The Students' Perceptions of Religious Radicalism at State Polytechnic of Sriwijaya

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ABSTRACT
This research was conducted at State Polytechnic of Sriwijaya with the purpose to find out students' perceptions of religious radicalism. The method used in this research was a descriptive-analysis method. The population of this study was students who were members of student organization or SMEs and only fifty people were taken as samples. The results of this study indicated that the majority of students' perceptions of religious radicalism at State Polytechnic of Sriwijaya did not support the existence of religious radicalism.

Keywords: Religious Radicalism, Student Perception.

1. BACKGROUND

Religion means rules so that religion is a good thing for humans, with religion human life has regularity. In Islam, the Shari'a is rules for living life in the world.

Everyone's religious view must be respected, but the spread of view that disturbs and even damages the nation and country life foundations must be prevented and prohibited. So if there is a thought that says democracy is something that must be rejected, especially in the name of religion, it is totally wrong. Because a religion especially Islam, does not teach such view at all. In addition, the thought that allows, orders or encourages someone to kill other parties who are in different side, in the Indonesian context is also not allowed because it is not the majority of Indonesian Muslims` view.

The campus is increasingly vulnerable to being exposed to various ideologies. It becomes a promising field for radicalism. This is because campuses have not fortified and equipped their students with the spirit of nationalism to filter all kinds of incoming ideologies.

Radicalization is discussed very intensively by several parties, not only that the word, radicalism is always combined with extremism, terrorism and other terms that characterize hardline ideology. In general, the radicalism movement is caused by ideological and non-ideological factors such as economy, resentment, envy, distrust and so on (Qardhawi, 2001).

The ideological factor is very difficult to eradicate in the short term and it requires careful planning because it is linked to tough beliefs and strong religious emotions. This factor can only be eradicated permanently through the education (soft treatment) by carrying out evolutionary deradicalization involving all elements. The ideological factor is the cause of the development of radicalism among students. Theoretically, those who have already had a student-level knowledge base if they hold radical beliefs, they must have gone through a long and intense process of exchanging opinions so that in the end these students can accept radical ideas.

The problem of radicalization has spread in several areas, including universities. Radical ideas have experienced a lot of camouflage based on the places and conditions. These concepts have infiltrated through student activities through the provision of funding for activities so that they get a good reception among students. This condition indicates that students are vulnerable to this concept exposure. They are influenced by religious, psychological, and socio-political attitudes (Anshori, 2006). A place for student organizations to contest in strengthening the national ideology starts to fade in the campus environment due to the spread of radical thought.

In this problem, universities have a lot of homework. In an effort to prevent radicalization in higher education, it is appropriate to involve all aspects of activities. Students can be given nationality trainings in the hope of having a high nationalism as good citizens.

By establishing good relationships between students and lecturers, alumni and student organizations both intra

and extra, lecturers who are actually parents in the campus environment are able to direct the activities carried out by students base on the principles of the country and religion. Likewise, national harmony and solidarity between all aspects of the nation continues to build, the thought of radicalism can be prevented from spreading to other bigger areas (Garaudy, 1993).

Students should not easily believe in unclear information or hoaxes, do not be easily amazed at people who are considered scholars whose their background is not clear. Students had better do filtering before sharing information and actively seeking other information as a comparison.

The problem faced at this time is not how big the severity of radicalism is, but how the campus sees to prevent and invite the academic community to maintain, at least invite students, avoid radicalism by knowing how students' perceptions of religious radicalism in advance.

In a study, various problems arose together which often made it difficult to investigate and study as a whole. Because they often occur together, the quality of research lies not in the breadth but the depth of the study. Therefore, in order to make the problem can be investigated thoroughly and in depth, the research problem need to clearly define so that it can direct focus carefully to the problem.

In order to study and answer the problem in depth, this research was limited to student activities and several SMEs in the State Polytechnic of Sriwijaya Palembang.

In connection with prevention efforts and the level of student religious knowledge about radicalism in campus of State Polytechnic of Sriwijaya, the problem formulation could be stated as follows: how were Students' Perceptions of Religious Radicalism at State Polytechnic of Sriwijaya?.

2. RESEARCH METHODOLOGY

This research was conducted in the State Polytechnic of Sriwijaya with the objects of research were student organization and SMEs in State Polytechnic of Sriwijaya Palembang. Student organization in their program carry out many activities which may influence them with contradiction view to religion and nation ideology.

In this research, the approach taken was through a qualitative approach. This means that the data collected is not in the form of numbers, but rather the data comes from interview scripts, questionnaires, field notes, personal documents, memo notes, and other official documents. Thus, the purpose of this qualitative research is to describe the empirical reality behind the phenomenon in depth, detail and complete. Therefore, the use of a qualitative approach in this study was to match the empirical reality with the prevailing theory using descriptive methods.

The population in this study was students of State Polytechnic of Sriwijaya Palembang who were members of student organization. However, it did not close the possibility that out of the members of the organization could also be used as a sample.

3. RESULTS AND DISCUSSION

3.1. Condition of Lecturer and Student

a. Lecturer

A lecturer acts as educators, and has a big role in the progress of education. Lecturer is one of the main factors for making a qualified future generation. According to Law No. 14 of 2005, a lecturer is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in the form of formal education and secondary education. The numbers of lecturers at State Polytechnic of Sriwijaya is based on data of Forlap Dikti 2019/2020 POLSRI has 380 full time lecturers.

b. Student

A student is someone who is in the process of gaining knowledge or studying and is enrolled currently undergoing education at one form of higher education consisting of academics, polytechnics, colleges, institutes or universities.

A student can be defined as individuals who are studying at higher level, both public and private or other institutions at the university level. A student is considered to have a high level of intellect, intelligence in thinking and planning in action. Critical thinking and acting quickly and accurately are traits that tend to be stuck in every student, which is a complementary principle.

Based on the description above, it could be concluded that a student is those who is registered and undergoes his education in a higher education at academics, polytechnics, colleges, institutes or universities.

3.2. Data about Respondent

Table 1. Gender of Respondent

Gender	Total	%
Male	30	60
Female	20	40
	50	100

The data in the picture above showed that female respondents were less than male respondents. The number of female respondents was only 40% or 20 out of 50 student respondents. Meanwhile, the number of male respondents was 60% or 30 out of a total of 50 students.

3.3. Findings Analysis

3.3.1. Cognitive Response (Knowledge)
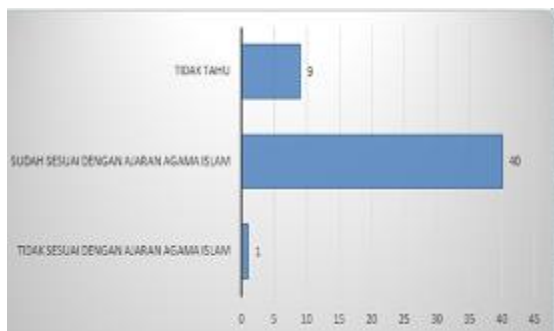
Respondents

1) Religious Symbolism

Figure 1. The Truth about Islam

The data in the chart above showed that the majority of respondents believed in the truth of Islam, but there were 54% or 27 respondents also provided space for other beliefs. This perspective on Islamic truth could present a moderation in respondents` views. Meanwhile, there were 40% or 20 respondents who stated that Islam is the only truth. While 6% or 3 respondents chose for the "did not know" option.

Figure 2. Definition of Jihad

The question about jihad appeared responded normatively by the majority of respondents. There were 90% or 45 respondents stated that serious learning was also jihad. However, 6% or 3 respondents stated that the suicide bombing was a form of jihad. Meanwhile, 4% or 2 respondents answered did not know.

Figure 3. About Five Principle of Indonesia (Pancasila)

The data in the chart above showed that the majority of respondents understood that Pancasila was in line with Islamic teachings, this was indicated by 80% or 40 respondents who chose this option. Meanwhile, 2% or 1 respondent stated that Pancasila was not base on Islamic teachings. Then, 18% or 9 respondents chose "did not know".
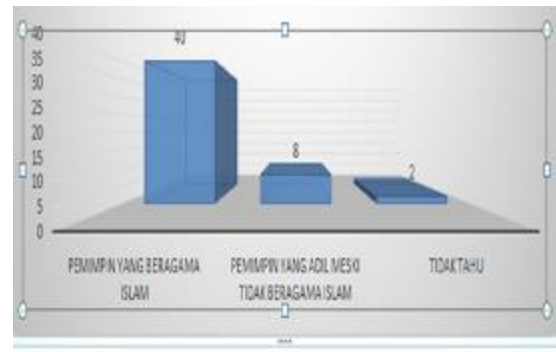
Figure 4 . The Leader

From the data in the chart above, it showed that good leaders even though not Muslim were chosen with a total percentage 16% or 8 respondents, this indicated that substance reasoning had a stronger influence on the way students perceive leadership. Meanwhile, 80% or 40 respondents wanted a muslim leader. Only 4% or 2 respondents chose "did not know".


Figure 5. Country Model

The data in chart 7 showed that the majority of respondents wanted a form of a "substantive" Islamic country, not a formal Islamic country. There were 94% or 47 respondents wanted a country in justice in line with the goals of Islam even though it was not based on the Qoran and hadith. 6% or 3 respondents wanted a formalist Islamic country. Meanwhile, 0% of respondents answered did not know.

Figure 6. Law of Cutting off Hand for Thief

From the data above, it showed that most respondents 90% or 45 respondents chose any type of punishment as long as it could prevent crime from happening again as the choice of law. Meanwhile 4% or 2 respondents answered the law of cutting off hand as a law must be applied as part of Islamic law. And 6% or 3 respondents answered did not know.

2) Violence in the Name of Religion
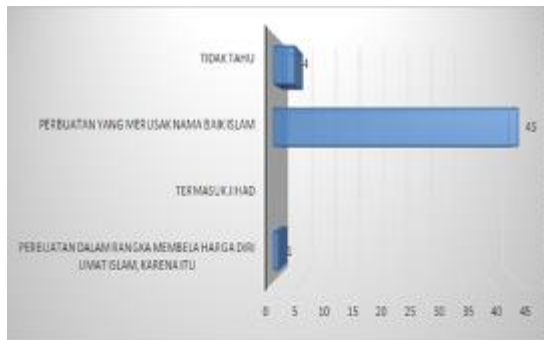
Figure 7. Suicide Bombing Act

The data above showed that the majority of respondents 90% or 45 respondents understood that suicide bombing was an act that ruined the reputation of Islam. While 2% or 1 respondent stated that the suicide bombing was an act in order to defend the dignity of Muslims and including Jihad. And 8% or 4 respondents answered did not know.

Figure 8 . Violence act by Islamic organizations

The data in chart 10 showed that "the thought of violence act" reflected the peaceful character of Islam. This was indicated by 80% or 40 respondents stated that

violence act committed by Islamic organizations caused Islam to be identical with violence. There was a "support" answer of 4% or 2 respondents who stated that this violence act was an attempt to show the strength of Muslims. Meanwhile, 16% or 8 respondents answered that they did not know.
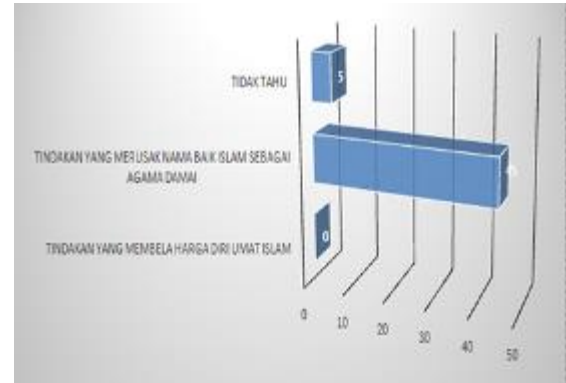
Figure 9. Cases of attacking places of worship

The data in chart 11 showed that the majority of respondents 90% or 45 respondents understood that the case of attacking places of worship was an act that damaged the good name of Islam as a religion of peace. Then, 0% respondent understood this as an act of defending the self-esteem of Muslims. Meanwhile, 10% or 5 respondents answered that they did not know.

3) Relationships with Other Religions Adherent

Figure 10. Saying Merry Christmas

The data in Chart 12 showed that 70% or 35 respondents understood that "saying merry Christmas" was acceptable. Meanwhile, 16% or 8 respondents stated that saying Merry Christmas was forbidden. And while 14% or 7 respondents answered they did not know.

3.3.2. Affective Response (Attitude and Approval) Respondents

a. Violence Act
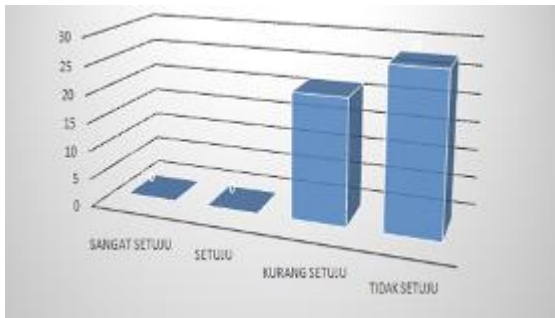
Figure 11. Spreading Islam by Force

The data in chart 13 showed that 56% or 28 respondents stated that they "did not agree to spread the teachings of Islam by force", while 44% or 22 respondents said they "did not agree to spread the teachings of Islam by force". Meanwhile, 0% stated that "strongly agree and agree to spread the teachings of Islam by force".
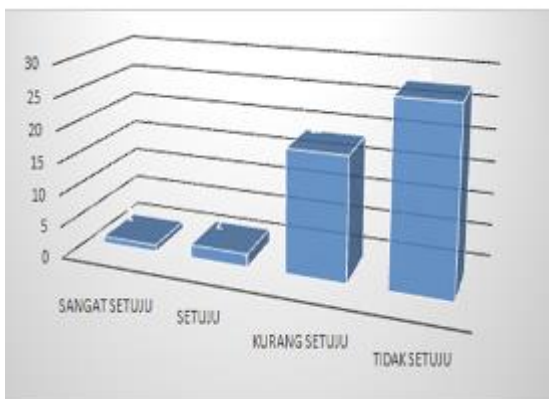

Figure 12. Committing Violence Act

The data in chart 14 showed that 56% or 28 respondents stated "disagree with committing violence act against people who harassed Muslims, 38% or 19 say" did not agree to commit violence act against people who harassed Muslims ". Meanwhile 4% or 2 respondents and 2% or 1 respondent stated that they "strongly agree and agree to commit violence act against people who harassed Muslims".
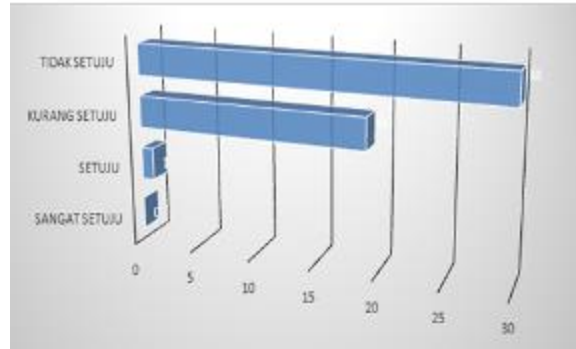

Figure 13. Suicide bombing act to achieve Islamic Goals

The data in chart 15 showed that 60% or 3o respondents and 38% or 19 of the respondents disagree and disagree with achieving goals and ideals as Muslims with all possible ways including violence act such as suicide bombing. The majority of respondents did not agree with violence act in the spread of Islam by force, violence act against people deemed to have insulted Islam and act of suicide bombing to achieve Islamic goals.

b. Islamic symbolism
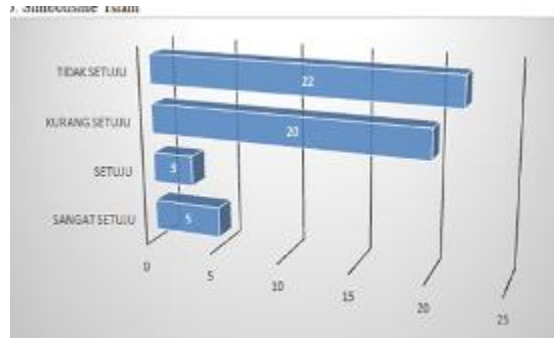
**Figure 14.** Muslim as Leader
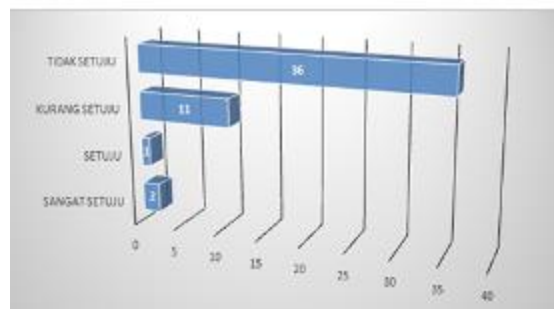

Figure 15. Indonesia as an Islamic country

The data in charts 16 and 17 showed that the majority of respondents gave a "rejection" response to Islamic symbolism. The most respondents had fixed attitudes on the leaders of Islam, Islamic country, and Pancasila. Pancasila is compatible with Muslims, the Indonesian country did not need to change into an Islamic country, and leaders in Indonesia did not have to come from Muslims.

The data also showed that 4% or 2 respondents strongly agree to the Islamic country, while 2% or 1 respondent agreed that Pancasila was considered inappropriate. And about the leader must be Muslim was answered by 10% or 5 respondents.

c. Relations with Other Religions Adherents
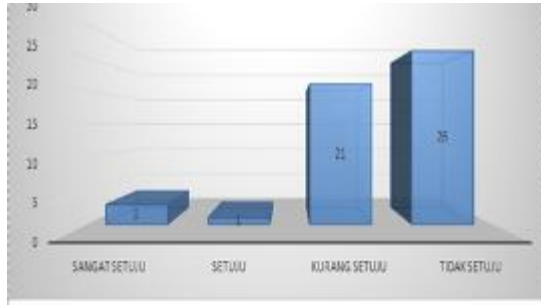
Figure 16. Other Religions` Places of worship cannot stand
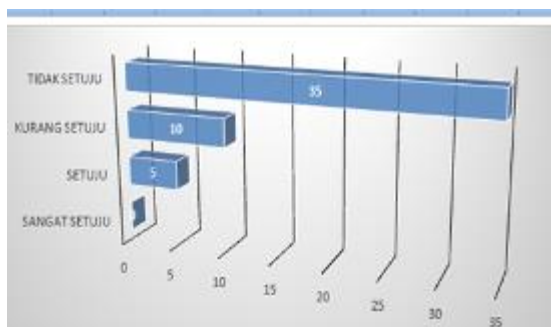

Figure 17. Attacking and destroying other religions adherents` places of worship

The data in charts 18 and 19 showed that the pluralism attitude of the respondents was good. The majority of respondents rejected the assumption (statement) that prohibited other religions` adherents establishing places of worship among Muslims. Likewise, statements that allowed attacks on other religions` adherents` places of worship received a rejection response. There were 6% or 3 respondents agreed that if the places of worship of other adherents did not stand in the midst of Muslims, while 0% of respondents agreed to attack and destroy places of worship of other religions adherents.

### 3.3.3 Conative Response (Behavior and Support) Respondents

a. Symbolism of Religion
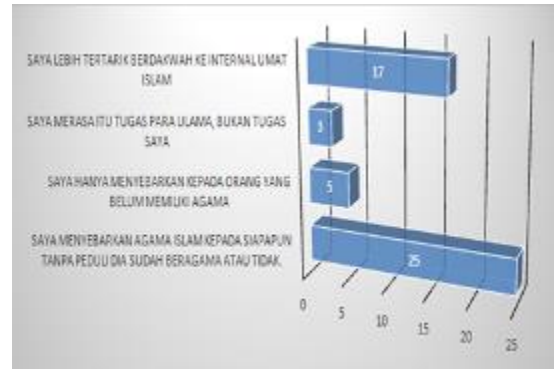
Figure 18. Spread of Islam

The data in chart 20 showed that 50% or 25 of the respondents stated that they would spread Islam to anyone (even without having a religion or not). This showed that there was a considerable spirit of preaching among the respondents. However, this could be counterproductive about the "ethics" of religious spread which could have implications for social tensions.

Meanwhile, 10% or 5 respondents chose "to spread to people who did not have a religion". There were 6% or 3 respondents stated that spreading religion is the duty of the preacher. There were 34% or 17 respondents who preferred to preach to the internal Muslims.
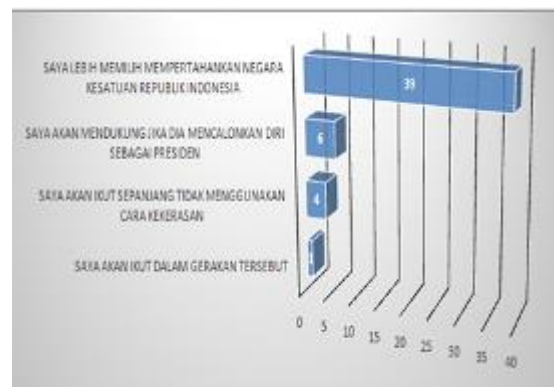
Figure 19. Islamic leaders campaign for an Islamic Country

The data in chart 21 showed that most of the respondents supported figures campaigning for Islamic country with different levels of support. 8% or 4 respondents stated that they would support as long as they did not apply violence. Meanwhile, 2% or 1 respondent said they would participate in the movement. There were 12% said they would support if they were candidate for president. What was encouraging (statistically the highest rank) that 78% or 39 respondents preferred to defend the Republic of Indonesia.

b. Violence Act
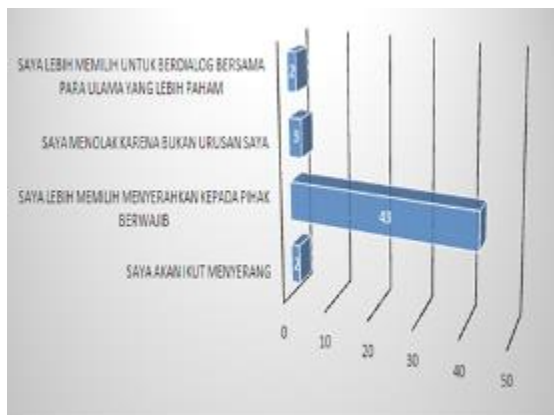
Figure 20. Attack against people who harass Islam

The data in chart 22 showed that the majority of respondents refused to commit violence act against people who harassed Islam. This could be seen in the chart, 86% or 43 respondents stated that they preferred to give to authorities. Meanwhile, 4% or 2 respondents chose dialogue with preacher. There were 4% or 2 respondents who stated that they accepted the invitation. Meanwhile, 6% or 3 respondents thought that it was not their business.
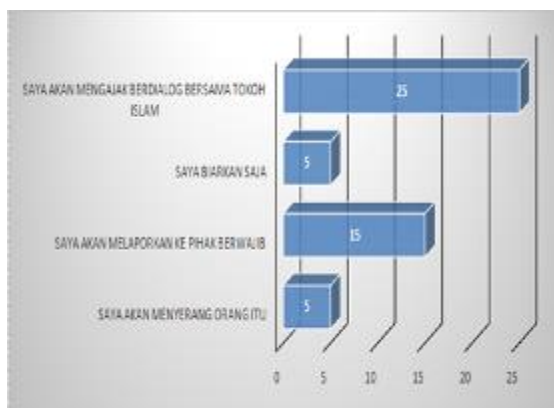

Figure 21. Invited to Attack a Cult

The data in chart 23 showed the same pattern. Majority of respondents did not receive invitation to commit violence act. There 50% or 25 respondents chose dialogue. While 30% or 15 respondents chose to report to authorities. 10% or 5 respondents chose to leave it. But 10% or 5 respondents responded to participate.
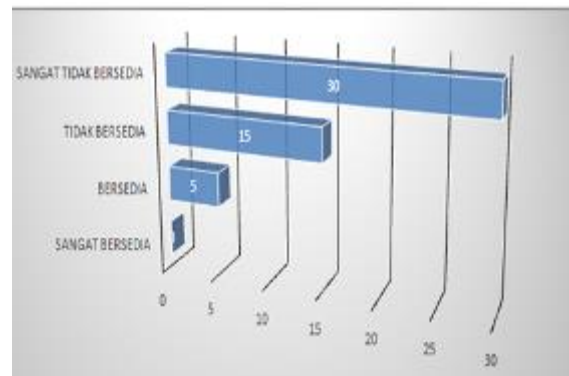

Figure 22. Invitation to Suicide Bombing

The data in chart 24 showed a common phenomenon. The rejection of suicide bombing as a form of jihad was very high. 60% or 30 respondents stated that they were very ready. Meanwhile 30% or 15 respondents stated that they were not ready. However, there were also respondents who chose other options. 10% or 5 respondents said they were ready and only 0% said they were very ready.
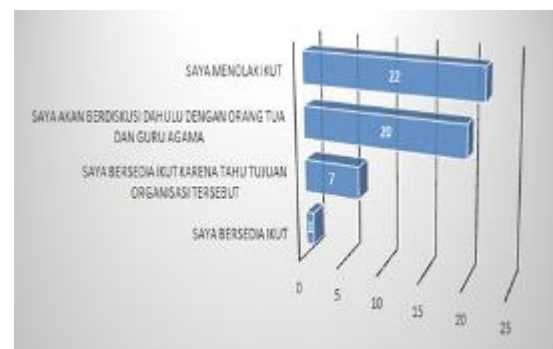
Figure 23. Invitation to Join Radical Organizations

The data in chart 25 showed 44% or 22 respondents chose to refuse to participate. Then there were 40% or 20 respondents said they would discuss with parents and religion teachers. However, 14% or 7 respondents stated that they were ready to participate as long as they knew the goals of the organization. Meanwhile, there were also 2% or 1 respondent who choose ready to participate.
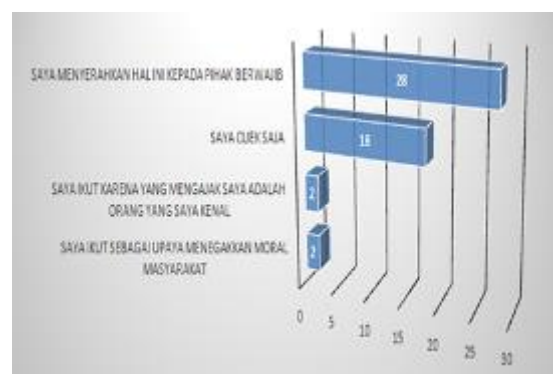
Figure 24. Invitation to Sweep Nightclubs

The data in chart 26 showed that invitation to sweep nightclubs got lack support from respondents. This could be seen from the majority of respondents 56% preferred to leave this matter to the authorities. Meanwhile, 4% of respondents said they would participate in efforts to support morale. Meanwhile, 36% of respondents chose to be ignorant of these problems. Then there were 4% of respondents who chose the option to join because they knew the person who invited them.

Figure 25. Spread of posting on social media

From the results of data in chart 27 above, it showed that the majority of respondents chose not to spread news considered insulting to Muslims. This showed that the majority of respondents 78% or 39 loved peace and did not like violence. However, there were 10% or 5 respondents chose to spread so that Muslims got angry about this. Meanwhile, 2% or 1 respondent chose to retaliate.

c. Relationships with Other Religions Adherents

Figure 26. Saying Merry Christmas

The data in chart 28 showed an interesting thing because, there was very slight difference between the attitudes of forbidding and allowing saying Marry Christmas with the reason of respect for Christian friends. This could be seen from 44% or 22 respondents who chose not to say because it was not in line with Islamic teachings and 40% or 20 respondents chose saying as a form of appreciation towards Christian friends. Meanwhile, 10% or 5 say it every year as a form of appreciation for Christian friends. Only 6% or 3 respondents did not say it because they did not have Christian friends.
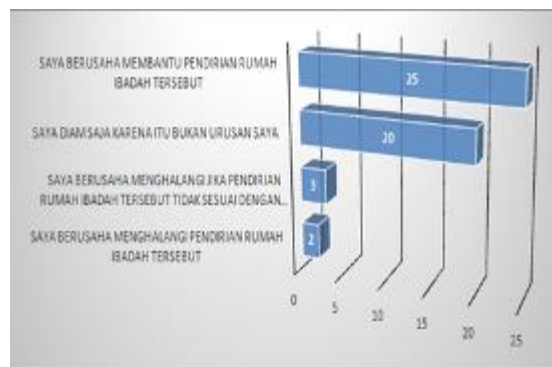

Figure 27. Other religions` adherents establish places of worship

Figure 28. Invitation to Attack Other Religions Adherents`` Places of Worship

Data in chart 29 showed that the majority of respondents understood that other religions` adherents` places of worship could stand in the midst of Muslims. This could be seen in the chart above. 6% or 3 respondents said they would obstruct if it was not in line with government regulations. Meanwhile, 40% or 20 respondents said they were just ignorant. Furthermore, 4% or 2 respondents chose to block the construction of these places of worship. However, it was interesting that 50% or 25 respondents stated that they would participate in helping the establishment of the places of worship.

Then the result of the data in chart 30 showed that the majority of respondents rejected the invitation to attack other religions` adherents` places of worship. This could be seen from 70% or 35 respondents stated that they refused. Meanwhile, 26% or 13 respondents chose to report to the authorities. Furthermore, 2% or 1 respondent chose to join in attacking other religions` adherents` places of worship if they knew the reason. There was 2% or 1 respondent chose to participate in attacking other religions` adherents` places of worship

4. CONCLUSIONS AND SUGGESTIONS

From the results of the research, related to how was the perceptions of State Polytechnic of Sriwijaya students, especially student organization and SMEs in State Polytechnic of Sriwijaya Palembang, towards

religious radicalism. The responses in the questions were cognitive, affective, and conative responses. Then, the results of statistical data research processed with frequency analysis on the findings in general showed that the way of thinking in religion or so-called religious reasoning was developing into moderate reasoning among State Polytechnic of Sriwijaya students, especially student organization and SMEs in State Polytechnic of Sriwijaya Palembang environment. This could be seen from the majority of students was not too symbolic in understanding the truth of Islam.

Islamic truth in the question was the truth that did not close the space for other religious truths. The results of the research showed the majority respondents understood that Islam was the true religion but on the other hand, the other religions` adherents also considered that other religions were the truth. Then, Jihad was understood in the context of study and earnest effort. Overall, the majority of respondents accepted Pancasila, the form of the Republic of Indonesia as the form of the country they wanted and considered to be ideal. Even the character of a fair leader was preferable to the religious appendages that symbolic attached to him. This moderate reasoning showed that the majority of State Polytechnic of Sriwijaya students, especially student organization and SMEs in State Polytechnic of Sriwijaya Palembang, actually did not have a strong radicalism foundation. The character of symbolism was the character of radical group or in terms of Islamism was the forerunner to the emergence of radical movements. A symbolic understanding of Islam and the closure of the truth space of other religions were the paths for violence in the name of religion.

The logic of Islamic moderation was the starting point towards a peaceful religious character. This was confirmed by the data found in the study. It was even seen that the percentage of respondents who understood negatively violence act in the name of religion was relatively high. The students understood that violence act committed by Islamic organizations were counter-productive to the image of Muslim.

Respondents' disagreement with religious violence act could be seen clearly in their affective and conative aspects. The majority of respondents disliked violence as the way to solve social problems, both related to substance and religious relations. This showed that the students' religious paradigm in general was still in accordance with the national spirit which made religious reasoning a pillar in building peaceful social relations.

Although the research findings in general or the majority showed that the thinking, attitudes, and religious behavior of the majority of State Polytechnic of Sriwijaya students, especially student organization and SMEs in State Polytechnic of Sriwijaya environment were at a point of moderation, not fundamentalist, symbolic and even radical, but the findings in research, the writer found

that there were a number of respondents, although few had the characteristics of radicalism, this could be seen from the respondents' answers to the questionnaire given. The difference in the respondents` answered in the results of the study was closely related to how individuals reacted in responding to an object. Therefore, an attitude or individual response is influenced by two factors, the internal and external factors. Internal factor exists within each individual human being consisting of elements, physical and spiritual. The condition of these two elements is very influential when someone responds to a situation. If one of the elements experiences interference, the resulting response will be in different intensity.

External factor is out of each individual (environment) or commonly referred to as stimuli. Stimulus is an important part of the process of forming a response. In order to make a stimulus can be recognized by individuals, it must be strong enough. If not however much attention from the individual, the stimulus will not be responded or realized. In this case, the environment here is twofold, namely the environment where the students come from and also the environment at the State Polytechnic of Sriwijaya because the two environments contribute a considerable influence or stimulus to State Polytechnic of Sriwijaya students` responses toward radicalism, especially students organization and SMEs in the State Polytechnic of Sriwijaya environment.

The implications of this research were related to the response of students of State Polytechnic of Sriwijaya in Palembang to religious radicalism. From the research results obtained, of course the findings of this study should be given attention because, considering the number of radical groups did not need very large members in number. The seeds or potential of religious-based radicalism are always found in every community, including State Polytechnic of Srwijaya. The findings in this study also showed similarities to the findings by the Wahid Institute research (2015) which found the potential for radicalism among students up to 7%.

Though from the results of the research the writer found that the majority of State Polytechnic of Sriwijaya students did not have or did not support religious radicalism. there was also a small portion contrary of having characteristics or had attitudes of religious radicalism. Of course, from this, the research results obtained were at least an early warning against the thinking of religious radicalism, especially in State Polytechnic of Sriwijaya and also the surrounding community.

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