

THE ROLE OF UNIVERSITIES IN THE OVERCOMING AND PREVENTION OF TERRORIST RADICALISM AND ISIS IN THE CAMPUS IN WEST NUSA TENGGARA

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Abstract

Islamic militant group is arguably followed by laymen circle is. Change of movementis condusted by this group. This group tries to gain support from university students as a new agent which is assumed by this group to be able to change movement pattern. Spreading of Islamic radical group in the area of student is not apart from striving for caderization of intlllectual group in Islamic fundamentalist circle. This strategy is an indoctrination of ideology which caused student feels difficult to cut his relation to this group. This phenomenon finally forms a new metamorphosis to a new Islamic radical movement in campus.

Keywords: *universities, overcoming, prevention, terrorist, radikalism*

A. Preface

Indonesia has been hit by various kinds of Islamic ideology in various forms within a few decades. The pattern of religious understanding that is developed has a base of ideology, thought and movement strategythat is different from the pattern of religious understanding developed by the Islamic organizations that have

existed before.They are puritan,¹

¹Some figures and authors term the fundamentalist,militant,extremist,radical, fanatical, jahadist and even well-known by the term Islamist, but it is more precisely called puritan and more preferably by Khaled Aboul El Fadl because according to him the prominent feature of this group in terms of belief embracesabsolutism

have characters that are more militant, radical, conservative and exclusive,² have exclusive attitudes, not Islamic, and even the arrogance of the bearers or followers of these ideologies has been increasingly unsettling, threatening the *ukhuwah* principles, and undermining the unity of the Moslems.³ Not just coming so far; considering themselves as those that have the greatest right to interpret the Qur>an or hadith, considering themselves as the most righteous one and the others are wrong and misguided, considering that the Moslems' understanding of Islam is wrong but theirs, the view that the truth belongs to Allah and only them that have the right to sentence the misguided ones, and so all

and uncompromising. In many ways, the orientation of these groups tends to be purist in the sense that they are intolerant of competing viewpoints and consider the pluralist perceive reality as a form of contamination on the real truth. Khaled Abou El Fadl, «*The Great Thافت: Wrestling Islam From the Extremistis*» trans. Helmi Mustafa «*Save the Islam of the Muslim Puritan*» (Jakarta: PT. Foyer Sciences of the Universe, 2006), p. 29

²M. Imdadun Rahmat, "*Arus Baru Islam Radikal*" (Jakarta: Erlangga, 2005), p. x

³Syaikh Idahram, "*Sejarah Berdarah Sekte Salafi Wahabi; Mereka membunuh semuanya, termasuk para ulama*" (Yogyakarta: Pustaka Pesantren, 2011), p. 17

the pretext have caused different opinions that lead to disintegration among the Moslems.⁴

Among the emerging Islamic organizations, those that get the greatest attention from the public, especially with regard to the vision and mission that they bring are : Hizbut-Tahrir Indonesia (HTI), the Indonesian Mujahidin Council (MMI), and the Islamic State of Indonesia (NII), JIL, Jemaah Salafi and ISIS etc.

As we know that in its development there are two different forms of radical Islamic movements in Indonesia. First, the radical Islamic movement that is still in the form as developed in its original region. Some of them are, Hizbut-Tahrir Indonesia (HTI), Tarbiyah-Ikhwanul Muslimin, Salafi-Wahabi Movement and ISIS. Second, the radical Islamic movement that has metamorphosed, although ideologically very conform to the transnational radical Islamic movement in the Middle East. Some examples may be cited, for example, the Islamic Defenders Front (FPI), Lasykar Jihad (LJ), the Indonesian Mujahidin Council (MMI), etc.

The presence of the Islamic State of Iraq and Syria (ISIS) in Indonesia now has stolen the

⁴Syaikh Idahram, *Ibid*, p. 19

Indonesian public attention lately. Simultaneously, the dynamics of domestic condition has reaped the controversial spotlight, pros and cons. ISIS is a new phenomenon of the movement of ultra-radical group, even it has exceed Al Qaeda with its leader Osama bin Laden. At the beginning this movement was born in the Middle East region led by Abu Bakr al-Baghdadi. The aim of the movement now is to conquer and unify Syria, Iraq, Egypt, Lebanon, and Jordan to be a unitary state under the banner of *khilafah*, an empire that fully implements Islamic law in governing the country. As for Islam in this case is only as a label of religion to justify their barbaric actions.

The potential of developing the radical movements including ISIS in Indonesia 1) Indonesia has a high tolerance for religious freedom. Such a condition gives an opportunity for the emergence of radical religious movements 2) the people's knowledge and information about religion tend to be weak and little, but they have spirit to do more.

In the latest development, many Indonesian citizens have clearly declared themselves to belong to ISIS. Ironically a graduate of PTAI has proclaimed himself as the leader of ISIS in Indonesia, Abu Muhammad al-Indunisiy or

Bahrumsyah, who fierily provokes the public to support the ISIS. A phenomenon of the emergence to support for ISIS in Youtube by Bahrumsya (the graduate of UIN) and in Syahida Inn that is incidentally the PTAI campus has proved that the university student groups can be the target of the ideological transformation of the radical movement and become the object of recruitment.⁵

B. Some Researches on Radical Movements in Campus

The study of radicalism, fundamentalism and extremism has been enough done. C. Van Dijk who elaborates the history of DI / TII⁶, Azyumardi Azra about the upheaval of Islamic Politics from Fundamentalism, Modernism until Post-modernism that describes the Islamic radical movements⁷. Likewise S. Yunanto's writing, *Gerakan Militan Islam di Indonesia dan di Asia Tenggara* (2005), then Khamami Zada,

⁵When the members of Pepi Fernando Network were arrested, three of them are the graduates of UIN Syarif Hidayatullah Jakarta.

⁶C. Van Dijk, *Rebellion Under the Banner of Islam: The Darul Islam in Indonesia* (The Hague: Martinus Nijhoff, 1981).

⁷Azyumardi Azra, *Pergolakan Politik Islam dari Fundamentalisme, Modernisme Hingga Post-modernisme* (Jakarta: Paramadina, 1996).

Islam Radikal Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia (2002),⁸ although this book does not specifically dissect the Organization of Islamic society only, the presentation of the hardline Islamic discussion in this book is quite interesting to know. But those specifically targeting the radicalism among the campus (university students) are minimal. This can be understood because the touch of radical movement on the university students has existed lately especially when the media is busy to talk about the indoctrination of TNII among the university students in a way of hypnosis and it has made a lot of casualties.

Saifuddin in his research entitled *Radicalism among the university students in Jogjakarta* has produced a narrative that public universities are more easily recruited to the radical movements, while the religious-based ones are considered to be more difficult. If the facts show that the radical movements are also widespread and grown up in the religious-based campuses, then this can prove two things. First, there has been a change in the religious-based universities themselves. Second,

⁸Khamami Zada, *Islam Radikal Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia*, (Jakarta: Teraju, 2002).

there has been a metamorphosis of the form and movement strategy in the internal radical movements.⁹

This is proved by the conversion of IAIN to UIN that has opened a big opportunity for the graduates of SMU / SMK / STM to be the students of that religious-based universities. Previously most of IAIN students were graduated from the *madrasah* or *pondok pesantren*. When they went to the universities they would have lessons ever taught and studied in *pesantren*, even they could possibly master the lessons more than the lecturers. Therefore, they preferred to read books of philosophy, social sciences politics and such kinds of it. A desire to study the religion decreased even there was a tendency to be liberal. With such a kind of condition they were difficult to be indoctrinated to become militant and radical. While the prospective students from SMU / SMK / STM will get a desire or spirit of religious studying in the campus because previously they studied more common lessons (non-religious ones), especially when they meet the activists of da'wah institutions and certain organizations. Such a background

⁹Saifuddin, "Radikalisme di kalangan mahasiswa, Sebuah Metamorfosa baru" dalam *Islamic Study Journal Analysis*, IAIN Raden Intan Lampung, Vol XI No 1 June 2011, p28-29.

will be a target to build and generate the attitudes of religious militancy in themselves.

A research of *Radikalisme di Kalangan Mahasiswa Perguruan Tinggi Agama* (Radicalism among the Religious-Based University Students) performed by the Religious and Religion Education Center for Research in 2012 showed different results from the conclusions of mainstream and grand theory of radicalism that have existed all this time. If all this time the grand theory states that the potential for radicalism is often motivated and backed by socio-political context of anti-western movement, the research using a quantitative approach with a qualitative deepening shows a different trend, (1) that the potential for radicalism among the university students arises due to the internalization factors of religious understanding that tend to be ideological and opened and not solely in conjunction with the radicalism that has anti-Western political motives; (2) that the potential for radicalism based on ideological understanding that tend to be rigid and black-and-white occurs in all religions, within the students of Islam, Catholic, Christian, Hindu or Buddha. The results of this study are elaborated in this paper but the religious radicalism among the university

students are through the values of peace.¹⁰

A research by Zusiana Elly et al. is about the Distribution and Reception Pattern of Radicalism and Terrorism among the university students in Mataram. This research clarifies what has ever been asserted by Gus Dur, as Syafi>in Anwar states that the birth of Radical Islamic groups is caused by two things: first, the adherents of militant Islam feel a kind of disappointment and alienation because of the «backwardness» of the Moslems from the Western progress and its penetration of culture with all access. Because of their inability to balance the impact of Western culture materialistics, finally they use violence to balance the materialistic offensive and Western penetration. Second, the emergence of hardline Islamic groups cannot be separated from the silting understanding of religion among the Moslems, especially in young people with educational background in exact sciences and economics. From these results, the two explanations above appear on the youth groups in Mataram,

¹⁰Nuruddin m, "Basis Nilai-nilai Perdamaian Sebuah Antitesis Radikalisme Agama di Kalangan Mahasiswa" in Harmony, Journal of Multicultural & Multireligious, Vol. 12, No. 3, September-December 2013, p. 68-69.

among others: LDK of University of Mataram, LDK of IKIP Mataram. The different one from the results of this research is the finding that the LDK of IAIN Mataram having a strong enough background begins to be affected by the terms of *khilafah*, although it does not approve the concept of *khilafah* as a whole, LDK of IAIN Mataram has ever cooperated with HTI and believes that a resistance to America is one form of jihad.¹¹

The author has also made a research related to the new spirituality movement and the shifting in identity of the IAIN Mataram students. Some cases (students) have been found in which those who fail in their studies at universities is not because of the inability of Intellectual (IQ), but because of the failure to organize both intrapersonal and interpersonal emotions.

Globalization goes into our society without our invitation and brings impacts on people's lives including the campus. The most vulnerable communities are university students/ youths who recently experience the transition. This influence is very clear if we see from the way they think about

the campus, the campus activities and other academic activities and sometimes they experience a shifting in identity. Moreover, during that time the university students are very susceptible to the condition of «moral panic», making Rohis (Islamic Spiritual Activity) to be an alternative activity in their youth lives.

In the religious corridors, university students without *pesantren* background will certainly have different tendencies in understanding the religion from those who have a background in *pesantren*. As the researchers' early observation so far, the university students with *pesantren* background have a tendency to be more inclusive in understanding the religion and more loose in living their religious life but still in the corridor of the Islamic shariah values. While the non-*pesantren* students have two models of different tendencies, understanding the religion exclusively and understanding the religion as another part of worldly values.

Exclusive tendency brings textual and militant Islamic activists, while the tendency to understand the religion as another part produces

¹¹Zusiana Elly et al., *Laporan Penelitian Pola Penyebaran dan Penerimaan Radikalisme dan Terorisme di Mataram, Nusa Tenggara Barat*, 2013. p. 37.

the students' thought that tend to override the aspects of religiosity in every academic activity.¹²

C. Anticipatory Measures of Preventing Radicalism among the University Students

Indonesia as a country with the largest Moslem population in the world has global responsibility to ensure that the country is ready to stem the extreme influence of ISIS group that has abused the conception of religion to legitimize their terror activities in the middle of the countries> efforts to support the stability of the world. So far, the Indonesian government measures to control the spread of ISIS movement with the support of religious organizations really need to be appreciated in the hope that it will be able to ensure that Indonesia will be safe and be the role model for the Moslem community in the world that often receives similar threats too ISIS free movement.

Education world including universities, besides has proved to be a <cozy room> for growing the seeds of radical ideologies

¹² Sri Banun Muslim and Masnun Tahir, *Pergeseran Identitas Mahasiswa, Studi Atas Korelasi Religiusitas Dan Perilaku Mahasiswa IAIN Mataram*, Research Report in IAIN Mataram, 2013.

including ISIS movement, is also capable to be a room for self-forging that is very potential for the birth of superior persons having moral, civilized, peace-loving and religious with the basis of holistic and comprehensive human values. Therefore this is important to do:

First, the deepening and understanding of the religious aspects of the peace, harmony and humanity, which of course not only having the basis of intellectual-cognitive, but also having more emphasis on the «appreciation» (affective) and «practice» (psychomotor).

Second, the morality mainstream (virtuous character) as a practice (charity), not just an intellect, given in substance, none of the religious teachings that certifies «violence» in resolving the conflict.

Understanding of religion can only be understood in the eyes of people who believe in God based on the true faith practice (as Nietzsche criticism to the religion). The understanding is the sanctity of religion to control and shape the profane aspects.¹³ How this sacred

¹³The same thing is said by Carl Smith, a scholar of theology, that the church basically does not need to be fear of the development of secular ideas that begin to abound and are collected by people. Political problems must be seen in the independent spectacles as a study of science that governs the behavior of human beings to interpret the conflict. But it

one can form the profane aspect, of course it also should have immanent besides transcendent dimension. The true religion is the one that is humanist, progressive and responsive in its followers' life. It is not only something historical and romantic, but also challenges the world ahead with smooth explanations.

Third, the indicator of success of the peaceful values-based education in the context of efforts to eliminate the socio-religious conflict actually stems from the growing willingness to appreciate values.¹⁴

Furthermore, the next step of solution is concerning how the religion (Islam) is communicated and embodied. In this case it requires a reorientation of the patterns of people diversity. The reorientation is directed to the

also does not lose its theological roots. Politics and religion are not contradiction in terms, moreover a contradiction in re. Smith states that politics is just a secularism part of religion. See Pals, Daniel L, *Seven Theories of Religion*, (Yogyakarta: Qalam, 2001), p. 271.

¹⁴Fawaizul Umam, «*Selamatkan Islam dari Kaum Radikal*» A presented paper in Panel Discussion on Antiradicalisme and Violence organized by the National Counter Terrorism Agency (BNPT) in collaboration with the Faculty of Economics of Islamic shariah and IAIN Mataram, Thursday, November 6, 2014. p. 6.

search for the base of tolerant, wise and empathetic consciousness towards diversity while avoiding any implementation of violent ways. To that end, an urgent matter that should be held is growing the inclusiveness as the conditioning towards the strengthening of religious pluralism in the people diversity.

In the frame of Islamic scientific enrichment, inclusiveness growth is pursued through (1) a reinterpretation of orthodox religious doctrines that have so far been played as a pretext of exclusivity and oppressive acts while continuing (2) to articulate Islam critically with various ideas of modernity such as human rights, pluralism, multiculturalism, gender, and democracy. It takes the willingness and courage to analytically-critically rethink the Islamic doctrines, progressively-contextually reinterpret it in line with the dynamics of space and time so that Islam will always be *shalih li kulli zaman wa makan*.¹⁵ Hasan Hanafi Said: "*Islam is a humanistic*

¹⁵Fawaizul Umam, "*Selamatkan Islam dari Kaum Radikal*" A presented paper on the Panel Discussion of Antiradicalism and Violence held by National Agency for Combating Terrorism (BNPT) in cooperation with the Faculty of Syari'ah and Islamic Economy of IAIN Mataram, Thursday 6 November 2014. p. 6

religion. Man is the centre of the Universe. Islam is a religion already modernized from theocentrism to anthropocentrism, from inauthentic to the authentic. The whole world is created for man.¹⁶

The last one is making the public role effective with the network of public figures and religious figures together with the organisations owned by TNI, Polri, BIN, and also BNPT like Babinsa, Babinkamtibmas, Polmas, FKDM, and also FKPT for early detection. "In order to ensure that the movements of the networks of terror and radical groups are constrained.

D. Conclusion

The phenomenon of radikalisme among student true, something that can be held and studied, although essentially a movement like this using cells that plain view, the presence of as being like a wind that can be felt but tough held. Nevertheless, cases arrest the pepi fernando is the proof at the same time stressing that the radical movement among students already can be held and studied.

¹⁶Hassan Hanafi, *Reconciliation and Preparation of Societies*, Journal Islam Millenium, Volume I, number I, September-November 2001, IMFO-AMAN Indonesia, 17

Students who were recruited into radical movements usually come from college public (secular) held derived from the faculty of science. Nevertheless, the latest developments had informed islamabad of campus religious based also be covered by the recruitment targets movements radical. There are two things so how come two this may be happening: first, there has been a change in college religious based itself. The second is there has been metamorfosa the form of and strategies movement in the internal radical movements itself.

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