



**THE RADICALISM PREVENTION THROUGH
ACADEMIC POLICIES AT STATE ISLAMIC HIGHER
EDUCATION IN INDONESIA**

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Abstract: Several Islamic higher education institutions have allegedly been exposed to radicalism, which is seen from the emergence of intolerant understanding, extremism, and involvement in terrorism. This study explores the efforts to prevent radicalism by implementing academic policies at State Islamic Higher Education based on experiences at IAIN Bukittinggi, UIN Jakarta, UIN Malang, and IAIN Tulungagung. It employed an ethnographic research method that collected the data through in-depth interviews, extensive observations, and documentation as data collection techniques. The results show that efforts to prevent radicalism were evidenced in the application of general policies of religious moderation in the curriculum and various campus community activities, introduction of campus mottos, tightening of students' selection system, orientation to campus life for new students, strengthening the academic atmosphere, and strengthening students' hard skills, abilities, and soft skills. These show that Islamic higher institutions are actively involved in the eradication of religious radicalization.

Keywords: Radicalism Prevention, Academic Policies, State Islamic Higher Education

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Introduction

THE RISE of radicalism in various regions in Indonesia has recently dragged higher education institutions into a vortex of negative stigma. The data from the State Intelligence Agency (BIN) show that 39% of Indonesian students have been exposed to radicalism

across 15 provinces in Indonesia.¹ The research from the Mata Air Foundation & Alvara Research Center in 2017 found that 23.4% of university students and 23.3% of high school students show their support toward the concept of jihad for an Islamic state or caliphate.² The research institute Center for the Study of Religion and Culture (CSRC) at State Islamic University (*Universitas Islam Negeri/UIN*) Syarif Hidayatullah Jakarta reports that the dissemination pattern of religious radicalism in educational institutions goes hand in hand with the spread of radicalism content through social media and the internet.³ Previously, the Maarif Institute suggested that radicalism on campus is the result of shallow understanding by public school teachers teaching religion subject as well as extracurricular activities of Spiritual Islam (Rohis) in public high schools that triggers the development of rigid and intolerant religious understanding.⁴

The phenomenon of radicalism also appears in several State Islamic Higher Education (*Perguruan Tinggi Keagamaan Islam/PTKI*).⁵ The potential for radicalism at State Institute for Islamic Studies (*Institut Agama Islam Negeri/UIN*) Bukittinggi has emerged for the past few years, marked by the phenomenon of *the burqa*, which made several lecturers and students break their mutual agreement regarding dress ethics as regulated in the dressing code ethics for lecturers, employees, and students on campus. This phenomenon triggers other radical "thinking" in the

¹ Guntur Cahaya Kesuma and Istihana Amirudin, Subandi, Lazwardi, Dedi, "Deradikalisasi Paham Agama Melalui Organisasi Ekstra Kampus Di UIN Raden Intan Lampung," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 4, no. 2 (2019): 155–166.

² SINDONEWS.com, "BIN: 39 Persen Mahasiswa Terpengaruh Paham Radikal," 2018.

³ Ridwan Al-Makassary et al., *Benih-Benih Islam Radikal Di Masjid: Studi Kasus Jakarta Dan Solo* (Jakarta: CSRC UIN Jakarta, 2010).

⁴ A. F. Fanani, "Menghalau Radikalisasi Kaum Muda: Gagasan Dan Aksi," *Maarif Institute for Culture and Humanity* 8, no. 1 (2013): 4–13.

⁵ Mundzier Suparta dan Khaerani Sirin Ekawati, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia," *Istiqro'* 16, no. 1 (2018): 139–178.

form of "ignorance" of measurable learning rules,⁶ explicit expressions and gestures,⁷ and other academic rules. The phenomenon of more massive radicalism occurred at UIN Jakarta as seen by Ahmad Fanani as a portrait of the unstable state of a group of students who yearn for Indonesia to become an Islamic State.⁸ Former students named Pepi Fernando, Afham Ramadhan, Soni Jayadi, and Fajar Firdaus were proven to have been involved in radicalism, including hiding terrorism criminals Muhamad Sahrir and Saefuddin Zuhri in a boarding house on Jl Semanggi II, Ciputat, at the end of 2009.⁹ A similar case was also found at a leading Islamic campus in Tulungagung, where a former student, along with seven other Indonesian citizens, were reported to have been deported from Syria using Turkish Airlines flight TK-056 because they were suspected of being involved with the radical Islamic State of Iraq and Syria (ISIS).¹⁰ Another case is the emergence of the *takfiri* (accusing others of being infidels) ideological movement and the exclusivism of the Tablighi Jamaat group at UIN Malang as a consequence of the pluralism paradigm development.¹¹ Such cases force State of Islamic Higher Education in Indonesia to overcome these threats with various systemic efforts.

There have been several studies conducted on the prevention of radicalism in universities. For example, studies that conclude

⁶ According to Turney, as cited in E. Mulyasa, there are 8 teaching skills that teachers/lectures should have, which influence to the learning qualities, including, questioning, reinforcing, varying, explaining, opening, and closing, guiding group, and managing skills. See, E Mulyasa, *Menjadi Guru Professional Menciptakan Pembelajaran Kreatif Dan Menyenangkan* (Bandung: Remaja Rosdakarya, 2015).

⁷ Albert Mehrabian, *Silent Messages A Wealth of Information about Non Verbal Communication, Body Language* (Belmont, California: Wadsworth Publishing Company, Inc, 1971).

⁸ Fanani, "Menghalau Radikalisasi Kaum Muda: Gagasan Dan Aksi."

⁹ M. Zaki Mubarak, "Terorisme Di Indonesia: Faktor Kelurga, Teman Dan Kegiatan Keagamaan," *Dialog* 37, no. 2 (2004): 149–162.

¹⁰ Muliadi Muliadi and A. Zamakhsyari Baharuddin, "The Pattern of Students' Character Coaching in Anticipating Intolerance Belief in Islamic Religious Universities in Sulawesi Barat," *Al-Qalam* 27, no. 2 (2021): 305.

¹¹ Nur Kafid, "Ma ' Had Sebagai Role Model," *Jurnal DINIKA* Volume 13, no. November (2011): 21–33.

various ways of preventing radicalism, such as actualizing religious moderation and local wisdom in learning Islamic Religious Education,¹² training of young cadres and commemoration of Islamic holidays,¹³ strengthening Pancasila ideology¹⁴ and the other four pillars of nationality 1945 Constitution, Unity in Diversity, and the Unitary State of the Republic of Indonesia.¹⁵

Furthermore, several other studies focus on efforts to prevent radicalism by strengthening the role of lecturers in increasing their students' awareness¹⁶ and the role of religious radicalism material content on social media influences student awareness.¹⁷ Also, the research describes efforts to prevent radicalism by preserving productive social life and economic equity.¹⁸ Some of the studies

¹² Amaliyah et al., "Revitalisasi Nilai-Nilai Wasathiyah Dan Kearifan Lokal Dalam Pencegahan Radikalisme Beragama Di Perguruan Tinggi," in *Proceeding The 1st Annual Conference on Islamic Education (ACIED)*, 2019, 12–15.

¹³ Novi Afri Riati and Imron Fauzi, "Upaya Pimpinan Komariat Perguruan Tinggi IPNU Dalam Pencegahan Radikalisme Di Kampus," *Al-Adabiyah: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 18–31.

¹⁴ Afib Rulyansah, Ludfi Arya Wardana, and Intan Novita Sari, "Idealisasi Ideologi Pancasila Untuk Pencegahan Radikalisme Melalui Aktivitas Bela Negara Pada PK2MABA Universitas Panca Marga," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 3, no. 12 (2018): 1680–1687.

¹⁵ Dewi Sadiyah, "Strategi Dakwah Penanaman Nilai-Nilai Islam Dalam Menangkal Paham Radikalisme Di Kalangan Mahasiswa," *Anida: Aktualisasi Nuansa Ilmu Dakwah* Vol. 18, no. 2 (2018): 219–238.

¹⁶ Sediadi Tamtanus Agus, "Pemikiran: Menetralisir Radikalisme Di Perguruan Tinggi Melalui Para Dosen (Studi Kasus Diklat Prajabatan Golongan III – Tahun 2016, Kementerian Riset, Teknologi, Dan Pendidikan Tinggi)," *Ucej* 3, no. 2 (2018): 206–223. See also Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86; Karman Karman et al., "The Design for Emancipatory Quran Interpretation Learning to Deradicalize Students' Quran Understanding," *Jurnal Pendidikan Islam* 7, no. 2 (December 31, 2021): 165–180.

¹⁷ Herman Beni and Arief Rachman, "Media Sosial Dan Radikalisme Mahasiswa," *ORASI: Jurnal Dakwah dan Komunikasi* 10, no. 2 (2019): 191–203.

¹⁸ Masnur Tahir, "Wacana Fikih Kebangsaan Dalam Penanggulangan Dan Pencegahan Radikalisme Di Lingkungan Kampus Di NTB," *Asy-Syir'Ah* 49, no. 2 (2015): 299–316. See also Zaenal Mustakim, Fachri Ali, and Rahmat Kamal,

above are partial and casuistic. They have not touched the institutional efforts as a whole through the implementation of the academic policies that have been stipulated. At this point, a study on radicalism prevention through academic and non-academic policies at PTKI through experiences at IAIN Bukittinggi, UIN Jakarta, UIN Malang, and IAIN Tulungagung is very urgent and significant to do

The research employed an ethnographic approach to directly examine the processes in the community under study by involving possible participation instead of just observation. Researchers made direct observations on several campuses for five months, from July to November 2019. At the IAIN Bukittinggi campus in August, UIN Jakarta in September, UIN Malang, and Tulungagung in October. Some verification of interview data was carried out online in the period from February to April 2020. In collecting data, conducting in-depth interviews with policymakers, lecturers, students, academic staff, and implementers of programs related to the deradicalization of religion among students. In addition to in-depth interviews, researchers also made field notes about the policies and implementation of these programs. The qualitative approach focuses on the general principles that underlie the manifestation of the symptom units in campus life. The study targets include patterns that occur in human life. Then, in terms of the research objective, this study analyzes whether the academic policies implemented at IAIN Bukittinggi, UIN Jakarta, UIN Malang, and IAIN Tulungagung can be a model for countering radicalism.

Radicalism Prevention through the Implementation of Academic Policies

Two concepts need to be explained in this article to lead to an understanding of radicalism in Islamic Religious Higher Education, namely radicalism and academic policy. *First*, radicalism is generally understood as a social movement that leads

"Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions," *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 65–76.

to negative things.¹⁹ From this negative perception came the terms extreme, anti-Western, anti-American, and terrorist. From a language perspective, radicals are different from terrorists. The first mentioned is interpreted as an earnest process to practice success or aspirations that are carried out in positive ways. In contrast, the latter comes from the word terror which means to frighten other parties. Along with the dynamics that have developed in society, the terms radical and terror have become one meaning: radical is the embryo of the terror movement. If you have a radical mindset, there is a great chance to give birth to acts of terror, so the emergence of radicalism is seen as enriching acts of terrorism with various motives and variants.²⁰

The roots of radicalism that lead to terrorism are more dominated by narrowly understood religious dogma, including the following verses: "*When you meet unbelievers (on the battlefield), then hit them in the neck...*" (QS. Muhammad [47]: 4.), then the verse about the order for war until there is no slander on earth, "*And, fight them until there is no more slander and religion is for Allah alone...*" (QS. Al-Baqarah [2]: 193), as well as verses about fighting non-believers. "*Fight those who do not believe in Allah and the Last Day...*" (Surah At-Taubah [9]: 29). So, it can be said that the black-and-white mindset is the dominant factor in the birth of radicalism and terrorism.

Furthermore, radicalism in religion spreads to the educational aspect, where one or several elements in education often carry out radicalism which causes fear of the features of education to carry out their duties as educators and educational staff.²¹ In the world of education, including Islamic Religious Colleges in Indonesia, it is not uncommon for violence to appear, making educational goals fail to be achieved. Radicalism can arise from various elements in

¹⁹ Endang Turmudzi and Riza (ed.) Sihbudi, *Islam Dan Radikalisme Di Indonesia* (Jakarta: LIPI Press, 2005).

²⁰ Ekawati, Mundzir Suparta, and Khaeron Sirin, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia," *Istiqra* 16, no. 1 (2018): 139–178; Muhammad bin Jamaah, *Al-Harakat al-Islamiyyah Fi al Mujatama' al Araby: Qira'ah Naqdiyyah.*, n.d.

²¹ Muhammad Saekan Muchith, "Radikalisme Dalam Dunia Pendidikan," *Addin* 10, no. 1 (2016): 163–180.

education, such as from lecturers to students, from students to lecturers, and from parents/community to aspects in education. This phenomenon has led to strategic efforts to stem the flow of radicalism through deradicalization. In this regard, deradicalization is not always understood as a process of moderating the beliefs and behavior of someone who was previously involved in a radical organization,²² but as an effort to detect early and target various potential layers with various forms and variants relevant to each target group.²³

Second, Academic Policy, which refers to the academic policies, and guidelines that are enforced by universities in an effort to realize the Tri Dharma of higher education which includes education, research, and community service. It is the primary reference for all leaders in Higher Education in preparing Strategic Plans, Operational Plans and allocating resources, types of education, academic degrees, and diplomas, the language of instruction, organizing Study Programs, developing curriculum, strengthening facilities and infrastructure, funding, management of implementation, policies on students, evaluation and accreditation policies, quality assurance, and issues related to campus safety, health, and environment.²⁴ This article focuses on academic policies, including general policy issues related to the motto, vision, and mission, student selection systems, systems for introducing academic culture, curriculum, lecturer resources, academic staff and students, activities that have the potential to build professionalism, performance and have a close relationship with the demands of stakeholders.

State Islamic Higher Education carried out various efforts and strategies to overcome radicalism. These efforts are carried out comprehensively and holistically, starting from the application of general policies of religious moderation in various campus

²² Angel Rabasa et al., *Deradicalizing Islamist Extremist* (Santa Monica: National Security Research Division, 2010), 5.

²³ Ismail Hasani and Bonar Tigor Naispospos, eds., *Dari Radikalisme Menuju Terorisme: Studi Relasi Dan Transformasi Organisasi Islam Radikal Di Jawa Tengah Dan Daerah Istimewa Yogyakarta* (Jakarta: Pustaka Masyarakat Setara, 2012), 191.

²⁴ Nunu Burhanuddin and Khairuddin, *Konstekstualisasi Pendidikan Multikultural Di PTKIN* (Bukittinggi: LPPM IAIN Bukittinggi, 2019).

community activities, strengthening the curriculum and religious moderation courses, introducing campus mottos, regulating new student selection systems, introducing campus academic culture, selectivity for student activities, and supporting the culture and academic careers of lecturers and students.

General Policy of Religious Moderation

The general policy on religious moderation at the UIN Jakarta campus is based on applying the adopted principles, namely the road map or model of religious moderation at UIN Jakarta. Amany Lubis,²⁵ the Rector of UIN Jakarta states that UIN Jakarta adopted several terms of reference in building religious moderation at the campus.

First, religious moderation as a branding of religious teachings can be used to understand the "religious" context in campus communities. In this regard, UIN Jakarta builds an understanding in advance of the message of moderation as taught in the Qur'an Surah Al-Baqarah verse 143, "Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves".²⁶ As stated by Yusuf Ali, this moderate message means "justly balanced," where the essence of Islamic teachings is to eliminate all forms of extremism. The word "wasath" also refers to geography, namely the geographical location of Arab land in the middle of the earth.²⁷ In the next stage, UIN Jakarta recommends religious moderation to build religious thinking and moderate attitudes in a multicultural society. Amany said:

"Religious moderation needs to be enforced because of the diverse backgrounds of students, lecturers, and employees from various regions and parts of the world, which necessitates differences in behavior and religion. Mistakes in religious attitudes amid diversity will lead to social friction. For

²⁵ Interview with Amany Lubis, Rector of UIN Syarif Hidayatullah Jakarta, October 14 (2019).

²⁶ The word "wasath" is mentioned in the al-Quran with its various derivation five times, whose meaning is "in the middle" QS 2 ayat 143, QS Al-Baqarah: 238; Al-Maidah: 89; QS Al-Qalam: 28; dan al-Adiyat: 5.

²⁷ Abdullah Yusuf Ali, *The Holy Qur'an: Qur'an Terjemahan Dan Tafsirnya* (Jakarta: Pustaka Firdaus, 1993).

this, wisdom is needed to respond to differences which include internal religion and differences among religions."²⁸

Second, efforts to socialize the principles of *tawassuth*, *tawazun*, *ta'adul*, and *tasâmuh* as principles must be developed by the academic community in various campus community activities. The attitude of *tawassuth* (middle, neither extreme left nor right) is a religious concept as outlined in QS Al-Baqarah verse 143. Meanwhile "*tawazun*", is the balance in all respects, including the use of *aqli* arguments (which originate from the use of reason) and *naqli* arguments. The principle of justice in accepting students' input from various regions with different cultural backgrounds, for example, should become something taken for granted, and of course, with a selection system mechanism that reflects the values of justice. Meanwhile, *tasamuh* can be interpreted as respecting every difference and respecting people with different principles. However, *tasamuh* does not force itself to justify different beliefs. Then, the principles of *ta'âdul* and *tasâmuh* are part of the strategy to deal with society, namely to act upright and tolerant in addressing the concept of truth. The Qur'an Qur'an Qur'an sees these principles as guidance of steadfast attitude in protecting the interests of all groups as it is enforced by UIN campus, a jointly owned campus by both Muslims and other religious groups who want to study there. These four principles become essential to interaction with the community, including being an important principle in terms of campus organizational management.

Third, promoting the principle of *muwathanah* (citizenship) as a national principle should be applied in the life of the nation and state. A country is no longer determined by whether it is a Muslim or a non-Muslim but by its citizenship status. Therefore, UIN Jakarta makes the principle of nationality a fundamental part of campus management. It can be seen through various campus activity events that seek to strengthen national content, starting from the selection of admissions for lecturers, employees, and students, the orientation of academic life and culture to new students, the process of learning activities, to the stage of graduate

²⁸ Interview with Amany Lubis, Rector of UIN Syarif Hidayatullah Jakarta, October 14.

graduation. On this basis, UIN Jakarta campus has established itself as a leading center for Islamic studies, becoming a pioneer in integrating science and applying religious moderation to all circles of society.

UIN Malang also shows the road map for the general policy of religious moderation through the pattern of achieving excellent human resources. Academic ability, professional maturity, spiritual depth, and moral nobility are indicators of excellence. At this point, the design of UIN Malang shows a strong determination to build moderate human resources, social agents of change, and community members as the nation's hope. One of which is through religious science learning at *Ma'had Al-Jamiah*.²⁹ Meanwhile, the general policy of religious moderation at IAIN Bukittinggi and IAIN Tulungagung is shown through representative efforts in creating excellent, professional, noble graduates with social responsibility and the spirit of *rahmatan lil 'alamin*,³⁰ which is spread in various student activities on campus.

You need to provide other paragraphs that discuss UIN Malang and IAIN Bukittinggi further toward a balance discussion compared with UIN Jakarta. It is also suggested to add more references to strengthen your findings. It is not enough to state the interview result solely, but it should be supported and correlated with the theory used in this study.

Introduction of Campus Motto

The introduction and propaganda of the campus motto become one of PTKI's experiences in overcoming radicalism. The motto of campus branding inspires the academic community to bring the campus literary culture closer. Borrowing Edmund Husserl's phenomenological theory of awareness directed at reality, consciousness is "intentional", meaning reality that shows itself.³¹ According to Husserl, "*Zuruck zu den sachen selbst*", a return

²⁹ Tim Penyusun Pedoman Pendidikan, *Pedoman Pendidikan Uinversitas Islam Negeri Maulana Malik Ibrahim*, (Malang: UIN Malang Press, 2011).

³⁰ Burhanuddin and Khairuddin, *Konstekstualisasi Pendidikan Multikultural Di PTKIN*.

³¹ David Woodruff Smith, "Phenomenology," *Stanford Encyclopedia of Philosophy*, 2013.

to the things themselves, is the essence of the approach used to describe reality as it is.³² Based on Husserl's phenomenology, the author analyzed how the campus motto is implemented by directly observing the reality that occurs in society without separating the subject from reality because reality is visible to the subject. At this point, introducing the campus motto becomes significant in developing public awareness of the campus.

The introduction of the motto of IAIN Bukittinggi, namely "Religious, Cultured and Professional," is one of the campus's efforts to counter the potential for radicalism. This motto becomes the basis of reasoning for the interpretation of IAIN Bukittinggi in carrying out its mandate as an institution that carries out the learning process and the transmission of knowledge, research, and community service amid a pluralist and multicultural social reality. Religious means that the campus puts forward a spiritual image compiled in patterns of thought, action, and ethical behavior that bind the entire campus community. The culture referred to here is an academic culture. The campus carries out the whole process of higher education *tri-dharma* activities (teaching, research, and community service) based on scientific, rational, and measurable reasoning. Meanwhile, the professional motto inspires every work carried out under the values and criteria of professionalism. According to Ridha Ahida, the campus motto of Religious, Cultured, and Professional is intended as a basis of thought for all components of the academic community to develop a comprehensive, modern, moderate, and future-oriented campus."³³

UIN Jakarta also displays the motto that reflects the image of Islamic universities with its three pillars: Knowledge, Piety, and Integrity. According to Amany, this motto was first conveyed by the Rector of UIN at that time, Prof. Dr. Komaruddin Hidayat, in his 67th Bachelor's Graduation speech for the 2006/2007 academic

³² Marthalena Marthalena, "Studi Dampak Implementasi Motto Kota Serang Dengan Pendekatan Teori Fenomenologi Husserl," *Sawala : Jurnal Administrasi Negara* 5, no. 1 (2017): 28–33.

³³ *Interview with Ridha Ahida, Rector of IAIN Bukittinggi, August 18 (2019).*

year.³⁴ First, knowledge implies that UIN Syarif Hidayatullah is committed to creating intelligent, creative, and innovative human resources. As the oldest Islamic university in Indonesia, UIN Jakarta seeks to provide optimal contributions in learning, discoveries, engagement activities, and research results to the community. Therefore, UIN Jakarta offers Islamic studies, social studies, politics, economics, applied science, and technology, including medicine, through an integrative perspective, namely Indonesianness, Islam, and moderation.³⁵ Second, righteousness implies that UIN Syarif Hidayatullah Jakarta is committed to developing inner quality in the form of piety among the academic community. Individual piety (reflected in the term *habl min Allah*) and social holiness (reflected in the term *habl min al-nas*) is the basis for the academic community of UIN Jakarta in building broader social relations. Third, integrity implies that the academic community of UIN Jakarta is a person who makes ethical values the basis for decision-making and daily behavior. Integrity also implies that the academic community has self-confidence and respect for other groups.

From these three mottos, UIN Jakarta is committed to realizing a civilized campus and producing alumni with depth and breadth of knowledge, sincerity, and a strong personality. This motto is a burning spirit for all campus communities to produce outputs and graduates following the image of intellect, expertise, and scholars. Of course, the motto is transformed into all lines of life under UIN Jakarta's control, reaching all members of the academic community and campus community. At this point, the spirit of the UIN motto can ward off negative potentials, including the potential for radicalism.

Meanwhile, UIN Malang makes the *Ulul Albab* concept a symbol and the campus motto that aspires to create qualified Human Resources, namely intellectual scholars. According to Imam Suprayogo, *Ulul Albab* is an individual who prioritizes *zikr*,

³⁴ Interview with Amany Lubis, Rector of UIN Syarif Hidayatullah Jakarta, October 14.

³⁵ Ibid.

fikr, and righteous deeds.³⁶ They have broad knowledge, sharp eyesight, high intelligence, a gentle heart, and a strong spirit.³⁷ At UIN Malang, the motto *ulul albab* becomes the spirit that binds various campus activities, as seen from the propaganda of the motto spread in every corner of the campus. "Ulul Albab does not only emphasize the development of Islamic religious knowledge in the sense of *al-'ulum al-naqliyah* which originates from revelation but at the same time concerns the study of *al-'ulum al-aqliyah* which originates from the universe which is empirical in nature."³⁸

Then, at UIN Tulungagung, efforts to establish moderate Human Resources are built through the vision of forming an academic community based on the principles of science, good character, and Islamic spirit, *Rahmahan Lil 'Alamîn*. Based on the conditions above, according to Teguh, in the next five years, IAIN Tulungagung will carry out development efforts by focusing on improving the quality of academics, research, and community service, improving the quality of management and resources, strengthening institutions, developing publications, collaboration with educational agencies and institutions in within and outside the country, and improving the quality of coaching and student services.³⁹

This is to the theory of Thomas S. Bateman and Scott A. Snell that the motto and vision that is built is not solely to create a quality education system that can survive and develop to meet the demands of change and idealism but can accommodate the interests of good relations among various personnel in carrying out their duties, functions and in pursuing their career.⁴⁰ From the

³⁶ Imam Suprayogo, *Tarbiyah Ulul Albab: Dzikir, Fikir Dan Amal Shaleh* (Malang: UIN Malang Press, 2010).

³⁷ Choirul Anam and M Yunus Abu Bakar, "Pemikiran Imam Suprayogo Dalam Integrasi Ilmu Keislaman Dan Sains Berbasis Ulul Albab," *Madinah: Jurnal Studi Islam* 8, no. 1 (2021): 16–25.

³⁸ Interview with Ahmad Muzakki, Director of Mahad Al-Jamiah UIN Malang, October 27, 2019.

³⁹ Interview with Teguh, Vice Dean of Ushuluddin IAIN Tulungagung, November 22, 2019.

⁴⁰ Thomas S. Bateman and Scott A. Snell, *Manajemen Kepemimpinan Dan Kolaborasi Dalam Dunia Yang Kompetitif*, Terj. Ali Akbar Y., Ria Cahyani (Jakarta: Salemba Empat, 2009) p. 96.

description above, it can be understood that efforts to prevent radicalism in Islamic Religious Universities are shown through the propaganda of the motto and vision designed and distributed to various lines of campus life through mixed media, both print and electronic, pamphlets, banners, monuments, and others.

Regulations on New Students' Admission

One of PTKI's efforts to improve education quality is new students' admissions. This effort is also intended to filter students who have the potential to be exposed to radicalism. In the process of admitting good students who are free from radicalism, IAIN Bukittinggi, for example, makes various efforts such as interviewing prospective new students through strengthening science, religion, and nationality. Interviews are conducted through three stages of selection, namely through interviews with new students of SPAN, interviews with new students of SPAN PTKIN, and Independent Examinations. Interviews of prospective new students are carried out on a scheduled basis with various required instruments. The interview process asks various questions regarding religious material, Quran literacy, worship practices, religious understanding, and nationality. In the context of nationality, the interview materials are directed at their knowledge of *Pancasila*, *Bhineka Tunggal Ika*, and *Bendera Merah Putih*, their views on the concept of the caliphate, or political opinions to detect the emergence of seeds of radicalism. The interview technique is carried out face-to-face between the interviewer and the prospective new students. Each question is posed to students individually, with their respective answers written on the sheet provided by the interviewer. Here, the interviewer acts as a facilitator who records all the answers from the prospective students. The answers of these prospective students are used as important documents that can be used at any time by the Faculty and Study Programs leader for monitoring the student's career path.⁴¹ The documents from the interviews are then verified by an Institute Academic and Student Affairs team

⁴¹ *Interview with Tafkir, Akama Staff at IAIN Bukittinggi July 21 (2019).*

(AKAMA) to determine whether they pass or fail at IAIN Bukittinggi.

Meanwhile, the selection for new students' admission to UIN Jakarta and UIN Malang was carried out through the PTKIN SPAN selection process, a stage that became a national regulation. This selection includes two categories, namely, the selection of academic achievement and the selection of non-academic achievement.⁴² The large number of prospective students who want to study at UIN Jakarta and UIN Malang make this selection carried out strictly by relying on computerized technology patterns. Meanwhile, IAIN Tulungagung conducts a more rigorous and selective selection of prospective new students. Efforts to tighten the selection are not only due to the existence of a former student of IAIN Tulungagung, named Irma Novianingsih, who is proven to be related to the ISIS network,⁴³ but also becomes a systemic and sustainable regulation for obtaining higher-quality student input.

This accords with Ngalim Purwanto's theory that the success of a study is determined by the raw input, prospective students who will be processed, then given a learning process. The process of learning experiences also influences several environmental factors, which are environmental, ecological inputs, and a number of designed factors (instrumental input), to achieve the desired output.⁴⁴ Thus, the regulation on the selection of new student admissions is seen as a crucial effort in overcoming the emergence of radicalism in State Islamic Higher Education in Indonesia.

Implementation of Religious Moderation Based Curriculum

The problem of the PTKI curriculum in Indonesia can be traced to several government regulations related to curriculum changes in a university. Based on the above regulations, it is possible to make some changes in curriculum content, especially the curriculum that accommodates strengthening faith and purity

⁴² Interview with Ahmad Tholaby, Dean of Syariah and Law, October 26, 2019.

⁴³ Andika Pratama, <https://Merahputih.Com/Post/Read/Cegah-Radikalisme-Iain-Tulungagung-Perketat-Seleksi-Mahasiswa-Baru> (2018).

⁴⁴ Ngalim Purwanto, *Prinsip-Prinsip Dan Teknik Evaluasi Pengajaran* (Bandung: Remaja Rosdakarya, 2003), 106–107.

as one of the learning outcomes. This achievement necessitates the birth of a curriculum with direct implications for character, integrity, and morality formation. At this point, the KKNI curriculum has relevance to efforts to create superior human resources with good quality, integrity, capability, and connectivity to the world of work and the demands of civilized society.

At the Ministry of Religion of the Republic of Indonesia, efforts to prevent university students from being exposed to radicalism are carried out gradually, starting from the level of madrasa students at the Ibtidaiyah, Tsanawiyah, and Aliyah levels. From this gradual stage, the Ministry of Religion has released twelve flagship programs to equip students with religious understanding at the madrasa level. The twelve programs seek to foster love for the homeland and increase tolerance in the life of the nation and state, namely: (a) Preparation of multiculturalism education modules for MI, MTs and MA students; (b) Holding a National Madrasah Scout Camp; (c) Strengthening students towards Madrasahs *Bersinar*, clean, healthy, inclusive, safe, and child-friendly; (d) Organizing madrasa interest and talent events to hone and channel students' interests and talents in various fields, both academic and arts; (e) Dissemination of Multicultural Education to Madrasah Principals; (f) Holding international seminars on the correct countermeasures of radicalism in multicultural education so that it can be transmitted to madrasa teachers; (g) Formulating extra activity models and fostering students' daily attitudes and behavior; (h) Formulating a model for extracurricular activities based on moderate values; (i) Preparation of guidelines for counseling guidance services in inculcating the value of rahmatan lil' Alamin; (j) Preparation of guidance for peer counseling services for BK teachers and students as an effort to assist students who are indicated to have radical views; (k) Preparation of guidelines for detecting extreme teachings in the madrasa environment; (l) Dissemination of deradicalization mainstreaming policies through curriculum innovation.⁴⁵

⁴⁵<https://www.gomuslim.co.id/read/news/2017/07/07/4603/ini-12-program-pengarusuta-maan-islam-moderat-di-kurikulum-lembaga-pendidikan-madrasah.html>

Meanwhile, religious moderation curricula are mainstreamed at the tertiary level to minimize the potential for radicalism. At IAIN Tulungagung, preventing radicalism is carried out by strengthening religious moderation content, spread in various subjects taught.⁴⁶ Meanwhile, UIN Malang's curriculum structure is implemented through a correlated curriculum mechanism. Learning Islamic studies courses is linked to *Ta'lim al-Afkar al-Islami* and *Ta'lim al-Qur'an at Mahad*.⁴⁷ The two learning materials focus on strengthening open, inclusive, and tolerant thinking. Furthermore, UIN Jakarta⁴⁸ develops an integrative curriculum by implementing three strategic steps in building religious moderation, namely mainstreaming religious moderation through the development of critical academic studies and traditions, seeding human values, values of religious harmony, and religious moderation, and the development of religious literacy and interfaith education. Meanwhile, at IAIN Bukittinggi, the pattern of preventing radicalism is carried out through strengthening Minang-kabau cultural materials as ancestral cultural heritage formulated in the Minangkabau culture course.⁴⁹ It also includes applying the Religious Moderation⁵⁰ the course is one of the mandatory courses taken by postgraduate students of IAIN Bukittinggi. Thus, the content of religious moderation that is accommodated in the curriculum or inserted is considered strategic in shaping the personality of open, tolerant, and inclusive students.

The results of the in-depth study at the research location show that, unlike other tertiary institutions, IAIN Bukittinggi requires all students to take Keminangkabauan courses. Keminangkabauan

⁴⁶ Interview with Abad Badruzzaman, Vice Rector of Students and Cooperation Affairs IAIN Tulungagung, October 29 (2019).

⁴⁷ Moh Mashuri, "Model Pembelajaran Kajian Kitab Ta'lim Afkar Di Ma'had Sunan Ampel Al-'Ali Uin Maliki Malang," *Undergraduate thesis* (2017).

⁴⁸ Interview Zulkifli, Vice Rector on Academic and Institution Affairs at UIN Jakarta, on October 14, 2019

⁴⁹ Interview with Muhiddinur Kamal, Lecturer of Budaya Alam Minangkabau IAIN Bukittinggi, March 13 (2019).

⁵⁰ Interview with Novi Hendri, Lecturer Moderasi Beragama, PPS IAIN Bukittinggi, Februari 11 (2020).

courses appear by the demands of the campus motto, namely *Religious, Professional, and Cultured*, and the vision of Islamic integration and local values.⁵¹ The students study, understand, and implement Minangkabau cultural values, which are full of traditional values that synergize with religious matters.⁵² Every student is accustomed to practicing the teachings about the *Adat Bersendi Syara', Syara' Bersendi Kitabullah* (Custom is Based upon Sharia, Sharia is based upon Holy Book- Al-Quran) so that they can form a person with character. Of course, curriculum content needs to be built to direct student behavior for the better. It corresponds to Thomas Lickona's theory which states that character education⁵³ has two components, namely accountability and the value of respect. Meanwhile at UIN Jakarta, UIN Malang, and IAIN Tulungagung, strengthening the religious curriculum studied at Mahad or campus Islamic boarding schools can enhance student character through exemplary behavior in everyday life. In this context, according to Nuryanto, character formation is influenced not only by genetic factors but also through habituation and example that is taught continuously both in the family, the campus, and the external environment.

Orientation to Academic Life for New Students

Strengthening the academic and social atmosphere is another method taken by PTKI to create good scholars as well as to overcome radicalism. Several national programs specific to certain universities provide space for activity and intensive interaction of prospective and existing students with the campus and off-campus environment, namely Orientation to Academic and Student Culture (PBAK), Field Practices (PPL), and others. PBAK activities for new students throughout PTKI in Indonesia are regularly held yearly. The event enlightens new students on religious matters, nationality, students' code ethics, social code

⁵¹ Interview with Ridha Ahida, Rector of IAIN Bukittinggi, Auguts 18.

⁵² Kori Lilie Muslim, "Nilai-Nilai Islam Dalam Budaya Dan Kearifan Lokal (Konteks Budaya Minangkabau)," *Jurnal Kajian Keagamaan dan Kemasyarakatan* 1, no. 1 (2017): 48–57.

⁵³ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 2009), 43.

ethics, introduction to IT and campus administration systems, and faculties and study programs. The significance of PBAK is to allow students to know and understand the atmosphere and academic culture in the campus environment, starting from the introduction of higher education institutions, the opening of the campus administration system, as well as various scientific materials that are in direct contact with students concerning the community outside the campus.⁵⁴ PBAK activities that combine institutional, Islamic, national, community, and student content are carried out in two forms: indoor and outdoor. Materials are generally given indoors, while outdoor activities are carried out to strengthen students' discipline and skills, such as marching and social interaction skills. This completeness of scientific and practical exercises is supposed to equip students to interact with the community inside and outside the campus to avoid negative influences, including radicalism ideology. Furthermore, the PPL Program organized by all PTKIs is one of the flagship programs to create professional human resources. Students who participate in PPL activities can directly observe students' conditions and daily lives in schools and the general public.

In this context, PBAK and PPL can be seen as a form of social interaction that influences character formation in social life. Social interaction, as Soerjono Soekanto called it, is our way of relating, which can be seen when individuals and social groups meet each other and determine the systems and forms of social relations.⁵⁵ Meanwhile Setiadi & Kolip explained that social interactions are relationships involving individuals, between groups, and between individuals and groups.⁵⁶ Such patterns of social interaction can allegedly foster awareness of differences, foster cooperation initiatives, maintain customs, and respect for culture in social life.

Academic Atmosphere Development

⁵⁴ Interview with Miswardi, Vice Rector III Students and Cooperation Affairs at IAIN Bukittinggi August 19 (2019).

⁵⁵ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Raja Grafindo, 2016), 55.

⁵⁶ Elly M. Setiadi and Usman Kolip, *Pengantar Sosiologi* (Jakarta: Prenada, 2011), 63.

The academic atmosphere is defined as the nuances of the environment with an academic spirit, namely a scientific and creative attitude. Understanding the academic atmosphere is expected to shape students' characters as intellectual beings with academic quality. According to Kurniawan, the ideal academic atmosphere can be described by various activities in the campus environment marked by harmonious interactions between lecturers and students, students and students, and lecturers and lecturers based on academic values, for example, discussions, seminars, research, making scientific papers, debates, public lecture, and various competition activities.⁵⁷ In developing the academic atmosphere, lecturers who have scientific personality characteristics are needed, namely the value of responsibility, the value of honesty, the value of criticality, the value of perseverance, the value of curiosity, and the value of caring, and can interact well with students, both in terms of quantity and quality, so that the climate of an ethical and moral campus can be formed.

Lecturers and students carry out the development of the academic atmosphere at PTKI. In this case, the productivity of UIN Jakarta lecturers in Scopus-indexed journals, for example, shows the level of collaboration and collaboration index and the lecturers' productivity.⁵⁸ IAIN Bukittinggi lecturers also carry out the productivity of scientific publications⁵⁹, while lecturers at UIN Malang have developed a new academic tradition by developing research fields and scientific work products of the academic community.⁶⁰ Another academic atmosphere is built through the Annual International Conference on Islamic Moderation (AICIM) activities at IAIN Bukittinggi, student and lecturer exchanges at UIN Tulungagung with Al-Rifaq University Libya as pioneering

⁵⁷ Agung Kurniawan, "Model Pengembangan Atmosfer Akademik: Pembentukan Iklim Kampus," *Jurnal Strategi dan Bisnis* 1, no. 1 (2013).

⁵⁸ Hayati Nurul and Lolytasari, "Produktivitas Dosen UIN Syarif Hidayatullah Jakarta Pada Jurnal Terindeks Scopus: Suatu Kajian Bibliometrik," *Al-Maktabah* 16 (2017): 22–31.

⁵⁹ Wedra Afrison, *Studi Produktivitas Dosen* (Bandar Lampung: Pusaka Media, 2018).

⁶⁰ Mohammad Muslih, "Dinamika Pengembangan Ilmu Di UIN Malang Dan UIN Yogyakarta," *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam* 17, no. 1 (2019): 25–54.

activities for students through UKK/UKM and HMPS organizations at UIN Malang.⁶¹ The variety of developments in the academic atmosphere allegedly contributes to efforts to overcome the flow of radicalism among students in the PTKI environment. This is as explained by Hamka Hasan,⁶² that the academic atmosphere can develop rationalization patterns in various fields of scientific development while minimizing the potential for radicalism to creep in amidst the incessant efforts to modernize the campus.

Strengthening Students' Hard Skills and Soft Skills

PTKI plays an important role in increasing the nation's competitiveness. The administration of PTKI in Indonesia is expected to be a vehicle for changing people's mindsets, attitudes, and patterns of action to create a just, prosperous, and democratic society. In this regard, the profile of university graduates is expected to have adequate competence according to the demands of the wider community. Satrio Soemantri Brodjonegoro, wrote: "In general, stakeholders want their employees not only to have cognitive abilities, but also to have the required soft skills, such as high motivation, adaptability to change, and interpersonal competence."⁶³

From Satrio's view above, PTKI has a very strategic role in producing graduates with the ability to respond to the needs and demands of the working world and make their graduate's human learners with an innovative spirit and entrepreneurial mental attitude. To produce graduates with these competencies, universities must carry out Student Development Programs through reasoning and knowledge, fostering talents and interests,

⁶¹ Interview with Agus Maimun, Dean of FITK UIN Malang, October (2019).

⁶² Hamka Hasan, *Focus Group Discussion (FGD), Kontekstualisasi Pendidikan Multikultural Di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN), Grand Whiz Hotel Lebak Bulus Jakarta* (2019).

⁶³ Tim Depdiknas, *Panduan Penyusunan Proposal Program Pengembangan Soft Skills Bagi Mahasiswa Melalui Skema Pendanaan Berbasis Kompetisi* (Jakarta: Direktorat Kelembagaan Ditjen Dikti Depdiknas, 2007), i.

improving welfare, and forming social responses.⁶⁴ Therefore, fostering students' development programs at PTKI must be carried out systematically and synergistically. At this point, the graduate profile is not only someone who masters science, technology, and art in the form of hard skills but is equipped with the development of good attitudes and behavior (soft skills) to answer the needs of service users and to create jobs.

Hard skills for students are focused on their mastery of the disciplines they are engaged in; mastery of multiple languages, communication, and analysis; and competitive ability related to getting work decisions, thoroughness, and working together in teams.⁶⁵ Thus, it is undeniable that the current learning process is still dominated by activities that lead to hard skills, mastery of scientific disciplines. In addition to hard skills, soft skills related to mastery outside of scientific disciplines also need maximum attention. The theory in the learning process needs to be carried out synergistically between the mastery of hard skills and soft skills. The learning process combining both skills will produce qualified or skillful graduates.

For this reason, the pattern of soft skills development for university students is carried out in an integrated manner between academic and non-academic activities. Efforts to develop soft skills at UIN Jakarta are carried out through academic writing activities where students can recognize the anatomy of scientific articles and the steps to make correct articles.⁶⁶ At IAIN Bukittinggi, in addition to training in writing journal articles, entrepreneurship training is also provided for students who will finish their studies.⁶⁷ Then, at UIN Jakarta, soft skills training was carried out intensively by the Ushuluddin Faculty to strengthen students' mentality so that they would be free from the negative influence of

⁶⁴ Bandi Sobandi, *Optimalisasi Soft Skill Melalui Pembinaan Organisasi Kemahasiswaan, a Paper on Workshop on Student Soft Skill Development on 17-18 February 2009 at Bung Hatta University*, (Padang, 2009).

⁶⁵ Y. M. Ariffin, "Peran Media Dan Komunikasi", *Dalam Mahasiswa Abad 21* (Bangi: Fakulti Pendidikan Universiti Kebangsaan Malaysia, 2006), 171.

⁶⁶ <https://fisip.uinjkt.ac.id/pelatihan-soft-skill-academic-writing/> (n.d.).

⁶⁷ *Interview with Asyari, Vice Rector on Academic and Institution Affairs at IAIN Bukittinggi, March 22 (2020).*

Covid 19. According to Yusuf Rahman,⁶⁸ Dean of Ushuluddin UIN Jakarta, the pandemic outbreak has spawned self-management and management innovation in all lifelines. Therefore, training on strengthening internal and external intelligence has recently become one of the campus' priority programs. Meanwhile, soft skills development at UIN Tulungagung is focused on spiritual training, speech technique proficiency, corpse care techniques, and pilgrimage rituals. The development of these soft skills, in addition to increasing student skills, can also provide an alternative to the busyness of students, which in turn can overcome the emergence of radicalism ideas. Findings in the field state that optimizing soft skills is seen as being able to divert students' attention from religious organizations, which tend to have radical attitudes. This is following the research results of PPIM UIN Jakarta and UNDP Indonesia⁶⁹ One of the external factors that play an essential role in strengthening religious radicalism among students is closeness to radical religious organizations.

Conclusion

This article concludes that the prevention of radicalism in the State of Islamic Higher Education is carried out through various academic policy implementations. Among them, the general application policy about handling radicalism at UIN Jakarta was carried out through internalization principles of religious moderation to all sector life campuses. UIN Malang and IAIN Tulungagung conducted through reinforcement programs religious studies at Ma'had or Boarding School Student. Whereas policy public at IAIN Bukittinggi affirms integration, religion and science values culture locally.

An effort to ward off potency radicalism was also conducted through disseminating the campus motto among students and the public campus, like the motto Religious, Cultured and

⁶⁸ Interview with Yusuf Rahman, Dean of Ushuluddin UIN Jakarta, 23 April (2020).

⁶⁹ Rangga Eka Saputra, "Api Dalam Sekam," *PPIM UIN Jakarta – UNDP Indonesia* 1, no. 1 (2018): 27–28.

Professional at IAIN Bukittinggi, which was made as base thinking for fundamental component civitas academics to develop the moderate campus. The motto Knowledge, Piety, Integrity at UIN Jakarta is implemented in organizing managers at campus based on rationality and piety. Temporarily, UIN Malang made the motto Ulul Albab a symbol movement campus to produce excellent humans that source priority power zikir, think, and charity pious. Then, UIN Tulungagung was built through a campus vision based on scientific principles, noble character, and the Islamic spirit, Rahmatan Lil 'Alamîn.

This article also concludes that the policy curriculum at IAIN Bukittinggi, a solution to the prevention of radicalism through the maintenance of studying Minangkabau Culture, is an essential must followed by students. While policy curriculum at UIN Jakarta, UIN Malang, and IAIN Tulungagung was conducted through strengthening religious knowledge comprehensively based on scientific cum doctrinal. Development curriculum strengthened with exemplary pattern behavior in everyday life. Next, developing an academic atmosphere and soft skills contributes to developing pattern rationality among lecturers and students. The policy-strengthening facility of campus becomes a powerful pull for the student for busy self with supporting activities successful academic, all at once as a fortress for students not affected by coming doctrine from outside campus, like organization inclined religious loaded intolerant. Various policy academics in handling radicalism expected that the model could be applied on other campuses in Indonesia.

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