

Efforts to Prevent Radicalism Based on The Madura Locality in Islamic Religious Education Courses in State Universities

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Abstract

This research is an effort to find out the radicalism movement in state universities and prevention efforts through the process of Islamic religious education at Trunojoyo University, Madura. The research approach method is phenomenology-ethnographic. On the scientific field, this research includes education and socio-religious research, namely academic studies of education, social religion and religion. Data are collected by observation, interviews, and a series of identification processes. The results showed first, the learning process of Islamic Religious Education at Trunojoyo University, Madura, was carried out as the coordinator of the General Course, at the Islamic Faculty. The learning process is conducted by face-to-face meetings in the classroom. Besides, there is an obligation for students to take part in mentoring activities outside the classroom as the reinforcement of religious character education for students. Second, the characteristics of the radicalism movement have generally started to grow and have a strong basis among students, and some lecturers. For further prevention, in the learning process of Islamic Religious Education, approaching and internalizing are aimed to counter radicalization movement. As in the matter of how to embody Islam in Indonesia, students are required to analyze how Islamic teachings in the context of modernity and Indonesian-ness by presenting the results of work projects on how to implement Islamic teachings. The effort process of deradicalization is built among them, both lecturers and mentees by spreading the moderation aspects adopted, as well as through psychological approaches, both arising from students and from lecturers.

Abstrak

Penelitian ini merupakan upaya untuk mengetahui gerakan radikalisme di perguruan tinggi negeri dan upaya pencegahannya melalui proses pendidikan agama Islam di Universitas Trunojoyo Madura. Metode pendekatan penelitian yang digunakan adalah fenomenologi-etnografi. Pada bidang keilmuan, penelitian ini meliputi penelitian pendidikan dan sosial keagamaan, yaitu kajian akademis tentang pendidikan, sosial agama, dan agama. Pengumpulan data dilakukan dengan cara observasi, wawancara, dan serangkaian proses identifikasi. Hasil penelitian menunjukkan pertama, proses pembelajaran Pendidikan Agama Islam di Universitas Trunojoyo Madura dilaksanakan sebagai koordinator Mata Kuliah Umum, pada Fakultas Agama Islam. Proses pembelajaran dilakukan dengan tatap muka di dalam kelas. Selain itu, mahasiswa diwajibkan mengikuti kegiatan pendampingan di luar kelas sebagai penguatan pendidikan karakter keagamaan bagi mahasiswa. Kedua, karakteristik gerakan radikalisme secara umum sudah mulai tumbuh dan memiliki basis yang kuat di kalangan mahasiswa, dan sebagian dosen. Untuk pencegahan lebih lanjut, dalam proses pembelajaran Pendidikan Agama Islam dilakukan pendekatan dan internalisasi yang bertujuan untuk menangkal gerakan radikalisasi. Adapun dalam hal bagaimana menegawantahkan Islam di Indonesia, mahasiswa dituntut untuk menganalisis bagaimana ajaran Islam dalam konteks modernitas dan keindonesiaan dengan memaparkan hasil proyek kerja tentang bagaimana mengimplementasikan ajaran Islam. Upaya proses deradikalisasi dibangun di antara mereka, baik dosen maupun mentee dengan menyebarkan aspek moderasi yang dianut, maupun melalui pendekatan psikologis, baik yang timbul dari mahasiswa maupun dosen.

Kata kunci:

Pendidikan Agama Islam;
Pendidikan Tinggi;
Pencegahan Radikalisme;
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INTRODUCTION

Radicalism in higher education, particularly at seven state universities on the island of Java, has become a serious concern for the National Counterterrorism Agency (BNPT) (Alam, 2020; Djamaluddin et al., 2024; Ibrahim et al., 2019; Jazil et al., 2023). Although the Minister of Research and Higher Education denied that radicalism only occurs in universities, he acknowledged the role of social media in the spread of radical ideologies (Djamaluddin et al., 2024; Saim & El-Muhammady, 2025; W et al., 2024; Widjaja et al., 2022). This radicalism is often marked by hatred, hostility, and group superiority, which in many cases is triggered by a narrow understanding of religious teachings (Hasan et al., 2024; Umar et al., 2024). A concrete example is Dita Supriyanto, the suicide bomber who also attended Airlangga University, which shows that radical ideologies can develop among students.

To address this issue, systematic and planned radicalism prevention programs are essential, one of which is through an educational curriculum that emphasizes moderate values and tolerance (Alazeez et al., 2024; Anwar et al., 2024; Muhajarah & Soebahar, 2024; Suyanta et al., 2024). Trunojoyo University in Madura, as one of the focus institutions, plays an important role in facing this challenge by integrating radicalism prevention issues into Islamic religious education. The university is also developing local sectors in Madura, such as food, energy, and tourism, which can reduce the potential for radicalism.

Based on the recommendations from the 2018 International Conference on Islamic Studies (AICIS), there is a need for an anti-radicalism curriculum that supports the creation of peaceful and moderate education. In this regard, higher education institutions have a responsibility to design curricula that not only focus on extreme religious education but also promote tolerance, moderation, and peace. This curriculum should be able to shape a generation that is open-minded and able to avoid the influence of radical ideologies.

The focus of this research plan is to explore how Islamic Religious Education is taught at Trunojoyo University and the efforts made to prevent radicalism based on the local wisdom of Madura in these courses. This research aims to provide an overview of the concrete steps taken by the university in creating an educational environment free from radical ideologies while promoting moderate values.

METHOD

Research on Efforts to Prevent Radicalism Based on Madura Locality in Islamic Religious Education Courses at State Universities (Study at Trunojoyo University, Madura). This research will use a qualitative method with a descriptive approach. *phenomenological-ethnographic* (Asih, 2014). Meanwhile, based on the scientific field, this research is included in educational and socio-religious research, namely academic studies on education, socio-religion and religiosity. Meanwhile, based on the scientific field, this research is included in educational and socio-religious research, namely academic studies on education, socio-religion and religiosity (Sunaryanto, 2020).

Research Location

This research was conducted at Trunojoyo University, Madura, the selection of this location was based on the interests and themes of the research, due to the fulfillment of the results of the initial study conducted by the researcher. Among the characters used as the selection of the location is, Trunojoyo University, Madura is the first state university, which has an Islamic faculty (faculty of Islamic religion), this uniqueness is a

characteristic of the reason for choosing the research location. Where usually similar faculties only exist in private universities and under the guidance of the Ministry of Religion.

Data source

This study attempts to explore the understanding of all elements related to the Islamic religious education curriculum at Trunojoyo University, Madura, regarding learning activities including the curriculum, learning process, and materials related to anti-terrorism. Data sources were obtained through Questionnaires, Observations, Documentation. While data analysis techniques, Unitizing, Recording, Reducing, Inferring, Analyzing, and Narrating.

FINDINGS

Based on what has become the focus of the study in the research in the initial chapter, with the aim of revealing and explaining the relationship between radicalism and Islamic religious education, in the description in the data presentation more about how policy management, or the management structure of Islamic Religious Education at Trunojoyo University, Madura, as well as about Madurese culture and Islamic aspects in the environment at Trunojoyo University, Madura.

Radicalism and Islamic Education in Indonesia

Radicalism in Indonesia, experiences a distortion of meaning that generally leads to a deeper and more deeply rooted understanding of religion. Radicalism can be considered as an understanding of thought or behavior that is shown by several things simultaneously that become its characteristic identity, *namely: first*, intolerant behavior by not respecting the opinions or beliefs of others beyond one's understanding, *second*, a fanatical behavior, namely behavior that feels and considers oneself and others to be wrong, *third*, exclusive behavior, a closed behavior and having an effort to feel and get used to being different from the general public, and *fourth*, resistance attitude, which is a tendency to act hard in achieving the expected goals. (Alhairi, 2017)

Another meaning of radicalism is described as "a social movement in order to completely oppose the existing social rules and order, marked by excessive moral resentment to fight and be hostile towards groups that have special rights and power. (Ratu Adil, n.d.) From the description, radicalism can be called a common symptom that is very possible to occur in the structure of social society with various goals, both in the social, political, religious and cultural fields, which are marked by violent, extreme, and anarchic actions as a symbol of resistance to the symptoms faced. With this understanding, radicalism can mean an attitude of resistance shown by an attitude of strong opposition, and leading to an attitude of terror.

With this concept, the meaning of radicalism develops and merges so that it experiences a shift in meaning into an understanding that seeks to organize changes comprehensively, more quickly and by using violent methods that use religion as a shield and wrap it in violent behavior dressed as religion, and compose a narrative of the action in the name of religion. The emergence of such anarchism is also wrapped in the narrative of jihad, the narrative of hijrah and so on.

The development and issue of radicalism in Indonesia remains an interesting topic of discussion, especially as the political situation leading up to the 2019 election, the narrative of radicalism has re-emerged and been discussed in the five-yearly democratic party feud in Indonesia. According to Ardiyansyah, terror in the form of spreading hoaxes and fake news is no less cruel than acts of terrorism through bomb explosions in several places which often occur in Indonesia. According to Yusa, the

radicalism movement in Indonesia targets and is also spearheaded by young people and educated people,(Muljadji, 2015). From these expressions and facts, our awareness is required to realize that the understanding of radicalism also poses a serious threat to the democratic structure and culture in Indonesia that has been established for a long time.

Radicalism networks and attitudes with religious narratives are increasingly emerging, both with action movements and efforts to influence opinion through the spread of news that narrates that there has been oppression of Islamic religious figures in Indonesia. According to Ardiyansyah, terror in the form of spreading *hoax* and fake news, is also no less cruel than acts of terrorism through bombings in several places that often occur in Indonesia. According to Yusa, the radicalism movement in Indonesia targets and is also pioneered by young people and educated people,(Yusar, 2015). From these expressions and facts, our awareness is required to realize that the understanding of radicalism is also a serious threat to the arrangement and culture of democracy in Indonesia that has long been built. The understanding of this radicalism movement, may be considered serious by some people, but others consider it a phenomenon of the development and spread of information flows that are so fast, which cannot be controlled by one or two people, in a short time. In social science studies, radicalism is defined as a way of thinking (*way of life*) in driving fundamental change, which is adjusted to the reality that occurs in the region and its environment, or the ideology that is understood. The direction of radical change can occur through two approaches, the first is a peaceful and persuasive approach and the second approach is carried out through violence. Violence itself can be categorized into two things, physical violence (beatings, attacks) and symbolic violence or more towards the creation of certain narratives can be in the form of (provocation, *hate speech*, *newshoax*), which, if it escalates further, makes it very possible for physical violence to occur.(Munawar & Ishom, 2023a)

Islam as we understand and practice it, is a religion that tries to bring a message of divinity in order to create welfare, unity, peace efforts, justice and efforts to avoid all forms of violence and injustice in the name of religion, with terrorism movements. This religion that teaches about the values of goodness, is reduced by an understanding that leads to attitudes of egoism and religious fanaticism, by competing to pursue the title *asmartyr*' who fight for religion in the hope of receiving a reward in heaven, but do so in a destructive manner, which in fact leads to the neglect of the divine vision and mission taught by Islam itself, which teaches God's message of loving one another, maintaining peace, creating harmony and upholding justice.(Munawar & Ishom, 2023b) Islam is very clear, it does not justify efforts that lead to violence in conveying religious messages and conveying understanding in religion. However, it cannot be denied that, the emergence of Islamic groups that prefer a more radical path in realizing goals, both those related to political interests and in order to maintain the legitimacy of understanding in religion traditionally or commonly called Islamic radicalism.(Arifuddin, 2016)

With such understanding and action, it is not impossible that acts of terrorism are said to be closely related to religious motivations, namely radicalization and interpretation (*interpretation*) which arises from an inappropriate and harsh understanding of religion, which ultimately gives birth to a group of fundamentalist Muslims who act in an extreme manner, leading to attitudes towards themselves as the best, most correct, and most excellent towards others, and others outside of them as enemies even within the same religion and belief.

So it seems like a double-edged sword, which cannot be separated, radicalism can have a positive value, if the deep religious understanding of the radical becomes an added value for the development of the spirit in directing the individual in a better and

more effective way. *good* (common) in the midst of Islamic society in general, in carrying out the values of improvement or renewal (*renewal*). In fact, such a meaning does not lead to an extremist understanding or lead to violence, on the contrary, the understanding meant here can be a comprehensive understanding of religion to be actualized in the practice of personal life for religious people. However, on the other hand, radicalism becomes a dangerous threat if it is carried out in an excessive manner and with excessive rules (*al-Ghulluw*) namely acts that exceed the provisions if the act is used by force against others, especially against people of other religions. Things like this often lead to negative justifications for Muslims from other groups. (Nurhakiky & Mubarok, 1970). Such negative views and images are often directed at people of other religions, who will say that Muslims often carry out actions that threaten the existence of other religions, due to the understanding of radicalism that is understood and carried out by certain groups due to excessive actions in activities and practices as well as understanding of religious texts. (Sholihah, Zainiyati, et al., 2024)

From the description above, it can be concluded that radicalism is an action or thought that is characterized by several characteristics of the group, including: *First*, Radicalism leads a person to be intolerant and have no desire to respect the opinions and beliefs of other people or groups. *Second*, the emergence of a fanatical attitude, namely an attitude that considers that one's group or personal actions are the most correct and there is an attempt to blame other groups. *Third*, namely attitude *exclusive* (closed) and tries to behave and act differently from the general public around him. *Fourth*, the tendency to use violent models to achieve desired goals. (Susanto, 2018). Another opinion about the characteristics of radical Islam can be described as follows: (1) fanaticism in ideological beliefs which is used to fight for ideas by changing the current system and order, (2) efforts and actions are used to launch actions in a destructive way against groups which differ from those which are understood, (3) in the study socio-cultural as well as socio-religious, Radical groups, although different in their organization, have characteristics and strong ties between each other and use a distinctive identity both in appearance and in identical religious rituals. (4) These groups often operate covertly (guerrilla) to realize their goals. (Akbar, 2023)

In line with the description above, the characteristics of radical groups include: *First*, the emergence of an intolerant attitude that is understood from his beliefs towards other different beliefs and groups, *Second*, High fanaticism, which is in the form of justifying a group or oneself and people outside the group is wrong. *Third*, closed and exclusive, namely an attitude that is more closed from people outside. *Fourth*, an attitude that tends to be reactive and reactionary in realizing one's desired goals. (Sholihah, Kusaeri, et al., 2024)

Furthermore, several factors that cause radicalism in religion have become the focus of many researchers, some of whom say that radicalism is motivated by political power, economic and welfare motives, and radicalism motivated by modern colonialism. Zuly Qodir said that of the various actions and actions launched related to terrorism and radical movements through violence, religious and ideological motives are major factors that surround them. (*Radikalisme & Deradikalisasi Siap Cetak.Pdf*, n.d.). Most of these groups, who want to use violence and terrorism in religion, base their arguments on religious texts as a justification for this, and also use them as legitimacy in carrying out their actions. Several factors trigger the emergence of radical movements in the name of religion, due to the following reasons: 1) Socio-Political Factors, 2) Religious Emotional Factors, 3) Cultural Factors, 4) Anti-Western Ideological Factors, 5) Government policy factors.

Countering Radicalism through Religious Education

Specifically, deradicalization is an effort to counter the rate of radicalism movements, whether in the form of movements or personal thought doctrines, and also against groups that have a tendency to use destructive and dangerous efforts. (Nur et al., 2020; Onakuse & Jatula, 2021) On the other hand, as Zuly Qodir mentioned, although religious deradicalization is something that should be done as a preventive measure, to break the connection of radicalism, there are still several things that need to be considered by stakeholders in efforts to deradicalize religion, one of which is the tug of war that occurs between perpetrators of religious radicalism and groups that...concernin the field of religious peace in Indonesia.

Religion from a linguistic perspective means guidelines and rules as well as teachings, both laws and routine customs that are carried out from generation to generation (Muhith et al., 2023; Yantoro et al., 2022). as widely discussed, religion in Islam is referred to *asad-din* who can enforce methods, regulations, laws, obey and be obedient in establishing the Oneness of God.

Jonathan Stevenson said efforts to combat radicalism include using *counter argument*, This method emphasizes dialogue and discussion of ideas rather than fighting violently or militarily. What is meant is that it is not wise, if hatred must be answered with hatred, however, there needs to be an effort to embrace in the form of an effort to show love between people (Azami, 2021).

The emergence of the term "Deradicalization" and the deradicalization program is an answer to overcome, reduce, and eliminate so that acts of terror do not happen again. In addition, this is due to the increasing growth of radical ideology which ultimately leads to acts of terrorism (Aryati & Suradi, 2022; Wijaya Mulya & Aditomo, 2019). Therefore, deradicalization efforts aim to reduce radical ideology and as an antithesis to radicalization. In addition, the emergence of the deradicalization program carried out by the government is an effort to invite people who are exposed to radical ideology, especially terrorist prisoners, their families and networks, to be free and return to the essence of community life that is in line with religious and state rules (Idris;, 2017).

The deradicalization program is expected to reach various aspects of community life, not only law enforcers, but also other government institutions as well as the community and elements within it. So it is hoped that with a good and correct deradicalization program, of course with problem mapping from upstream to downstream, it will be able to *counter* so that it can be right on target. Therefore, the deradicalization program that is run must result in changes in a person's basic beliefs (Grine et al., 2013; Mustofa & Nurulloh, 2024). Not only changes in behavior, but in thinking and goals that remain constant and do not forget about preventive measures against society in general so that they are not exposed to radical ideology that tends to reckless actions (Rabasa, 2010). This then forces the government to make a policy, in order to prevent similar things from happening in the future. This is also a security measure for the community in general. In this case, the security in question is the security of souls and the security of thoughts so as not to be exposed to deviant understandings both from the constitutional side and from the side of religious values and norms (Fauzi & Masrupah, 2024; Sunardi & Satori, 2024).

Madurese Culture and Prevention of Radicalism at Trunojoyo University Madura through Islamic Religious Education

Many research results state that many State Universities in Indonesia are starting to be exposed to radicalism movements. This also seems to be inseparable from Trunojoyo University, Madura, some time ago in 2018, after it was declared that one of the religious organizations was banned in Indonesia, because it was suspected of being affiliated with a banned movement and was contrary to the values of Pancasila, at the same time A photo has emerged circulating with the Trunojoyo University Madura campus garden in the background, several female students are seen unfurling the flag of the banned organization, as a form of *challenge* from the organization.

This was also confirmed by Mr. Bahruddin, as he told the researcher:

"during my time teaching here, it was seen that some students had an understanding that was directed and tended to be radical, in understanding religion. Some students, often in discussions of lectures on Islamic Religious Education, also showed several aspects of disagreement with several opinions of certain figures, and were reluctant to adopt their thoughts because for them, the products of the thoughts of these figures, did not agree with their movement"

A similar statement was also conveyed by Mr. Sarkawi, who said:

"...In my opinion, because a student is able to understand what is best for him/herself, the student can express his/her understanding, but it needs to be noted that there is a corridor that the student needs to understand, what is allowed and what is not allowed, including thoughts that lead to radical efforts, which lead to an understanding of everything that is right for him/herself, and everything that is wrong for groups outside of him/her, in various aspects, whether it concerns religion or outside of that. At UTM itself, because many students live in boarding houses and are far from family supervision, and lecturers also cannot participate in supervising every student activity, it is possible that radicalism does exist at Trunojoyo University, Madura."

On the other hand, according to Mr. Moh. Karim, who also teaches Islamic Religious Education, said:

"Because I (read: Mr. Moh. Karim) have only been teaching Islamic Religious Education this semester, radicalism movements do not seem to be very visible among students, this can be conveyed, among others, from how they view religion, how they dress, and how they interpret the relationship between religion and state. In class discussions, this is not very visible among students who outright reject the ideas and social dynamics that occur, including those related to the relationship between religion and state in Indonesia, and the concept of government in Indonesia."

From the description, it can be concluded that the roots of the radicalism movement according to some lecturers of Islamic Religious Education, have grown and do exist, which are in extra-campus organizational activities, with certain movements. as mentioned that the understanding of radicalism is more related to internal religious problems, which can be caused by a person's attitude and role in seeing the roots of problems about religion. Efforts that allow for a strong understanding a person's radicalism, including through the internalization process which is built in order to strengthen the doctrine of understanding carried out by the actors behind the student's attitude (Rabasa, 2010).

According to Mrs. Enny Endriati, it is suspected that the emergence of radicalism movements among students and the general public today is caused by several things:

"The radicalism movement that is occurring in society today has emerged due to the rise of passion religious in society, which appears based on information on television or newspapers, or also from social media in the form of certain sermons, thus increasing the desire of society to become more "Islamic" both in attitude, movement, behavior and previous life history"

A similar statement was also made by Mr Bahrudin, who said:

"input Students at Trunojoyo University, Madura are diverse, from various schools of thought, although the characteristics of Madura are closer to mass organizations Nahdliyyin, but not all students are affiliated with one organization alone. In addition, many students have previously participated in ROHIS activities at the high school level, this has also played a significant role in opening up the path of radicalism"

No different from what was conveyed by Mr. Sarkawi, regarding the emergence of radicalism movements among students:

"Currently, the role of the media is very strong. Incomplete video clips of lectures, in the form of certain quotes, sometimes lead to an incomplete understanding of religion. If this is used as a reference in acting, then there is a potential that may arise. Sometimes, these video clips are used as arguments by students in discussing or debating security issues in Indonesia."

From the explanations given by several lecturers of Islamic Religious Education, the emergence of radicalism movements among students is due to religious issues, incomplete understanding of religion, and also factors of student associations regarding certain trends that have now become a lifestyle for some people in Indonesia.

The attitudes and characteristics of radicalism that are understood are certain characteristics that enable a person, either individually or in a group, to have radical views and thoughts among students at Trunojoyo University, Madura, as conveyed by Mrs. Anik Sunariyah who stated:

"Among the attitudes or characteristics that indicate students who are close to radical roots is considering religious information received so far as something absolute, for example in understanding how to dress Islamically in the view of students, there is no reason to mix it with existing culture and customs."

Apart from that, there is an explanation from Mrs. Anik Sunariyah, as stated:

"The existence of certain attitudes that are characteristic of radicals is sometimes seen from student community, how to socialize with others, and supported by certain identity characteristics that can be considered inherent in these characteristics, including clothing for both men and women, as well as several critical attitudes that often emerge from students during class learning, in certain phenomena about trending news for example"

This can be one of the characteristics that can be observed with the naked eye, that certain attitudes that are held have an impact and can cause students' attitudes towards radical thinking. There are several things that need to be paid attention to as preventive efforts so that an agenda does not develop and grow, whether this is done through a broader campaign, or also efforts that can be made by building awareness through understanding values for students;

"As in the material on how to ground Islam in Indonesia, students are required to analyze how Islamic teachings are in the context of modernity and Indonesianness by presenting the results of work projects on how to implement Islamic teachings in Indonesianness. How students are asked to argue and explain about the historicity of the revelation of the Qur'an. This builds students' awareness that the Qur'an as a holy book does not stand

alone, is not free of space when it was revealed. There are social values that surround the revelation of verses."

"A person's obedience to the three domains that are of concern in Islamic Religious Education learning, including how to build obedience to 'ulil amri, obedience to parents, and obedience to teachers."

This obedience is also symbolized by the Madurese people. *bhuppa' bhabhu' ghuru rato*, which means the obedience of Madurese people to their parents, kyai and government (bureaucracy). This symbolization is also reflected in the culture of Madurese society regarding religious leadership, namely Santri, Haji and Kyai, all three have their own functions and purposes. Santri as a symbol of people who are studying and deepening Islamic knowledge, to *Ghuru* or Kyai, Haji as a symbol of people who have been successful in business, so they can successfully carry out their worship.

Although the origin of students at Trunojoyo University Madura, is not only dominated by people from the Madura region, but the attitude of obedience and submission is also always instilled by the Islamic Faculty, so that students have an attitude in socializing with society in general, not leaving behind the culture of politeness, this is also built by the Islamic Faculty by instilling Islamic character values, among these values are: 1) Breadth and Depth of Islamic Knowledge, 2) Islamic Character, 3) Tahfidz Verses and Hadith Iqtishady, 4) English Language, 5) Writing Skills, 6) Research and Technology Based, 7) Communication Skills, and 8) Arabic Language. Although the character is designed for students of the Islamic Faculty with a concentration in two study programs, the first 2 (two) character values, which mean the breadth and depth of Islamic knowledge, as well as having an Islamic character, are also implemented for the Islamic Religious Education learning process at Trunjoyo University, Madura. (Sholihah, 2022)

The role and insight and understanding of nationalism, which is carried by Islamic religious organizations in Indonesia, provides an understanding that religious understanding is based on the practice of the prophetic sunnah based on the concept *the hour* (organization) in order to be implemented and in the conditions of Indonesian society (Fathurrochman et al., 2019). in the joints of his life. This is also indicated by the emergence of intolerance movements in society (Ma`arif et al., 2022, 2025; Salim et al., 2024). namely a movement that often acts violently in the name of religion. With the presence of the Trunojoyo Madura University student dormitory, among its activities are, as scheduled:

This is called counter-radicalization, an effort to instill local and Indonesian values non-violently, through the learning process, as well as in non-academic activities. (Hidayat et al., 2020). Counter Radicalization is one of the strategies used by the National Counterterrorism Agency, both as a prevention of terrorism and prevention of the emergence of radical movements, counter radicalization is explained as one of the efforts to prevent terrorist ideologies and movements in order to utilize and increase awareness as a community resilience from the influence of radical ideologies and terrorism. As the main factor in this movement, the concern of teachers/lecturers in encouraging the prevention of radicalism is one of the supporting factors, related to efforts to combat this movement.

In some cases, the support provided by Trunojoyo University Madura, especially the Faculty of Islam as the person in charge of managing the Islamic Religious Education course, provides certain policies in controlling the student radicalism movement. Lecturers of Islamic Religious Education with their abilities, both pedagogical abilities

and material content, are considered capable of providing a general picture to students, how religion talks about terrorism and radicalism.

In their learning practices in student dormitories, dormitory managers use more of a study approach. Ahlus Sunnah wal Jama'ah, with the approach and attitude of how students in the dormitory think more moderately, without directing and leaning towards one fundamental attitude, meaning they are more balanced in their thinking, and prioritizing tolerance in viewing every difference that becomes *sunnatullah*. According to him, one of the things that needs to be done in order to overcome the rampant deradicalization As has been explained above at length how the state's efforts and also the involvement of mass organizations such as Muhammadiyah and Nahdlatul Ulama in overcoming terrorism and radicalism in maintaining state security, one of the best ways is through deradicalization through religious education, both Islamic boarding schools and others. Why is Islamic education one of the best ways to overcome religious radicalism and terrorism.

In addition to classroom learning, through the lecture process in the Islamic Religious Education course at Trunojoyo University, Madura, there are also activities in the form of mentoring, which is an activity of Islamic education and guidance in the form of religious studies small groups that are held regularly every week and are ongoing. Each group usually consists of 3-10 people guided by a mentor. This activity is also called religious guidance through a peer group approach. The mentor of a mentoring group is called a mentor (advisor), while the mentoring participants are called mentees.

This is in accordance, that efforts to prevent radicalism can be done through deradicalization activities, this is more aimed at supporters, sympathizers, and militants in their organizations. This is done more persuasively, not repressively. Efforts that are built include how both lecturers and *mentee* in order to spread the aspects of moderation that are adopted, and through a psychological approach, both those arising from students and from lecturers/education staff.

DISCUSSION

In this discussion, the findings from the research will be analyzed by referring to existing theories and comparing them with previous research. Based on the findings, the radicalism movement among students at Trunojoyo University, Madura, should not be seen as an isolated phenomenon. As expressed by several lecturers, radicalization on this campus is often triggered by external influences, such as social media, and by incomplete understandings of religion. According to interviews with lecturers like Mr. Bahrudin and Mr. Sarkawi, some students tend to adopt a harsh understanding when discussing religion, which in turn strengthens radicalization.

However, despite the signs of the emergence of radical movements, the prevention efforts carried out through Islamic Religious Education at Trunojoyo University, Madura, have shown positive results. The mentoring program, which is part of the religious education outside the classroom, plays a key role as one of the strategies to instill moderation values in students. This approach allows students to be more open and accept differing opinions without feeling threatened.

Additionally, the more moderate approach in teaching and discussions aligns with the local Madurese culture that emphasizes values of obedience to parents, teachers, and the government (*Bhuppa' Bhabhu' Ghuru Rato*), which supports the formation of a more tolerant and inclusive religious awareness. This understanding is not solely dependent on religious texts but also includes broader social practices within Indonesian society. Deradicalization efforts are also built through internalization

processes carried out by lecturers and mentors, which can help students understand Islamic teachings more comprehensively, enabling them to avoid radical influences. However, it is important to continue developing more innovative approaches to minimize the impact of radicalization.

CONCLUSION

This study found that the radicalism movement among students at Trunojoyo University, Madura, has begun to grow and establish a strong base, with some students demonstrating an understanding that leans toward radicalism. This has a greater impact than initially anticipated, challenging the assumption that radicalization only occurs within certain groups or outside the campus environment, and opening new discussions on preventing radicalism through religious education in higher education institutions.

This study reinforces previous findings that Islamic religious education in higher education can serve as an effective channel for preventing radicalization. It challenges some oversimplified views of radicalization and introduces new concepts in the approach to deradicalization through mentoring and internalizing moderation values, involving psychological approaches. This enriches the scientific discourse in the fields of religious education and radicalization prevention.

This study is limited to a small sample focusing on a single university, so the findings cannot be generalized. Other factors such as data variation, gender, age, and social background are also limited. Further research with a larger sample and across various higher education contexts is necessary to provide a more comprehensive understanding of radicalization prevention through Islamic religious education.

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