered for use in fighting and preventing radicalism. Efforts made by Pesantren As'adiyah (Islamic schools) in Makassar, South Sulawesi, to accept and use modern technology in their teaching and preaching programs, to maintain and strengthen their networks, as well as enhance the reputation of Islam as a peaceful religion (Halim, 2018), is the example of how moderates should take a fundamental role in the digital age.

Technology and higher education are two inseparable substances. With the support of current technology, it should not be difficult to do. Universities should not only focus on the results achieved through technology-assisted learning but also must balance the current situation, such as radicalism. A simple step that can be taken by Islamic education lecturers is to contribute ideas that promote moderate Islam through social media as a space for discussion between lecturers and students (Interview with R-7, 2019). Meanwhile, at the university level, it can be done via the Website. Two steps can

be taken to spread anti-radicalism using the Website, namely by making awareness of the spread of radicalism and what concrete actions can be taken to fight against it (Kusuma & Azizah, 2018). The concern is the approach used in disseminating the content. According to Hew (2018), the method used in preaching the spread of radicalism online is visual packaging that is creative, entertaining, conservative, and relaxed but dogmatic. The campus should adopt these principles in balancing and suppressing information or content of radicalism through the internet and social media.

CONCLUSION

Radicalism is part of an ideology that can grow and develop anywhere, including in colleges or universities. Therefore, it is necessary to watch out and immediately do the prevention. The results of this study show that the understanding of radicalism continues to grow in universities, especially in East Java, Indonesia, with a substantial presence of students who are members of radical organizations. As far as information obtained from all participants, they stated that the phenomenon of radicalism on their campus had not yet led to violent radicalism as students joined ISIS. Islamic Education lecturers, as the frontline in revitalizing religious and national perspectives for preventing radicalism on campus, have done radical humanitarian prevention well. This has also shown that Islamic education lecturers have carried out self-protection from radical understanding.

The key findings of this study regarding the values of religious and nationality insight that must be developed for university students by Islamic education lecturers are as follows.

First, religious insights, which includes knowledge aspect and moral aspect. The knowledge aspect contains: (1) understanding a perspective that shows the ability as a moderate Muslim; (2) understanding the existence of his identity as a moderate Muslim; (3) understanding the knowledge of Islam as *Rahmatan lil Âlamîn*, and (4) paying attention to the development of the phenomenon of radicalism, the dangers, and ways to overcome and or prevent radicalism. The moral aspect contains: (1) understanding the attitude of promoting *Ukhuwah* internally and externally; (2) fighting for his religion correctly and wisely; (3) having an attitude of accepting, respecting, and honoring differences in opinion/thought, religion/belief; (4) assuming that radicalism is not under religious teachings, and (5) making efforts to overcome and or prevent radicalism.

Second, nationality insight, which includes knowledge and moral aspect. The knowledge aspect contains: (1) showing ability as the identity of the Indonesian people; (2) transforming knowledge about Indonesian national identity to the students; (3) knowing differences in multicultural societies; (4) knowing the pillars of Indonesian nationality (Pancasila, 1945 Constitution, NKRI, and Unity in Diversity); (5) knowing and realizing that differences in various aspects are a necessity; (6) understand that differences in ethnicity, culture, religion/beliefs, language, etc. are *sunnatullah*, and (7) knowing the dignity and status of the Indonesian people. The moral aspect contains (1) having the attitude of putting forward the *ukhuwah wathaniyah*; (2) having the attitude of putting forward the *basyariah/insaniyah ukhuwah*; (3) having a committed attitude to fight for the Indonesian nation properly; (4) having an attitude of respecting the reality of Indonesia's multicultural society; (5) having a fair, honest, respectful, and open attitude in the nation and state; (6) having an attitude of affection for all, do not discriminate against students, and (7) having a caring attitude to defend the ideology of Pancasila and defend the Homeland.

Islamic Education lecturers have a big responsibility in finding and formulating approaches and strategies that can foster awareness arising from within students, mainly related to the concept of "Deradicalization interventions as technologies of the self" and creative usage of the technology. The particular concern is how the values of religious and nationality perspectives can be understood by students exposed to radicalism or become the targets of radicalism. So they have a strong awareness and qualified capacity to get out and avoid all forms of radicalism actions and counter ideas approaching Pancasila and religious teachings.

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