# Prevention of Higher Education Radicalism in Aceh: Perspectives on Constitutional Law and Islamic Law

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**Abstract**: Higher education actually plays a role in strengthening national insight and nationalism in an academic framework as evidenced by efforts to prevent radicalism. This study examines the efforts of universities in preventing several universities in Aceh, namely Syiah Kuala University, Ar-Raniry State Islamic University, Malikussaleh University, Teuku Umar University and Muhammadiyah Aceh University. This research uses empirical legal methods with an approach to constitutional law and Islamic law. The data collection techniques used were in-depth interviews and literature studies. The results of this study show that radicalism is not found in higher education institutions in Aceh. Internal and external factors can influence the difficulty of finding radicalism. Internal factors include a diverse understanding of university elements about radicalism and a lack of religious understanding among students and leaders. The external factor is that there is no regulation that provides indicators of radicalism and students joining various organizations, and it is difficult to distinguish which ones are radical. However, universities have made efforts to prevent radicalism, namely; prevent lecturers and students from having extreme ideologies, strengthen the concept of nationalism and nationality and encourage students to participate in non-academic activities. In the context of constitutional law, this effort is a strategic policy carried out by the state through universities to create stability and peace. In addition, in the context of Islamic law, these efforts are in line with the objectives of Sharia, namely preventing harm and creating the benefit of the nation and state.
**Keywords**: Preventing radicalism, Aceh higher education, constitutional law, Islamic law

***Abstrak****: Pendidikan tinggi sejatinya berperan dalam meneguhkan wawasan kebangsaan dan nasionalisme dalam kerangka akademik yang dibuktikan dengan upaya pencegahan radikalisme. Penelitian ini mengkaji tentang upaya perguruan tinggi dalam mencegah pada bebeerapa perguruan tinggi di Aceh yaitu Universitas Syiah Kuala, Universitas Islam Negery Ar-Raniry, Universitas Malikussaleh, Universitas Teuku Umar dan Universitas Muhammadiyah Aceh. Penelitian ini menggunakan metode hukum empiris dengan pendekatan hukum tata negara dan hukum Islam. Teknik pengumpulan data yang digunakan adalah wawancara mendalam dan studi pustaka. Hasil penelitian ini menunjukkan bahwa radikalisme tidak ditemukan di lembaga perguruan tinggi di Aceh. Faktor internal dan eksternal dapat mempengaruhi sulitnya menemukan radikalisme. Faktor internal yaitu pemahaman yang beragam dari unsur-unsur perguruan tinggi tentang radikalisme dan kurangnya pemahaman agama di kalangan mahasiswa dan pimpinan. Adapun faktor eksternal yaitu belum adanya regulasi yang memberikan indikator tentang radikalisme dan mahasiswa bergabung ke dalam berbagai organisasi, dan sulit membedakan mana yang radikal. Namun demikian perguruan tinggi telah melakukan upaya mencegah radikalisme yaitu; mencegah dosen dan mahasiswa sehingga tidak memiliki ideologi yang ekstrim, menguatkan konsep nasionalisme dan kebangsaan dan mendorong mahasiswa untuk mengikuti kegiatan non-akademik. Pada konteks hukum tata negara upaya tersebut merupakan kebijakan yang strategis yang dilakukan oleh negara melalui perguruan tinggi untuk menciptakan stabilitas dan kedamaian. Di samping itu, dalam konteks hukum Islam upaya tersebut sejalan dengan tujuan syariat yaitu mencegah kemudharatan dan menciptakan kemaslahatan bangsa dan negara.*
***Kata Kunci:*** *Pencegahan radikalisme, perguruan tinggi, hukum tata negara, hukum Islam*

## Introduction

Higher education (HE) is a scientific community with academic characteristics. It is at the HE that intellectuals are raised and developed. Higher education is a community laboratory that contributes to developing the process of thinking empowerment following the treasury of knowledge and capacity to be developed in society, nation, and state life. The Three Pillars of Higher Education contain the essence of the role and function of (Education, Research and Community Service). Higher education is at the forefront of monitoring student development from various perspectives and instilling in students the actual value of nationalism.[1]

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[1] Ali Mudlofir, "Nationalism and Pancasila Education within Indonesian Islamic and National Universities: Mapping Students' Responses to the Integration of Spiritual and Emotional Intelligence-Based Education," *Journal of Indonesian Islam* 15, No. 2 (2021), p. 387. Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation Through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of*

As we know, a large proportion of university students are in a formative period of their adulthood, searching for meaning and social identity. As a result, it is critical that universities follow socially responsible organizational practices and set a good example of community living.[2] Recently, the influence of radical networks has grown rapidly, universities bear significant responsibility for mitigating their adverse effects. It is their duty to take reasonable precautions to keep students from being lured into radicalisation.[3] It is along with The Law of Republic of Indonesia No. 5 of 2018 and the Regulation of Ministry of Research Technology and Higher Education (*Permenristekdikti*) No. 55 of 2018, which entrust higher educations to get involve in countering radicalism.[4]

Regarding exact definition of what is radicalization. There are no consensus among scholars on what is a fix term to define it. Radicalism can be define as an understanding of the thinking of a group of people who want to live better but in the wrong way. For instance, radical thought can delve deeply to address the fundamental issues that are most likely to give rise to anti-authoritarian sentiments.[5] It sometimes described as a mindset that fosters various sorts of mental extremism or strives to significantly and extremely transform the socio-political landscape.[6] Furthermore, radical organizations and movements attempt to swiftly alter the society, nation, and state's philosophy, constitution, and political structure.[7] It is considered as the battle to achieve transformation by

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*Islam and Muslim Societies* 11, No. 2 (2021), p. 213-241. Inayatillah, et.al., "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education," *Journal of Tamaddun* 17, No. 2 (2022), p. 213-226.

[2]Catherine Déri, "Preventing University Student Radicalisation" In *Socially Responsible Higher Education: International Perspectives on Knowledge Democracy*, Budd L. Hall and Rajesh Tandon (eds.), Boston: Brill Sense, 2021, p. 216-227.

[3]Catherine McGlynn and Shaun McDaid, "Radicalisation and Higher Education: Students' Understanding and Experiences", *Terrorism and Political Violence* 31, no. 3, (2019), p. 559-576.

[4]Darni, et.al., *Menangkal Radikalisme di Kampus*, Surabaya: Pusat Pembinaan Ideology, LP2M: Universitas Negeri Surabaya, 2019. Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Establishment of Government Regulations in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law. Regulation of the Minister of Research, Technology and Higher Education Number 55 of 2018 concerning the Development of National Ideology in Student Activities in Higher Education.

[5]Sudjito, et.al., "Pancasila and Radicalism: Pancasila Enculturation Strategies as Radical Movement Preventions," *Jurnal Dinamika Hukum* 18, no. 1, (2018), p. 69-77. Mochamad Ziaul Haq, et.al., "Fortifying from Radicalism: Campuses' and Students' Efforts in Indonesia and Malaysia," *TEMALI Jurnal Pembangunan Sosial* 6, No. 1 (2023), p, 65-78.

[6] Muhammad Adnan and Anita Amaliyah, "Radicalism Vs Extremism: The Dilemma of Islam and Politics in Indonesia," *Jurnal Ilmu Sosial* 20, no. 1, (2021), p. 24-48.

[7]Sanusi, et.al., "Higher Education Synergy in Anticipating Radicalism in Aceh," *International Journal of Multidisciplinary and Current Educational Research (IJMCER)* 4, no. 2, (2022), p. 197-200.

the use of force.[8] In another literature, radicalisation is defined as a process through which a person or group appears to embrace growingly extreme political, social, or religious ideals and goals that deny or diminish the established order.[9] Such definitions contradicts the fourth paragraph of the Preamble to the Republic of Indonesia's 1945 Constitution, Law Number 39 of 1999 on Human Rights, and Law Number 3 of 2002 on National Defense.

However, not all radical act seen as a negative behaviour. It might include nonviolent philosophy and ideas since there are individual or group of people who have different ideas or ideology in society. They simply want to change the situation without harmful others. Such radical individuals might seem against the mainstream, yet as long as they do not commit dangerous behaviour, it is still considered acceptable. As defined by Adnan and Amaliyah, the radicalization is seen as the process of change or moving from one condition to another on a personal and political level which occurs gradually.[10] The radicalization also refers to views and not acts. Radicalized views are not acts of terrorism and are not in themselves a threat.[11]

According to Saifuddin, radicalism among students has occurred, for example, at Islamic University (UIN). Previously, students from Islamic University's Faculty of Science and Technology were involved in terrorist acts that were successfully stopped by the 88 Anti-Terror Special Detachment of Police Headquarters. Surprisingly, the university's rector is frequently invited to speak about pluralism and peaceful Islam.[12]

It raises an intriguing question because UIN is known for being liberal, but it turns out that they are unable to prevent radicalism from developing. Many studies have found that radical network recruitment among students typically occurs at general tertiary institutions, focusing mainly on students in science faculties. In other words, most students recruited have little or no religious knowledge. It makes them easier to be indoctrinated. According to research reports conducted by the Ministry of Religion Research and Development, in 1996, there was an increase in religious activities at four secular tertiary institutions, namely Univerisity of Indonesia (UI), Gajah Mada University

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[8]Choirul Mahfud, et.al., "Religious Radicalism, Global Terrorism and Islamic Challenges in Contemporary Indonesia," *Jurnal Sosial Humaniora (JSH)* 11, Ed 1 (2018), p. 8-18.

[9] Stijn Sieckelinck, et.al., "Neither Villains Nor Victims: Towards an Educational Perspective on Radicalisation", *British Journal of Educational Studies* 63, no. 3, (2015), p. 329-343.

[10] Muhammad Adnan and Anita Amaliyah, Radicalism Vs Extremism..., p. 24-48.

[11]Laura Taylor and Anita Soni, "Preventing radicalisation: a systematic review of literature considering the lived experiences of the UK's Prevent strategy in educational settings", *Pastoral Care in Education* 35, no. 4, (2017), p. 241-252.

[12] Saifuddin, "Radikalisme Islam di Kalangan Mahasiswa (Sebuah Metamorfosa Baru)", *Analisis, Journal Studi Keislaman, XI,* (2011), p. 18-21.

(UGM), Airlangga Univeristy (UNAIR), and Hasanuddin University (UNHAS). It was even stated that these campuses became the most potential places for developing exclusive and radical Islamic (religious) activities. Religious-based universities are considered more difficult to target by radical movements than general universities. However, if it is discovered that radical movements are also prevalent and flourishing on religious-based campuses, this can demonstrate two things. For starters, there has been a shift in religiously affiliated higher education institutions. Second, there has been a transformation of movement forms and strategies in internal radical movements.[13]

Due to the rapid transfer of communication and use of social media in this global era, university students are being threatened and easily influenced by the ill-belief brought by irresponsible parties who want to increase their followers. They are being targeted and exposed to the radical thoughts and movements. To that concern, students must be careful because there are destructive radical groups out there that take advantage of the condition of students who are still unstable. The students are at risked to be brainwashed by the concept that they bring. Hence, universities have big responsibility and role in counteracting the negative impact of radical networks.

As a point of view, radicalism can take many different shapes. For instance, radical thought can delve deeply to address the fundamental issues that are most likely to give rise to anti-authoritarian sentiments.[14] It sometimes described as a mindset that fosters various sorts of mental extremism or strives to significantly and extremely transform the socio-political landscape.[15] Furthermore, radical organizations and movements attempt to swiftly alter the society, nation, and state's philosophy, constitution, and political structure.[16] It considered as the battle to achieve transformation by the use of force.[17] When one's rigid attitude toward adhering to a certain ideology or understanding is followed by forceful actions against other groups to follow one's ideology or understanding, radicalism is considered as negative. When a situation involves force or violence together with the establishment of a belief, knowledge, or ideology by one party to a different party, the word radical is typically mentioned in a negative way.[18] Such radicalism contradicts the Preamble of the 1945 Constitution of the Republic of Indonesia in the fourth paragraph, Law Number

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[13] Saifuddin, *Radikalisme Islam…*, p 18-21.
[14] Sudjito, et.al., *Pancasila and Radicalism...*, p. 69-77
[15] Muhammad Adnan and Anita Amaliyah, *Radicalism Vs Extremism...*, p. 24-48.
[16] Sanusi, et.al., Higher Education Synergy... p. 197-200.
[17] Choirul Mahfud, et.al., Religious Radicalism ... p. 8-18.
[18] Hamed El-Said, *New Approaches to Countering Terrorism : Designing and Evaluating Counter Radicalization and de-Radicalization Programs*, New York: Palgrave Macmillan, 2015. Mukhlisuddin Ilyas, et.al., "Youth Existence and Radicalism in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 8, No. 2 (2020).

39 of 1999 concerning Human Rights and Law Number 3 of 2002 on National Defense.[19]

However, not all radical act seen as a negative behaviour. It might include nonviolent philosophy and ideas since there are individual or group of people who have different ideas or ideology in society. They simply want to change the situation without harmful others. Such radical individuals might seem against the mainstream, yet as long as they do not commit dangerous behaviour, it is still consider acceptable.

One example of radicalism that existed in HEIs based on previous study were conducted by Saifuddin. He found that radicalism among students had happened, for example at one of well-known State Islamic University in Jakarta (anonymous). Previously, students of Faculty of Science and Technology were involved in acts of terrorism that were successfully stopped by the 88 Anti-Terror Special Detachment of Police Headquarters. It is surprising because the rector of the university is often invited to talk about pluralism and the teachings of peaceful Islam. It raises an intriguing question because the university is known to be liberal, but it turns out that it failed to prevent the radicalism from developing.[20] Many analyzes so far have stated that radical network recruitment among students usually occurs at general HEIs and more specifically it targets the students in science faculties. In other words, most students recruited are from a minimum religious knowledge background. That is why they are easier to be doctrinized.

Another research report conducted by the Ministry of Religious Research and Development in 1996 at four secular tertiary institutions namely UI, UGM, UNAIR and UNHAS there was an increase in religious activities in a number of these campuses, even it was mentioned that these campuses became the most potential places for developing religious activities which tend to be exclusive and radical. General universities are more easily targeted by radical movements, while faith-based universities are considered more difficult. However, if it turns out that radical movements are also rife and flourishing on religious-based campuses, then this can prove two things. First, there has been a change in faith-based HEIs. Secondly, there has been a metamorphosis of forms and strategies of movement in the internal radical movements.[21]

Then it is proceeded with the identification stage by removing self-identity so that they become in an unstable state. The indoctrination stage is the stage where they are given an intensive understanding of terrorist ideology so that they become fully confident and convinced in the teachings they receive. The next

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[19] The 1945 Constitution of the Republic of Indonesia. Law Number 39 of 1999 Concerning Human Rights. Law Number 3 of 2002 concerning National Defense.

[20] Saifuddin, *Radikalisme Islam di Kalangan Mahasiswa (Sebuah Metamorfosa Baru)*, Analisis, XI, no.1, (2011), p. 18-21.

[21] Saifuddin, *Radikalisme Islam...*, p. 18-21.

stage is the stage of personal obligation to join a jihadist group or terrorist. It can also be transformations made through groups or organizations.[22]

Based on the background above, it is important to conduct research at universities in Aceh to find out whether radicalism has attacked educational institutions, and efforts to prevent this radicalism. The main problem to be answered is preventing radicalism in universities in Aceh. This study uses empirical legal methods with a constitutional law and Islamic law approach.[23] Constitutional law theory is used to analysed the rule of law as state policy through universities in preventing radicalism. Meanwhile, Islamic law is used to analysed the deradicalization rules. Data collection techniques used were in-depth interviews and literature studies. Interview informants were academics at USK, UINAR, Unimal, UTU, UNMUHA. Meanwhile, literature or documents are legal regulations, journal articles and literature related to the discussion.

## Radicalism in Higher Education Institutions in Aceh

If referring to history, radicalism, understanding and religious behavior do not have strong roots in Indonesia. Since its first arrival, the people of Nusantara accepted Islam peacefully and voluntarily. Therefore, Islam that was accepted and practiced in the archipelago was then more moderate, or Islamic moderation. Even historians establish that those who believed Islam were Sufis to Aceh, followed by Wali Songo in Java, community leaders and Islamic mass organizations during the struggle for independence. This spirit of Islamic moderation was later adopted by the Ministry of Religious Affairs which was used as a model of religious understanding and behavior in Indonesia.[24]

In this study, one of the aim of the research was to find out whether there is a presence of radicalism in HEIs in Aceh. Based on the findings, according to the findings of this study, radicalism was not found in Aceh's higher education institutions; if it did occur, it would be difficult to detect because each student looks out for one another. Although there are potencies that lead to radicalism, university officials are quick to recognise that if issues are leading to radicalism, students are summoned and advised. Finally, they change themselves to be more

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[22] Emna Laisa, "Islam dan Radikalisme", *Islamuna: Jurnal Studi Islam* 1, no. 1, (2014), p. 10.

[23]Salim and Erlies Septiana Nurbani, *Penerapan Teori Hukum Pada Penelitian Tesis Dan Disertasi,* Jakarta: Rajawali Pers, 2013. Jimly Ash-Shiddieqy, *Pengantar Hukum Tata Negara*, Jilid I, Jakarta: Sekretariat Mahkamah Konstitusi, 2006. Ummu Awaliah, et.al., "Political Configuration and Legal Products in Indonesia in Terms of Islamic Constitutional Law," *Al-Risalah Jurnal Ilmu Syariah dan Hukum* 21, No. 1 (2021), p. 117.

[24]Inayatillah, et.al., *The History of Moderate Islam in Indonesia*…, p. 213. Siti Muliana and Muhammad Nasruddin, "Treading The Footsteps of Wali Songo as The Shaper of Islam Nusantara Tradition," *Sunan Kalijaga International Journal of Islamic Civilization* 4, No. 1 (2021).

cautious if there are subsequent riots or demands changes so that they are not used by people with ill will.

According to Dean of Social and Political Science Faculty of UTU in Meulaboh, there was no Radicalism at this university, if there were demonstrations conducted by students, they were aspirations channelled by students in a democratic manner that demand justice, as was done by students at the UTU Rectorate on April 19, 2017 demanding budget transparency in the Budget Implementation Entry List (*Daftar Isian Pelaksanaan Anggaran*/DIPA) and also refusing to pay IDR. 650.000 fee because it was considered burdensome for the students. It was also stated by the Vice-Rector of Student Affairs that these demands were not responded to because their wish has been granted before the demonstration took place.[25]

In the same line with the above statement Dean of Faculty of Law of Muhammadiyah University, he mentioned that radicalism in the Muhammadiyah University was also not found. All students expressed their aspirations well and did not do doubtful things. If there is a desire to demonstrate, then the students will be summoned and asked what they will demand and if they still want to demonstrate they must do it appropriately. They had held the demonstration on September 28, 2018 at the Aceh Regional Police Headquarters, where these students joined with other student organizations as a form of solidarity or defense against the beating of North Sumatera University students by the Medan police during a student demonstration in front of the North Sumatera Regional People's Representative Assembly office on September 20, 2018. According to him, what they were doing was a form of defense and that was good, as long as it did not lead to things that were anarchic.[26]

From the interview result with the Dean of the Faculty of Law of Malikussaleh University, it was found that the radicalism not found at the university. If there was an issue that led to radicalism, the rector and the dean would summon the students. Demonstrations conducted by students that demanded clarity about Special Economic Zones (*Kawasan Ekonomi Khusus*/KEK) and the use of village funds were carried out to convey aspirations and it was not radical. It is radical if they do things that are not in accordance with Pancasila, the 1945 Constitution and national values.[27]

Similarly, the Rector of UINAR stated that radicalism at the university was only limited to an issue, even if there were demonstrations that ended up in chaos, it was because the aspirations of students were not responded properly or because the students did not understand what they would demand. If they really knew and

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[25] Interview with MUR, the Dean of Social and Political Science Faculty of UTU, June 28, 2018.

[26] Interview with HD, the Dean of the Faculty of Law of Unmuha, July 25, 2018.

[27] Interview with JAM, the Dean of the Faculty of Law of Malikussaleh University, July 4, 2018.

understood it, then they would convey it appropriately. For example, the actions taken at the commemoration of the 53rd Anniversary of UINAR after being responded to, they were then dismissed. So according to him, it was not the act of radicalism, but aspirations related to their desire to make UINAR better in the future and that was a form of their concern for our beloved campus.[28]

Another response was received from a student at USK. He stated that demonstrations carried out by USK students also could not be called as an act of radicalism because they demand things to make SK better in the future and as a form of their care for the nation, education and problems faced by the people and society. If there are important issues from the community that they need to fight for, they will do it peacefully and appropriately. If there is excessive action, then it is certain that there are parties who provoke the crowd, not purely the wishes of students. To call students radical is too excessive because as students, they must be critical and always defend the community. Many people are laymen while the students are intellectuals.[29]

Due to the fact that student activities still fall within acceptable bounds for expressing ambitions and that the desire to change the campus is still communicated appropriately, it was evident from all the results given above that radicalism had not been discovered in Aceh's HEIs. Students don't engage in extreme or anarchic behavior. Students in Aceh still place a high value on manners and morality while expressing their goals. If there was chaos during a demonstration, it was entirely due to their unmet or delayed aspirations; as a result, their wrath arose because they believed their aspirations were being disregarded. However, they would react appropriately when decision-makers or leaders responded to them.

Therefore, based on the research results conducted at five HEIs, namely UTU, Unimal, USK, UINAR and UNMUHA, it can be said that radicalism has not been found or is difficult to find in Aceh's HE Institutions. From the results of the study, it was also found that students would continue to represent the community and fight for their aspirations if there are policies from the government (executive), lawmakers (legislative), or those who adjudicate violators (judicative) that will harm the community. The result of this research has brought evidence stated that HEIs in Aceh is still safe and far from radicalism.

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[28] Statement from the Rector of UINA in http://aceh.tribunnews.com, 18 October 2016.
[29] Interview with with SUR, one of leader in Da'wah Institution (LDK) of Syiah Kuala University, July 29, 2018.

**Inhibiting Factors in Finding Radicalism Movement in Higher Education In Aceh**

According to Muhammad Natsir in world-class research activities in Jakarta on April 14, 2018, radicalism began to exist on campus in 1983, so that later the normalization of campus life (*Normalisasi Kehidupan Kampus*/NKK) policy or the Student Coordination Board (*Badan Koordinasi Keorganisasian*/BKK) was implemented so that organizations such as the Islamic Student Association (*Himpunan Mahasiswa Islam*/HMI), the Indonesian Islamic Student Movement (*Pergerakan Mahasiswa Islam Indonesia*/PMII) and the like were then disbanded from the campus so that the organization became extra campus organizations. Organizations that are allowed to be on campus are organizations created by the Senate and Students which are incorporated in student activity units that are in accordance with their interests and talents.[30]

Radicalism in Aceh's HEIs is difficult to find because it is influenced by a number of factors, both factors originating from universities themselves or internally and factors from outside universities or external ones. The internal factors found from the study were: the understanding of the elements of higher education institutions about radicalism is still diverse. The indicators and definitions of radicalism itself are still very subjective so that to call an individual is radicals or not is very dependent on how people understand the radicalism. Actually, Radicalism can be defined as a change or renewal in a drastic way. There is radicalism of terrorism and radicalism of liberalism and radicalism of religion and others. For students this is difficult to trace.[31]

Another, factors are: the lack of understanding of religion and lack of faith both by students and university officials lead to a wrong judgement whether an individual is radical or not. Student's understanding of religion and their faith are largely determined by their basic education from childhood to adulthood. If they only studied religion when theywere only children and did not continue it until theyreach adulthood, they could quickly change. Religion should be studied continually so that they could have a strong foundation of faith that will not be easily influenced or swayed by things that can undermine their religion and faith.[32]

Besides internal factors, there were also external factors that influence, they are: Regulatory Factors, there are no strong rules that can provide clear indicators of what the elements of radicalism are in order to avoid multiple interpretations of the university leaders or governments when they say someone is radical or not. Any regulation made by universities will be a reference for the universities' officials to act if undesirable things happen because this country is a state of law

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[30] Interview with SYA, Islamic Lecturer of Syiah Kuala University, July 11, 2021.
[31] Interview with MAR, Vice rector 1 of Syiah Kuala University, 19 November 19, 2020.
[32] Interview with KAM, Lecturer of UIN Ar-Raniry, November 19, 2020.

(rechtstaat) not a state of power (machtstaat). Neither can a ruler act authoritatively towards his people nor can the leaders of a university or faculty act arbitrarily against students who are characterized by radicalism if there are no clear rules for acting decisively. Higher Education in Indonesia does not yet have rules on radical student indicators, but student activities will continue to be monitored so as to avoid undesirable things to happen.[33]

Some influencing factors also came from the students. They join many organizations and it is difficult to detect one by one whether the organizations are radical or not. It can be seen from the Memorandum and Article of Association (*Anggaran Dasar-Anggaran Rumah Tangga*/AD-ART) of the organizations. However, the definition of radicalism should be clearly determined before it is used to judge whether an organization is radical or not by looking at its Memorandum and Article of Association. Student organizations consisting of intra-campus organizations are organizations that are approved by the campus and their members are active students such as students who are members of study programs or affiliated in certain majors. Just like the Student Activity Unit (UKM), the members of UKM are the students who have certain talents or interests. Any student who has or interested in certain skills can choose what UKM they will join.[34]

### Efforts to Prevent Radicalism in Higher Education in Aceh

The effort to prevent and overcome the occurrence of radicalism in HEIs in Aceh based on the result of the study, among others, are:

### 1. Prevents the Teaching Staff or Lecturers from Having Extreme Views or Ideology

It can be accomplished by developing a curriculum that adheres to the Directorate of Higher Education's guidelines. If any local wisdom is included, it will be deemed a curriculum that is indeed far from the values that could radicalise students. All of this is consistent with the National Agency for Counterterrorism Prevention's assertion that three social institutions are critical in protecting young people.[35] First, education, through the role of educational institutions, teachers, and curriculum in instilling in the younger generation a sense of nationalism, moderation, and tolerance. Second, the Family, through the role of parents, instills love and affection for the younger generation and makes the Family a unit of consultation and discussion. Third, the community: through the role of community leaders in the community, creating a conducive space for creating a culture of peace among the younger generation. Second, the Family, through the

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[33] Interview with FAT, Leader of UP3AI of Syiah Kuala University, July 24, 2018.

[34] Interview with DY, Former Dean of Law Faculty of Syiah Kuala University, (2009-2013), July 19, 2018.

[35] Interview with FAT, Leader UP3AI of Syiah Kuala University, July 24, 2018.

role of parents instils love and affection for the younger generation and makes the family a unit of consultation and discussion. Third, the community: through the role of community leaders in the community in creating a conducive space for the creation of a culture of peace among the younger generation.[36]

Another interesting finding is found in UINAR. The university strengthen certain subjects in Higher Education, for example, strengthening Tafsir (interpretation) unit or subject. For example, in the Interpretation of the Hadith that explains the verses in Qur'an as in the Surah of At-Tawbah about the killing of *kafir* (infidels), this only apply to *kafir harbi* (confrontation of Muslims with infidels but in battle). There is a hadith that does not justify killing *kafir dzimmi* (non-muslim who receive state protection).[37]

Similarly, to strengthen students state ideology the university provide certain subjects, such as Pancasila and civic education (*Pendidikan Pancasila Kewarganegaraan*/PPKN) units that always teach to love the motherland, so that if there are parties who intend to divide the unity that has been built by the Indonesian nation. Students will be more selective and not directly follow the matter even they will oppose it. This course also teaches about threats to the state or citizens both from within the country and threats from outside the country which must all be faced with the spirit of nationalism and religious enthusiasm, so that whatever is the goal of the other party to make students as the spearhead will not be reached.

In the same line, the subject of Basic Social and Cultural Sciences (*Ilmu Sosial dan Budaya Dasar*/ISBD) which teaches how human relations with other humans individually and society in general, also teaches fellow human beings to love each other because humans basically have love in themselves. Islamic education courses that always teach there is no coercion in religion. And also, the verse about freedom in practicing religion or worship according to his own religion in Surah Al-Kafirun.

## 2. The Nationality Concept of The Students and Academics Should Be Strengthened

They should be kept busy with assignments and discussion so that they will not be exposed or think about extremism. The things mentioned above are in accordance with the three ways proposed by the Ministry of Research and Technology to prevent radicalism from entering campus, firstly, by conducting

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[36]Mursyid Djawas, et.al., "Creating Family Resilience in Indonesia: A Study of Marriage Guidance Program in Aceh and South Sumatera," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, No. 1 (2022). Nurbayani, et.al., "Pembinaan Iklim Kasih Sayang Terhadap Anak Dalam Keluarga," *Gender Equality: International Journal of Child and Gender Studies* 5, No. 1 (2019).

[37]Mursyid Djawas, et.al., "The Position of Non-Muslims in the Implementation of Islamic Law in Aceh, Indonesia," *Ahkam: Jurnal ilmu Syariah* 23, No. 1 (2023).

initial supervision of the learning system, secondly, social media must also be monitored, and thirdly, lecturers also need to be supervised because it will give a great influence on students of the material to be lectured as reported in the electronic media.[38]

Likewise, the instrument that can be used to prevent radicalism on campuses is the necessity of command from the minister, the rector and the dean to prevent the occurrence of radicalism. However, this is not done authoritatively but in a better way. Furthermore, the instrument for selecting and reforming the curriculum on campus such as state defense should be delivered in the present context. Then the third instrument is culture. There are still many people or Indonesians who value harmony.

To prevent radicalism in HE institutions in Aceh, many programs and activities have been implemented to keep students occupied so that they do not have the opportunity to do anything harmful. Islamic guidance is still being provided so that each HEIs academics understanding of religion is deeper and more difficult to be provoked. In addition, seminars on the prevention, overcoming, and de-radicalization of radicalism have been carried out at various universities in Aceh so that students can easily gain knowledge and broad insights about it. These are the efforts made by the university, faculty, or study program to protect students from radicalism that could harm them.

USK had held a coordination meeting with various universities in Aceh. On September 14, 2017. This coordination meeting was in preparation for attending the meeting of leaders of Indonesian universities for the National Action of Higher Education Against Radicalism on September 25-26, 2017 in Nusa Dua, Bali, which was also attended by Indonesian President Jokowi. Rektor of Syiah Kuala University,  SR states in his remarks that, this meeting aimed to equalize the perception of radicalism so that all universities in Aceh had the same view. Likewise, the opinion of Teuku Umar University Rector, JM that this declaration as an expression of the spirit of maintaining the Unity of Republic of Indonesia.

The rector believes that there should be no link between Islam and radicalism. All of these factors can come into play, but it is very dependent on the person who holds that view, not Islam. Similarly, the values of local wisdom in Aceh should not be associated with radicalism, because they arose from the soul and values of Acehnese who genuinely love the Republic of Indonesia.[39]

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[38] Muhlis Al Alawi, "Cegah Radikalisme Masuk Kampus, Menristek Punya Tiga Cara Pengawasan", Bayu Galih (ed), *KOMPAS.com*, https://regional.kompas.com/read/2018/06/09/08200281/cegah-radikalisme-masuk kampus-menristek-punya-tiga-cara-pengawasan), Accessed, July 20, 2021.

[39] Interview with SR, Former Rector SK University, (2012-2022), July 25, 2018.

### 3. Encouraging Students to Take Part in Non-Academic Activities

Student activities outside of academics can encourage the formation of creativity, self-development, national insight and nationalism. These activities can be found at almost all universities at USK, UINAR, Unimal, UTU and UNMUHA. These non-academic activities can be divided into two categories, namely campus-based activities (intra-campus organizations) and off-campus (extra-campus organizations).

Intra-campus organizational activities, namely; Student organizations at study program, faculty and university levels such as the Student Executive Board (*Badan Eksekutif Mahasiswa*/BEM) and Student Activity Units (*Unit Kegiatan Mahasiswa*/UKM) such as; Scouts, arts, sports, student regiments, journalism and campus da'wah institutions (*Lembaga Dakwah Kampus*/LDK), Nature Lover student (*Mahasiswa Pencinta Alam*/MAPALA), Indonesian Red Cross (*Palang Merah Indonesia*/PMI).

Ehile intra-campus organizations include the Islamic Student Association (HMI), the Indonesian Islamic Student Movement (PMII), the Islamic Student Association (IMM), the al-Washliyah Student Association. This student organization is an institution that was formed during the New Order era. This organization has members in almost all universities in Indonesia.

Non-academic student activities, both intra- and extra-campus, have been proven to make a positive contribution to students remaining active while studying for academic success. Due to their busy schedules, they find it difficult to do other things because their time is taken up by academic activities, talent development and social obligations.

### Higher Education and Deradicalization from the Perspective of Constitutional Law and Islamic Law

Morality degrades easily as a result of social change. Because of the lack of understanding of religion and the ongoing impact of incomplete reading, the activator of radicalisation seeks excellent opportunities to encourage people to oppose the steady-state in the development of society by manipulating emotions and religious sentiments. Several studies have found that psychological factors, national and international political conditions, textual religious texts, the loss of role models, and the search for new charismatic figures all influence the emergence of radicalism among young Indonesians. The advancement of science and technology also contributes to the advancement of various factors that lead to religious radicalism.[40]

Because of the transition phase in age growth that is prone to identity crises, young people have a stronger tendency and are more likely to be involved

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[40] Zuly Qodir, *Radikalisme Agama di Indonesia*, Yogyakarta: Pustaka Pelajar, 2014, p. 90.

in radical social movements than adults. This crisis then allows for cognitive opening, allowing them to accept radical new ideas. The "moral shock" path is another way for young people to become involved in radical movements.[41] In contrast, one result of study noted that higher education students "regard themselves as discerning, critical thinkers rather than inherently vulnerable to manipulation by those espousing violent extremist views."[42]

Deradicalizationis the process by which members of radical Islamist groups abandon their commitment to extreme ideologies and beliefs that have the potential to lead them to organized violence. Since the mid-2000s, Indonesia has witnessed an increase in the number of deradicalization programs and activities. Deradicalization is understood as a hegemonic project that tries to shape and control the meaning of good and normal Indonesian citizenship. This process has paved the way for radicals to give a different meaning to "good Indonesian citizenship".[43]

With the prevention efforts carried out, it is hoped that there will not be a radical movement in the HEIs in Aceh. Radicalism factors found in other HEIs outside Aceh which involve students will continue to be avoided and eliminated so that students are not wrong in stepping in and choosing organizations and groups and friends. Young people going through an identity crisis are particularly vulnerable to the influence and invitation of radicalism in the name of religion. Terrorist groups have well captured this generation's psychological problems, as they target those with excessive youthful energy and who are constantly dissatisfied, irritable, and frustrated with social and government conditions. They have also provided what they require in terms of justification teachings, solutions and strategies for effecting change, and a sense of belonging. Terrorist groups also provide environments, facilities, and equipment for teenagers seeking courage and launching a violent agenda. During this transition, they experience a cognitive opening, a micro-sociological process that brings them closer to accepting new, more radical ideas. Statistics show that the majority of terrorists, suicide bombers, and jihadists in Syria are young people.[44]

At USK, many student activity units that are formed in HEIs are required to be taken by the students such as the Unit for Islamic Religious Education Assistance Program (*Pengembangan Program Pendampingan Mata Kuliah*

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[41]Muhammad Najib Azca, "Yang Muda Yang Radikal Refleksi Sosiologis Terhadap Fenomena Radikalisme Kaum Muda Muslim di Indonesia Pasca Orde Baru," *Jurnal Maarif* 8, no. 1, (2013), p. 14-20.

[42]Catherine McGlynn and Shaun McDaid, "Radicalisation and Higher …, p. 559.

[43] Ali Muhammad, at.al., "Deradicalization Program in Indonesia Radicalizing the Radicals," *Cogent Social Sciences* 7, No. 1 (2021).

[44]Rindha Widyaningsih, et.al., "Kerentanan Radikalisme di Kalangan Anak Muda", *Prosiding "Seminar Pengembangan Sumber Daya Perdesaan dan Kearifan Lokal Berkelanjutan VII"* Purwokerto, 17- 18 November 2017, p. 1559-1561.

*Agama Islam*/UP3AI) which consists of the Iqra' Program, Worship Practices and Mentoring (Islamic Studies). All new students must enrol in such programs. Before taking this program, the students have to follow the assessment process to determine their level of Iqra' for those who could not read the Al-Quran yet. From the result of the assessment the students are divided into groups based on their *Iqra'* level. If they pass the *Iqra'*, they will then take the next steps, which is the Worship Practices and Mentoring. They must go through all the stages and must pass them.

There is also Subuh Education, where new students are required to attend the Subuh (dawn) Prayer together every Saturday. After praying the preacher delivers a speech with the topic of moral or worshipping. He also warns the people about dangerous views that should be avoided such as radicalism and talk about all things that have to do with religion. As a result, students do not have strange thoughts or misinterpret Islam. All of these activities are obliged for students to attend. If new students do not participate in this activity or fail the unit, they will be unable to enrol in the University's required courses, specifically the Islamic Religious Education unit. Muslim students are required to participate in this programme, while non-Muslim students are encouraged and evaluated to participate in their own religious activities such as in the church.[45]

Meanwhile, at UINAR, the deradicalization program is carried out in a coordinated manner carried out by the Ministry of Religious Affairs by establishing the Center for Religious Moderation which was formed in 2018 and reaffirmed in 2023. Of course, this is determined based on the general policy of the State entrusted to the Ministry of Religious Affairs. This year (June 2023) through a new regulation called the Center for Spirituality and Religious Moderation (*Pusat Kerohanian dan Moderasi Beragama/*PKMB) UIN Ar-Raniry.[46] Through this institution, students are equipped with the values of religious moderation, namely, nationalism, tolerance, acceptance of local culture, anti-violence. [47]

PKMB has acontent, namely making UINAR as the leading PTKIN in Indonesia in the initiative to build campus citizens (lecturers, education staff and students and stakeholders) who are adaptive to the principles and values of religious moderation and productively produce alumni and scientific products in the field of religion in Indonesia in 2045. While its mission is topromote more planned, systematic and develop training and publications in the field of strengthening religious moderation in the campus environment and surrounding

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[45]Interview with FAT, Leader of UP3AI of Syiah Kuala University, July 24, 2018.

[46]Interview with SAR, Head of the Center for Spirituality and Religious Moderation (PKMB) UIN Ar-Raniry, July 30, 2023.

[47]Mahasiswa Baru UIN Ar-Raniry Dibekali Wawasan Beragama, https://uin.ar-raniry.ac.id/index.php/id/posts/mahasiswa-baru-uin-ar-raniry-dibekali-wawasan-moderasi-beragama, Accessed, July 22, 2021.

communities by prioritizing approaches that are in accordance with the development of science, information technology, and policies and wisdom in society. [48]

The institution conducts general religious moderation through the media, both mainstream and social media, with the aim that the concept of religious moderation is morefamiliar to campus residents and the surrounding community. Training for lecturers, education staff and students with socialization modules, pioneer orientation, mobilizers, and others according to the rules set by the government. In addition, encouragemore research and scientific publications of lecturers' work in the field of religious moderation, so that the concept can be better understood by the public at large.[49]

Therefore, it can be affirmed that the state through higher education institutions plays a role in carrying out deradicalization efforts. This effort is carried out through the rule of law for the prevention of radicalism at the Ministry of Education and the Ministry of Religious Affairs that prioritizes a moderate life or moderation in religion. In the context of constitutional law,[50] these efforts are state policies to create harmony and order in the field of education and are part of the pillars of the constitutional system that need to be improved.[51]

In this context, the state has made efforts to prevent radicalism through higher education institutions. According to Islamic law, this is very much in line with the benefit and purpose of Islamic law, which is a harmonious and peaceful life.[52] A peaceful and moderate understanding of Islamic law, the texts of the Qur'an and hadith is essential to avoid textual and radicalism. Moderate Islamic concept as a preventive measure to mitigate the penetration of radical ideology. Hence the application of moderate Islam as a paradigm to counter the spread of radical ideology in religion. Because reality shows that being textual to the

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[48] Interview with SAR, Head of the Center for Spirituality and Religious Moderation (PKMB) UIN Ar-Raniry, July 30, 2023.

[49] Interview with SAR, Head of the Center for Spirituality and Religious Moderation (PKMB) UIN Ar-Raniry, July 30, 2023.

[50]Muhammad Yusuf, et. al., "The Role of Street Children At-Tamur Islamic Boarding School in Internalizing the Values of Religious Moderation to College Students in Bandung," *Jurnal Sains Islam Futura* 23, no. 1 (2023). Yaniah Wardani, et.al., "Developing Religious Moderation in State Islamic Religious College Indonesia: Text and Context- Based Understanding of Islam," *Jurnal Adabiyah* 22, No. 1 (2022).

[51]Shinta Ayu Purnamawati and Sidik Sunaryo, "Legal Politics of Pancasila Ideology Against Radicalism in the State of Law Enforcement," *Jurnal Jurisprudence* 11, No. 2 (2022), p. 141-155. Maghfira Nur Khaliza Fauzi, "Reflection of Political Law in the Development of State Constitution in Indonesia," *Constitutionale* 4, No. 1 (2023), p. 71-84.

[52] Idi Warsah, "Jihad and Radicalism: Epistemology if Islamic Education at Pesantren Al-Furqan in Musi Rawas District," *Jurnal Ilmiah Islam Futura* 21, No. 2 (2021).

sources of Islamic law such as the Qur'an and Hadith will be able to cause radicalism and intolerance.[53]

Correspondingly, there is a rule of Islamic law that "preventing harm is more important than taking benefit" (*dar'u al-mafashid maqadd um ala jalbi al-mashalih*).[54] Preventing chaos, namely the emergence of radicalism on campus and society in general. Therefore, the government's steps to socialize religious moderation, namely middle religious understanding and attitudes, are characterized by four indicators: national commitment, tolerance, non-violence, and accommodating to local cultures that live and develop in society.[55]

In this context, it also needs to be emphasized that universities contribute to efforts to prevent radicalism and actively campaign and strengthen religious moderation. However, the active involvement of universities in responding to religious radicalism movements has contributed significantly to the strengthening of modernity in Indonesia. So that the values of religious moderation in the world of education can be realized.[56] Because radicalism if not contained, it can lead to terrorism is a *mudharat* thing that must be abandoned and prevented by all parties including the state, universities and society in general. The deradicalization program carried out by several universities in Aceh as a step in the strategy of counter-radicalism through various means so far seems relevant.

## Conclusion

Higher education as an educational institution has a central role in stemming radicalism on the one hand, on the other hand developing national insight and nationalism. Thefield shows that radicalism is not found on campuses in Aceh. Radicalism is also difficult to find because internal factors, namely the

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[53]Mutawali Mutawali, "Maqāṣid al-Sharī'a as the Foundation of Islamic Moderation: Theo-Philosophical Insight against Extreme Religious Ideology," *Ulumuna* 27, No. 1 (2023). Ahmad Faisal, et.al., Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia," *Cogent Social Sciences* 8, 1 (2022).

[54]Nadhifa Ayusha Lesmana, et.al., "Review of the Rules of Jurisprudence "Dar'ul Mafasid Muqaddamun 'Ala Jalbil Masholih" on the Silver Human Profession Around Jalan Pasteur Bandung," *Proceedings of Bandung Conference Series: Sharia Economic Law*, 2, No. 2 (2022).

[55] Benny Afwadzi and Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review, *Ulul Albab* 22, no. 2 (2021). Adi Pratama Awadin and Doli Witro, "Islamic Moderation Thematic Interpretation: The Path Towards Religious Moderation in Indonesia," *Jurnal Bimas Islam* 16, No.1, (2023).

[56]M. Khusna Amal, "The Role of Islamic Religious Higher Education in the Revitalization of Religious Moderation in Indonesia," *Journal of Dialogia* 19, No. 2 (2021), p. 293-325. Akrim Akrim, "The Philosophy of Islamic education Based on Moderation Diversity in Indonesia," *International Educational Research* 6, No. 2 (2023), p. 22. Susanto Susanto and Arik Dwijayanto, "Student's Attachment to Social Media and the Challenges of Moderate Islamic Education (Implementation During the Covid-19 Pandemic)," *Jurnal Ilmiah Peuradeun* 10, No. 2 (2022).

elemental understanding of radicalism is still diverse, religious understanding is lacking. While external factors have no regulations that provide indicators about radicalism and students join various organizations, and it is difficult to distinguish which ones are radical. This study shows that higher education in Aceh has made efforts to prevent radicalism in the form of; Prevent lecturers and students from having a strong theology, encourage nationalism and nationality and encourage student to follow academic activities. According to constitutional law, efforts to prevent radicalism are strategic policies carried out by the state through universities to create stability and peace. Meanwhile in Islamic law, these efforts are in line with the objectives of Sharia, which is to prevent harm and create the benefit of the nation and state. The state's efforts to promote moderation in religion are appropriate policies from aspects of statecraft and Islamic law. Therefore, efforts are needed in the form of concepts and applications to deradicalize and socialize moderation in religion supported by all elements, the state, universities and society.

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