

Radicalism Early Detection and Driving Factors: A Mix Method Study on Islamic University Students in West Java

Deteksi Dini Radikalisme dan Faktor-Faktor Pendorong: Studi *Mix Method* Pada Mahasiswa Universitas Islam di Jawa Barat

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Abstract

This research is motivated by the issue of religious universities in West Java being exposed to radicalism. This study aimed to find indicators of radicalism among students as a measuring tool for potential acts of radicalism among students. The research method used in this research is a qualitative method and a case study with in-depth interviews and participatory radicalism combined with quantitative data to collect data on the magnitude or statistical description of the percentage of students exposed to radicalism. From the results of the research conducted, it was found that the indicators of radicalism can be seen based on the attitude of the tendency to take radical actions based on four things, namely: (1) Intolerance, (2) Fanaticism, (3) Exclusivity, and (4) Revolutionary. The four attitudes show that students with these attitudes are included in the categorization of students who have the potential to act radically. Then, the dissemination pattern can occur through (1) the spread of radicalism through direct meetings. This distribution is done through closed recitations with a limited number of participants. The aim is to convey doctrine and prevent rejection (refutation) from other people who have more expansive religious knowledge and can reject the arguments of the proponent of doctrine. (2) Using technology by uploading videos and photos of their activities to invite movements they believe to be the correct actions. (3) By doing propaganda through the news media spread through the telegram. This research has an impact on early detection of attitudes and characteristics of students who have the potential to carry out radical attitudes and actions. This research will then impact strengthening and anticipating the possibility of radical actions in Islamic Religious Colleges in West Java.

Keywords: detection; radicalism; student

Abstrak

Penelitian ini dilatarbelakangi oleh isu mengenai perguruan tinggi keagamaan di Jawa Barat yang terpapar radikalisme. Tujuan dari penelitian ini adalah untuk menemukan indikator radikalisme di kalangan mahasiswa sebagai alat ukur mengenai potensi tindakan radikalisme di kalangan mahasiswa. Metode penelitian yang digunakan dalam penelitian adalah metode kualitatif dan *case study* dengan wawancara mendalam dan partisipatif radikalisme digabungkan dengan kuantitatif untuk mengumpulkan data besaran atau deskripsi statistik persentase mahasiswa yang terpapar radikalisme. Dari hasil penelitian yang dilakukan ditemukan bahwa indikator radikalisme dapat dilihat berdasarkan sikap kecenderungan melakukan tindakan radikalisme yang berdasar kepada empat hal, yaitu: (1) Intoleran, (2) Fanatisme, (3) Eksklusivitas, dan (4) Revolusioner. Empat sikap tersebut menunjukkan bahwa mahasiswa dengan sikap tersebut termasuk dalam kategorisasi mahasiswa yang memiliki potensi untuk berbuat radikal. Kemudian pola penyebaran dapat terjadi melalui, (1) penyebaran radikalisme dengan cara pertemuan secara langsung. Penyebaran ini dilakukan melalui pengajian tertutup dengan jumlah peserta yang terbatas. Dengan tujuan agar penyampaian doktrin dan mencegah terjadinya penolakan (bantahan) dari orang lain yang memiliki keilmuan agama yang lebih luas dan dapat menolak argumentasi dari penyampai doktrin. (2) Menggunakan teknologi dengan mengunggah video dan foto aktivitas mereka untuk mengajak kepada gerakan-gerakan yang mereka yakini sebagai suatu perbuatan yang paling benar. (3) Dengan melakukan propaganda melalui media berita yang disebar melalui jalur telegram. Penelitian ini berdampak deteksi dini terhadap sikap dan karakteristik mahasiswa yang berpotensi melakukan sikap dan tindakan radikal. Kemudian penelitian ini berdampak terhadap penguatan dan sikap antisipasi terhadap kemungkinan mengenai tindakan radikal yang ada di Perguruan Tinggi Keagamaan Islam di Jawa Barat.

Kata-kata Kunci: deteksi; mahasiswa; radikalisme.

INTRODUCTION

The Law on Higher Education states that the implementation of higher education in Indonesia has a strategic role in educating the nation's life and advancing science and technology by paying attention to and applying humanities values as well as acculturation and sustainable empowerment of the Indonesian nation¹, so that the implementation of higher education becomes vital in human civilization, especially the Indonesian people. The law also provides opportunities for developing universities that focus on religion and religion or Religious Universities (PTK). Furthermore, the law also explains the form of religious higher education, which can take the form of universities, institutes, colleges, academies, ma'had aly, pasraman, seminaries, and other similar forms. Along with the times, various developments in religious knowledge and outside of religious science continue to be developed by each university in the West Java region. Among the number of PTKIS Islamic Religious Universities in West Java are approximately 101 under the auspices of Kopertais West Java Region.

On the other side of the contribution made by the academic community of Islamic Religious Universities in West Java in the development of religious science, there is something quite alarming, namely the existence of radicalism in the environment of Islamic Religious Universities in West Java. This is conveyed by Setara Institute in its press release, which states that two UINs are currently exposed to radicalism, in addition to 8 other universities that are also exposed to radicalism, namely UI, ITB, UGM, UNY, UIN, IPB, UNBRAW, UNIRAM, and UNAIR.

Further findings from Setara Institute's research in 10 universities can be found in the Research Brief 'Discourse and Religious Movements among Students'. The article discusses both radicalism and tolerance, radicalism, and exclusive religious discourses and movements in the 10 universities that became the research sample. This article explains that radicalism that becomes a conception is radicalism based on the opinion of BNPT, which explains that there are three (3) characteristics of radicalism, namely, (1) the use of violence in the name of religion to make changes to the existing order, (2) anti-democracy, NKRI, and Pancasila, (3) takfiri mindset (calumniating others). In addition to BNPT, there are also other understandings of radicalism.

Several conclusions were obtained by using the case study method, especially in Islamic religious universities in West Java, and using data collection techniques of in-depth interviews, participatory observation, and documentation. The findings of the article explain that first, the exclusive discourse and movement have indeed developed in universities; second, although HTI has been disbanded, the exclusive Islamic discourse is still being spread and developed by its activists and onderbouw organizations; third, universities need to reduce structural opportunities and enabling environment for the development of exclusive Islamic discourse and movements on campus.

Another understanding of radicalism is expressed by Sheikh Yusuf Qardawi, who states that the characteristics of radicalism are as follows: (1) often claiming the sole truth and misleading other groups that do not agree with the contents of their minds; (2) complicating the light religion of Islam by arguing that sunnah worships as if it were obligatory and makruh as if it were haram; (3) the majority of radical groups are very excessive in religion that is out of place; (4) in establishing social interactions tend to be harsh in speaking and being emotional in preaching; (5) easily prejudiced against others outside their group; (5) easily disbelieve others who have different opinions.

The two understandings of radicalism's characteristics are similar on several points, including the ease of using violence and the easy categorization of others who are considered different from the group's ideology. Radicalism already exists in Indonesia and threatens the unity of the Republic of Indonesia.

Radicalism can be divided into two levels: the level of thought and the level of action. At the level of thought, radicalism is still in the form of discourse, concepts, and ideas that are still being discussed, which essentially support the use of violent means to achieve goals. As for the level of

action, radicalism can be in the socio-political and religious realms. Examples of radicalism in a spiritual context include acts of destruction in the name of religion by a group of people against other religious groups or groups of different religions that are considered heretical. In essence, with this understanding, radicalism is not only a thought but also an action.

Another opinion on radicalism expressed by Buya Ahmad Syafii Maarif states that radicalism is more related to the model of attitudes and ways of expressing one's religiousness, which can sometimes turn into an act called terrorism, although not all and forever so. The difference between the two is so thin that even Rizal Sukma in Darraz said that 'Radicalism is only one step short of terrorism.'

The proximity of radicalism to acts of violence or terrorism makes it important to address radicalism. Setara Institute's findings on radicalism can be used as a first step in eliminating radicalism; unfortunately, specifically for Islamic Religious Universities in West Java, the research was conducted using a case study method; although the study was in-depth, the results did not show the number of students who were indicated to have radicalism, so further studies are needed with different methods. By using the characteristics of exposure to radicalism that BNPT has revealed, this research will try to demonstrate the novelty in the form of how much and how deep radicalism has infected students of Islamic Religious Universities in West Java.

The basis for conducting research is not only to clarify the results of the Setara Institute's research, which states that several Islamic Religious Universities are among the campuses that have a high level of radicalism. The urgency of the study is not only based on these results but also on exploring the stereotypes that assume that Islamic campuses tend to be closer to radicalized behaviors. The campus, which is supposed to be a place for the younger generation to develop themselves according to their nature, has always been a place easily accessed by those who fight the issue of radicalism.

Several previous studies have been conducted related to the potential for student radicalism. First, research from Muhammad Asrori, 2017 titled *Radicalism Research in the Urgency of Teaching Islam Nusantara in Vocational Study Programmes in Counteracting Radicalism*. Second, Wahid Kozin, 2013, with his research on religious attitudes and the potential for religious radicalism in religious higher education students, is the subject of his research conducted among students in Religious Higher Education (PTA). The research results show a tendency for radical religious attitudes among PTA students, especially about politicizing religious norms in state life. Third, research conducted by (Sahri, 2016) with research that focuses on Islamic radicalism in Higher Education Islamic Political Perspective. The research shows that three factors influence the phenomenon of radicalism, namely (1) political and social dynamics in the early phase of the transition to democracy, which is marked by a high degree of turmoil and uncertainty, (2) the transformation of the Islam radical movement which has a genealogy in the early period of independence, and (3) the high unemployment rate among Indonesian youth. Then, in research (Hibban, 2014), it is described that psychologically, a vulnerable position is unstable and easily influenced by acts of provocation in society. Then, research (Rijal, 2017) states that students in the educated category are highly likely to be exposed to radicalism. Based on several previous studies, the researchers then tried to draw the issue of early detection of radicalism focusing on the level of Islamic Higher Education in the Kopertais II West Java region because geopolitically-culturally the dominance of religious perspectives is extreme both among the community and young people.

This research aims to find indicators and maps of the spread of radicalism among students to create a measuring tool regarding the potential for student radicalism. The potential can be seen based on the map of the spread of radicalism in the campus environment and the factors that cause students to be exposed to radicalism.

METHODS

The process of revealing this magnitude indeed cannot be shown with the same type of research as previous studies, which used qualitative methods and case studies with in-depth and participatory interviews to demonstrate the depth of students' exposure to radicalism; for this reason, another method is needed to reveal the percentage of students exposed to radicalism. Quantitative research is commonly used to collect magnitude data or statistical descriptions and try to disclose the percentage of students exposed to radicalism. However, this quantitative research has limitations, including the depth of this type of method, which is not as deep as qualitative methods; for this reason, qualitative methods will also be used to try to identify the factors that cause someone to have radicalism.

The primary method used in this research is distributing questionnaires to respondents who are student visitors of Islamic Religious Universities in West Java. The scale used results from modifications made by the author based on the theory of radicalism. The instrument consists of two aspects that measure the intention of activism and radicalism.

This sample will be given a questionnaire that has been previously designed. As for thumb les tthe he needs, the Slvione formula will be: $n = \frac{N}{1+Ne^2}$

Where n = Number of Samples;

N = Total Population;

e = Tolerance Error

If it is known that the number of students of Islamic Religious Universities in West Java is 23,150 and the error tolerance used is 5%, the sample to be taken is as many as :

$$n = \frac{23.150}{1 + 23.150 \cdot 0.05^2}$$

$$n = 393.205$$

By using rounding, the sample that must be collected is 394 students. For deepening, interviews will use purposive sampling based on the researcher's needs and objectives, which does not require a minimum number.

RESULTS AND DISCUSSION

Indicators of Radicalism in the Student Environment at Islamic Religious Universities in West Java.

Based on the results of the research conducted, it is first stated about the terms and views of Yusuf al-Qaradhawi in his writing *Al-Shahawah al-Islamiyah Bayn al-Juhud wa al-Tattarruf* by mentioning five factors that influence a person to commit acts of radicalism, namely (1) imperfect religious knowledge through doctrinaire learning (2) literal in understanding religious texts that are not comprehensive coupled with a lack of insight and understanding of the essence of religion, (3) preoccupation with secondary issues, such as beards, trousers and forgetting primary issues, (4) Excessive in punishing haram which burdens the people, (5) weak in historical and social insights so that their fatwas often contradict the interests of the people, common sense and the spirit of the times.

To indicate the existence of radical attitudes, at least indicators or characteristics determine the attitudes that are called radical. However, it has been mentioned by BNPT and the Minister of Religious Affairs, among others: First, intolerance of others who are different, denying the sociological facts of diversity. Second is the concept of Takfiri, which disbelieves or blames others outside their group. Third, imposing their will with various arguments, including religious arguments that are misinterpreted, and Fourth, employing violence, both verbal and physical.

However, it also needs to be elaborated to emphasize further the attitudes that lead to radical actions: Firstly, radicalism often claims to be alone and misleads other groups that are not in line or disagree with their understanding. Secondly, radicalism complicates the religion that is

easy by considering sunnah worship as if it were obligatory and makruh as if it were forbidden. Radicalism is identified with religious behavior that prioritizes secondary issues over primaries. Third, most radical groups are excessive in religion, which is out of place. In carrying out da'wah, for example, they always put aside the gradual method used by the Apostle so that the data carried out makes people who are still unfamiliar with their religious understanding feel afraid and even disagree with the approach conveyed.

Based on research conducted by Muhammad Nur Yamin et al., regarding radicalism among students, there are several indications that a person leads to radical actions, namely: First, Conformity is a form of interaction in which it is based on a person's interaction with others with the expectations of the group or society based on the environment in which he lives. Second, Innovation, the demonstration action carried out by students, is one of the innovation steps because students need several variations to be used, such as chaos in demonstrations as the last alternative step. Third, Ritualism, the cause of the demonstration, is based on the goals to be achieved while Ritualism does not want a goal even though it does the method that has been determined if like—fourth, Retreatism, Fifth, Rebellion.

Radicalism has excellent potential for terrorism. However, it is also necessary to measure the extent to which the level of radicalism has the potential to become terrorism so that not all radical terms are used to indicate every act that leads to acts of terrorism. There are several stages that a person will go through when they have the potential to understand terrorism.

The Hierarchical Process of Radicalism to Terrorism

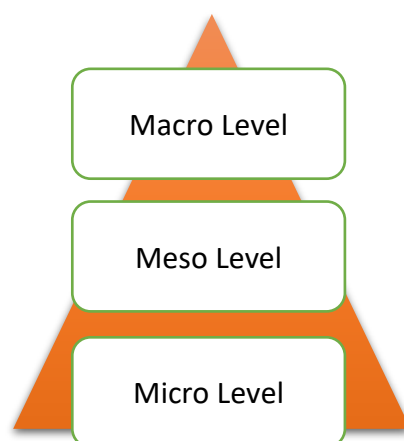


Figure 1 The Hierarchical Process of Radicalism to Terrorism

Source: Schmid *Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review* (2013:4).

First, the Micro-Level is the level of the individual whose process will include identity issues, problems of failed integration, feelings of being outclassed, marginalization, discrimination, relative depression, humiliation, stigmatization, and rejection. Some macro-level attitudes are often linked to morals, feelings, and feelings of revenge. Second is the Meso-Level; the second level is the process of radicalism from an environment that tends to be radical on a wider scale. The environment can make a means or a place to convey ideas widely. This process has the potential to foster attitudes and even reach the stage of recruitment of youth/student groups to spread radicalism, which is likely to lead to terrorism. Third, Macro-Level, the third level is the level where the parties are related to foreign countries; this can be related to the radicalism of public opinion and political parties, the tension between the majority and minority, and also leads to mobilization and radicalism that occurs widely, some of which lead to acts of terrorism (Schmid, 2013).

Statistical data on the profile of State Islamic PTAs in 2011 shows a significant trend of increasing student numbers, especially at UIN and other state PTAs. The diverse student input has made the PTA vulnerable to potential radicalism. On the other hand, the persistence of the radical

movement ethos has made the phenomenon of radicalism almost prevalent in various segments and domains of society and educational institutions (Jalwis, 2021).

Then, based on data compiled by Islamic Religious Universities in West Java, there are approximately 150 PTKIS from 27 regencies/cities, 5900 lecturers, and 146,000 students registered at Kopertais II West Java Region, which is within the scope of authority of the Directorate General of Islamic Education.

PTKIS, with its potential in education and scientific development, does not escape the target of radical groups in spreading radicalism viruses in the campus environment, with their goals and objectives by targeting students as an extension of their actions. Of course, reading about this situation, I cannot consider it an ordinary problem. Therefore, there is a need for in-depth strengthening both internally and externally.

Based on the perpetrators' actions, acts of radicalism can be described as follows: First, radicalism is carried out individually (Individual violence), which is an act of radicalism committed by one person against another. Second, acts of radicalism in groups (group or collective violence) are acts of radicalism committed in groups against someone or another group. The attitude toward radicalism (Sabirin, 2004) among students based on the results of a survey of students at PTKIS West Java), based on the attitude of the tendency to commit acts of radicalism based on four things, namely: (1) Intolerance, (2) Fanaticism, (3) Exclusivity, and (4) revolutionary (Nisa et al., 2018).

The primary tool that has been used to measure how much and how deep the exposure to radicalism among students is a questionnaire that has been distributed. The questionnaire managed to obtain data from 160 respondents who had completed the questionnaire. The profile of the questionnaire fillers is as follows:

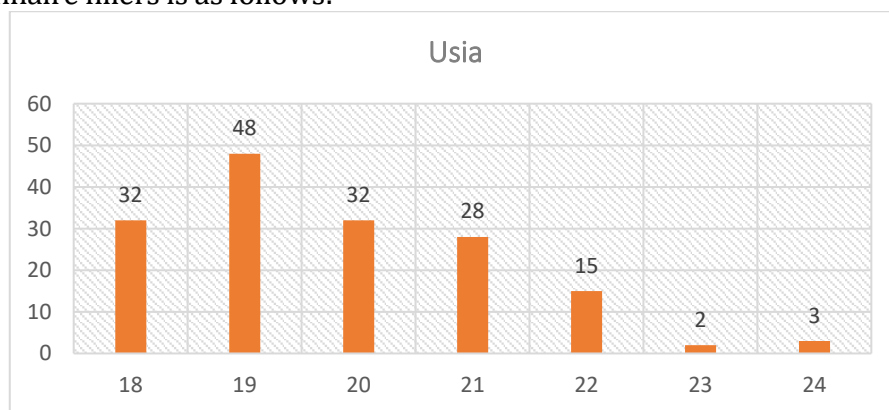


Figure 2 Age response

The average age of respondents is 19.77. Most respondents are 19 years old, with a percentage reaching 30% or 48 respondents. From the diagram's composition, it can be concluded that most questionnaire fillers are still at the stage of just stepping into the world of lectures.

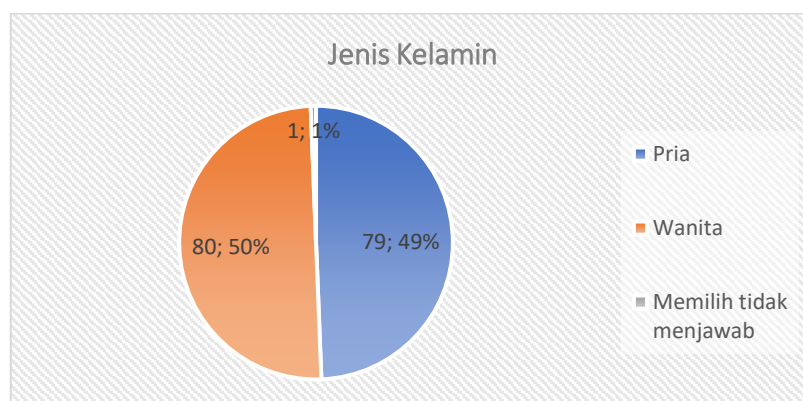


Figure 3 Gender

The composition of the respondents was almost evenly split between males and females, with 79 male respondents and 80 female respondents. However, one respondent chose not to answer his gender.

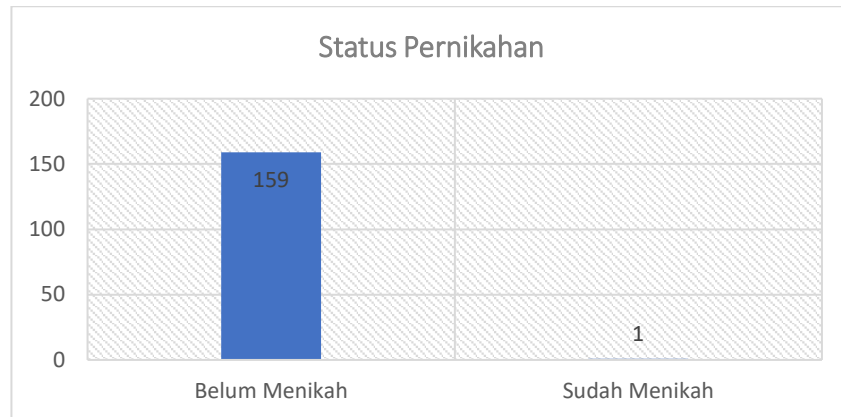


Figure 4 Marriage Status

Most of the students who became respondents were unmarried. Out of a total of 160 unmarried/single student respondents, only one student respondent was married.

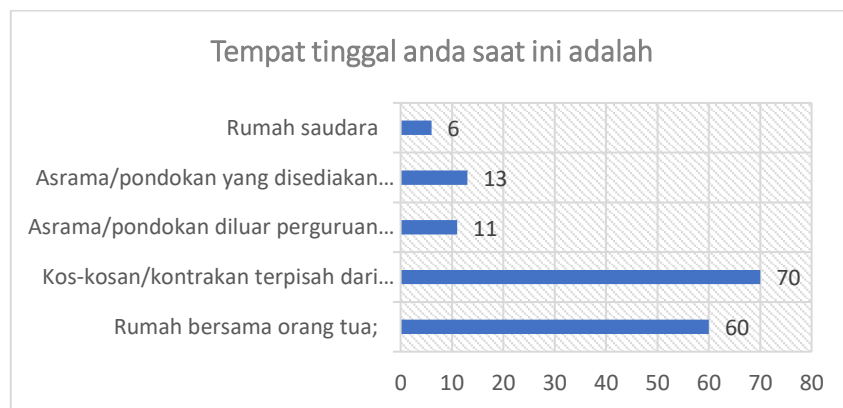


Figure 5 Where to live

A total of 70 respondents were students who chose to live in boarding houses separated from their parents, followed by respondents who still chose to live with their parents, as many as 60 respondents. The rest, among others, chose to live with relatives, live in a pondokkan provided by the college, or live in a pondokkan outside the college.

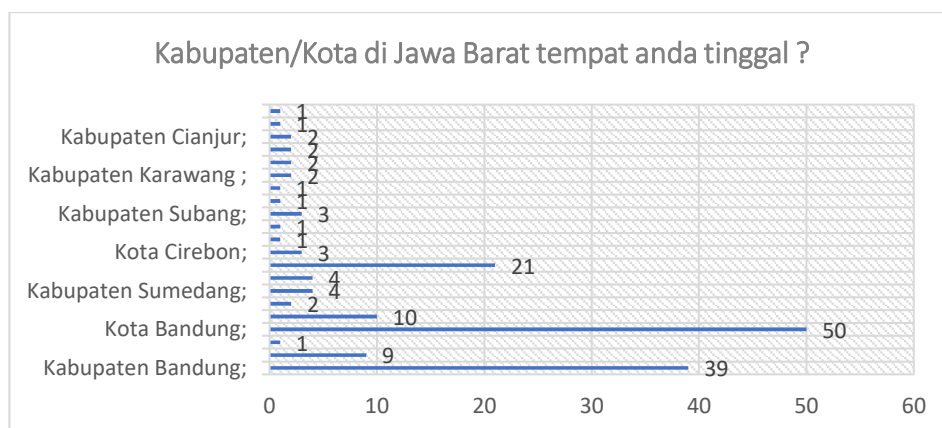


Figure 6 Domicile

The questionnaire has reached almost all districts in West Java. Even so, Bandung City remains the epicentre of this research with 50 respondents, followed by Bandung Regency with 39 respondents and Cirebon Regency with 21 respondents.



Figure 7 Student Income

There are two main clusters of income concentrations of students who are respondents, namely income below one million rupiah and between one million and five million rupiah. 137 respondents were predominantly in the first group or had incomes of up to one million rupiah.



Figure 8 Islamic Traditions

Most respondents are students whose daily lives are close to the Nahdlatul Ulama (NU) Islamic tradition, with 134 respondents admitting to being closer to the Islamic tradition (NU). The rest of the student group are students who feel close to the traditions of Persis, Muhammadiyah, etc.



Figure 9 Participation in the organisation

The majority of students who became respondents were students who actively participated in student organizations, both internal and external. Only 51 students were not actively participating in student organizations.

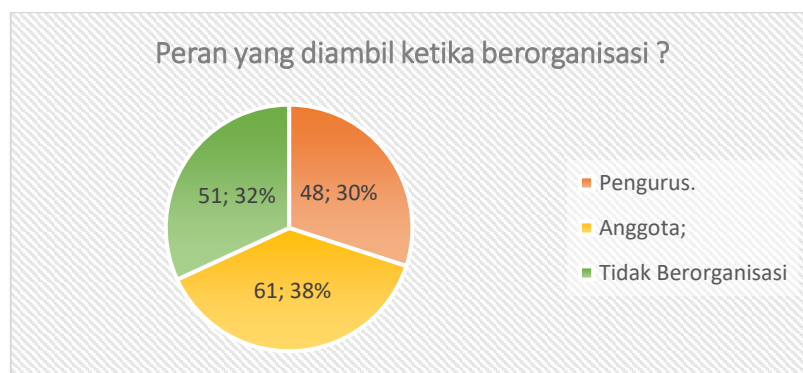


Figure 10 Participation level in student organisations

61 student respondents only play an active role as members of the student organization, and the other 48 students also play an active role.

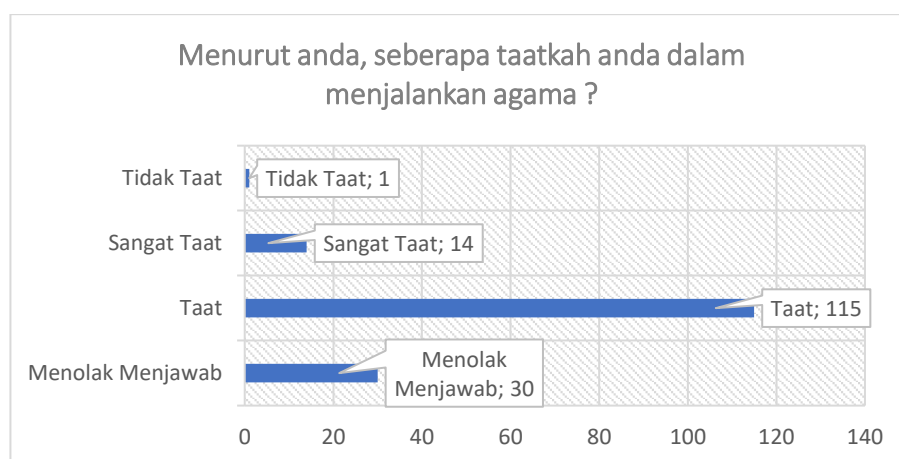


Figure 11. Ketaatan beragama

Most student respondents felt that they were already devout in practicing Islam. One hundred fifteen students felt that they were already devout in practicing Islam, followed by 30 respondents who refused to answer and 14 people who felt very devout.

Exposure to radicalism at the student level

Table 1 Radicalism Exposure Table

	Yes	No
I feel comfortable when I have friends who have different beliefs and religions from me;	146	14
I feel comfortable when I have non-religious friends;	69	91
I feel comfortable when there is construction of houses of worship of other religions;	125	35
I feel that Indonesia should implement Islamic law;	69	91
I feel that the use of violence is permissible to eradicate immorality;	50	110
I feel that people who disagree with us, even though they are Muslims, are misguided;	17	143
I attend closed recitations;	34	126
I engage in interfaith activities;	34	126
I participate in religious rallies;	24	136
I donate funds for the struggle in the Middle East	44	116

Source: author framework

The categorization of radicals among students cannot stand alone; it will connect with the network of radical organizations outside the campus that already exist. (Mubarak, 2008, p. p. 25) His research states that the leading cause of religious radicalism, especially in Islam, is the factor of relative deprivation and the disorientation of values caused by modernization. Then (Ancok, 2008) states that Islamic radicalism occurs due to injustice factors, including procedural, distributive, and interactional injustice.

Of course, the definition and limitations of radicalism should also be narrowed down so that not all actions that are not radical are always identified or have negative connotations. Therefore, the limitation must be raised as a comparison and determinant of attitudes that are not a matter of intolerance.

In this research, there are various views or opinions about radicalism. Among the various opinions is that radicalism is an understanding that results from a response to the problems surrounding human life or one of the ways a society resolves its problems. The key point to understanding radicalism is the fundamental perspective in responding to various problems around it. Thus, the term radicalism does not always have to be interpreted negatively. There is a view that radicalism can be negative or positive. The term radicalism is not considered something very important to be discussed today because it is considered outdated. The main reason is that radicalism comes from Latin, which means root, understanding something in a deep-rooted way, and is more inward rather than outward. Radicalism is a form of fanaticism over an understanding that can be positive or negative depending on where the radicalism is going. Radicalism can be positive if it is fenced off by societal tolerance or restraint. The key word is that radicalism 'must' be wrapped in 'tolerance,' meaning that radicalism must be more inward, not outward.

The Influence of Mission, Curriculum, and Leadership in Higher Education on Students' Anti-Radicalism Behaviour. The research produced an argument about the influence of the college mission on student anti-radicalism behavior. The influence of the role of college leaders on student anti-radicalism behavior, as well as the influence of the college mission, curriculum, and the role of leaders, simultaneously positively affect anti-radicalism behavior. (Ruslan, 2015) explains that radicalism is a variety of forms of violent acts committed by the 'people of the book' as a destructive action, thus causing an imbalance of 'chaos.' (Khozin, 2013) his research shows that students of religious universities, with the category of young intellectuals, also have the potential for religious tendencies that are complex, dynamic, and sometimes trapped in the right extremity, radical (Chalim, 2017).

Psychologically, many factors determine why an individual can behave radically, including their inability to accept information often misinterpreted as something that attacks themselves or their group (Wong et al., 2019). Individuals often misinterpret the information they receive or are overly dominated by inappropriate emotions, possibly leading to extreme behavior (Wong et al., 2019). In addition, some aspects that also contribute to how individuals tend to radicalize are high idealism that has been held from the beginning about something, excessive love for existing groups, or excessive attitudes that are more beneficial to their groups to the detriment of other groups (Yusoff, 2010). Meanwhile (Hogg et al., 2010) state that the wrong placement of oneself in a community will likely make individuals become extremists in behavior.

Some experts explain the model of radical behavior in individuals, including the sensitivity phase (a condition where individuals begin to find idealistic principles they must hold), the group membership phase (seeking social support), and the action phase. Others argue that such behavior begins with forming a framework about the right thing to do. After that comes the motivational feeling to do so and the presence of social support that reinforces these conditions. In simple terms, radical behavior is a long process determined by many factors, including the internal and external environment in which an individual develops (Doosje et al., 2016; Schmid, 2013; Weggemans et al., 2014).

According to Yusuf Qaradhwai (Azra, 1996), giving an opinion about radicalism starts from the word al-tatharuf, which means 'standing at the far end and the middle'. It can also mean excessive in something, such as religion, thinking, and behavior (Qaradawi, 2004).

a. The Spread of Radicalism among Students of Islamic Universities in West Java;

Based on the research conducted, the spread of radicalism in several Islamic Religious Universities in West Java occurs through the influence of internal and external environments. Internal and external factors can be divided into three main points of the mechanism for spreading radicalism.

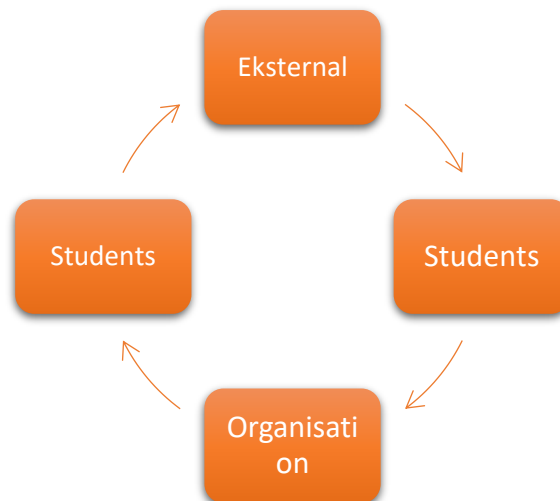


Figure 12 The Flow of Radicalism Spread in Campus Environment

The process of spreading radicalism in the campus environment is carried out through students who have connections to intra-campus organizations by spreading ideas about political issues and opposing the government. According to (Huda, 2019), the pattern of planting radicalism starts from the first, the spread of narrow fanatic thoughts in understanding an event; second, life values; and third, religious understanding. After that, an intensive approach is carried out through mentoring activities or small groups until they are truly convinced and believe that what they do and their group is the correct group, and consider other groups to be wrong or misguided or infidels. Only when this condition has been created the understanding and inculcation of radicalism will begin and eventually lead to the radicalism movement, which in turn leads to the emergence of terrorism.

The mechanism of spreading radicalism can occur through direct meetings. This is done through closed recitations with a limited number of participants. The aim is to convey doctrine and prevent rejection (rebuttal) from others who have broader religious knowledge and can reject the arguments of the doctrine deliverer. Secondly, along with the rapid development of technology, this is used to upload videos and photos of their activities to invite movements that they believe are the correct actions. Thirdly, the way to spread radicalism is by using propaganda through news media, which is spread through telegrams.

According to Irfan Amalee, Director of Peace Generation (Yunus, 2017), radicalism is indoctrinated in various ways, including: (1) Radical groups use political narratives. Young people who are having an identity crisis or are upset because they see injustice are easily encouraged to commit jihad. (2) Radical groups use historical narratives, namely teaching historical values that do not evoke wisdom but the value of revenge. History educators must make this one of their major homework assignments. (3) Radical groups use psychological narratives or glorify violent figures as heroes. In short, they see violence as a solution to problems. (4) Radical groups recruit new members using religious narratives or verses. Verses that children and teachers do not understand

make it easier for young people to join radical groups. This is the most effective recruitment method.

Furthermore, radical groups spread their message through invitations to join studies or small discussion groups based on certain ideologies or teachings by utilizing students' ignorance (especially new students) with specific lures. Thus, students must make sure if they want to participate in existing studies or discussion groups, such as who organizes them, with what aims and objectives, and with whom the organizer of the study or discussion is affiliated. The initial topics raised may still relate to general matters as if they help success as a student.

However, the discussion then began to lead to themes that raised hatred of Pancasila and NKRI. Ensure that the study's substance or debate does not conflict with the values of Pancasila, Indonesianness, Unity in Diversity, the 1945 Constitution of the Republic of Indonesia, and the Republic of Indonesia. One of the strategies used by radical groups in recruiting members is by confronting a person's reasoning through unbalanced comparative questions (not to be questioned).

CONCLUSION

Based on the findings of the study, it can be said that there are four ways to identify signs of radicalism: (1) intolerant attitudes; (2) excessive and misguided religious fanaticism; (3) exclusivity by limiting oneself in social-religious activities; and (4) revolutionary actions by carrying out actions they consider to be acts of worship. According to the four current indications, students with such attitudes are classified as capable of acting radically. The propagation of radicalism through face-to-face encounters is one way the distribution pattern might occur. A few volunteers participate in closed study sessions to carry out this distribution. To provide the

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