

Tracing the Track of Radicalism Among Students

Fauzan Ali Rasyid¹, Dadan Anugrah¹, H. Yana Sutiana¹

¹Sunan Gunung Djati State Islamic University, Jl. AH. Nasution No. 105A, Cibiru, Bandung City, West Java, Indonesia

DOI: 10.47750/pnr.2022.13.506.272

Abstract

Aim: The purpose of this study to describe the discourse and radicalism movement in several Islamic State Universities in Java and Sumatra. **Methods:** This study uses a descriptive-qualitative method that aims to describe a phenomenon or describe facts or characteristics of informants systematically, factually and carefully about radicalism on the PTAIN campus (State Islamic College). **Results:** The campuses that became the research locus (PTAIN) there was no discourse on the radicalism movement model. However, on the other hand, it is necessary to pay attention to a number of factors such as rigid, literalist and superficial religious understanding, injustice, poverty that will trigger the birth of radicalism.

Keywords: Radicalism, Students, Islamic State Universities

INTRODUCTION

The religious zeal (spirit) of the Indonesian people is showing an escalating trend, especially among the middle class. Awareness to actualize religious teachings (Islam) in all aspects of life seems unstoppable along with the many studies conducted by ustadz and clerics on social media, YouTube, and other media. The emergence of ustadz Abdul Somad (UAS), for example, has brought a big trend in raising the spirit of religion in Indonesia, especially because Abdul Somad was born from the world of universities (PT). His message of da'wah that is firm and straightforward has brought a great influence in the life of today's religious zeal.

The religious movement, which has recently expanded not only to touch the upper middle class, but has expanded to various universities, both religion-based and general (Usman et al., 2014). This religious movement is like a "flood" that raises awareness of Muslims, including students at major campuses in Indonesia. On the one hand, this phenomenon is very good as a turning point to re-implement religious teachings (Islam) in the entire heart of life (Islam Kaaffah). But on the other hand, this religious movement is easily infiltrated by the interests of certain groups with political goals. It is not uncommon for students to be trapped in a narrow and aggressive religious vortex to attack other groups who disagree. This was later called the radicalism movement. If this movement continues to grow and crystallize, it will give birth to a much more dangerous movement, namely terrorism.

It is easy for students to be infiltrated by political interests (religious based) because students are in the phase of searching for identity. Failure to filter information, data and facts that have hidden interests has resulted in them being "entangled" in a narrow understanding of religion. In fact, it is very possible that they are trapped in brainwashing which can be fatal and dangerous.

The results of the Setara Institute research in February-April 2019, there were ten state universities (PTN) which were indicated to be exposed to religious radicalism, namely: (1) University of Indonesia, (2) Syarif Hidayatullah State Islamic University, (3) Bandung Institute of Technology, (4) Sunan Gunung Djati State Islamic University, Bandung, (5) Bogor Agricultural University, (6) Gadjah Mada University, (7) Yogyakarta State University, (8) Brawijaya University, (9) Airlangga University, and (10) Mataram University. Although many research results are dubious, on the other hand it needs attention so that it can be used as a yellow light.

The phenomenon of radicalism has not only become a domestic (domestic) issue, but has become a global (international) issue (Turmudi & Sihbudi, 2005). Radicalism which later turned into terrorism began to become a

central issue in the world after the destruction of the twin buildings in America (Jahroni, 2016). The tragedy, known as "Grey Tuesday" that killed around three thousand people, was masterminded by Al-Qaeda led by Osama Bin Laden. These events create a stigma that Islam is a "terrorist" and make Islam a "common enemy" that must be eradicated. The movement which is often called "anti-Western", especially America, continues to roll in various countries, including Indonesia. Several bombing cases in Indonesia are valid evidence that there is a group of people who want to make Indonesia an operational area for radicalism and terrorism (Fealy, 2004; Nuraniyah, 2018; Mahfud et al., 2018; Hui, 2010).

The emergence of religious movements among students can be seen in two perspectives, namely (Lestari, 2021): First, as an expression and actualization of religious values and teachings in the area of life and practical life. This awareness cannot be separated from the phenomenon of the identity politics movement that has emerged since the Jakarta gubernatorial election and the 2019 presidential election. Although historically, identity politics has developed since Indonesia was founded, and precisely during the 1955 general election with the birth of various political parties with certain identity backgrounds. Historically, identity politics has always emerged because it involves religious sentiments (Abdullah, 2016).

Second, as a political movement with the goal of establishing an Islamic state. Students who have ideals like this are heavily influenced by "right" organizations by carrying out the concept of caliphate. Islam as a religion does not stop at the area of ritual worship as reflected in the pillars of Islam, but further as teachings and doctrines that frame the life of the state. They assume that the current weakness of Muslims is caused by the weakness of political movements and the inability of the elites from the Islamic circle in grounding Islam as the ideology and basis of the state. Islam as a religion covers the whole of human life (kaffah), from worship issues to social issues as well as the basis of the state. Islam is not limited to a rite (human relationship with God), but becomes a value and practice in politics and the state.

At the practical level, this religious movement is not limited to a latent political movement (not visible), but appears in everyday symbols that distinguish it from other students. For example, the use of cingkrang pants, beards, veils, robes, Arabic and others with a strong Islamic nuance. They generally conduct studies regularly and regularly with the indoctrination method, especially for students whose semesters are lower. They also choose certain verses and hadiths that have been prepared in advance to facilitate discussion and dialogue. Students who do not have a strong religious base will be easily influenced and follow what their seniors teach them. For Islamic colleges that have become universities, that students are heterogeneous both from their educational background and from their religious understanding. This reality is used by groups of students who have a certain mission by conducting studies with the themes of jihad, hijrah, the basis of an Islamic state, establishing an Islamic state, and others.

Sociologically, campus is a strategic place to spread certain ideas, including radicalism. Students are generally in the search for identity phase, which is easily influenced by the surrounding environment. In addition, students also have a deeper curiosity (curiosity) from various turbulent social phenomena today. So at any time students may be exposed to the notions of radicalism and carry out movements that want to replace the basis of the Unitary State of the Republic of Indonesia (NKRI) with Islam.

In a country that adheres to a democratic system like Indonesia, it is very possible to change the philosophy of the country. However, changes to the state's philosophy must be carried out constitutionally, not by imposing and pushing through violent means and harming other parties. Political movements that are carried out latent (hidden) to then create riots and cause fear for the public will face the state apparatus which in turn will trigger detrimental vertical and horizontal conflicts.

The birth of political movements based on narrow and radical religious understanding among students needs to be watched out so that they do not become a trigger for separatism, radicalism and even terrorism (Silaen, 2009). Therefore, in-depth research with the support of various theories and concepts needs to be carried out as a preventive effort to prevent radicalism among students and be able to detect early on the factors that trigger the entry of radicalism in campuses. This study aims to reveal, understand about discourse, models of radicalism movements, and the factors that trigger radicalism movements among students at State Islamic Higher Education in Java and Sumatra. Through this research, the researcher will describe the discourse and radicalism movement in several Islamic State Universities in Java and Sumatra.

Methodology

This research was conducted to obtain a comprehensive description and in-depth understanding of the traces of radicalism among students at state Islamic universities in Java and Sumatra. Therefore, this study uses a qualitative type of research. Data will be collected through interviews and observations to informants to answer the research

focus. This study uses a descriptive-qualitative method that aims to describe a phenomenon or describe facts or characteristics of informants systematically, factually and carefully about radicalism on the PTAIN campus (State Islamic College). Descriptive methods are used for social phenomena that are currently still ongoing, this is to provide a description through observation.

Qualitative research is characterized by several things: (1) Qualitative research conducts research in a natural setting or in the context of a whole. (2) Humans as research instruments, with no distance between the researcher and the one being studied, an understanding and appreciation of the object under study will be obtained. (3) The use of theory is used to help understand the symptoms, after finishing researching the theory can be accepted or rejected altogether, and even find a new theory. Researchers will enter the targeted campuses (locus) to obtain data from informants through purposive-snowball sampling technique. Through this technique, it is hoped that natural data will be obtained in accordance with the demands of qualitative research. The subjects in this study were students and the campus. These two research subjects are considered representative in describing the traces of radicalism among students. Research subjects (informants) will be selected from several state Islamic universities in Java and Sumatra through purposive sampling technique. Data collection techniques in this study using interviews. The researcher will arrange a number of closed and open questions that will be submitted to the research subject. In order to deepen the data collected, the interviews conducted will follow the core questions related to the traces of radicalism among students. In addition, to provide an overview of the activities of radicalism on campus, it is added with observational data.

Results

Radicalism Discourse

"Radicalism" associated with Islam has become a public discourse in recent years, especially since the emergence of the terrorism movement as part of a transnational understanding that is imported through the mass media, social media (social media) or brought by other people. who have "jihad" abroad such as Afghanistan, the Philippines and others (Yumitro & Kurniawati, 2020). Since this movement can be said to be "contemporary", it is necessary to explore more deeply the informants' understanding of radicalism discourse and its actualization in the student's social space. Psychologically and socio-politically, students save potential energy to carry out political movements by carrying out certain understandings. History proves that the fall of a regime, including in Indonesia, involved students and their entire network.

Students often carry populist themes that are in harmony with "the soul of society. Therefore, student agendas are often supported by the people. The slogan which reads "if students unite with the people, then anything can be overthrown has become evidence in the trajectory of history. However, this ideal does not necessarily mean that the student movement is truly pure, because there are also student movements that are used by certain groups for political and other pragmatic interests. Therefore, the discourse of radicalism among students by certain groups becomes possible and even wide open.

There are still many informants from among students who cannot distinguish between radical terminology (terms) and radicalism. Some of the informants' answers when asked about the difference between radical and radicalism are as follows:

"Radicals and radicalism are the same thing. They like to commit violence and act in the name of Islam, yes... it's like terrorists. Because of them Islam became bad. They should be given an understanding of a good Islam that does not harm others. Isn't Islam a good religion that teaches mutual help' (Interview Results).

While other informants stated, thus:

"I understand more about terrorists, sir, who like to bomb. It's been shown on television, people have shown it. So when it comes to radicalism and radicalism, I don't really understand, I don't have updates (couples). Anyway, terrorists are dangerous because they can cause clashes between Muslims" (Interview).

The next informant stated, thus:

Radicals and radicalism lead to violence. So the violence that has been committed by terrorists is a form of radicalism. Whereas Islam teaches to love each other not kill each other. This needs to be handled by the government

to separate Islam as the teachings of rahmatan lil alamin with violence that is contrary to Islamic teachings (Interview results).

The informant with a beard stated, thus:

There has been a generalization about radicalism, which refers to religion-based crimes. Religion is not evil, you know..., instead religion will guide its people to become good human beings. Religion is a rule to make people orderly in their lives (Interview results).

Another informant said that:

“People who commit violence such as killing, bombing, and so on are radicals. There's nothing wrong with them being arrested by the police because they scare the public” (Interview).

From some of these informants, it can be ascertained that they actually have not been able to distinguish the concepts of radical and radicalism. They justify that those who commit violence in the name of Islam are radicals. For academics (including students), a conceptual understanding of radicalism becomes important, because at the next level it is related to a critical study of the concept. Failure to understand the concept of radicalism and radicalism will result in misguided generalizations.

If this generalization attitude is carried out, it will distort religion and its function for humans, both ritual functions and social functions. The perspective that makes Islam a religion that teaches radicalism is a dangerous simplification that stigmatizes the nobility of Islam itself. That there are Muslims who have radical views in the sense of using violence to achieve their goals cannot be avoided, but making generalizations about this is a wrong perspective.

It is conceptually true, if sorted out that the starting point is fundamentalist (fundamentalist), radical and ends in terrorist. Radical is related to a deep way of thinking (philosophical), or a style (method) of philosophical thinking (Rahmatillah, 2020). Philosophy lays the foundation and ways of thinking in a radix (rooted), deep, deep way to obtain a complete and comprehensive understanding (Sardoč et al., 2022). At this stage there is actually no problem with radical terminology. Meanwhile, radicalism in question is an understanding that uses or allows violence to achieve political goals (Rodin, 2016). If that happens, then the term "terrorist" appears, while the understanding is terrorism. In these two terms, “radicalism and terrorism” which use violence in the field becomes a problem. Individuals or groups who have been exposed to radicalism will carry out political movements to replace the government order with the ideology they believe in through ways that violate the law and even humanity.

However, there are also some informants who are able to distinguish the terms radical and radicalism. Those who can distinguish are generally activists and an average of five semesters and above.

An informant stated, thus:

“Obviously, radicalism and radicalism are different. Radicals are rooted, so it's a deep-rooted way of thinking. So we have to look and think radically to get to the core. People who don't think radically will think mediocre. If radicalism is an understanding that contains aspects of violence such as terrorists. So radicalism and radicalism are different” (Interview results).

Another informant stated, thus:

“I understand radicalism as a way of understanding fundamentally. Meanwhile, radicalism has entered the understanding of political movements currently occurring in Indonesia and abroad that use violence. If you think radical is necessary, but entering into radicalism (radicalism) that carries violence is not allowed. Islam teaches to love one another” (Interview).

The informant then gave his opinion (view) about radicalism, thus:

“Understanding a term is very important because it has an impact on its use. Radical and radicalism are two different terms and their application is also different. Maybe your question is radicalism, yes... those who use violence to achieve political goals (Interview results).

There are also informants who can be said to be more pragmatic. These informants do not really care about the terms radical and radicalism, for him the most important thing is that there is no violence (violence) especially if it is based on a wrong religious understanding. It is the student's job to study and not be tempted by violent movements.

An informant said, thus:

“I don't really question what kind of radicalism or radicalism it is, the important thing is that students learn. The country already takes care of it, don't be silly (laughs). Look, sir, I'm one of those people who don't support any acts of violence, let alone using religion. Once again, students must really study for the future” (Interview Results).

In line with that, another informant stated, thus:

"Students are indeed vulnerable to being infiltrated by radicalism movements, but not all students are also easy to infiltrate. Maybe idealistic students are easy to infiltrate, but students who tend to go to college are not easily influenced. Yes...., because they go to college to find work in the future (Results of the interview).

Informants who have thoughts as above are often found in several campuses that are the locus of research. They generally look fashionable (fashionable), especially from among women. College is more interpreted as a way to get a job in the future.

An informant said:

"I'm just going to college, sir, hopefully later I can get a job and live a decent life" (Interview results).

Those who are more focused on studying are also generally not active in organizations, although some of them are also involved in intra-campus organizations.

Such disparity in student understanding may be very reasonable, because the motives of college students vary. In addition, the association and friendship (circle of friends) of students will greatly affect the way of thinking, seeing reality and the actions to be taken. The "pragmatic" students (only thinking about lectures), will be different from the typical idealistic students. Where an idealist not only thinks about himself, but has anxiety when faced with unequal, unfair situations, and so on.

Idealist students usually have better literacy than other students. They are able to provide reading-based analysis (theoretical) so as to provide enlightenment for other students. Indeed, the task of students is not just to devour courses, but to be able to provide theory-based analysis of various problems of society, nation and state.

From a number of informants interviewed, not all of them adequately understood the terms radical and radicalism. There are three criteria for informants among students in understanding radicalism. First, informants who understand that there is a difference between radical and radicalism. Radicals are ascribed to a deep-rooted (thinking) perspective, and they are generally students who must have radical thoughts or perspectives. Those who have this perspective are mostly activists and seniors. They generally follow the discourse on issues of radicalism and terrorism. They have critical thoughts including radicalism discourse on campus. Students in this group may be somewhat vulnerable to being exposed to radical ideas, even becoming perpetrators of radicalism.

Second, informants who are less "critical" (ordinary) who cannot distinguish the terms radical and radicalism. They are more of the view that anyone, including students who commit violence, is labeled a radical. They can be classified as students who do not like violence. This group of students tend to interpret lectures as a learning activity to prepare themselves for the future. This group of students is not easily influenced, because their motives are more for lectures. This second group has the characteristics of not caring about community development. They are more motivated to immediately finish college and get a job.

Third, informants who do not care about the term radical or radicalism. They are generally more concerned with college as their main task. Such students can be categorized as pragmatic students, meaning that college is the main goal to achieve the future. Implicitly that college is for work. There are good and bad students in this group. They should not care about issues of radicalism, because they focus on lectures. While worse, they do not have social sensitivity (no social sensitivity).

This third group is typical of students who are more "severe" with a marked indifference. Historically, the dignity of students lies in their alignment with the environment, social system, politics, economy and so on. Through various literacy, students are expected to be able to provide criticism, evaluation as well as constructive input for the community, nation and state.

The understanding of radicalism is then associated with religious symbols that have been used as radical stereotypes, such as beards, cingkrang pants, robes, veils, black foreheads, large headscarves (khimar), and others. This search is to connect these symbols with the understanding of radicalism or only limited to the actualization of religion.

Informants who wear large veils and headscarves express their opinions about what they have been wearing. He said thus:

"I use a large veil as a form of my understanding of Islam, or Islam that I understand so far, yes, like this. According to what I understand that the veil must cover the chest, sir. It has nothing to do with the teachings of a particular group, nor does the veil. Especially now that everyone has to wear a veil, sir, hahaha.... (points to wearing a mask). I just do what I understand" (Interview results).

In line with that, another informant stated, thus:

"I wear a large veil only to carry out religious orders that I know from my teacher. Moreover, this is an Islamic school (meaning UIN/IAIN). My family also wears headscarves like me, so it's not a matter of particular sects. I do my best to carry out religious law as well as possible" (Interview).

When asked questions that lead to perpetrators of violence such as suicide bombings using large headscarves and veils, an informant expressed his opinion, thus:

"Yes, they wear veils and generally wear large headscarves. But it goes back to each individual, sir. But it can't be generalized. It is also possible that they carried out suicide bombings because they did not understand and were brainwashed. The point is for myself, I am limited to carrying out the religious understanding that I understand" (Interview results).

An informant wearing pants and a little beard expressed more or less the same thoughts as the previous informant. He expressed his opinion, thus:

"I use pants like this as my understanding of the teachings of Islam that I understand. There are two hadiths, sir, in which the Prophet wore trousers above the ankles or in the middle of the calves. I try to follow the sunnah of the Prophet. We have to imitate the prophet, so what I use is like the Prophet's example, including maintaining a beard" (Interview result).

In line with that, another informant expressed his opinion while first sighing, thus:

"This is a mess, sir... if we carry out religious orders but it is interpreted negatively, especially if it is associated with perpetrators of violence. Please differentiate, sir, between carrying out religious orders as taught by the Prophet and the cases of people who commit acts of violence who also happen to be wearing the veil, cingkrang pants and others. Cannot be equated. If someone like me is accused of being a radical group, that's wrong" (Interview).

Similar understandings, as stated by several informants above, that they use the veil (niqab), large veil (khimar), beard, and wearing cingkrang pants are not based on the understanding promoted by radical schools, but rather on religious expressions or religious understanding (religious). understanding) which is textual-literal in nature. They generally understand the verse or hadith (sunnah) and then apply it in their daily religious practice. They are not inspired by radical groups (radicalism). They are intact in their efforts to implement Islamic teachings or express Islamic teachings in daily life.

The opinion of the informants also provides a description that religious symbols do not correlate absolutely with the bearers of radicalism. The use of symbols such as cingkrang pants, veils, large headscarves and others is not necessarily connected with radicalist stereotypes, but as a way for them to practice the teachings of Islam that they know. They strongly reject that the symbols are symbols of radical groups, because the symbols can be used by anyone as a Muslim. If there are groups with radical views using these symbols, that is another fact.

When one of the informants was asked the question that radicals or people who commit violence in the name of religion (Islam) use accessories (clothing) such as cingkrang pants and beards, an informant said, thus:

"It could be like that, and what I know is that it is a fact. But it cannot be equated with all who wear terrorist pants or carry radical ideas. I'm just trying to practice what I know about Islamic teachings from the Qur'an and sunnah. As for those who become terrorists or commit violence in the name of religion, that is their business" (Interview results).

The above informants were also strengthened by other informants. An informant who is active in intra-campus expressed his opinion, thus:

"Religious expression can be used by anyone, it is free according to their respective understanding. I do not close my eyes that many who commit violence with such attributes (meaning beards or wearing shorts, veils). But it can't be beaten evenly. My friends and I are limited to practicing the religious laws that we know" (Interview results).

The results of this interview can be analyzed, that the stereotypes that have been accused so far that those who wear cingkrang pants, beards, veils, and wide headscarves cannot be used as the basis for justifying that they are indicated to be radicals, or have radical views. Several informants interviewed actually indicated that it was limited to religious understanding (textual-literalism), or as an expression of religious law (expression of religious law). If then, those who are involved as a radical group use such accessories as a fact. However, this cannot be generalized immediately.

The data obtained from the group of student informants were also strengthened by informants from the lecturers. There are several lecturers who try to interview, even call students who use accessories as described above. According to these informants (lecturers), they are more towards the expression of a rigid religious understanding.

An informant stated, thus:

"I once called those who were veiled and wearing short pants. But after I asked, there was no indication that they were involved or there was any indication of a sect that carries violence on the basis of religion. They generally understand the verse or hadith as it is. There were even female students who wore veils after being interviewed and took off their veils" (Interview results).

Informants from the lecturers (bureaucrats) also provided explanations that strengthened that so far what was alleged was that students wearing large clothes, long headscarves covering the whole body, beards, black foreheads, cingkrang pants and others did not indicate radicals (hard lines).

One informant stated, thus:

"The campus always provides monitoring or guidance to groups or individual students who dress like that. So far there is no indication that leads to the conclusion that they are involved in radicalism (radicalism). Campuses have the obligation and responsibility to always monitor so that they don't fall into what we don't want" (Interview results).

In line with that, another informant expressed his opinion, thus:

"We must be careful to stigmatize students who wear robes, cingkrang, large headscarves, lean back, and others as being indicated by radicalism. These times have changed, where there is a high religious spirit among young people. They also deepen their religious knowledge through certain studies, group discussions and others. This is a good spirit that should not be discredited negatively, such as exposure to radicalism, not necessarily" (Interview results).

The views of the informants from the lecturers also have the same "voice", that so far their campus has not been used as a place for spreading radicalism. So far, they said, there were no students who were "arrested" who were indicated or exposed to radicalism (the use of violence for political and power purposes). There were demonstrations, but only about tuition fees, campus policies and other things that still had an "academic" nuance, not provoking for certain political goals.

One of the informants stated, thus:

"On campus, demonstrations are common, even students have to demonstrate once in a lifetime (he joked). But what they demand is limited to an increase in tuition fees, campus facilities or facilities, and other things that are reasonable in nature. No one voiced a particular sect or even pushed for a radical agenda. Everything is normal and still in the corridor of being fine" (Interview results).

Another informant said, thus:

"If there are occasional demonstrations demanding justice, regarding the criminalization of certain groups or matters relating to politics that are taking place, that is still considered normal. Yes, one of the tasks of students is to provide corrections, criticize government policies that are considered deviant" (Interview results).

According to one informant from IAIN Cirebon, he expressed his assessment, thus.

"For students, it's an ordinary demonstration, sir. (pointing to the road), if there is a student demonstration, the road will be closed, and here it is usually like that. But what I know is that the demonstration is only limited to criticizing the campus or political issues that are happening. Nothing leads to a discourse of radicalism, even though in Cirebon this is one of the HTI bases" (Interview results).

The opinions of these informants confirmed that so far at PTAIN there had been no discourse on radicalism, intense discussions through student discussion groups, and there was not even a single demonstration based on the motive of radicalism or spreading radical ideas.

However, there is an interesting finding, that the expression of religion by displaying accessories that are stereotyped by radicals and even terrorists is not based on a textual-literalist religious understanding. But as a fashion dress that is again a trend. They are inspired by the style of dress of the "hijabers", so wearing a large veil and even a veil is part of the current fashion trend.

In such a context, the use of symbols that have been associated as symbols of radical groups or groups is rejected. The use of these symbols is not based on an awareness of religious expression or is further associated with radicalism, but rather with the currents of pop culture (pop culture) that plagues young people. Hijab can be trendy, wearing a dress can be good looking, the color of the veil can be adjusted to the color of the clothes worn, more fashionable, bearded imitates public figures such as artists, and so on. This reality can be said that the trend (tendency) by using these symbols is a lifestyle (life style) as well as lifestyle imported from abroad.

One of the informants expressed his opinion, thus:

"I admit that my religious understanding is still far away, still below (laughs). I use a wide veil like this because I just want it, it seems more elegant. Now, the gamis model is booming, and I see it's good. It has nothing to do with certain religious understandings or certain sects. Yes, I just want to wear clothes like this" (Interview).

There was also an informant who expressed his opinion that this long dress is a trend of "hijrah", (referring to the youth / i hijrah). He stated thus:

"I'm still learning, sir (meaning studying religion), besides now, artists are also in the season of wearing Muslim clothes, so it's like a hijrah group. Muslim but still fashionable (with a smile). But I hope I will continue to wear clothes like this" (Interview).

There is also something more "funny" than the female students who are still in their third semester. She uses a veil because it's the pandemic season, so instead of wearing a mask, she uses a veil. An informant said, thus:

"Right now it's a covid pandemic, sir, I have to wear a mask, I can just wear a veil. If at home I let go, as usual. This is again at my campus wearing a veil. The veil that I use is also adjusted to the color of the clothes so that it looks fashionable, still cool" (Interview result).

Religious behavior or expressions of religious understanding that are stereotyped as radical because of using certain accessories or certain characteristics also find various facts that are beyond expectations (Van Leeuwen, 2014). Muslim clothing such as robes, long headscarves, the use of veils cannot be separated from the fashion trends of young people today (Hutami, 2018). Far from radical prejudice, terrorists, militants and others. Here can not use the law of generalization. If there are certain parties who justify that the way of looking and dressing "style hijabers" is then judged to be radical or indicated to be radical, it can be said that the conclusion is too early, even the wrong conclusion.

Data from interviews with several PTAIN regarding radicalism discourse as released by several study institutions or previous surveys do not correlate with the results of this study. This provisional conclusion is reinforced by the results of observations made by researchers at the IAIN Cirebon mosque. When the researchers listened to their discussion topics on the terrace of the mosque, they were limited to discussing lecture topics and light discussions. That is, the results of observations also show data that they do not discuss topics of radicalism, terrorism and other religious understandings that are considered "dangerous".

However, it is realized that this observation was carried out during the pandemic, where discussion groups around the mosque were still limited. The campus is still running online lectures, as a consequence, the number of students who go to campus is still limited. To get more complete data, the researcher also tried to cross-check the campus bureaucrats. Although this data still needs to be explored, the campus shows similar data. This means that so far there have been no discussions that are directed towards the radicalism movement. Even an informant from UIN Surabaya said that the rectorate and faculties always provide guidance and supervision to students.

The focus of research that traces the discourse of radicalism at PTAIN reveals data that there is no discourse of radicalism movement among students. They are also still very limited in understanding the basic concepts of radicalism and radicalism. So far, many students who use clothes or accessories that are stereotyped as radical groups (using violence for political purposes or seizing power) also show unproven facts and data. The use of cingkrang pants, beards, wide headscarves, long robes, etc. is only an expression of religious understanding, not as an ideological-political movement. Therefore, this study concludes that there is no discourse or discussion about radicalism among students at PTAIN.

In addition to interviews aimed at obtaining information and data related to the discourse of radicalism, interviews were also conducted to reveal ways to overcome the discourse of radicalism on campus. This strategy was carried out in order to obtain a model of discourse on radicalism and at the same time a strategy for dealing with it.

The question begins with "how to effectively prevent the discourse of radicalism on campus?". Several informants expressed their opinion seriously, thus:

"I think it is necessary for the campus (rectorate to department) to continue to monitor student activities, especially those related to student group discussions, both through intra-campus organizations and discussion groups conducted by certain groups. Campuses must have some kind of "intel" that monitors student activities. But it must be remembered that this is not silence, but only as a preventive measure (interview results).

Another informant stated, thus:

"Discourse on radicalism is very possible, because students not only interact on campus but also interact outside campus which allows them to bring radical ideas. To overcome this, it must be countered with an anti-radicalism narrative. So discourse versus discourse. Perhaps holding several seminars or symposia with the theme of the dangers of radicalism is important and necessary. Students are given enlightenment by academics about the dangers of radicalism" (Interview results).

In line with that, informants from among lecturers expressed their opinions, thus:

"Campuses really have to jump in to monitor the discourses that develop among students, including their movements. This method is not interpreted as the attitude of the campus that "plagued" students, but rather the obligation of the campus to guide and direct students so as not to get caught up in the radicalism movement. It is true that there are voices who criticize if the campus is too involved in student affairs. But again, this needs to be done in an effort to protect children from negative influences" (Interview Results).

Informants from other lecturers expressed their views academically, thus:

"As an academic, I think that to fight against the discourse of radicalism, we must fight against the discourse, the narrative against the narrative. This is a movement of thought, so it must be fought again by thinking. So the battle of discourse and narrative becomes one of the strategies in an effort to stem radicalism" (Interview Results)

An informant from the students expressed his opinion about the need for the campus to monitor student activities so that they are not involved in the radicalism movement. He argues thus:

"I think it is natural for the campus to monitor student activities or activities so that the campus is free from radicalism discourses or movements. Students need to be given an understanding of the dangers of radicalism, including how it affects the image of the campus itself. If the campus is tarnished by the radicalism movement, it will reduce public trust and of course be detrimental (Interview results).

From the results of several other interviews involving informants from students, lecturers and campus bureaucrats, it can be said that they have the same view, namely the importance of protecting campuses from discourses of radicalism by certain groups or perhaps by students themselves as accomplices to groups outside campus. However, several informants from the lecturers emphasized that to fight the discourse of radicalism on campus, it was necessary to prioritize academic-democratic methods. This means that the campus does not carry out repressive movements that will actually tarnish the campus as a basis that prioritizes academic methods rather than violence.

Conclusion

This study concludes that at the campuses that became the research locus (PTAIN) there was no discourse on the radicalism movement model. However, on the other hand, it is necessary to pay attention to a number of factors such as rigid, literalist and superficial religious understanding, injustice, poverty that will trigger the birth of radicalism. There is a need for more serious monitoring of social media which is used as a propaganda tool in spreading radical ideas.

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