The Functions Of Islamic Higher Education In Preventing Radicalism Of Thinking In Indonesia

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Abstract

The emergence of radicalism and extremism, which frequently causes disharmony and even social conflict in various parts of the world, is one of the issues affecting human life today. This is also the case in Indonesia. Indonesia, which was previously perceived as a peaceful region with a population with a strong sense of humanity and a gentle culture, has abruptly changed. This shift was evident following the reform movement that brought an end to President Suharto's New Order regime (ORBA), which had been in power for approximately 32 years. The purpose of this research is to examine the role of Islamic universities in preventing thought radicalization in Indonesia. A socio-philosophical approach was used in this research. The sociological approach is used to research and examine the development of radicalism on Islamic college campuses in Indonesia. However, it is recognized that this symptom is inextricably linked to the community in which the campus is located. This is because, in addition to developing on campus, radicalism influences or affects the community in which the university is located. According to the findings of this study, the role of Islamic universities in preventing radicalism of thought is critical, given that the potential for radicalism is increasingly visible among the younger generation, as evidenced by research at various universities in Medan, Jakarta, and Surakarta, all of which have signs that some students and the academic community have the potential to be radical.

Keywords : Radicalism, Islamic, Higher Education, Preventing

1. INTRODUCTION

Indonesian society was so euphoric at the start of the reformation era in 1998 that some people "justified" doing things that were forbidden, including radical and extreme actions. This is then perceived by some members of the global community as one of the areas where radicalism and extremism are entrenched, resulting in a zone that is no longer safe and cool, but has devolved into one full of violence and threats to humanity. a region rife with violence and threats to humanity Although radicalism emerged in the world of politics at the beginning of the modern era (18th century) to support an extreme and comprehensive political overhaul. [1] However, in later developments in the nineteenth and twentieth centuries, particularly in Europe, radicalism was understood as

a liberal and progressive ideology that was not limited to efforts for complete, total, and comprehensive change. It can be done peacefully, but more often than not, it is done through coercion, even violence. [2]

This viewpoint may emphasize that the influence of the fundamental structure of theological building cannot be completely separated from the influence of the sociological building structure of society, which is usually related to: first, the strong tendency to prioritize loyalty to one's own group, which can sometimes negate the presence of other communities that also have the same theological structure. strong; second, there is personal involvement and a very rigid appreciation of theological doctrines held to be true; third, feelings and thoughts are expressed using the language of "actors" (actor) rather than the language of an observer (spectator). [3]

Radicalism and extremism have recently emerged not only in the political world, but also in other areas of life, particularly socio-cultural and religious. Radicalism and extremism that emerge in the community will have ramifications for social disharmony, if not conflict, between groups and ethnicities, as well as between religions, affecting development directly or indirectly. It also interferes with and slows its acceleration, potentially resulting in facility destruction and loss of life. [4]

According to the rationale above, the main problem of this research is "how do Islamic universities prevent thought radicalism in Indonesia?" This problem will become clearer if the following points are addressed: What role do Islamic universities play in developing thought and preventing thought radicalism in Indonesia? the efforts made by Islamic universities in Indonesia to prevent thought radicalization, How are the curriculum and syllabus of Islamic universities in Indonesia that can lead to radicalism and thought extremism in Indonesia?

According to Bruce Hofmann and Devin R. Springer, radicalism and terrorism can be divided into two types: secular radicalism (terrorism) and religious radicalism (terrorism). Secular radicalism movements are carried out in the name of a country's interests, as seen in the struggle to free themselves from colonialism as an anti-colonial movement, such as the Jewish organization's radical movement (terror) in fighting for the state of Israel, the PLO movement, the FLN movement in Algeria, or also the movement carried out to fight for the state of Israel. escape from central pressure, as did Indonesia's Republic of South Maluku (RMS) movement, which sought independence and self-determination. [5]

According to Bruce Hofmann, secular terrorism movements in the form of anti-colonial (indigenous nationalists) were prevalent during the World War II struggle against colonialism in Asia, Africa, and the Middle East at the end of the 1940s and 1950s in order to combat the power of European colonialism. In softer terms, they refer to their struggle as the "War of Liberation," not as a terror movement. [6]

The purpose of this research is to examine the role of Islamic universities in preventing thought radicalization in Indonesia. This study also seeks to identify various causes of the emergence of thought radicalism, both scientifically and empirically, such as curriculum, syllabus, and teaching materials, as well as scientific references in

Indonesian universities. This research will also look into the efforts made by universities to prevent thought radicalization.

2. LITERATURE REVIEW

2.1 Indonesian Demographics

The Javanese (41 percent of the total population) and Sundanese are Indonesia's two largest ethnic groups (15 percent of the total population of Indonesia). These two tribes are from the island of Java, Indonesia's most populous island, which accounts for approximately sixty percent of the total population of Indonesia when combined with the island of Sumatra. This indicates that the greatest population concentration is in Indonesia's western region. West Java has the highest population density (more than 43 million people), while West Papua in Eastern Indonesia has the lowest population density (761,000 people).

The national motto of Indonesia, 'Bhinneka Tunggal Ika' (which means different but still one in Old Javanese), reflects the ethnic, cultural, and linguistic diversity found within the borders of the world's largest archipelago. Indeed, if we imagine an animist or Christian Papuan meeting a Muslim from Aceh, there are more differences than similarities in religion, dress, lifestyle, traditions, and language. Indonesia is the result of a long colonization process by the Dutch state. Over the course of about three and a half centuries, a small European country managed to (gradually) expand its political power in the archipelago by conquering indigenous kingdoms, until its borders were the same as the current ones. In other words, during the formation of the Dutch colony in Southeast Asia, all of these different cultures became part of the political unity that was then inherited by Indonesian leaders following independence in 1945.

On the one hand, Southeast Asia's largest economy benefits from cultural diversity. Every culture has something unique to offer, which is why millions of foreign tourists visit Indonesia each year (hence the tourism sector is an important foreign exchange earner). Cultural heritage such as Borobudur Temple and Prambanan Temple in Central Java and Yogyakarta, or contemporary culture such as Hinduism on the island of Bali, for example, are reasons for them to book flights to Indonesia.

2.2 Indonesian Religious and Community Diversity

In terms of religion, Islam is practiced by the vast majority of Indonesians. Muslims account for approximately 87.2 percent of Indonesia's total population, or 207.2 million people. Indonesia, on the other hand, is not an Islamic country (only in Aceh is sharia law applied). Despite the fact that Indonesia is a secular democracy, Islamic doctrine-based principles play an important role in Indonesian politics, economy, and society. [7]

In Indonesia, there are approximately 16.5 million Protestants (6.9 percent of the total population), 6.9 million Catholics (2.9 percent of the population), and 4 million Hindus (1.7 percent). Finally, a small minority of Buddhists and Confucians exist, the majority of whom are ethnic Chinese.

In contrast to most Western countries, religion remains an important part of many Indonesians' identity. Indonesia is a Muslim-majority secular democracy. The Indonesian constitution guarantees religious freedom to all people, regardless of religion or belief. This constitution also requires that the Indonesian state be founded on faith in One God Almighty (this condition is also the first principle of Pancasila, namely the philosophy of the Indonesian state expressed by President Soekarno in 1945).

Soekarno solved this problem by hypothesizing that all religions (including Hinduism) essentially worship the same God. Despite the fact that Indonesia is not an Islamic state, Islamic principles have an impact on political policy. Furthermore, it has been demonstrated that certain radical Muslim groups use threats of violence to influence political and judicial policies.

The Indonesian government's stance on religious freedom in this country is unusual in that it only recognizes six religions (namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism). Every Indonesian is required to practice one of these religions, which is recorded in official documents such as passports and other forms of identification.

Atheism is not a viable option. Even atheism is a philosophy that society does not generally accept. In recent years, there have been reports of Indonesians announcing atheistic beliefs on social media, prompting threats from the local community and police arrests for insulting God.

Human life is characterized by diversity. Such distinctions exist in terms of ethnicity, race, religion, culture, and gender. The diversity that exists in Indonesia is the nation's wealth and beauty. The government must be able to foster diversity in order to become a force for national unity. A large number of ethnic groups living on Indonesian territory and spread across various islands and regions contribute to the country's diversity. Each ethnic group has its own set of characteristics, both social and cultural. According to BPS, a 2010 statistical study, there are 1,128 ethnic groups in Indonesia.

The diversity that exists in society can be difficult to manage because people with differing opinions can spiral out of control. Excessive feelings of regionalism and ethnicity, combined with actions that undermine unity, can jeopardize the integrity of the Unitary State of the Republic of Indonesia. As a result, efforts to achieve harmony can be carried out through dialogue and cooperation based on the principles of togetherness, equality, tolerance, and mutual respect.

2.3 The process of Islamization of Indonesia

According to Hasan Muarif Ambary, there are three stages of the process of Islamization in the archipelago. First, the phase of the presence of Muslim traders (1 to 4th century H). Since the beginning of the 1st century, Arab merchant ships began sailing to Southeast Asia. But is there any data on the entry of natives to Islam? Although there are allegations that in the 1st to 4th centuries AD there was a marriage relationship between Muslim traders and local residents, so they embraced Islam. In the 4th century AH/7-10 AD Java was not mentioned as a place for traders to stop. Regarding the tomb of Fatimah bint

Maimun in Leran Gresik with the number 475 H/1082 AD the maesan shape and markings indicate the decorative style of the tomb from the 16th century AD. Fatimi argues that the tombstone was written by Shia and he is not a Javanese Muslim, but an immigrant who previously live in the Far East. The process of entering Islam into Indonesia (Islamization channel) through various approaches. There are at least six approaches proposed by Uka Tjandrasasmita, namely: trade, marriage, mysticism, education, art and politics approaches.

2.4 Indonesian Society's Diversity

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3. RESEARCH METHOD

As we all know, research is the use of scientific methods to obtain data and achieve specific goals. The intended scientific method is that research activities are based on scientific characteristics such as rationality, empiricality, and systematicity.

Rational means that research activities are carried out in logical ways that are affordable by human reasoning. Empirical means that the methods used can be observed using human senses, allowing others to observe and learn about them. While systematic means that the research process follows a set of logical steps.

As a result, the research conducted is essentially an inquiry, collecting data, measuring, analyzing, synthesizing, comparing, looking for relationships, and interpreting puzzles. A socio-philosophical approach was used in this research. The sociological approach is used to research and examine the development of radicalism on Islamic college campuses in Indonesia. However, it is recognized that this symptom is inextricably linked to the community in which the campus is located. Because radicalism, in addition to developing on campus, influences or affects the community in which the university is located.

In this case, radicalism is regarded as a social phenomenon that emerges on college campuses. This symptom, however, cannot be separated from the community in which the college campus is located. Meanwhile, a philosophical approach is used to investigate the origins, developments, and practices of thought radicalism in higher

education, both among teaching staff and among students, as well as its impact on societal development. In the meantime, a transdisciplinary approach was used, as is typical of the approach developed at the State Islamic University of North Sumatra. Transdisciplinary research is defined as a research strategy that crosses scientific disciplinary boundaries in order to conduct a comprehensive review. The various perspectives are given weight in each review and are related to each other in this approach. The socio-philosophical approach, on the other hand, is made mainstream in all reviews. [8] Thus, transdisciplinarity is used to connect all possible reviews to see the role of Islamic universities in preventing radicalism of thought in Indonesian Islamic universities. The latter approach is expected to result in a holistic perspective that goes beyond existing disciplinary approaches.

This research looks at the role of Islamic universities in preventing radicalization in Indonesia, which has 34 provinces and thousands of Islamic universities. However, the conditions and characteristics of the radicalization tendency, as well as the prevention efforts undertaken, are similar. Given Indonesia's vast territory and large number of universities, the researchers identified areas that were considered representative of the phenomenon and condition of radicalism, as well as university efforts to prevent it, namely: Data was collected in Medan on 5 (five) Islamic universities, namely North Sumatra State Islamic University (UIN), North Sumatra Islamic University (UISU), North Sumatra Muhammadiyah University (UMSU), Al Washliyah University, and Padang Sidimpan Institute of Islamic Religion (IAIN). Data was collected at three (three) Islamic universities in Java, namely Syarif Hidayatullah State Islamic University (UIN) Jakarta and Muhammadiyah University Jakarta (UMJ). Surakarta Solo, Islam (IAIN). With this sample, thought radicalism and other radical phenomena, as well as prevention efforts carried out by Islamic universities in Indonesia, can be objectively and comprehensively described.

This study employs three data collection instruments. First, document studies, specifically Indonesian university documents related to radicalism and thought extremism, such as curriculum, syllabus, and references. Various cases involving members of the academic community of universities involved in the problem of radicalism in Indonesia are also documented. Second, interviews [9] with leaders and lecturers were conducted, as well as tracing the references used by lecturers and students at Indonesian universities. Also to the surrounding community, as well as religious leaders and leaders. Third, questionnaires and surveys were distributed to radical and extreme institutions and organizations to gather information about the various thoughts that influence them and the activities they engage in.

The data analysis method used is content analysis (centent analysis), which is analyzing the data of radical thoughts that develop in Islamic universities. Meanwhile, a qualitative analysis was carried out to determine the context of the emergence of radical thoughts, their development, and influence on/by the state of society. Deductive and inductive analysis are used to draw conclusions based on the data and the sub-analysis that has been performed. On the one hand, the deductive method is used to draw general conclusions from specific data, while on the other hand, the inductive method is used to

draw specific conclusions from general data. We believe that this analytical method has been able to describe the content of radical thinking and the conditions that lead to radicalism in universities, as well as the efforts made by Islamic universities to prevent it.

4. RESULT AND DISCUSSION

4.1 The Issues with Using Radicalism Terminology

The use of the word or term radicalism, which is highly debatable, complicates the issue of preventing radicalism on Islamic university campuses in Indonesia. When students study philosophy on campus, they discover that the generic meaning of radical or radical thinking is deep and fundamental thinking that goes all the way to the root of the problem. Because of this understanding, they do not immediately accept that the term is used for conditions that are considered incompatible with nationalism and religion. This is found, for example, in the opinion that: The term radicalism or radicalism is not relevant to being used in Islam or Islamic academics because the term is used to understand philosophical thinking, which is very important in Islamic studies. [10] Indeed, the term radical is derived from the adjective radical in English. The word itself is derived from the Latin radix, which means root, so radical means "rooted" or "to the roots." As a result, philosophy is defined as radical thinking, or thinking to its roots. [11]

At the end of the 18th century, the term radical was used in the political world to refer to those who advocated or supported extreme and comprehensive political reform in Europe. The French Revolution and the British Revolution They demanded the dissolution of the kingdom and the establishment of an independent republic in its place. In the beginning, radicals demanded the abolition of privileged rights, as well as equality and press freedom. At the end of the nineteenth century, the term radical (radicalism) was understood in Europe to refer to a liberal and progressive ideology. The term radical will be used in the future not only for those who want and seek total, complete, and comprehensive change, but also for those whose change effort must be revolutionary, comprehensive, and not aspectual. Change can occur peacefully based on an agreement, but it is more commonly accomplished through coercion or coercion and even violence. Although radicalism had previously grown in the political world, it has recently emerged in other fields, particularly the socio-religious field. In the latter field, radical or radicalism is applied to those who adhere to the beliefs and ideologies they profess, implying that everything else is wrong and wrong.

Mistakes and mistakes (known as munkar in Islam) must be rectified and corrected. This is frequently associated with the Prophet Muhammad's hadith: "Whoever sees an evil, let him change it with his hand" (power). If he cannot do so with his tongue. And if he can't, he should try with his heart. And that is the most flimsy of faith (H.R. Muslim). Although there are peaceful ways to improve, the path taken is frequently violent due to the often rigid and textual understanding of religious texts. In these circumstances, radicalism is referred to as extremism (tatharruf =) with radicals in the context of Islam, for example. Furthermore, this desire to straighten and improve is carried out through

violent means, and if there are parties who are adamant about being corrected and straightened out, it is legal for their blood to be shed in a way that causes fear in others; up to this point, radicalism has devolved into terrorism. Terrorism, according to The Social Science Encyclopedia, is an act intended to cause fear, panic, and destruction in society. Individuals or groups who oppose a state or act in its own interests can carry out this action. [12] Terrorism is defined by the Oxford Encylcopedia of Modern Islamic Word as "the intentional, unjustifiable, and random use of force for political ends with the target of protected persons." A State or an individual acting alone can be the perpetrator. [13]

Terrorism, according to Ayatullah Shaykh Muhammad Ali Taskhiri, is an act carried out to achieve inhuman and bad goals (mufsid) and threatens all types of security and violations of basic rights affirmed by religion or humanity. [14]

Meanwhile, according to Law No. 15 of the Republic of Indonesia concerning Terrorism, "Criminal acts of terrorism are all acts that fulfill the elements of a criminal act in accordance with the provisions of this Law." [15] Although there are peaceful ways to improve, the path taken is frequently violent due to the often rigid and textual understanding of religious texts. In these circumstances, radicalism is referred to as extremism (tatharruf =) with radicals in the context of Islam, for example. Furthermore, this desire to straighten and improve is carried out through violent means, and if there are parties who are adamant about being corrected and straightened out, it is legal for their blood to be shed in a way that causes fear in others; up to this point, radicalism has devolved into terrorism. Terrorism, according to The Social Science Encyclopedia, is an act intended to cause fear, panic, and destruction in society. Individuals or groups who oppose a state or act in its own interests can carry out this action. [12] Terrorism is defined by the Oxford Encylcopedia of Modern Islamic Word as "the intentional, unjustifiable, and random use of force for political ends with the target of protected persons." A State or an individual acting alone can be the perpetrator. [13]

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4.2 The Intersection of Indonesian Islamic Universities and Radicalism

There are two major reasons why people become involved in radicalism and terrorism, as well as residents of Islamic religious colleges in Indonesia. First, there are internal factors, specifically destructive tendencies in humans. The second factor is external factors (external factors), which occur as a result of external factors from humans, who are extremely diverse (complex) in nature. Multiple (complex) social problems in the form of regional, national, and global injustices that frequently cause poverty and suffering in life, disparities (disparities) cause emotions for some residents to commit violence and even murder, both personally and in groups, both organized and sporadic.

This is what draws many young people to become jihadists because of the promise of financial rewards. Second, there is emotion and religious unity. Religious brotherhood is frequently understood as rigid (rigid) and literal (textual), so that chaos and violence in one area can be avenged in another, or residents of other areas come to turbulent areas and engage in resistance or retaliation. For example, some Indonesians' desire to participate in the struggle in Palestine and Syria without adequate procedures, provisions, abilities, and knowledge.

At the same time, some Muslims want to exact revenge on Buddhists in Indonesia for Buddhist persecution of Muslims in Rohingya in the first decade of this century. In another case, it is difficult to obtain permission to build a house of worship in an area because of religious adherents. The followers of this religion then retaliated by making it difficult to establish houses of worship in their community. Although this was initially only for religious solidarity between countries, it is clear that this has the potential for radicalization.

Finally, cultural factors oppose secularism. This can be seen in the growing rejection and even hatred of cultural secularism, which is often met with harsh measures in areas where people have strong religious and cultural beliefs.

Fourth, a textual (literally rigid) and rigid (rigid) understanding of sacred texts can foster radicalism. There are sacred texts that can be literally understood aloud and taken firm and uncompromising action against, but these texts must be understood in depth and in harmony so that other religious messages, such as messages of humanity, are not ignored. One example is some Muslims' textual and rigid understanding of 'kafir,' cruelty, and 'Jewish heresy,' among other things. Parallel to that, it is possible to see some Christians' understanding of other Christians (non-Christians) and others.

Fifth, inequitable government policies in various places and regions will foster inequality and jealousy, allowing radicalism and terrorism to thrive. Sixth, the ideological factors of anti-westernism and liberalism, namely that when secularism and liberalism have an impact on society, reactions often take the form of radicalism and even terrorism. Seventh, there is no comparability of understanding and belief in other people's understanding and belief. This manifests itself as a closed attitude and exclusivity in both thinking and studying religion and beliefs. Eighth, radicalism and terrorism frequently use terms that are synonymous with religious terms. This will quickly gain sympathy from religious adherents, particularly those who are still illiterate and have little appeal. In Islam, for example, these terms overlap in terms of jihad to combat evil and religious enemies. Travelers, for those who must flee in order to uphold and destroy religious enemies while also avoiding danger in upholding Allah's word. If someone is imprisoned in the struggle to uphold religion, they are in a position to commit i'tikaf. Meanwhile, those who are in i'tikaf have a close relationship with God. The ninth factor is the influence of transnationalism, because many people become involved in radicalism and terrorism as a result of being influenced by outsiders, either directly through recruitment or through the internet and social media, because radicalists are very good at using digital media. Tenth, someone is drawn to being a radical or terrorist because they admire the past success of international political unity. In Islam, for example, the impression of the

caliphate system's success and glory is admired as a system that succeeded in uniting people and advancing civilization under the banner of religion and God's provisions and instructions. These factors have a random impact on radicalism among residents of Islamic college campuses in Indonesia, but it must be understood that radicalism in general is potential and has not yet become true.

4.3 Prevention through Intra-Institutional

Programs Efforts to prevent radicalism are critical before it is too late, because more and more people are becoming radicals on a daily basis. Those exposed to radicals generally have a strong religious passion but lack adequate religious knowledge, so they take offense if they feel cornered or that their religion has been disturbed. Based on our research at several universities in Indonesia, [17] religious colleges are a more effective deterrent to the development of radicalism. As a result, even if it appears to be limited to potential radicalism. In comparison to general education, they generally have a weak information-sharing capacity, and their religious spirit becomes negative. As an example, the arrest of three University of Riau alumni in Pekanbaru on Saturday (2/6/2018) by the Densus 88 Team concerned us. This case appears to be another red card for educational institutions, particularly universities in Indonesia. We can read about radicalism in the campus environment from the warning bell-Riau, where educated people are now exposed to radicalism and even terrorism. [18]

According to the findings of an interview with UIN SU Deputy Chancellor Prof. Dr. Syafaruddin, UIN-SU is a university whose students come from a variety of educational backgrounds, including Islamic boarding schools, madrasas, high schools, and vocational schools. There are veiled students, but there are more veiled students. Those who wear the veil typically attend public universities, with some attending madrasas [19]. However, when interviewed, the students who wore veils stated that they did so not for religious reasons, but rather to keep themselves out of the eyes of men and maintain morality in order to avoid being tempted to promiscuity. The veiled students still want to hang out with other students and take selfies with them. In order to prevent the spread of radicalism among Indonesia's general education community, various types of programs are required in general to anticipate this problem, and in particular, a program to prevent the spread of radicalism in public education institutions, namely by holding a Dialogue for the Involvement of Youth and Women in Creating Diversity within the Framework of the Unitary State of the Republic of Indonesia. AND Winners of the Youth Short Video Contest "We May Be Different 2016" DIY Level will be announced. [20]

According to KH Abdul Muhaimin, chairman of the DIY FKTP, one of the efforts that can be made is to involve the secondary education community in preventing the spread of radical ideas (terrorism) in their area, specifically by organizing community empowerment among teenagers, youth, and women and holding short video making competitions for secondary education students and video dialogues about preventing radicalism. "The implications of the higher education community, particularly students, are expected to raise awareness of the importance of protecting the Republic of Indonesia's peace and integrity from the influence of radical terrorism," he said.

KH Abdul Muhaimin also stated that raising awareness among participants, particularly high school students, about the importance of living in peace within the framework of the Unitary State of the Republic of Indonesia, as well as using the Dialogue video, can collectively raise awareness of the importance of nationalism and nationalism among Youth and Women.

Meanwhile, the spirit of Pancasila must keep us in our light and values in our lives in our country and country, according to Headline Dr.HJ.Insi Intang Dulung, MHI. Furthermore, Dr.HJ.Andi Intang Dulung, M.Hi stated, "With the spirit of Youth and Women, we hope that a young generation is born who is strong, has character, is independent, and is willing to fight for their nation." Now is the time to instill in the minds of Indonesian youth and women, particularly students, the importance of living in peace within the framework of the Unitary State of the Republic of Indonesia by respecting differences, tolerance, and a sense of national pride. Meanwhile, Arsul Sani, a member of the DPR's Commission III, stated that it was necessary to rid campuses of radicalism. The BNPT and BIN must collaborate with the Ministry of Research, Technology, and Higher Education. Campuses suspected of being exposed should be included as well. He believes that in the campus environment, a soft to alias approach to radical understanding is required. Because the vast majority of students come from middle-class families.

4.4 Establishment of Counter-Terrorism Agencies

The government is still attempting to stem the spread of radicalism in Indonesia. One of them is the formation of a task force against terrorism comprised of various institutions and ministries. The task force was formed, according to Minister of Communication and Information Rudiantara, to simplify normative procedures between ministries and state institutions such as the National Police, the State Intelligence Agency (BIN), and the National Counterterrorism Agency (BNPT). "Because terrorists who spread radicalism do not follow a pattern, our work does not follow normative (bureaucratic) procedures. As a result, there is a "red carpet" between the three institutions and the Ministry of Communication and Information, allowing for direct coordination without the use of procedures. We agreed to expedite things "said Rudiantara after a Terrorism Control Coordination Meeting at the Coordinating Ministry for Political, Legal, and Security Affairs office in Central Jakarta on Monday (22/8/2016). Rudiantara explained that the government hopes that by implementing this new communication pattern, the spread of radicalism via social media and internet sites can be dealt with more quickly. He stated that the task force's ministries or agencies could directly coordinate with one another without going through normative procedures. "There is no need to go through standard procedures if you want to block websites as soon as possible. Later, the instructions will be determined by the three law enforcement agencies, who may require additional time to conduct research "Rudiantara stated. When the task force was formed, the Head of the National Counter-Terrorism Agency (BNPT), Commissioner General Suhardi Alius, stated that it was an effort to synergize between ministries and institutions in formulating counter-terrorism patterns. According to Suhardi, the task force works to implement

deradicalization programs, combat radicalization, and serve as a link between all relevant ministries.

As a result, the task force will be comprised of offices from ministries or agencies with direct access to ministers and institutional heads. "We will establish a task force with a permanent office from the ministry so that we can formulate effective countermeasures," Suhardi said after a counter-terrorism coordination meeting at the Coordinating Ministry for Political, Legal, and Security Affairs office in Central Jakarta on Monday (22/8). 2016). Suhardi explained that preventing the spread of radicalism in Indonesia now necessitates collaboration from all ministries and institutions. Because the propagator of radicalism has exploited all of society's gaps, such as technological sophistication. Suhardi used the example of a terrorist actor who was arrested in Batam some time ago and used social media platforms such as YouTube, Facebook, and Blackberry Messenger to spread their teachings. According to him, the sophistication of information technology as exemplified by social media and websites has given rise to a new mode of spreading radicalism. Suhardi also advocated for the spread of radicalism in the educational sector, from elementary to university levels. "As a result, the anticipation cannot be carried out solely by BNPT; it requires collaboration with other ministries. What is certain is that we are attempting to reduce incoming radicalism "Suhardi stated. [21]

On Saturday (30/12), the Human Rights Center (Pusham) Surabaya held a seminar titled "Strengthening Communities to Prevent Violence Based Violence" in Surabaya. The seminar, which drew hundreds of participants from various human rights activists and communities, academics, and students, highlighted the phenomenon of radicalism and terrorism born of religious fundamentalism, which requires collaboration from all parties to combat.

The extraordinary intolerance and radicalism of certain groups or individuals is a precursor to the rise of extremism and terrorism. It does not make Indonesia out of the goal of cultivating fundamentalism, which can grow into acts of extremism and terrorism as a nation with ethnic diversity and a culture of belief. Joko Adi Walujo, Chancellor of PGRI Adibuana University, described the current generation as "easy to understand" and "imitates the attitudes and behavior of certain groups interested in spreading their teachings or ideology." Acts of intolerance and radicalism that lead to extremism are personal reactions to social phenomena that contradict his beliefs.

5. CONCLUSION.

Islamic Higher Education is an institution where to produce a generation with religious and national insight whose role is highly expected as the successor and connector of the Islamic generation who are rahmatan lilalamiin. For this reason, it is everyone's hope that the graduates they produce are scholars who excel in science (science) and intellect, and support the ideals of society. The function of Islamic Universities in preventing radicalism of thought is very urgent considering the potential for radicalism is increasingly visible among the younger generation according to the results of research at various universities in Medan, Jakarta, and Surakarta, which as a whole there are signs of some students and the community. academics have the potential to be radical. It's just that this potential can

still be controlled and prevented if Islamic universities provide a good understanding through their lecturers and higher education leaders by way of curriculum and syllabus arrangements. To prevent radicalism of thought in Islamic universities, there needs to be an extracurricular and non-profit organization whose orientation is peace and human rights and explores Islamic teachings that are peaceful, tolerant of humanity. Meanwhile, jihad verses must be understood as defense and defense

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