

DERADICALIZATION AT STATE ISLAMIC RELIGIOUS UNIVERSITIES IN EAST JAVA, INDONESIA

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Abstract

Deradicalization is important to do in an effort to prevent the academic community from being exposed to radical ideas. Several universities carry out deradicalization policies to prevent the spread of radical understanding in Islamic universities in East Java, Indonesia, such as UIN Sunan Ampel Surabaya (UINSA) and UIN Sayyid Ali Rahmatullah Tulungagung (UIN SATU). This study aims to answer two problems: First, how is the deradicalization policy applied at UINSA and UIN SATU; second, how effective is the deradicalization policy at UINSA and UIN SATU. This research is field research with a case approach. The case approach analyzes the role model of deradicalization at UINSA and UIN SATU. The research concluded that the deradicalization policy implemented at UINSA through various forms, including Ma'had activities, regulations on Student and Lecturer Code of Ethics, studies, and seminars on anti-radicalism and terrorism, integration of teaching in Pancasila and Citizenship courses, philosophical Integrated Twin Tower, Nusantara Studies with INNUS (Institute for Nusantara Studies), and the mainstreaming of moderate Islamic understanding. The deradicalization policy applied at UIN SATU uses six models: organizing seminars, studies with the theme of deradicalization, managing ma'had diniyah, Student Code of Ethics, supporting all religious moderation activities, optimizing local wisdom, and creating a learning environment that supports deradicalization programs. The deradicalization program within the scope of UINSA and UIN SATU effectively prevents radicalism on campus.

Keywords: *Deradicalization, terrorism, radical, policy, university.*

Abstrak

Deradikalisasi penting untuk dilakukan dalam upaya mencegah civitas akademika terpapar paham radikal. Beberapa perguruan tinggi melakukan kebijakan deradikalisasi untuk mencegah penyebaran paham radikal di perguruan tinggi Islam di Jawa Timur, Indonesia, seperti UIN Sunan Ampel Surabaya (UINSA) dan UIN Sayyid Ali Rahmatullah Tulungagung (UIN SATU). Penelitian ini bertujuan untuk menjawab dua permasalahan: Pertama, bagaimana kebijakan deradikalisasi diterapkan di UINSA dan UIN SATU; kedua, seberapa efektif kebijakan deradikalisasi di UINSA dan UIN SATU. Penelitian ini merupakan penelitian lapangan dengan pendekatan kasus. Pendekatan kasus menganalisis role model deradikalisasi di UINSA dan UIN SATU. Penelitian menyimpulkan bahwa kebijakan deradikalisasi yang diterapkan di UINSA melalui berbagai

bentuk, antara lain kegiatan Ma'had, regulasi tentang Kode Etik Mahasiswa dan Dosen, kajian, dan seminar tentang anti radikalisme dan terorisme, integrasi pengajaran dalam mata kuliah Pancasila dan Kewarganegaraan, filosofis Integrated Twin Tower, kajian INNUS (Institute for Nusantara Studies), dan pengarusutamaan pemahaman Islam moderat. Kebijakan deradikalisasi yang diterapkan di UIN SATU menggunakan enam model: menyelenggarakan seminar, kajian dengan tema deradikalisasi, mengelola ma'had diniyah, Kode Etik Mahasiswa, mendukung semua kegiatan moderasi beragama, mengoptimalkan kearifan lokal, dan menciptakan lingkungan belajar yang mendukung program deradikalisasi. Program deradikalisasi dalam lingkup UINSA dan UIN SATU efektif mencegah radikalisme di kampus.

Kata kunci: Deradikalisasi, terorisme, radikal, kebijakan, universitas.

A. INTRODUCTION

Radicalism is a problem in almost all countries, Such as Australia (Rane, 2019), Nigeria (Onakuse & Jatula, 2021), Pakistan (Iqbal & Mehmood, 2021), Africa (Abbink, 2020), and Indonesia (Ahmad et al., 2021). Radicalism is related to various factors, namely: social, cultural, political, religious, personal, and others (Tiflati, 2016, p. 200). Universities are places that are vulnerable to the spread of radical understanding (Iqbal & Mehmood, 2021, p. 1). Currently, radical groups recruit students as members by utilizing social media (Sugihartati, Suyanto, & Hidayat, 2020, pp. 309–310).

Radicalism is proliferating in colleges such as in Pakistan and Indonesia. Educated young Pakistanis remain at high risk of radicalization (Iqbal & Mehmood, 2021). In Indonesia, Research by the National Agency for Combating Terrorism (BNPT) concluded that universities in Indonesia had posed to radicalism for 30 years (Pusat Data dan Analisis Tempo, 2019, p. 82). Students from seven campuses are exposed to radical understanding (Sirry, 2020, p. 241). Based on Setara Institute's research, there are 10 State Universities (PTN) in Indonesia suspected of being exposed to Islamic radicalism (Abdi, 2021, p. 1). The sophistication of technology makes it easier for students to access and consume various radical content, even though some act as prosumers (Sugihartati, Suyanto, & Sirry, 2020, p. 1). Religious instruction through social media without the guidance of teachers can lead to radicalism. This is because many authors or scholars who write books are not equipped with detailed explanations (Supriadi & Purwanto, 2019, p. 352).

Universities have an essential role in keeping their students from being exposed to radicalism (Prakoso, 2021, p. 202), especially on Islamic-based campuses. Islamic faith-based campuses play a significant role in counteracting radical understanding (Muhsin et al., 2019, p. 58) because Islam is a religion that teaches harmony and modernity (*rahmatan lil alamin*) (Ihsan & Fatah, 2021, p. 261; Thaib, 2020, p. 146). The Indonesian government always reminds the people that deradicalization in the university environment is urgent (Fajarta, 2021, p. 1).

Presidential staff threatened to stop college rectors who could not stop the spread of radicalism on their campuses. The Ministry of Home Affairs ensures that it will not hesitate to fire ASNs (Civil servants) involved in radicalism, including those who work in universities. The Ministry of Religion requires students to receive the Smart Indonesia Card (KIP) scholarship program at religious universities to avoid radicalism. However, several Islamic Religious Universities (PTKIN) are suspected of being exposed to radicalism. It is found in PTKIN in East Java, such as UIN Sayyid Ali Rahmatullah Tulungagung (UIN SATU) and UIN Sunan Ampel Surabaya (UINSA). UIN SATU student was deported from Syria along with seven other Indonesian citizens (WNI) for allegedly being exposed to the radicalism of the Islamic State in Iraq Syria (ISIS) network (Suryowati, 2018, p. 1). At UINSA, three lecturers were allegedly exposed to radicalism and were fired from UINSA. While working at UINSA, they were found unwilling to participate in national ceremonies (Natalyn & Faishal, 2018, p. 1).

UIN SATU and UINSA made policies to deal with cases of radicalism on their campuses. Based on this, this research is essential to determine the effectiveness of the deradicalization policy at UINSA Surabaya and UIN SATU and the effectiveness of the deradicalization policy on two campuses.

B. Methodology

This research is field research with a qualitative approach. The research was conducted to analyze the deradicalization policy at the State Islamic High Religious Center in East Java, namely at UIN Sunan Ampel Surabaya (UINSA) and UIN Sayyid Ali Rahmatullah Tulungagung (UIN SATU), and analyze the effectiveness of the policy.

Researchers conducted cloud interviews and documentation studies to collect research data. In this case, the researcher interviewed the head of the Institute for Research and Community Service (LPPM), deputy rector three UIN SATU, deputy rector one, and deputy rector three UINSA. For documentation, researchers conduct document studies on the Code of ethics of students and lecturers on the two campuses.

C. Literature Review of Radicalism and Deradicalism

Radicalism occurred due to several factors, namely politics, religion, education, and economics (Onakuse & Jatula, 2021, p. 200). More specifically, Syam explains the factors influencing radicalism's spread and acceptance: 1. Social protests of economic and legal injustice. 2. Ideological drive to effect change. 3. The influence of the social environment and social associations. 4. Effects of the global environment. 5. Minimal and false religious understanding (Syam et al., 2020, p. 24).

Students on several campuses are prone to exposure to radicalism, such as in Pakistan (Iqbal & Mehmood, 2021). For this reason, there must be deradicalization efforts, including through educational institutions. In preventing radicalization in schools in Western countries, Muslim educators should be aware of and counter the penetration of Islamic extremism into the curriculum of Islamic schools through the literation of religion and social forces delaying or preventing radicalization (Tiflati, 2016). In Indonesia, deradicalization can teach Pancasila to students (Ihsan & Fatah, 2021). In an Islamic college environment, religiosity positively influences religious moderation, which means that religious intellectuality, ideology, public practice, private practice, and religious experience support a person to be sufficiently religious and can prevent intolerance and radicalism. Socioeconomic factors (gender and parents' income) also greatly influence religious moderation (Subchi et al., 2022, p. 9).

To prevent radicalization, Rane offers Cogent religious teaching should be developed as an education-based deradicalization program that distinguishes Islam from Islamism, addresses the overlap between mainstream Salafism and Sunnism, and appropriately responds to complaints of Western military intervention in

Muslim-majority countries, including democratic ways to oppose such actions, in which governments must be meaningfully responsive (Rane, 2019, p. 20).

In the social community, deradicalization can be done through religious institutions (Beaujouan & Rasheed, 2022), such as deradicalization through Double-Loop Learning for Egyptian Gamaa Islamiya (Goerzig, 2022), through the Role of Local Wisdom and Religious Moderation as an effort to deradicalize in Indonesia (Pajariantio et al., 2022).

Radicalism is often associated with religion (Abbink, 2020). In this regard, Aryani conveys that in religious radicalism, there is a disparity and inconsistency between the characteristics of religious attitudes and actions and intrinsic religious orientation. The verbal expressions of those who profess to fight for God and uphold God's faith, or destroy God's enemies to maintain justice in the world, are inconsistent with their attitudes, activities, and consequences (Aryani, 2020, p. 318). This is as research Winter that the combination of narrative interview methods and grid repertory is used in exploring radicalization. Tunisian Salafists who were respondents to the study engaged in a constant cycle of interpreting and reinterpreting in which they shaped and reconstituted their identities, developing a more positive and less conflictual view of themselves. This process involves radicalization and deradicalization in response to the massive cancellation of aspects of their radical construction, with concomitant threats or guilt (Winter & Muhanna-Matar, 2020, p. 29).

Another concept to prevent radicalism is through Sufism, namely by instilling the doctrine of the love of god, mutual love, the discourse of moderation and tolerance of other religions and groups as the main instrument in the fight against religious radicalism (Ahmad et al., 2021, p. 9).

From an economic point of view, deradicalization can be done through efforts needed to increase the Food Sovereignty of the Indonesian People, especially in Remote Areas. Sustainable food security will be able to strengthen national unity and unity to prevent the development of radicalism (Herdiawan & Ahmadi, 2019).

Subagyo offered the Indonesian government to implement the Penta helix model in its deradicalization of terrorism program in Indonesia. The Indonesian

government involves the government, academia, and society in tackling radicalism. In addition, it involves Corporate Social Responsibility (CSR) to provide capital to former terrorists as business capital. It involves the media creating anti-radicalism and anti-terrorism narratives in print, electronic, online, and social media (Subagyo, 2021).

D. Result and Discussion

a. Deradicalization Policy at UIN Sunan Ampel Surabaya

UIN Sunan Ampel Surabaya does not yet have a specific policy on deradicalization. Deradicalization at UINSA is carried out by strengthening religious understanding to academic civitas, forming an Islamic environment, and *rahmatan lil 'alamin* grace. UINSA has an integrated twin-tower philosophy to develop a moral society. The two towers are firmly grounded in the foundation of thought that science derived from religion and science. The social sciences of the humanities grow and develop side by side, where both can adapt to the specific characteristics and objects possessed without reversing one of them. For this reason, UINSA created a program of activities that describe deradicalization at UINSA. This aims to make students critical and have multiple interpretations of a thought.

UIN Sunan Ampel organizes deradicalization-based activities, namely:

1. Ma'had Activities

UINSA has a Ma'had al-Jami'ah Center (PusMA), which plays a vital role in deradicalizing on campus. PusMA's programs for deradicalization include *student Santrinization*, "yellow book" studies, and a Seven-minute lecture after Dhuhur prayer. *Student santrinization* is a new student coaching program oriented towards increasing competence in mastering fundamental Islamic values. This program is called P2KKM (Religious Competency Development Program for Students), which all UIN Sunan Ampel students attend. The study of yellow book is the study of the classical books of Islam. The book is better known as Kitab Kuning (which means "the yellow book") because, in the past, the books were generally written or printed on yellow paper (Sauri et al., 2016, p. 2537). Yellow book studies in UINSA is a systematic study every week, which is held at the Ulul Albab Grand Mosque. This activity was attended by all students and students who lived in the dormitory to

increase knowledge of student religious science, especially from the “yellow book” literature.

2. Seminar Study on Radicalism and Terrorists

UINSA held seminars on radicalism and terrorism as an effort to deradicalize. The conference was held to provide students with an understanding of the dangers of radicalism and terrorism. Among them is the conference that was called the Twin Towers Building UINSA Surabaya on December 3, 2019. Following up on the seminar, deputy rector III sent two students (Chairman of the Student Senate and Chairman of the Student Council) to participate in mainstreaming religious moderation in three countries: Singapore, Malaysia, and Thailand.

3. Creating a Code of Ethics for Students and Lecturers

UINSA creates a code of ethics for students and lecturers to prevent the entry of radicalism into universities. The code of ethics states how to behave in on-campus associations for students and lecturers. Students and lecturers must be devout, have faith in Allah SWT, and uphold the law based on Pancasila and the 1945 Constitution. It implies moderation in religion and prevents extremism and radicalism.

4. Teaching Pancasila and Citizenship

UIN Sunan Ampel Surabaya makes courses Pancasila and compulsory Citizenship courses that must be taught in all UIN Sunan Ampel Surabaya program studies. Lecturers who teach the course must be lecturers with a moderate attitude toward religion, not lecturers who have an extreme attitude toward understanding religious teachings. Pancasila values and the 1945 Constitution as the basic foundation in teaching material on Pancasila and citizenship, love for the homeland, tolerance between fellow people (*ummat*), and tolerance attitudes between people (*ummat*) who are different religions and different beliefs. Pancasila is important to be taught in deradicalization efforts. As Ludigdo argues, Pancasila (English: The Five Pillars) is Indonesia's national ideology. In Indonesia, Pancasila is considered more inclusive compared to the strict version of sharia-supported explicitly supported by some Muslim radicals (Ludigdo & Mashuri, 2021, p. 2)

5. INNUS Studies

UINSA formed INNUS (*Institute for Nusantara Studies*) on November 18, 2015. INNUS moves to block radicalism that leads to terrorist activities. INNUS was formed to stop the spread of radicalism in Indonesia so that it could threaten the integrity of the Republic of Indonesia (Arifin, 2015).

6. Mainstreaming the Understanding of Religious Orientation at UINSA

UINSA is an Islamic University that organizes learning, research, and community service in an integrative manner based on the spirit of affirmation and seeding of moderate and transformative Islamic values. The pattern of providing integrative education is based on the moderate and transformative spirit developing to develop science, technology, art, and culture to improve the quality of diversity and life of the Indonesian people and humanity.

The value developed by UIN Sunan Ampel in deradicalization is as follows: *first*, Religious. He has respectful attitudes and behaviors in carrying out the teachings of the religion he adheres to, is tolerant of worshiping other religions, and lives in harmony with followers of other religions. *Second*, be honest. Behavior that is based on an attempt to make the person a person who can always be trusted in attitude and action. *Third*, tolerance. Attitudes and actions that value differences in religion, ethnicity, ethnicity, opinions, and actions of others who are different from himself. *Fourth*, nationalist. A way of thinking, acting, and insight that puts the interests of the nation and the state above the interests of oneself and one's group. *Fifth*, be friendly or communicative. It is an attitude and action that consistently upholds the value of friendship between sesame in kindness through the interweaving of friendship and or mutually respectful communication. *Sixth*, peace-loving. It is an attitude and action that encourages him to produce something useful for society, as well as respect the success of others.

b. Deradicalization Policy at UIN Sayyid Ali Rahmatullah Tulungagung

UIN SATU does not have a specific policy on deradicalization. However, UIN SATU made many efforts related to deradicalization. Abad Badruzaman, Deputy Rector I of UIN SATU, stated:

“The word deradicalization or radicalization should not appear and cherish in the subconscious of the UIN SATU community. It is better to come up with

the word religious moderation than deradicalization. Religious moderation at UIN SATU under the auspices of LP2M chaired by Prof. Dr. Ngainun Naim.” UIN SATU sets its quality statement that the entire academic community of UIN Tulungagung is committed to producing quality graduates with an Islamic spirit that is *rahmatan lil alamin* (UIN Sayyid Ali Rahmatullah Tulungagung, n.d.). All campus activities and policies should be based on *rahmatan lil alamin*. The deradicalization model at UIN SATU is carried out through a religious moderation inculturation program for students, lecturers, and education staff. According to Ngainun Naim, chair of LP2M, there are seven deradicalization models carried out by UIN SATU: (1) organizing activities with the theme of deradicalization, (2) organizing madrasah diniyah, (3) Creating a Student Code of Ethics, (4) voicing religious moderation (5) optimizing local wisdom, and (6) creating a learning environment that supports deradicalization programs.

1. UIN SATU organizes programs with the theme of deradicalization. This implementation is an effort to prevent the entry and development of radicalism in UIN SATU. The main targets of this program are students, lecturers, and education staff. The implementation of this program also involves competent outsiders, for example, from the National Counter Terrorism Agency (BNPT).
2. Organizing a madrasah diniyah (Madin). Implementing the madrasah diniyah is separate from the campus curriculum because the madrasah diniyah lessons are not included in the lecture class schedule. However, madrasah diniyah remains integral in campus academic activities. Madrasah diniyah is held every Monday-Friday at 07.00 - 08.40 WIB.
3. Create a Student Code of Conduct. One of the policy efforts in counteracting radicalism is the implementation of the Student Code of Ethics (KEM). According to Abad Badruzzaman, Vice-Chancellor 3: Campus socializes the Student Code of Conduct to students since the Introduction to Academic and Student Culture (PBAK) and the UIN SATU web. In the dress code, the KEM prohibits female students from wearing veils. The veil is one of the accessories that is synonymous with radical movements.
4. Voicing religious moderation in various campus activities. This mainstreaming of the understanding of religious moderation is carried out on various fronts. For

example, we are conducting a Real Work Lecture (KKN) for students with the theme of religious moderation, research for lecturers with the theme of religious moderation, and seminars on religious moderation (Naim, 2018).

5. Optimizing local wisdom. UIN SATU held a *silaturahmi*/ friendship forum by organizing a meeting between the guardians of new students and the campus. Guardians must be proactive in supervising and communicating with the campus if their son's attitudes change. In addition, the campus establishes communication with the environment around the campus. This is an effort by the campus to supervise students so that they are not exposed to radicalism
6. Creating a learning environment that supports deradicalization programs. The development of a religious environment is carried out systematically through various campus activities inside and outside the classroom. Among these activities are congregational prayer activities, arranging lecture schedules that allow congregational prayers, tadarus/reading Quran every Friday, and a pesantren-style atmosphere every morning. A learning environment that supports deradicalization is also created through the formation of critical reasoning in every activity in the classroom and activities outside the campus so that students do not directly accept the doctrines that lead to radicalism.

Effectiveness of Deradicalization Policy at UIN Sunan Ampel Surabaya and UIN Sayyid Ali Rahmatullah Tulungagung

Since the attacks on the Twin Towers in America, scholars from various disciplines have tried to understand radicalism better and to formulate strategies for preventing and combating it (Subagyo, 2021, p. 3; Wijzen & Hermans, 2020, p. 231). In addition, as the Syrian civil war began, many Muslim citizens in various countries joined ISIS. Various governmental and community-based initiatives were created to combat and prevent this phenomenon (Tiflati, 2016, p. 181).

Indonesia is a country prone to radicalism (Al Qurtuby, 2020). Radicalism can spread through various institutions, including universities. Higher education is a place for forming intellectual candidates who are qualified in their fields. In Indonesia, universities have three functions called the tri dharma of education: education, research, and service (Lailatul Musyafa'ah, 2017, p. 215). If the tri dharma of higher education goes well, then deradicalization efforts on campus will

be effective. Deradicalization on Islamic college campuses can go well by strengthening Islamic pedagogy into a religion of "*rahmatan lil alamin*". Islam becomes the belief that "*rahmatan lil alamin*" is a teaching that must be taught to students in Islamic universities to be able to reduce radicalism in Islamic universities (Muhsin et al., 2019, p. 66).

There are campus communities exposed to radicalism. The form of radicalism is potential radicalism, which is to have a radical mind, but does not intend to commit violence and murder, nor does it have a network using radical organizations (Harahap, 2018; Harahap et al., 2019, p. 201). The exposure of campus residents to radicalism is partly because education seems to be only cognitively oriented and lacking in cultivating attitudes (Muhaimin, 2009, p. 309) for that KH. Abdurrahman Wahid stressed the need for Islamic education with a tolerant insight and "*Rahmatan lil 'alamin*". The values essential to instill in the effort to deradicalize: are the value of tolerance (*at-tasamuh*) and mutual respect, equality or equality, the value of deliberation or dialogic, the value of justice and democracy (Wahid, 2007, p. 148).

The National Counterterrorism Agency (BNPT) was authorized to conduct deradicalize Indonesian society (Golose, 2009, p. 24). BNPT collaborates with various parties such as universities, police, prisons, ministries of religious affairs, mass organizations, and so on to carry out deradicalization. This deradicalization program consists of 1. Reeducation makes people exposed to radicalism aware that Islam is a "*rahmatan lil alamin*". All violence is contrary to Islamic teachings, and suicide bombings are not part of jihad but part of terrorism. 2. Rehabilitation, namely by conducting independence coaching and personality training. 3. Resocialization and reintegration train terrorist convict to return to society and get along well.

Sunan Ampel State Islamic University Surabaya (UINSA) and Sayyid Ali Rahmatullah Tulungagung State Islamic University (UIN SATU) have tried to implement the three deradicalization concepts of the BNPT in the form of activities and spiritual strengthening for the campus community. UIN Sunan Ampel Surabaya conducts deradicalization through Ma'had activities, through the Code of Ethics for Students and Lecturers, holds seminar studies on radicalism and terrorists, through

teaching in Pancasila and citizenship classes and IAD / IBD / ISD), through Philosophical Integrated Twin Tower and which as well as INNUS Studies and finally through the main destruction of moderate Islamic understanding/Religious moderation at UINSA. UIN Sayyid Ali Rahmatullah Tulungagung uses six deradicalization models: organizing activities with the theme of deradicalization, organizing diniyah madrasahs, creating a Student Code of Ethics, supporting all religious moderation activities, optimizing local wisdom, and creating a learning environment that supports deradicalization programs.

Program deradicalization in the circle with UIN Sunan Ampel Surabaya and UIN Sayyid Ali Rahmatullah Tulungagung has met the parameters of successful deradicalization in Indonesia. The form applied in State Islamic Universities adapts to campus conditions and culture. Campuses have an essential role in deradicalization, especially in the education environment. There have been no cases of radicalism from the programs implemented at UINSA and UIN SATU in recent years.

Although the campus policies of UINSA and UIN SATU have been effective in preventing radicalization, it is necessary to strengthen cooperation with various parties because students live in the campus environment and with the surrounding community, which will influence their thinking (Pajariantanto et al., 2022). Pancasila education also needs to be taught so that students are always religious but respect differences (Ihsan & Fatah, 2021; Latif, 2018). In addition, universities can build and empower local characterization of Indonesian education of Muslims and reduce the extreme teachings of Wahhabism and Arabization ideas and programs that are very irrational and ahistorical in the Indonesian context (Susilo & Dalimunthe, 2019, pp. 1–16).

E. CONCLUSION

The study concluded that UIN Sunan Ampel Surabaya conducts deradicalization through Ma'had activities, through the Code of Ethics for Students and Lecturers, holds seminar studies on radicalism and terrorists, through teaching in Pancasila and citizenship classes and IAD / IBD / ISD), through Philosophical Integrated Twin Tower and which as well as INNUS Studies and finally through The main destruction of moderate Islamic understanding/Religious moderation at

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The deradicalization program within the scope of UIN Sunan Ampel Surabaya and UIN Sayyid Ali Rahmatullah Tulungagung has effectively prevented radicalism on campus. This is evidenced by the absence of campus people exposed to radicalism. However, campuses must continue to take preventive actions to counter radicalism. Activities to counteract radicalism in universities through teaching, seminars, and mentoring by adjusting the State Islamic Religious College's character, culture, and conditions.

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