

Radicalism Phenomenon at Higher Educational Institution in Aceh: Risks and Recommendation

Effendi Hasan, Ubaidullah, Cut Maya Aprita Sari, Ardiansyah

Department of Political Sciences

Faculty of Social and Political Sciences, Syiah Kuala University

Banda Aceh, Indonesia

effendi@unsyiah.ac.id

Abstract—Radicalism is a phenomenon which becomes a discourse in the community life in Indonesia. The existence of this phenomenon is becoming a threat not only for state stability but also to sustainability for social life of the people. In its development, radicalism spread over higher educational institutions and targetting college students as the target for radicalism ideology. College students are seen as critical elements of community and are capable to represent other community members to address social problems and changes. They are also in productive ages where they try to find self-identity and easy to be influenced. This is a qualitative research using the Focus Group Discussion (FGD) and depth interview implementation. FGD had been done in four locations with four college students groups from four different universities that are Gajah Putih University in Takengon, Al Muslim University in Bireun, Malikussaleh University in Lhokseumawe, and Syiah Kuala University in Banda Aceh. The data gained were analyzed using the perspective of radicalism theory by Schmid (2013) and Theory of Reasoned Action (TRA) by Fishbein and Ajzen (1975). This research is intended to explore the radicalism tendency among college students of some universities in Aceh Province, to determine level of radicalism and generate new deradicalization program particularly in the level of universities. Based on the result of the research which has been conducted, we found that radicalism among universities students in Aceh is still at the micro level which is the lowest level in radicalism hierarchy. The radicalism tendency can be seen in beliefs, attitude, intention, and behavior shown by the students. This research recommends two deradicalization programs for the stakeholders at the university level to concern about, that are Monitoring Program for additional organizations in campus (extra campus organizations) and nationalism character curriculum in each faculty at the universities.

Keywords—phenomenon; radicalism; higher education; Aceh

I. INTRODUCTION

The phenomena of frequently-reported radical activities suggest that the radical ideology has been introduced to various layers of community. The radical ideology is accepted due to distorted or lack of understanding of religious teaching, lack of social justice, and the result of social inequality and political revenge motivating to use religion for an excuse of evil actions. There are various types of collective actions by radical groups in articulating their interest, from organizing protests to initiating violence and deadly strike. Such groups usually organized very radical activities such as propaganda and murder (Nata, 2001: 25). The organized radical activities target people of certain ethnic and religion.

Recently, the radical activities appear to lead to acts of terrorism, which did not only result in the loss of lives or properties but also fear among communities. A series of terrorist attacks showed that they were not afraid of punishment because their ideology or radical understanding has taken over their fear of justice.

In the global civilization, radicalism tends to refer to middle eastern countries and Islam. However, when analyzed in more detail, it exists in almost all countries and represents all religions. Every group or religion movements achieve social or political changes fast and comprehensive through the acts of violence (Azra, 2002:112).

In Indonesia, radicalism in religion level is more dominant because it has many supporters. However, this movement gradually changes its course and losses its pattern. Some fight to implement Islamic Sharia without demanding Indonesia to convert to an Islamic country. Others echo to change Indonesia into an Islamic country in addition to demanding the establishment of the Caliphate of Islam. Their organizational patterns also vary, from ideology movements such as Majelis Mujahidin Indonesia (MMI)/Indonesian Mujahidin Council and Hizbut Tahrir Indonesia (HTI)/Indonesian party of Liberation to military-like movement such as Laskar Jihad/Jihad Paramilitary Force, dan Front Pembela Islam (FPI)/Islam Defenders Front (Turmudi, 2005:5).

Radicalism in Indonesia has an opportunity to spread into various community groups including higher educational institution/university, where it is a place of education for young people in productive ages who are psychologically exploring

their self-identity. Therefore, radical groups frequently take benefit from this condition to spread their radical ideology in universities through religious organizations.

In some state universities, the student tendency to support radical activities is very high. It was proved in a research study regarding Islam in the campus which involved 2,466 students from various universities in Indonesia. When the students were asked about the implementation of *amar makruf nahi munkar* (doing what is right and rejecting what is wrong) by sweeping places considered spots for source of *maksiat* (immoral practices in Islamic point of view), 65% (1,594 students) supported such sweeping activity, and 18% (466 respondents) supported and wanted to participate in this activity. About 11% (268 students) did not support the sweeping activity, and 6% (158 students) did not answer the question. The students who supported the sweeping of alleged places of immoral practices said that it was a part of religious responsibility (88%), they considered that responsible government officials (police) are incapable of enforcing the law (4%), and it is a part of moral responsibility (8%) (Fadjar, et al., 2007: 35).

In 2011, the Indonesian Institute of Sciences published a report about radicalism, which shows the increase of radical ideology in five major universities in Indonesia, i.e., Gadjah Mada University, University of Indonesia, Bogor Agriculture Institute, Diponegoro University, and Airlangga University (Setyanegara, 2016). The results of research conducted by the Indonesian Institute of Sciences in recent years confirm the same phenomenon. They also found the patterns of radical activities in Indonesia by penetrating into university student associations, which are mostly located in non-religious universities (LIPI, 2016). Some of the student associations organized activities which were radical or terrorist movements affiliated or oriented or other activities against Pancasila or the 1954 constitutions such as Kesatuan Aksi Mahasiswa Muslim Indonesia. This organization is predicted to be affiliated with the ideology introduced by an international radical group Ikhwanul Muslimin (LIPI, 2016).

In Aceh context, radicalism discourse became publicly declared between 2008 and 2016 with the terrorist actions in the form of military training in Desa Jalin, Jantho subdistrict, Aceh Besar in 2010. This terrorist training was known as the biggest military training of Jihadist in Southeast Asia (KBA, 2016 in Ilyas, 2017). The training was participated by Aceh people from various background such as entrepreneurs (5 persons), farmers (5 persons), former Free Aceh Movement soldier (1 person), civil servants (2 persons), teachers of religious boarding schools (3 persons), and fisherman (1 person) (FKPT, 2017 in Ilyas, 2017). Aceh was seen as the most suitable place for a radical group as *aqidah aminah* (the first place to seize power to establish an Islamic State and Aceh was selected as *tadrib* (training site for the *Jihad* training preparation) (Based on interview with Yudi Zulfahri, a former terrorist prisoner, on Sunday, 26 February 2017).

Radicalism was introduced to Aceh through politic and religion. The radicalism in politic can be observed after the peace agreement in such cases of Din Minimi, Gambit, burning, intimidation, and murder approaching regional elections. In religion, the radicalism in Aceh is different to that in other provinces in Indonesia. In other provinces, the radicalism in religion is motivated by differences in religion (across-religion such as Islam and Christian). However, radicalism in Aceh occurs in the same religion. This was also revealed by the Ministry of Religion (2017) which stated that the harmony between religions in Aceh is very good, but not between schools of thought in Islam (Ilyas, 2117).

Although no students were involved in any case of radical activities in Aceh, efforts still need to be made to remind students, who are the agents of change in the community. There is a possibility that radical organization recruitments will target university students. They are considered as critical community members who can represent the community in initiating social changes. Therefore, students are very vulnerable to influences from a radical group.

Based on the data and problems elaborated above, the phenomena of radicalism have become more complex both in terms of theory and its development. Radicalism exists in silence because it does not escape to the surface so that it does not attract too much attention. However, studies on radicalism have become urgent to find out new methods of better eradicate it. In the field of social studies, radicalism and its development are prioritized issue to be comprehensively researched.

Radicalism in universities is very significant to understand through research because the President, through the Ministry of Research, Technology, and Higher Education, has instructed all universities to be free of radicalism (Ihsanudin, 2017). This presidential instruction was motivated by the fact that a university is an educational institution and one of the main pillars for nationalism ideology so that it plays a very critical role in finding solutions and innovation which can prevent the spread of radical ideology.

Based on the explanation above, the objective of this research was to explore the tendency of radicalism among university students in several universities in Aceh, to determine the level of radicalism, and to develop a anti deradicalization program in the Province of Aceh, especially in universities.

II. METHOD

This research was a qualitative research study with Focus Group Discussion (FGD) and in-depth interview methods. FGD is a process of systematic data collection through a group discussion (Irwanto, 2006: 1-2). The use of FGD method has many advantages for a researcher in extracting information from certain groups. With FGD, a researcher has good access to open,

trust, attitude, belief, and perceptions of informants. In this research, FGD was conducted in four places, i.e. Takengon, Bireuen, Lhokseumawe, and Banda Aceh, with four groups of students from four different universities, i.e. Gajah Putih University (Takengon), Al Muslim University (Bireuen), Malikul Saleh University (Lhokseumawe), and Syiah Kuala University (Banda Aceh).

Those universities were selected because they are the biggest universities in Aceh. The FGD was conducted with groups of six students, the ideal group size suggested by Krueger & Casey (2000: 4). The six members of the group were selected by using a purposive sampling technique by following the principle of heterogeneity in high school background and extracurricular organization membership to obtain varied perspective from each group member.

Meanwhile, the qualitative data were collected from an in-depth interview with five key informants who were considered to have expertise in radicalism. The key informants were selected purposively to obtain information required for this research. The in-depth interview was conducted based on a list of questions which are open-ended and unstructured. This means that the list of questions had been prepared, but other questions might be asked to the informants when necessary

III. FINDING AND DISCUSSION

Before presenting the results of the research, in this section, the authors discussed some previous research studies relevant to the current research to show the research gap as a reference for the significance of the current research. Furthermore, the problems in this research would be analyzed by using radicalism theory proposed by Schmid (2013) and Theory of Reasoned Action (TRA) introduced by Fishbein and Ajzen (1975) to obtain the radicalism tendency, its level, and recommended program for deradicalization, especially for university students in the Province of Aceh.

A. *University Students' Understanding of Radicalism*

The term 'radical' has been used since the eighteenth century, and it was usually associated with the enlightenment during the revolution in France and the United States in the nineteenth century. Radicalism used to be considered a political agenda which included social and political modernization. Radical is a condition which motivates an individual or a group of individuals to initiate social and political changes which are swift and comprehensive by using violence without compromise (Azra, 2002: 112). Etymologically, radicalism originates in Latin *radix*, meaning root. It is an ideology which expects massive changes to reach an intended goal (Ismail, 2010: 19).

Radicalism is usually defined differently between one group and another. In a religious context, radicalism is a religious movement which intends to change existing social and political order through violence (Rubaidi, 2007: 33). Meanwhile, radicalization is a process of changes when a group experiences ideology and behavior transformation which leads to rejection of democracy to initiate political revolution through violence (Anshour, 2009: 6).

Radicalism in this research refers to a radical religious movement among university students who aim at instigating massive changes in social order and governmental procedure through violence, with extreme ways leading to terrorist activities.

A focus group discussion (FGD) was conducted in four universities by presenting three cases of radicalism as a media of brainstorming for members of the groups to discuss. The first case was related to radicalism which was in the discourse at the national and international level. The second case covered radicalism among university students found in the Indonesian context. The third case was radicalism specific to the context of the Province of Aceh. Some questions were addressed for each case, which was related to beliefs, attitude, intention, and behavior. This information was significant to map the tendency of radicalism among university students by using TRA analysis.

The university students' understanding of radicalism was analyzed through the first case presented to the students in the FGD. In this case, the facilitator explained the radicalism phenomena which were spreading all around the world. From this first case, the facilitator asked questions regarding the students understanding of the radicalism and the cases of radicalism, and their opinions on the violence which was claimed in the name of religion. Generally, 22 out of 24 members of FGD from four universities understood that radicalism was a form of violence to maintain a certain belief. They considered that the violent actions were evil, and they were against the norms.

The majority of the members felt sorry for the cases of radicalism in the national and international contexts. They claimed that radical actions disrupt security and political system of a country, and they affect people's lives. However, two members of the groups considered that violent actions to maintain an ideology (including religion) is normal. For them, a belief should be fought for with or without violence. Most interestingly, they believed that either radicalism or terrorism was only a label given by the government for people whose ideology was not in line with the state's although the ideology was right according to themselves.

Afterward, the facilitator asked them about the reason an individual embraces radicalism. All of the members gave the same answer. They said that radicalism was caused by the feeling of unsatisfactory, disappointment toward the certain political system or dependence for existence ideology. The disappointment is shown by a rebellious attitude which legalized violence.

The answers given by members of the groups for the first question above show that all members have understood what radicalism is. Some of them related radicalism with a certain religion. There was apparently tendency toward radicalism at a low level, which was evident from the fact that two members of the groups have a belief that violent actions were not completely negative actions.

B. External-Campus Student Organization and Radicalism

Theoretically, radicalism does not develop naturally. It is accepted because of interaction intensity among individuals or organizations, which become the source of radicalism spreading. In this case, external-campus student organizations are most vulnerable for the intrusion of radical ideology. These organizations serve to spread the radical ideology to university students in many possible ways.

To extract information regarding this case, the facilitator provided the second case to the members of FGD by referring to the report published by the Indonesian Institute of Sciences regarding radicalism which has been spread to universities in Indonesia. In 2011, the report revealed that there was an increase of radicalism ideology in five major universities in Indonesia, i.e., Gadjah Mada University, University of Indonesia, Bogor Agriculture Institute, Diponegoro University, and Airlangga University (Setyanegara, 2016). The results of research conducted by the Indonesian Institute of Sciences in recent years confirm the same phenomenon. They also found the patterns of radical activities in Indonesia by penetrating university student associations, which are mostly located in non-religious universities (LIPI, 2016).

By utilizing the case above, the facilitator asked questions about external campus student organization which the members knew of or participated, their reasons of joining the organizations, whether mission of the organizations was similar to what the members believed, whether the organizations supported moral values and whether they have been involved in certain actions or activities organized by those organizations. All members of the groups were aware of the external campus student organization in their universities. 15 of the participants could even identify the names of those organizations.

All the members of the FGD groups have ever participated in an external campus student organization, and all of them agreed that the missions of the organizations were in line with their goals in life. 20 out of 24 members hold membership of the external campus student organization in their university, and they stated that the organizations respected moral values which supported tolerance, respect, and empathy. Meanwhile, the other four members reported that their organization did not explicitly reveal moral values to their members.

Furthermore, the facilitator asked about the members' opinion regarding the cases of radicalism which had been brought through external campus student organizations. 20 members mentioned that they had heard about radicalism in universities, so they were very careful in deciding which organizations they wanted to join. They agreed that university students should not join any organizations which supported a radical ideology. They expect that the universities pay close attention to every existing external campus student organization. Antiradicalism campaign should be promoted in order that university students did not fall to the radicalism. However, four members showed a neutral attitude and claimed that all external campus student organizations bring radical ideology. Further investigation is required to ensure that no innocent organizations are disadvantaged. The choice of membership depends solely on the students.

C. Radicalism Tendency among University Students

Radicalism tendency can be analyzed by using a Teori Reasoned Action (TRA) proposed by Fishbein and Ajzen (1975). TRA was established in 1967 to provide a consistent framework for a study related to behavior and attitude (Fishbein and Ajzen 1975; Werner 2004). The theory was constructed based on the assumption that human behaves consciously by considering all available information. This model used a cognitive approach which can be used in various human behavior, especially the behavior related to social psychological problems.

TRA explains that an intention to behave in a certain way determines how a person will or will not behave. Furthermore, Ajzen stated that the intention to behave or not in a certain way is influenced by two fundamental factors, i.e., the factor related to attitude towards behavior and that related to social influence, i.e., subjective norms.

This theory is associated with belief, attitude, intention, and behavior. To determine what a person will do, the best way to predict it is to find out his or her intention and the subjective norm influence. Based on two cases and answers to related questions which were given by members of FDG, we can conclude that the radicalism tendency has been identified. This was evident from the fact that two members of the groups considered that violent actions to maintain an ideology were not seen as negative actions. This answer was followed up with discussion related to the second case, where they admitted that the organizations they joined did not respect moral values.

To support the analysis, the facilitator presented the third case, which specifically addressed the phenomena of radicalism in the Province of Aceh. The case focused on the terrorist activities in the form of military training in Desa Jalin, Jantho Subdistrict, Aceh Besar in 2010. The terrorist training was known as the biggest military training for jihadist in Southeast Asia.

The training involved recruits who were Acehnese. For this case, the facilitator asked questions related to beliefs, attitude, intention, and behavior.

1) Beliefs

Beliefs are defined by Fishbein and Ajzen (1975) as a subjective possibility of a relationship between the object of belief and the object of norms, and other attributes. Fishbein and Ajzen (1975) stated that the information related to the object of belief and objects, norms, and other attributes is obtained from direct observation. This means that one who conducts an observation on an attitude may use different attributes for the observed attitude (Fishbhen & Ajzen, 1975).

The facilitator of FGD provided three questions related to beliefs, i.e., the members' opinion on terrorist actions, their opinion on violence claimed in the name of religion, and their opinion on whom an individual develops radicalism tendency. 20 members of FGD believed that a terrorist action was an evil doing. This action disregarded moral value, which was against not only the teaching of religion but also the state ideology. The other four members claimed that terrorism should be judged based on their reason, which was not entirely wrong. They believed that religion is the faith which was worth fighting for. Furthermore, all members of all groups assumed that the radicalism tendency was motivated by the feeling of disappointment either on the political system of religious/ideology discrimination.

In the context of beliefs, every member of the groups had their own belief. Theoretically, there are three types of belief, i.e. (a) descriptive belief; the belief developed based on direct experience with the related object, (b) inferential belief, the belief developed through making a conclusion, and (c) informational belief, the belief obtained through a collection of information. Based on the answers given by all the members in all the groups, it can be concluded that their belief was developed through inferential and informational beliefs. According to Bruner (in Fishbhen & Ajzen (1975), there are two ways to develop these beliefs. First, an individual is most likely to relate one event to what he or she has learned. Second, belief is constructed by relating two separate events, termed as a formal coding system. Meanwhile, the informational belief is internalized through information from surrounding and family. None in this research showed a descriptive believe because they have never involved or become a target of terrorism.

2) Attitude

Attitude is defined as a disposition or tendency to respond to evaluative aspects which are favored or disfavored about an object, a person, an institution, or an event. The main characteristic which distinguishes attitude from other variables is that the attitude is evaluative or affective (Fishbhen & Ajzen, 1975).

The questions asked about attitude is how the group members felt when they listen/read news about radical activities in the form of terrorism, separatism, or other violence, and what they did when the saw or experience the radicalism. All group members felt sad and sorry when they heard news about radical actions. 21 members strongly rejected radicalism. Meanwhile, the other three members hesitated and chose not to answer. Ajzen (2006: 50) added that the attitude and behavior are determined by beliefs of the possible results of the behavior. This belief is called behavioral belief, each of which relates behavior to a certain consequence of the behavior.

3) Intention and Behavior

The intention is a possibility for an individual to perform a specific behavior. The questions asked about intention was "what do you think about fighting for ideology by using violence?, and what is your opinion about group/individual who intended to replace the state ideology/political system with a new system?" 20 members of the groups said that an ideology is a belief which determined how an individual behaves. Fighting for an ideology is a must, but violence should be avoided at all cost. The use of soft power which emphasizes on a win-win solution is always better than violence. Other four members agreed that an ideology should be fought for including with violence.

Furthermore, 20 members generally considered the state ideology as a static ideology which cannot be changed. However, the political system can be replaced if necessary. Violence should not be involved in changing a political system, and the members of the groups agreed that maintaining political stability rests on all citizens. Therefore, if there is a failure in the political system, all people should work together to fix it. Other three participants hesitated to answer the question, and the other member agreed to replace the state ideology if it cannot guarantee welfare for the citizens.

According to Ajzen (1998), intention can be used to predict to what extent an individual is likely to behave in a certain way, and how much the effort will be made to behave in that way. Ajzen (2005) explained that intention which has been accepted would become a disposition of behavior waiting for the right time when an effort will be made to actualize the intention into behavior. In this case, each intention explained above can remain solely an intention, or it can be upgraded to

behavior, depending on interaction with other individuals and the surroundings. This intention becomes a result of a process developed through the belief and attitude, and the intention might lead to radicalism behavior.

D. The Level of Radicalism among University Students

Radicalism is a serious problem which is now in the spotlight in Indonesia. In addition to disturbing the national security stability, radicalism has been one of the causes of disintegration in a country. The establishment of radicalism is caused by two factors, i.e., non-ideology and ideology. The non-ideology factor can encourage radicalism which is caused by disappointment in a certain political system, poverty, or government policies. A non-ideology factor can easily be identified, and the solution can be easily offered. For example, when a group of individuals behaves radically because of disappointment on a political system, such a system can be fixed. In addition, if the cause is poverty, radicalism can be solved by improving the welfare of the people.

Meanwhile, the second factor, i.e., ideology factor, is more complex. It is commonly associated with religion. Radicalism triggered by ideology factor has a unique, uniform pattern of spreading. An individual who has direct and close contact with radical ideology missionaries will exchange ideas and opinion which lead to a transfer of radical ideology from the missionaries to the individual. Therefore, the individual who has been brainwashed with radicalism ideology will have a strong belief and extreme religious understanding. Consequently, he or she will do whatever it takes in what ways necessary to maintain his or her ideology. This action is called radicalism.

We cannot ignore that radicalism is closely related to religious emotion so that it is labeled as terrorism. Although not all radical actions are triggered by religious fanaticism. In the Indonesian context, radicalism ideology has been spread through radical organizations, which disturb a lot of people. The radicalism in Indonesia has existed since post-independence, which was evident from the establishment of *Daulah Islamiyah* (Islamic State) such as DI/TII (Islamic Armed Forces), which was transformed into Islamic organizations such as FPI, MMI, HTI, *Forum Komunikasi Ahlul Sunnah Wal Jama'ah* (FKAWJ)/Communication Forum of Ahlul Sunnah Wal Jamaah, and *Front Pembela Islam Solo* (FPI)/Solo Islam Defenders Front (Maftuh & Abeveiro, 2004). However, those movements did not establish naturally as the product of Indonesia, but they were formed after contact with other countries such as the Middle East. In the recent years, radicalism was mostly associated with some radical organization such as Jihad Paramilitary Force, *Jemaah Islamiyah*, *Negara Islam Indonesia* (NII)/Indonesia Islamic State, and the Islamic State of Iraq and Greater Syria (ISIS).

In the Province of Aceh, there was a military training in Desa Jalin, Jantho Subdistrict, Aceh Besar. This is an evidence of how vulnerable the youth is for radicalism ideology. Therefore, a research study which explains the instigation of radicalism ideology in universities in Aceh is lacking. To assess the level of radicalism among university students in Aceh, the theory of radicalism proposed by Schmid (2013) can be used as a data analysis instrument. Schmid (2013) explained that radicalism is categorized into levels known as radicalism hierarchy, as presented in the following.

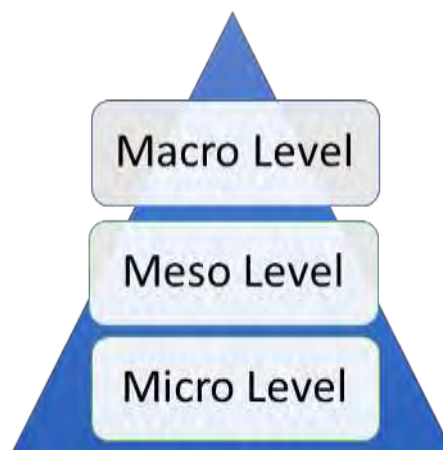


Figure 1. Terorisme Hierarchy of Radicalism Process towards Terrorism Source: Schmid Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review (2013: 4).

Radicalism has the potential to be escalated into terrorism. Every individual who has been exposed to radicalism ideology will pass the levels above before embracing terrorism. The three levels above are elaborated as follows.

- a) Micro-level is the level when an individual has identity problems which include failure to integrate, feeling of

isolation, marginality, discrimination, relative deprivation, insult, stigmatization, and rejection, which are often associated with moral and feeling and intention to revenge.

- b) Meso Level is a result of wider radical environment. The environment is a medium in expressing idea freely. This the process provides a possibility to recruit young generation for radicalization, which has the potential of establishing a terrorist organization (Marc Sageman, 2004: 133).
- c) Macro-level is a process where people with radical ideology make a connection with others oversea related to such matters as radicalizing public opinion or political parties, a tension between majority and minority, mobilization and radicalism and some might be related to terrorist actions.

Based on the discussion of the FGD results as elaborated in the previous section, radicalism among university students in the Province of Aceh is at the micro level, that is the lowest level in the radicalism hierarchy. Generally, from 24 members of all groups, only four students gave answers indicating the tendency of radicalism based on the beliefs, attitude, intention, and behavior. Their answers had a unique pattern, which is different to the rests of the groups.

The micro level suggests that the tendency towards radicalism is in the process which involves identity problems which include failure to integrate, feeling of isolation, marginality, discrimination, relative deprivation, insult, stigmatization, and rejection, which are often associated with moral and feeling and intention to revenge. This is evident from the answer given by the four members of FGD which tended to compromise radical actions. After a further discussion, their answers are related to identity problems, that is the feeling of disappointment with the existing government administration. There have been many corruption cases, religious harassment, and other problems as the reasons to accept radical actions to fight for what is right.

Radicalism does not appear without a cause. There are some contexts and situations which motivate the acceptance of radicalism such as economic inequality, uncertain social condition, injustice in law enforcement, corrupted political system, the religious misinterpretation which makes people vulnerable to the influence of radicalism (Darraz, 2013: 155).

Although the radicalism tendency in the Province of Aceh is at a micro level, this tendency has to be paid close attention to in order that it will not be escalated into meso-level or macro level, which leads to terrorist actions.

E. Recommended Deradicalization Program for University Students

Based on the explanation above, we can understand that radicalism is a serious threat which has targetted university students. In this case, we need to take some actions to prevent the radicalism. This research recommends two deradicalization programs which can be adopted by universities, i.e., monitoring external campus student organizations and integrating the national character into the curriculum.

In a small scale, the monitoring program can be conducted by departments under the supervision of faculties (colleges). The external campus student organization can be monitored by reviewing their programs, activities, and interaction with other organizations. A good organization will show programs and activities which lead to better understanding, application, and development of religious teaching. If we found values or activities which lead to radicalism, the organization should be evaluated and dismissed. This is a preventive step to prevent the spread of radicalism influence.

In addition to the monitoring program, a program to maintain the good character of the students needs to be integrated into the existing curriculum. In this case, every faculty is authorized to revise their curricula and insert courses related to character building. Lecturers can even insert good etiquette when delivering their teaching instruction. The researchers are convinced that all knowledge has universal values, i.e., moral, tolerance, peace, and mutualism. However, those values were rarely delivered effectively or integrated into the curriculum and syllabus, which provided an opportunity for radicalism influences. Character building expects lecturers to play a very important role. A lecturer should have good insight into civics and avoid knowledge arrogance. In addition, all university students and academicians should take any proactive steps to support this deradicalization program.

IV. CONCLUSION

The level of radicalism tendency can be seen through beliefs, attitude, intention, and behavior shown by universities students at the micro level in which explains radicalism tendency among students. The process of this radicalism tendency involves identity problem that experienced failure in integrating, feeling to be outside of a group, marginalization, discrimination, relative deprivation, insult, stigmatization, and rejection in which most of the time connected to moral and feeling to do revenge. Radicalism in university students can be seen in affirmative actions by university students towards radical actions having the reason to protect ideology or something they believe as the truth. Many corruption cases, religion abuses, and others are believed as triggers to justify the radical actions which bring the reason to stand for the right thing. In practice, radicalism is soft due to it won't appear at the surface of a community. Thus, even though the finding of this research shows that radicalism in the universities students is still at the micro level, but awareness should be built upon this matter. The aim is that the micro level will

not grow into Meso and Macro level which at the end leads to terrorism. Terrorism will keep growing if we can not manage radicalism appropriately.

REFERENCES

- Ajzen, I., & Fishbein, M. (1975). *Belief, Attitude, Intention, and Behavior: An Introduction to Theory and Research*. Addison-Wesley, Reading, MA.
- Ajzen, I. (1988). *Attitudes, Personality, and Behavior*. Milton-Keynes, England: Open University Press & Chicago, IL: Dorsey Press.
- Azra, A. (2012). Akar Radikalisme Keagamaan Peran Aparat Negara, Pemimpin Agama Dan Guru Untuk Kerukunan Umat Beragama. *Jurnal Pendidikan Islam UIN Sunan Kalijaga Program Pascasarjana*, 1(2), pp. 78-79.
- Azra, A. (2002). *Konflik Baru Antar Peradaban; Globalisasi, Radikalisme, dan Pluralitas*. Jakarta: PT. Raja Grafindo Persada.
- Darraz, M.A. (2013). Radikalisme dan Lemahnya Peran Pendidikan Kewargaan. *Jurnal Maarif*, 8(1), pp. 15-17.
- Fadjar, A. et. al. (2007). *Laporan Penelitian Islam Kampus*. Jakarta: Ditjen Dikti Depdiknas.
- Ilyas, M. (2017). *Tahun Diskursus Radikalisme*. Retrieved from <http://aceh.tribunnews.com/2017/12/30/tahun-diskursus-radikalisme?page=2>, 2018.
- Ihsanudin. (2017). *Kumpulkan 2.000 Rektor, Jokowi Ingin Kampus Bebas Paham Radikal*. Retrieved from <http://nasional.kompas.com/read/2017/08/25/13095531/kumpulkan-2000-rektor-jokowi-ingin-kampus-bebas-paham-radikal>. 2018.
- Irwanto. 2006. *Focus Group Discussion (FGD): Sebuah Pengantar Praktis*. Jakarta: yayasan Obor Indonesia.
- Ismail, H., & Naipospos, B.T. (2010). *Radikalisme Agama di Jabodetabek & Jawa Barat: Implikasinya terhadap Jaminan Kebebasan Beragama/Berkeyakinan*. Jakarta: Pustaka Masyarakat Setara.
- Krueger, R.A., & Casey M.A. (2000). *Focus Groups: A practical Guide for applied reserchers (3rd ed)*. Thousand Oakss, CA: Sage.
- LIPI. (2016). *Radikalisme Ideologi Menguasai Kampus*. Retrieved from <http://lipi.go.id/berita/single/Radikalisme-Ideologi-Menguasai-Kampus/15082>, 2018.
- Nata, A. (2001). *Peta Keragaman Pemikiran Islam Di Indonesia*. Jakarta: PT. Raja Grafindo Persada.
- Nuruddin. (2013). Basis Nilai-nilai Perdamaian Sebuah Antitesis Radikalisme Agama di Kalangan Mahasiswa Dalam Harmoni. *Jurnal Multikultural & Multireligius*, 12(3), pp. 12-16.
- Rubaidi, A. (2007). *Radikalisme Islam, Nahdatul Ulama Masa depan Moderatisme Islam di Indonesia*. Yogyakarta: Logung Pustaka.
- Saifuddin. (2011). Radikalisme di Kalangan Mahasiswa, Sebuah Metamorfosa Baru. *Jurnal Studi Keislaman, IAIN Raden Intan Lampung*, XI(1), pp. 22-23.
- Setyanegara, R. (2016). *Membendung Radikalisasi Kampus Mencegah Bibit Terorisme*. Retrieved from <http://news.unair.ac.id/2016/07/29/membendung-radikalisasi-kampus-mencegah-bibit-terorisme/> 2018.
- Schmid, A.P. (2013). *Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review*. The ICCT Hague Netherlands.
- Turmudi, E. (2005). *Islam dan Radikalisme di Indonesia*. LIPI Press: Jakarta.