Anti-Radicalism Education; Amplification of Islamic Thought and Revitalization of the Higher Education in Indonesia

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Abstract

Along with the dynamics and patterns of the movement of groups in society, finally between radical and terror into one meaning, the radical is the embryo of the terror movement. If you have a radical mindset, then a great opportunity to give birth to acts of terror. Therefore, efforts against all forms of radicalism are part of the anti-radicalism reaction. The spirit of anti radicalism emerged as part of community resistance including universities. College in this dimension not only serves as a source of knowledge, but also as a center of integrity and civilization. Based on this discussion, it can be said that the pattern of spread of radicalism that often happens is through symbols of religious movement, the trend of image among the younger generation, systemic cadre, and provocation through the media. While the efforts of universities in the anti radicalism movement is the recruitment of educators selectively, multicultural learning, strengthening student organizations, and building a cadre of the nation based on the exemplary method.

Keywords
Anti Radicalism, Education, Amplification, Islamic Thought, Higher Education

1. Introduction
The idea of radicalism until now is still a scourge of society and its movement is difficult to eradicate. Each time can come up with a different name and anywhere. Unitary State of the Republic of Indonesia (NKRI) is a country that has a complexity and multicultural social structure is very diverse. Indonesia which consists of many islands, many tribes, religions, races, and groups. Each community group has different interests, points of view, and ways of thinking that can arise because they are of a different background. Similarly, the creation of human beings separately and in groups in different tribes and nations that may be influenced by geographical factors of life, belief or doctrine

and has developed and produced its own culture. It is as a result of the interaction between members of the community that eventually gave birth to pluralism. Well, these factors are not fully realized by groups that understand radicalism.

The differences are considered to be very contrary to their beliefs, so they want a change / turn of a system in society to the roots in any way even with violence though. The attitude of the soul in the form of radicalism will bring its adherents to actions aimed at weakening and even changing the order of life in accordance with the system they understand. Until now the idea of radicalism was still very possible to flourish in the midst of society. He could infect various lines in social society in the homeland either from the social, political, cultural, economic and religious aspects.

In Indonesia understand radicalism is widely understood and done by a group of people in the name of religion. Religion is used as a shield by them to perform the action. In addition they also twisted some insights from the scriptures. Religious texts are used as a pretext by them to commit acts of violence in the name of jihad. At least, radicalism can be divided into two levels, namely the level of thought and level of action or action. At the level of thought, radicalism is still a discourse, concepts and ideas are still being discussed, which essentially supports the use of violent means to achieve goals.

As for the level of action, radicalism can be in the social-political and religious realm. In the political sphere, this view is reflected in the act of imposing its opinion in unconstitutional ways, even in the form of mobilization of the past for certain political interests and lead to social conflict. In the religious field, for example, the phenomenon of religious radicalism is reflected in the destructive-anarchist actions in the name of religion of a group of people against different religious groups (external) or groups of religions (internal) that are different and considered heretical. Included in the act of religious radicalism is the activity to impose opinions, desires, and religious ideals by force. Religious radicalism can infect all adherents of religion, not least among Muslims. The occurrence of bombings at the JW Marriott and Ritz-Carlton that shook the world for massively publicized by the international media mid July 17, 2009 enough to prove that the idea of radicalism began to show its action. The presence of radical groups who are dissatisfied with the social, economic and political conditions in the country could be the cause of such terrorism. Until now, consciously or unconsciously, the movement and understanding of radicalism are still and can infect anyone. Included among students. Students have a high curiosity, are looking for form and identity, and psychologically sometimes unstable. Therefore students are very vulnerable infiltrated by this radical understanding.

Therefore, colleges and academics must continue to make various efforts to avoid students are exposed to this understanding. Facts gathered by facts, terrorists are mostly 20-30 years old. Most young people are growing up. Therefore it is very necessary to provide understanding and awareness to the younger generation of the importance of fortifying themselves from radicalism movement that might be targeting them. For that reason it is necessary to self-immolation through educational channels so that radicalism radiation will not be able to undermine their beliefs. On the contrary with the path of young human education can be more productive in its role to participate in building the community and nation. However the awareness that the younger generation is an asset that will bring about the development of a nation must be initiated through education. Higher Education especially Islamic Higher Education, whose development in Indonesia is growing and growing, whether it is red or public (white) which is managed by society or by pesantren. In recent decades, in fact the main colleges of Islamic religious colleges have been proven to play a very important and strategic role in the dynamics of life of Indonesian society and people, especially in bringing a big change to the perception of the national audiences about the importance of religion and education(Mastuki and El-Saha 2003) . Naturally that Islamic religious colleges of various dimensions are able to play a very important role in at least three things: First, the transmission of Islamic knowledge from ulama (or *kyai* in Java) towards *santri*; Second, it continues to adhere to the Islamic tradition, where Islamic religious colleges hold fast to the doctrines and practices of orthodox Sunni tradition; and Third, one of the most important tasks of a college is to prepare young people to have the establishment of knowledge, thus ensuring the reproduction of the scholars themselves. In addition on the way also, universities are able to dynamize other aspects of life, for example in the field of culture, politics, economic, social and so forth. This proves the thesis raised by Mas'ud, that there is a correlation of the nature and character of the university both as an educational institution and as a sociocultural political entity. (Mas'ud, 2010)

With the various competencies of the institution, the Islamic university education system gradually began to be integrated into universities to respond to the challenges of social change from the aspects of science, technology, and other variants. On the one hand, the integration of the education system is considered capable of instilling religious values and good manners, can help Islamic Religious Higher Education in achieving the scientific ethos that can see the organic relationship or even in efforts to eradicate radicalism. Such an effort is a form of mobilizing the academic community in a better and constructive direction in the era of the rise of religious fundamentalism; and

this provides a slit theory that social mobility is closely related to the changes that occur in the world of education. (Arifin, 2010)

Therefore, the main colleges of Islamic universities undertake innovative steps with integrative steps of local traditional educational institutions system with Islamic epistemological concepts oriented towards the establishment of institutional sub-institutional-or academic-that is, "*santri or santri-sarjana*" in the life of the nation and state in the middle of the ideology of radicalism. It is said that since the 2000s seems to be the momentum of the rise of Islamic radicalism in Southeast Asia, especially in Indonesia. Tub mushrooms in the rainy season, groups that are relatively identical to radical organizations that behave in the name of Islam appear just like the Forum Communications of *Ahlus Sunnah wal Jamaah* (FKASWJ), Islamic Defenders Front (FPI), *Majelis Mujahidin Indonesia* (MMI), *Laskar Jihad* (LJ) and so forth. Of the various groups there is one organization that on behalf of itself as an Islamic group is *Jamaah Islamiyah* (JI) has been indicated as a hotbed of terrorists.

Their movement in spreading their beliefs and beliefs is so systematic and massive that whining from individual to individual, from group to other groups, has even arrived at institutions like educational institutions. As pointed out by Rokhmad in his research that educational institutions are assumed not immune to the influence of radical ideology. (Rokhmad, 2012) Seeing such conditions, Islamic religious colleges further foster the development of religious scholarship students, especially in the improvement and preservation of the religious-spiritual tradition of students. This effort is done as a form of encouragement to students to practice Islamic religious doctrines in accordance with the Islamic spirit of *rahmatan lil al-'alamin* (Fawaid and Zamroni 2019). Because in fact, today radicalism in Indonesia is continuously associated with the pattern of religious education in educational institutions, namely the religious education system that is said to be exclusive and dogmatic to give birth to hostility with outside groups (Baharun 2019). Similarly, as a center for Islamic education and da'wah, the university is committed to framing the educational process and its educational output with Islamic values. Therefore, the mission to be realized in developing higher education institutions is to produce intellectual, emotional and spiritual intelligent (Baharun et al. 2019), intellectual output and outcomes based on *akhlaqul karimah* as a student. In the framework of the goal of Islamic education is said, education is directed to the realization of the whole essence of human by nature, namely as individual beings, social beings, moral beings, and godly beings. (Roqib, 2009) Clearly, education is one of the keys to every effort to solve global (Santen, 2012) problems and also the process of maturing the quality of human life. (Mulyasana, 2011) From this framework it is clear that the content is normatively able to print a solid generation by internalizing the values of the Qur'an and al-Hadith as the main component. It is common for this to be a driver of student action to continuously develop science and also the reproduction of strong Islamic ethical values; in which motivated by a religious spirit in spreading Islamic teachings and a sense of self-service as a Muslim.

2. The Spreading Pattern of Radicalism; Teachings and Movements

Radicalization is a process of adoption of a person to understand and beliefs that are extreme that encourage the birth of a violent act and behavior in order to achieve the desired goal. In this case, radicalization can certainly be understood as a form of thinking of an open person in adapting a certain knowledge or doctrine. However, to lead to acts of extreme behavior, an object will surely pass through a phase or phase, so it can be said that the determination of it depends on the subjectiveity of each object. Therefore, in its development, the pattern of spreading radicalism also experienced a significant development, among which are;

2.1 Symbols of religious movement

Looking at religious movements in Indonesia, there will be many characters found in the same way both ways, methods and models they often do. Whether it's a new or old movement. It can be argued that most movements are related to socio-political life that can bring about certain religious consequences. The movement of radicalism that arose from the law of Islam, in the case of the radicalism, the law of radicalism, the law of radicalism, the law of radicalism, the law of radicalism, the amount of corruption, disharmony between rich and poor is the result of the implementation of the Islamic Shari'a.

The teachings of radicalism that radicalism is a symbol symbol with *lafadz laa ilaha illa Allahu*, as well as their clothing style, their appearance and many again. It reflects the meaning and teachings that they bring, ie want to ease the teachings or the Sunnah of the Prophet. Similarly, religious spiritual activities carried out through their radical ideology is "less appropriate" with the cultural record of the Indonesian nation as a plural and plural nation".

From here, radical ideology seems so close to the game of power. Taking the path of politics is believed to lead Islam to higher conditions, that is, the dream of formalizing the Shari'a and the formation of the state of God. Until now, radicals continue to fight for both, through both political and ideological-political lobbies. Ironically,

Islam is only used as a political interest of interest. In fact, in practice, terror, anarchy and violence in turn. There is no limit of good-bad, moral-immoral. Everything goes on the political level away from Islam. Finally, radicalism is sometimes mistaken in understanding Islam.

Perhaps, herein lies the power of Islamic radicalism in Indonesia. The more inherent in every social segmentation, the harder it is to be dammed. He is good at reading social space that is not fast-paced. Because understanding every space will deliver radicalism creates a cultural mentality. In the life of religion and belief, the atmosphere of our nation and state is filled with pollutants of religious fanaticism and radicalism that use violence as a way of dealing with differences. The Islamic Movement is a Jointly organized and organized activity of the people, restoring Islam to lead the society and directing their lives in all its aspects.

2.2 Trend Image in the Youth Generation

Usually interest in religious teachings is a trend for the younger generation, because they want to know more about how life after this world. Therefore, all teachings on the purification of religious teachings, ie purification of beliefs to return to their roots, are of the center of interest. Especially is the knowledge of heaven and hell.

The lure of the path to eternity (heaven) and avoiding the eternal misery (in hell) always attracts the attention of the students. With the method of rationalization, such as the phrase "Life in the world is merely drooling" and "that eternal life and happiness are heaven." The possessions, degrees, ranks and other worldly possessions are merely titans that will never be brought to death. " jihad while in the world in the way of Allah will receive a worthy reward that is eternal heaven. The phrase is very rational and is a powerful (magic) force, used by the Extreme Radical Movement to recruit followers. They brainwashed each of their followers by ensuring that what is done is true doctrine according to the will of God, while outside the group is a perverted and pagan people.

The younger generation became an easy target for the spread of radical groups of terrorism. Especially the current is still aggressively launched the action of radical groups. As we know, terrorism virus can infect anyone including young people. A concrete example of radical groups. The group is targeting young people, including students through internet access or cyberspace. Various propaganda filled with lure until invited to join milling about these educated people. Because of that, in order not to be influenced misunderstandings and enter in their traps, students must be fortified. The trick is to give a true understanding of religion. This includes providing insight into the dangers of radical terrorist group propaganda. Well, in an effort to prevent and counter terrorism, the Indonesian government through the National Agency for Combating Terrorism (BNPT) continues to perform various activities. Among them are terrorism prevention dialogue.

This radical organization of terrorism has many cadres and volunteers, especially among students and students. They perform various approaches both emotionally and scientifically. Students and students who belong to well educated, intelligent and obsessive individuals of novelty, have more opportunities to browse and always want to try whatever they deem fit with their conscience and intellect. Including wanting to know more about the religious understanding and beliefs that had been believed.

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2.3 Systemic Cadreization

To achieve these targets, the advocates of Islamic radicalism use various means and media to disseminate their ideology, both in the framework of internal cadre members and for the benefit of socialization to the wider community. The means taken to disseminate the ideology of radicalism is through the cadre of organizations which is the activity of coaching members and or prospective members of the organization of sympathizers or bearers of radicalism. Some even use recitation activities organized by radical groups in spreading the content of radicalism, such as a suggestion to host against other opposing parties wrapped in *al-wala wa al-bara*' concept.

In the development of Transnationalist Islam, the radicalists in the recruitment process of their members often provide mentoring of Islam in several Public Colleges and are intended as complement or complementary activities to overcome the limited time of Islamic subject (PAI) lecture activity in the classroom. Though there

are certain missions carried. In fact, Islamic mentoring activities can also be seen in some high schools (junior or senior high school) who have group of *Rohis* activities. Student activities incorporated in Spiritual Islam (*Rohis*) can also be an easy target of radical ideology. Student activities are often infiltrated by outsiders who are invited to fill these activities in order to unleash Islamic teachings that are radically charged.

While in some universities, radical group cadre system is very systemic and usually invites students with minimal knowledge about religion, so interpretation of religious texts is done in a textual way that implies a partial religious understanding. Therefore, it is time for policy-makers on campus to be alert to this phenomenon. Radical Islamic movements tend to use or cling to students' extra-curricular activities, which lack the attention of policyholders. By no means restrict the creativity of the students, the university must begin to be wary of the Islamic movements that make the campus the basis of its cadre, especially in the faculty of exact sciences.

Higher Education is a scientific community. A community that has academic characteristics. This is where the intellectual product is born, developed and implemented. In other words college is a laboratory for the community, which contributes to the creation of the process of empowerment of thinking in accordance with the repertoire of science and capacity possessed to be developed in the life of society, nation and state. College is a place for students who have a lot of potential diversity owned by each individual. Whether it's talent, skill, knowledge, leadership, and intellectual. Besides, the students are still looking in which direction the future orientation will be taken. So they still need some influence that can support and facilitate the principle and identity that is being sought.

For this reason, some radical groups try to exploit the condition of students who are still unstable to be influenced by the concept of radicalism that they bring. Students as a young generation who are still full of passion in studying would be very proud with the thinking of new ideologies that exist. Especially if you can achieve an achievement or active in various organizations. In addition, they use a variety of methods and approaches, especially their struggle is supported by technological tools. Online media and social media is a new open and free public space. If the first recruitment and indoctrination process took place in a confined space through various intermediaries of the nearest people, the recruitment process is now very open. Amazingly, the recruiter knows exactly what type of person he will recruit, whether he is a "fundraiser", a "recruiter" or even a "military wing" of his group. They use the science of phsychologie to carry out its recruitment, and preceded by instilling a "radical" ideology to it, this method is called Radicalization. Such groups are actively engaged in radicalization in the community to search for members' cadres or seek community support.

2.4 Media Provocation

In the practice of the spread of radicalism, online media is a medium that is quite effective in disseminating radical teachings and teachings. Through the online media changes in propaganda patterns of radicalism that have implications for terrorism take place more massive and open. (Mundiri and Tohet 2018) This new flow of radicalism is of course a new challenge for the government and society in general, so caution is required in receiving new information on these media. The presence of the phenomenon of radicalism in cyberspace seems to awaken our awareness that there is a big hole that is unthinkable and it is very effectively used by terrorist groups. It should be realized, compared to Western countries, Indonesia is a little more aware of the threat of terrorism in online media. But it is not too late if we now provide a large portion of the flow of radicalism in this virtual world, "he said.

The mode of dissemination is done by first introducing, disseminating and indoctrination of radical ideas and thoughts to the general public. To disseminate it, it is done by printing and disseminating the free and regularly distributed information media that is distributed to mosques, religious organizations and public figures. Further efforts to disseminate radicalism is also done by distortion of knowledge that supports a very different understanding with one's mind, and even can be used as tools - tools to conduct terror. Active radical flow recruits militant cadres scattered across subdistricts and even villages as 'agents' of ideas spread through pamphlets, bulletins and magazines as well as direct door to door explanations. So to support its action in spreading radical *aoham*, the ownership of both print and online media is one of the main means in spreading this understanding. Through the media they use, often carrying beautiful slogans, as Islamic da'wah, *khilafah Islamiyah*, return to Shari'ah Islam and apply Islam as a whole (Islam *Kaffah*). By wrapping the slogan, it turns out they acquire sympathy, especially from citizens who do not carefully see this movement.

Based on the above description, it can be seen that the pattern of spread of radicalism that has been going on is done with the symbol of religious movement, the trend of image among teenagers, systematic cadre, and media provocation. In this context of course radicalism can not be equated with terrorism. Radicalism is more related to the model of attitudes and ways of expressing one's religiousity, whereas terrorism clearly includes criminal acts for

certain political interests and purposes. Radicalism is more related to internal religious problems, whereas terrorism is a global phenomenon that requires global action.

Radicalism that leads to terrorism becomes an important issue for Indonesian Muslims today. These two issues have caused Islam to be labeled as a religion of terror and Muslims are considered to love the path of holy violence to spread their religion. Although the assumption is easily countered, but the fact that the perpetrators of terror in Indonesia is a hard-line Muslim who greatly burden the psychology of Muslims as a whole. Therefore, it can be analyzed about the process of spreading the ideology of terrorism caused by the radicalism of developing religion in Indonesia which are targeting radicalization, educational institution, and recruitment system. In the process of radicalism, the distribution is done in a planned and systematic, with targets and goals that have been determined which there are three groups that become the main target of religious radicalization, namely teenagers and educated people such as students and academics. Generally these radical groups indoctrinate their members by generating tribal, religious, racial, and intergreeding sentiments as a pulling factor for people to join. This radicalism is a major obstacle to the realization of civil society in Indonesia as there is still the state's neglect of the problems facing minorities and the weakness of law enforcement by the state. The potential of thinking, acting and acting radically, radical ideology (radicalism) and growing reactive into radical (radicalization) is the initial capital of a person to be a terrorist (terrorist) or a person who understand terror (terrorism). In line with the proliferation of Islamic mass organizations post-reform, education (*tarbiyah*) is considered an effective door for the spread of Islamic da'wah. Today, thousands of unified Islamic education (early childhood institution, kindergarten, junior high school, high school) are established by certain Islamic organizations from various levels of education. The Islamic mass organizations have certain religious characteristics that are 'different' from the others. Learners who are in educational institutions worked seriously by Islamic organizations that are characterized as above. Moment *dawrah, ḥalaqah* and *mabit* on the one hand are very positive and help the work of religious teachers to plant Islamic creed and shari'a. The third pattern of spreading radicalism is through the use of modern systems in recruiting potential members. In the information age and the internet, radicalization methods use various media. One of them is through the spread of propaganda that contains the narratives of radicalism and terrorism via the internet. To succeed mission of da'wah in dissemination of its ideology, this organization bias have special team that preach through media of information and technology. The radicalization of religion formed in Indonesia is not formed instantaneously. But there is the process of identification and self-knowledge and so on. To achieve it all, it is not done blatantly. However, things are done by taking the path of deception or the making of narrative Islamism that leads to the ideology of radicalism and terrorism. Narrative Islamism that develops and develops has several forms, such as acceptance of the possibility of the establishment of an Islamic state (*Khilafah Islamiyah*); the importance of applying the rules of Allah (Islamic law) in the life of the nation and the state, the perpetration of acts of violence in the name of religion, the issue of war of thought and also tendencies that tend to be exclusive.

3. RESEARCH METHOD
Research on the amplification of Islamic thought and revitalization of the higher education in Indonesia will use a qualitative approach that departs from the interpretive paradigm that focuses meaning behind action. In this study, a qualitative approach was used to observe, ask questions, track, understand, and abstracting. The data collected in this study using the natural background (natural setting) as the data source directly. Through this research is also expected to build a theory inductively derived from the abstractions of data collected by finding meaning in a natural setting. This research was a case study (case study), which in this case the researchers sought to investigate the phenomenon in the context of real life by utilizing multiple sources that exist in human life (Yin, 2003, p. 13). Thus, this study, researchers focused on the desire to know the diversity and particularity the object of study. While the final results to be obtained in this research is to explain the uniqueness of the case.

4. RESULTS AND DISCUSSION
4.1 Counter Radicalism; Radicalism Countermeasures in Higher Education
Dynamics in life is a natural thing. Religious life in the community also experienced a wave of dynamics. Attitudes and religious behaviors in society show a moderate and radical pattern. Radical phenomena in relation to religion that include radicalism and radical action today are very interesting to observe and it is important to be the focus of more serious attention. This is because radicalism, as well as understanding, movement and action can have wide implications in the dynamics of life in society. The implications could be disruption to economic, political, social and cultural developments and stability, and can even lead to insecurity and comfort in the lives of the wider community.

The pattern of religious radicalism in society can be said there are two shades, namely discourse radicalism and behavioral radicalism. Discourse radicalism is a radical attitude in thinking thoughts, teachings (stream) and the ideology is held. This radicalism features high militancy in its struggle to preach and propagate the Islamic teachings of their establishment with intense and powerful doctrine. His attitude tends to claim himself to be most correct and the doctrine that they discourse should be regarded as a *syar'i* text, so whoever refuses it is considered to reject the Shari'ah.

Behavioral radicalism is a radical attitude that is followed by radical action. This type of radicalism does not merely propagate radical doctrine but acts and performs radical movements that tend to be anarchic and even terror. The vision of religion as the ruler of nature to realize the ideal age is believed to be the will of God which must be realized with jihad. They allow every means to be pursued to achieve the goal. Others who disagreed were judged not strong in faith, and different religions were considered pagans as well as enemies of religion.

The above phenomenon of radicalism has spawned the problem of society, the exclusive and less friendly attitude can disturb the psychological society. The bond of *ukhuwah* (Islamic brotherhood) and the sense of intimacy as a fellow ummah has been disturbed, the common people feel marginalized as the "weak faith" group. Worse still the consequences caused by anarchism and terrorism, comfort and security are disrupted, people become worried and even threatened. On the other hand, this kind of radicalism can lead to the emergence of external problems of views about Islam that are intolerant, anti-democratic, disrespectful of human rights and so on.

Subsequent developments, these radical movements affect even mastered some public education institutions in both the state level and high school level. Through this radical movement, the public schools' public symptom appears to be the center of intolerant seedling, exclusivity, anti-diversity, even violence. (Darraz, 2013) However, attempts to overthrow the radicalism movement in any form have been attempted to be planted by the main universities of Islamic Religious Higher Education which can be done in three ways:

4.1.1 Recruitment of Selective Lecturer

As an educational person with responsibility for religion and nation, the educator must have a firm awareness that he is a designer, educator, policy framework, etc., as a religious person, but at the same time must feel that he is an Indonesian; in addition to being a Muslim, a Christian, a Catholic, a Buddhist, a Hindu, a Confucian, etc., as well as a person in a State based on Pancasila; and as an Indonesian. Efforts made by universities is to set specific criteria in the process of recruitment of faculty either done by looking at the relevant educational background or by looking at the ways used in the process of value internalization which consciously or unconsciously has been done in the process of teaching and learning activities. This is done by colleges because teachers have a strong contribution in instilling radical ideology in students. In this case, teachers may radicalize through indoctrination during the teaching-learning process, mainly learning for religious subjects that often come into contact with religious doctrines. (Rokhmad, 2012)

Teachers are human resources owned by organizations that are used to mobilize or manage other resources so they must be effectively used and efficiently according to the real needs of the organization. It is necessary to plan the needs of teachers appropriately in accordance with the existing workload and it is supported by the appropriate recruitment process and in accordance with the needs and capabilities of the institution.

The rise of religious radicalism has its roots in the reality of various interpretations, understandings, streams, denominations, and even sects within (*intra*) one particular religion. Among Muslims, religious radicalism stems much from a literal, piecemeal and *adhoc* religious understanding of the verses of the Qur'an. Such an understanding barely leaves room for accommodation and compromise with other moderate Muslim groups and therefore the mainstream of the *ummah*. Such a group of Muslims has emerged since the time of *al-Khulafa 'al-Rashidun* the fourth Ali ibn Abi Talib in the form of the very radical Khawarij and committed many murders against Muslim leaders whom they have declared' unbelievers'. The interpretation so that the kafir statement is caused by the incompetence of faculty in the college environment. The standard of educators and education personnel in SNP article 28 (1) that: "Educators must have academic qualifications and competencies as learning agents (Syakroni, Muali, and Baharun 2019), physically and mentally healthy, and have the ability to realize national education goals". While paragraph (2) explains that: "academic qualifications as well as educator's and teacher's standard in Indonesian education standard (SNP) article 28 (1) that:" Educator must have academic qualification and competence as learning agent, physically and mentally healthy, and have ability to realize educational purpose national". While paragraph (2) explains that: "academic qualifications as.

The standard in question is a criterion that has been developed and established on the basis of effective sources, procedures and management. While the criteria is something that describes the size and circumstances desired. Conceptually, the standard can also serve as a tool to ensure that educational programs of a profession can provide qualifications of abilities that must be met by candidates before entering into the profession concerned.

Professionalism and competence are two things that determine the parameters of a qualified person or not qualified. Both are the two things that are not separate from each other.

Based on the above description, the standard of qualification in the recruitment process of faculty in the higher education institution must be implemented in order to block the rate of radicalism movement in universities not only covers the aspects of mastery of the material, but further confidence in the prospective learner is the most important aspect in the effort to overcome radicalism among students.

4.1.2 Multicultural Learning

In the educational process, learning resources (Muali et al. 2018), such as teaching and textbooks, are important. The textbook is a crucial organ in the learning process. It is intended that the movement of reinterpretation and contextualization of understanding so that there is a change of discourse. Reinterpretation and contextualization meant here is the principle of "Islam *rahmatan lil alamin*" must be returned to the real meaning, that is mercy which means affection, so that Islam and the Muslims come with affection, present and give affection, and manifest affection with peaceful, wise and friendly ways. The principle of Islam is noble and no one defeats his nobleness should be straightened his understanding with the noble moral implementation so that the good name of Islam becomes noble, and the behavior of the noble Muslims according to *akhlaqul karimah* so that the morals of every Muslim is amazing and unmatched. This is in harmony with the hadith of the Prophet, that the Prophet Muhammad was sent to build noble character. Similarly, the issue of *khilafah*, *syari'ah* and *kaffah* Islam should be placed in the right context, seated in situations and conditions in accordance with the context of descent.

Attempts to prevent radicalism in universities are also conducted with a multicultural perspective. It is based that Indonesia is one of the largest multicultural countries in the world. The truth of this statement can be seen from the wide and varied socio-cultural and geographic conditions. (Yaqin, 2005) Indonesia consists of 17,504 islands. About 11 thousand islands are populated by 359 tribes and 726 languages. Referring to PNPS no. 1 year 1969-the recently retained Constitutional Court-Indonesia has five religions. Under KH. Abdurrahman Wahid, Confucianism became the sixth religion. Although only six, within each religion consists of various streams in the form of social organization. So do hundreds of streams of trust live and thrive in Indonesia. (Mubarok, 2010)

The rise of acts of radicalism and terrorism in the name of Islam in the world and Indonesia has more or less placed Muslims as the blame. The teachings of jihad in Islam are often targeted as the main source of violence in the name of religion by Muslims. Islamic educational institutions in Indonesia, are also not free from allegations that cornered and even often associated as a 'headquarters or central understanding of Islam is very fundamental' which later became the root for the radical movement in the name of Islam.

Ultimately winning the main educational orientation of religious education that directs the students to become a religious-oriented human being, but at the same time sensitive to popular issues, establishing and maintaining national unity, and steadfastly fighting for social justice, as mandated in the national insight of Pancasila, is a challenge for Indonesian education personnel, including religious education.

There are still many acts of terrorism on earth Indonesia is concrete proof of how the use of security approach alone is not effective enough to eradicate terrorism and Islamic radicalism to its roots. Therefore, various approaches to the handling of terrorism and other Islamic radicalism must also always be pursued. One of them is by deradicalization program through Islamic education nuanced inclusive-multicultural. In this case, they need to pay attention to the curriculum factors, educators, and learning strategies used by educators (Islam, Muali, and Ghufron, Moh Idil 2018).

Although the factors of the emergence of terrorism and Islamic radicalism are very complex, but the outbreak of the phenomenon can be a mirror of PAI in this country. It must be admitted that the practice of education has been more exclusivist than inclusivistic. That is, teaching activities more emphasis on claims of religious truth itself and regard the religion as the only salvation and truth claims and consider other people's religion wrong and think it will not survive. (Baidhawy, 2005)Therefore, the deradicalisation in the education system in college is a necessity. The effort to deradicalize Islamic education in order to build an inclusive-multicultural awareness to minimize Islamic radicalism needs to be an in-depth study for experts and practitioners of Islamic education in Indonesia. Researchers in this case agree with the expression of the Director General of Islamic Education, Nur Syam, that the best way forward to implement deradicalization is to build a momentum of religious education through educational institutions. So for that, it is necessary the movement of curriculum review at various levels of education to develop the knowledge, attitude and action of anti radicalization of this religion. (Syam, 2016)

Tackling Islamic radicalism is not an easy matter. Therefore, terrorism and Islamic radicalism is not merely a mere social movement, but also an ideology. Ideology can not be eradicated by military / security approach alone. There are still many acts of terrorism on earth in Indonesia is concrete proof of how the use of military / security approach alone is not effective enough to eradicate terrorism and Islamic radicalism to its roots. (Ma'rifah, 2012) Therefore,

various approaches to the handling of terrorism and other Islamic radicalism must also always be pursued. One of them is the deradicalization program through Islamic education is nuanced inclusive multicultural. Deradicalisation is a systematic attempt to build public awareness that narrow fanaticism, fundamentalism, and radicalism have the potential to generate terrorism. Deradicalization can also be understood as any attempt to neutralize radical ideals through interdisciplinary approaches, such as religion, psychology, law and sociology, aimed at those who are influenced by radical ideology. (Golose, 2009)

In this context, in the main learning learning of religious education (Islam) as a medium of awareness of the people faced with the problem of how to develop a pattern of religious based on inclusivism, pluralist and multicultural, so that eventually in the life of society grow religious understanding that is tolerant, inclusive and multicultural. This is important because with such embedded consciousness, to a certain extent will produce a pattern of religious paradigm that Hanif. This should all be done at the level of how to bring religious education into a tolerant and inclusive paradigm. (Susanto, 2006)

4.1.3 Strengthening Student Organization

Acts of intolerance in religious life often lead to terror in society. Terrorism is classically defined as violence or the threat of violence perpetrated to create fear in society. By reason of religion, a person or group of people violates another person, so that another person or group fears or threatens their life. The act of intolerance often leads to radicalism. This belief considers what is believed to be a truth that must be disseminated to society, in order for a change in society in accordance with the belief adopted. The way in which to impose the will of others or cause violence and terror leads to social conflict. Discussion of radicalism that often leads to riots and social conflicts is often associated with religion and there are at least two reasons why the religious dimension needs to be emphasized in the discussion of riots or social conflicts. First, there is an indication that socio-economic modernization in various places with Muslim populations encourages an increase in religiosity, not secularism. Although the increase in religiosity also occurs among followers of other religions, what happens to Muslims is striking. The problem is that the process proved to contain potential that could disrupt harmony in relationships among religious believers. In such societies, militancy tends to increase, fundamentalism develops, tolerance among religions declines. Secondly, the allegation that the same process resulted in the relaxation of relations between some religious followers and the religious institutions that served them.

The transformation process and the demands of the development of higher education especially Islamic religious colleges demand the development of innovations that also impact on the changing atmosphere of student activities related to this transformation (Fauzi, Mundiri, and Manshur 2018). So it can be said that there are currently some student organizations that are directly related to the Islamic Sharia agenda such as *HTI, LDK*, and *NII*. The institutional transition period may be a factor to be observed, as it has the potential to trigger the emergence of many lifestyle choices as well as the search for solutions to the problems of the nation today. Post-reform of student movement maps has changed. The *Cipayung* group, formerly considered to dominate the Islamic movement on campus, has now been shifted by other groups who have contributed to the radicalization of ideology.

Efforts made by Islamic religious colleges can be done by providing direct assistance to intra-campus organizations by appointing some qualified lecturers as a companion of activities so that understanding of radicalism can be prevented as early as possible. As for the extra organization is can be done by involving lecturers who have been in the extra organization. Promoting anti-radicalism propaganda should be one of the main agendas for combating radicalism from within the campus. The role becomes increasingly important because the organization has many networks and followers that will facilitate propaganda to its cadres. If this is done consistently, then slowly but surely the movement of radicalism can be prevented without having to resort to repressive actions that will cost many lives and costs. Efforts to develop and improve student organization is closely related to the growth of character. Character formed by the student organization for its members either directly or indirectly to always cultivate good and noble habits that will be useful for the life of society to come. In student organizations have been accustomed to develop cognitive, personality, and social achievements. In terms of cognitive an organizer must be clever to divide the time in a variety of activities that drain energy and time in order to learn not disturbed, but it is seen in terms of personality of an organizer will indirectly be trained responsibilities, good manners, and honesty that is a good character need to be developed. In social terms, students are also nurtured to be easy to get along and easy to communicate with anyone. In various facets above a student is also required to continue to be active in the organization to develop various achievements including academic achievement.

Humans are creatures that need each other, then humans tend to get together / groups to work together with each other. Indirectly people have implemented an organization. Organization by Veitzal Rivai organization is a form of groups of individuals with specific structures and goals. (Riva'i, 2010) According to Abdurrahman Fathoni Organization is the cooperation of people or groups to achieve the desired goal. Meanwhile, according to Chester

Barnard as revealed by Abdurrahman Fathoni argues that organizations exist when people relate to each other, willing to donate activities or work together to achieve common goals. There are several elements that exist from the understanding of the organization, among others (1) There are actors that are two or more people / groups. (2) There is cooperation. (3) structured (4) there is a purpose. activeness of organization is busy in following the activities undertaken organization according to the goals that have been set. (Fathoni, 2006)

Student organizations tend to be filled with busyness in terms of positive course. Students are required to always discipline time and lecture. Because it has cultivated a sense of responsibility and discipline. Students will be able to share their wishes to remain in college without abandoning their responsibilities to parents and themselves. In the formation of characters through the activity of students in the organization, students are expected to utilize the organizational environment as a container and a means to learn to know the differences without feeling himself most right.

College graduates are required to have hard skills as well as soft skills (characters). Hard skills ability is the ability to master the technical aspects and knowledge that must be owned in accordance with the expertise of science. Soft skills are a person's skills in dealing with others (interpersonal skills) and skills in self-regulating (intrapersonal skills) that are able to develop maximum performance. Soft skills are skills and life skills, both for themselves and for the skills of others. Hard skills and soft skills is a unity that can not be separated, in the implementation of life in tandem. So there is a balance in achieving the purpose of life. Therefore, character building on students needs to be built or strengthened for example to build self-confidence, self-motivation, time management, creative and innovative positive thinking, and build communication with others. In addition, fostering entrepreneurship in the students is also very important to be seen as the target of the Asian Economic Community is how the trading system becomes the main goal, and other characters that need to be up and developed in students. These capabilities can be trained and developed through education in the organization while providing assistance provided by qualified teachers.

4.1.4 Build Example-Based Awareness

In order to prevent the idea of radicalism among students, there is an awareness-raising effort based on the exemplary of the entire academic community. Teachers as leaders both in learning and structural can be a role model is a reflection of a credible leader. (Mundiri and Bariroh n.d.) The credible leader is the consistent leader that what is said is always in accordance with the deed and does not seem to pretend. Leadership in this case is always on the side and dedicated to his conscience of theological conscience.

Therefore, the credibility of the conformity of speech with action is the prayer of one of the most important elements in building student awareness of the value it embraces. Kousez and Posner as revealed by Toto Tasmara said that "if you do not believe in the messenger, you will not believe the message". (Tasmara, 2012) Deradicalization can be done through an emotional approach to change their radical understanding of Al-Quran and Hadith such as the teachings of *jihad* against the *kafir*, *thogut* and so forth. The understanding of man who reads and interprets the verses of the Qur'an and the hadith. In this context, the deradicalisation of the understanding of the Qur'an and hadith becomes significant, because it is expected to provide a solution to the tension that occurs in the middle of the issue of terrorism and radicalism that cornered Islam. Here, examples of exemplary examples are required with good submission from lecturers. Lecturers as educators have a big role in students become good believers and give awareness of life in religion and nation.
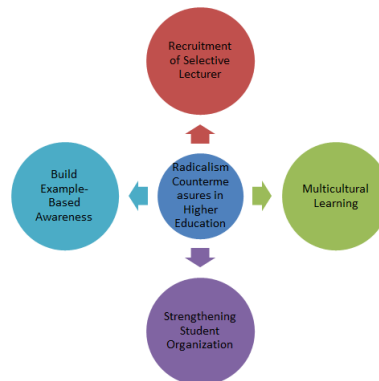

Figure 1: Radicalism Countermeasures

Figur 1 shows that deredreditation strategy can be done through several methods and approaches that should be used in changing the behavior of religion, that is wisdom strategy, good lesson, and *mujadalah* (well argument). The effort of exemplary faculty in Islamic University (PTKI) can be done with the strategy of behaving respect for difference, inculcating the values of tolerance, mutual respect, maintaining mutual understanding, openness in ethnic, cultural and religious diversity. (Machali, 2016)

4.2 Amplification of Islamic Thought toward Radicalism Thought

The ultimate goal of multicultural education (multicultural education), is directed to produce generations of people in addition to knowledgeable and skilled can also live together in society (as k*hoiru ummah*). (Rusdi, 2017) who is noble is the most *taqwa* to Allah. The curriculum and materials of Islamic education can not be separated from the dimensions of development and values of multicultural education. Islamic Religious Education integrated with the spirit of multicultural education needs to show the tolerant teachings of Islam with emphasis on understanding and efforts to live in the context of religious and cultural differences, both individually and in groups.

In the context of Islam, which does not emphasize the radical aspects of discrimination in the classroom, although there is a separation between the male and female classes, it is only done as an anticipatory action against moral violations both in the view of Islam and the culture of society. Thus, class separation is not a discriminatory act. Therefore, multicultural Islamic education here is defined as a teaching system that focuses more on the basic ideas of Islam that talk about the importance of understanding and respecting the culture and religion of others. (Ali, 2010)

Multicultural Islamic education can also be understood as an educational process based on democracy, equality and justice; oriented towards humanity, togetherness, and peace; as well as developing an attitude of acknowledging, accepting and appreciating diversity based on the Qur'an and hadith. (Ali A., 2011)

Similarly, in the context of Islamic educational thinking, it is necessary to examine the pattern of Islamic religious thought, including Islamic education, which needs to be put forward as a pattern of thought that is objectively studied, while overcoming, setting aside its negative impact and convoluted thoughts. The mindset, the worldview, and the model of thinking wrapped in blankets of beliefs and beliefs that are absolutely absolute or in religious language are called *ta'abbudy* in today's global era, both internally within the sphere of Islam and externally within the sphere of interfaith, is not suitable to be maintained. Because such a mindset will only bear the claim of salvation and truth claims that are so *rigid*, so that the objectivity adopted is pseudo objectivity and right or wrong attitude is my country. This view and way of thinking will be difficult to communicate with others and lead to the distrust of moral awakening, so that religious life becomes discreet and full of anxiety.

5. Conclusions and Future Research Directions

Based on the description above, it can be concluded that the spreading pattern of radicalism that is often used in Indonesia is through the symbols of religious movement, the trend of image among the younger generation, systemic cadre, and provocation through the media both online and print. The pattern of dissemination is done by the targeting of radicalization, educational institutions, and a well-organized recruitment system from planning to excesses in the form of terror.

While the pattern of countermeasures of radicalism in universities is done with the recruitment of educators selectively, multicultural-minded learning, strengthening student organizations, and building awareness-based exemplary. The selective recruitment process of teachers is very useful for anti radical movements because the teaching staff are human resources owned by organizations that are used to mobilize or manage other resources so they must be effectively used and efficiently according to the real needs of the organization. It is necessary to plan the needs of teachers appropriately in accordance with the existing workload and it is supported by the appropriate recruitment process and in accordance with the needs and capabilities of the institution.

Similarly, the pattern of learning that emphasizes the insight of anti-radicalism with integrated values multicultural on all courses in college. Although the factors of the emergence of terrorism and Islamic radicalism are very complex, but the outbreak of the phenomenon can be a mirror of Islamic subject (PAI) in this country. It must be admitted that the practice of education has been more exclusivist than inclusivity. That is, teaching activities more emphasis on claims of religious truth itself and regard the religion as the only salvation and truth claims and consider other people's religion wrong and think it will not survive. Therefore, the deradicalisation in the education system in college is a necessity. The effort to deradicalize Islamic education in order to build an inclusive-multicultural awareness to minimize Islamic radicalism needs to be an in-depth study for experts and practitioners of Islamic education in Indonesia.

Similarly, the transformation process and the demands of the development of higher education especially Islamic religious college that demands the development of innovations that also impact on the changing atmosphere of student activities related to this transformation. So it can be said that there are currently some student organizations that are directly related to the Islamic Sharia agenda such as *HTI, LDK*, and *NII*. The institutional transition period may be a factor to be observed, as it has the potential to trigger the emergence of many lifestyle choices as well as the search for solutions to the problems of the nation today. Post-reform of student movement maps has changed. The Cipayung group, formerly considered to dominate the Islamic movement on campus, has now been shifted by other groups who have contributed to the radicalization of ideology.

Therefore, the efforts undertaken by Islamic religious colleges can be done by providing direct assistance to intra-campus organizations by appointing some qualified lecturers as a companion of activities so that understanding of radicalism can be prevented as early as possible. Similarly, the exemplary leaders and lecturers in universities who can participate, although not directly in the movement of anti-radicalism. In the dimensions of exemplary that led to efforts and anti-radicalism movement then managing teachers as leaders both in learning and structural can be a role model is a reflection of a credible leader. The credible leader is the consistent leader that what is said is always in accordance with the deed and does not seem to pretend.

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Biographies (for single author – biography and multiple authors- biographies) – 12 font bold

- Include bio of each author at the end of the paper
- Limited to 200 words

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