

## The Efforts to Strengthen the Understanding of Religious Anti-Radicalism Among Students in College

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### **Abstract**

This paper aims to explain the interpretation of religious radicalism, the dangers of religious radicalism in higher education, and the views of Muhammadiyah and Nahdlatul Ulama on religious radicalism. This research uses a field research method with a descriptive qualitative approach. This paper shows that in the pretest understanding of religious radicalism in undergraduate students of Agribusiness, Faculty of Agriculture, and students of Islamic Education, Faculty of Islamic Studies UMY still need an experience of around 66.3%. After explaining the material for understanding radicalism, the post-test showed different results, namely rising to 94% of students understanding the meaning and dangers of radicalism in higher education. This indicates that undergraduate students of Agribusiness, Faculty of Agriculture, and students of Islamic Education, Faculty of Islamic Studies UMY completely understand religious radicalism. It is hoped that students will have shields so they are not exposed to the virus of religious radicalism that attacks the university environment. Several steps to prevent radicalism in the tertiary environment include understanding religious moderation in lectures, holding religious discussions, and preventive and rehabilitative measures.

**Keywords:** Radicalism, Radical Islam, Students, Moderation of Religion

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## **Introduction**

Indonesia has a plural society besides America and India (Duryat et al. , 2021). The plurality of Indonesia consisting of tribes, nations, religions, cultures, and languages becomes one unit with the motto “*Bhineka Tunggal Ika*” or different but still one. However, the plurality of a nation does not mean that it is without threats, recently there have been news that shakes the value of diversity such as violence in the name of religion in various forms such as fundamentalism, liberalism, terrorism, to the spread of radicalism (Lestari, 2021).

Recently, in October 2022, to be precise, news broke that a woman was desperate to break into the State Palace area by carrying sharp weapons, empty wallets, and scriptures in her bag. The incident was carried out as a form of protest against the disapproval of Pancasila as the basis of the state (Nugraheny & Chaterine, 2022). Regarding this case, the coordinating minister for the Politics, Law, and Security of the Republic of Indonesia (Menko Polhukam), Prof. Dr. Mahfud MD, commented that actual evidence of radicalism is still growing in Indonesia. Mahfud appealed to the need to strengthen the nationalism of the Indonesian people, especially among students and students. Mahfud added that Pancasila is the final result of the nation’s predecessor; if replaced, it will endanger the country’s integrity (Purnomo, 2022).

The issue of radicalism in Indonesia has been happening for a long time and has reached various levels of society, such as in the university environment. College is an easy target for spreading religious radicalism, because students are a potential group that will enter various lifelines such as community leaders, entrepreneurs, economists, educators, government. (Ekawati & Mufid, 2022). As reported in the Pabelan online mass media that there were students of Universitas Brawijaya (UB) who were arrested by the team Countering Terrorists of the Republic of Indonesia (Densus88) team because of indications of the spread of radicalism in the university environment (Maheswari & Hazhiyah, 2022).

We have witnessed increased religious extremism threatening social peace and stability in this modern era. Religious radicalism can be at the root of violence, terrorism, and intolerance. Therefore,

it is essential to take proactive measures to prevent the spread of this destructive ideology. Radicalism can happen in any university and target anyone, so there must be a self-shield to sort out a new doctrine. To achieve this goal, it is essential to involve competent lecturers, academics, and religious experts in developing an anti-religious radicalism education curriculum. This education should include a discussion of the history of religion, fundamental values in various religions, and the importance of interfaith dialogue and tolerance. Thus, the campus can be an influential learning center in combating religious radicalism and promoting peace and social harmony.

Therefore, it is necessary to understand the meaning of religious radicalism among students properly. The author is interested in studying more deeply related efforts to strengthen the understanding of radicalism in the university environment to minimize cases of religious radicalism among students. This paper aims to explain the interpretation of religious radicalism, the dangers of understanding religious radicalism, and the views of Muhammadiyah and Nahdlatul Ulama (NU) on religious radicalism in the university environment. Hopefully, students of S1 Agribusiness, Faculty of Agriculture UMY have a correct understanding of radicalism so that they can prevent and break the chain of spreading religious radicalism in the university environment.

Based on the background explanation above, there are similarities in theme with previous research from Lestari et al. (2021) entitled "Efforts of Civic Education Public Course Lecturers in Preventing Radicalism in Higher Education." Next, research entitled "Deradicalization of Religious Thought within PTKIN through Strengthening Madzhab Comparative Courses: Studies on Students at UIN Prof. K.H. Saifuddin Zuhri Purwokerto and UIN Sunan Kalijaga Yogyakarta" by Basith & Labib (2022). Finally, research from Pribadi et al. (2023) entitled "Management of Radicalism Prevention Strategies in Metro City Islamic Religious Universities".

The three studies above have the same theme of preventing religious radicalism in the campus environment. However, the location of the difference and the novelty value of this research is

an effort to stop religious radicalism in the campus environment with an understanding of religious anti-radicalism in the style of Muhammadiyah and Nahdlatul Ulama. So, this paper aims to explain the interpretation of religious radicalism, the dangers of religious radicalism in higher education, and the views of Muhammadiyah and Nahdlatul Ulama on religious radicalism.

### **Methods**

This paper applies a field research with experimental techniques and methods with a descriptive qualitative approach. The subject of the study was undergraduate Agribusiness students, Faculty of Agriculture, and students of Islamic Education, Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta (UMY) class of 2022 consisting of 156 students, the majority of whom came from State High Schools in various parts of Indonesia such as Batam, Sleman, Pontianak, Jayapura, Sampit, Lubuklinggau, etc. Students are between the ages of 18–20. Data collection techniques for understanding religious radicalism in students using pretest and post-test with Google media form consisting of 5 questions related to radicalism. The pretest was carried out without giving any treatment, after carrying out the pretest students were given material about understanding religious radicalism, the dangers and impacts of religious radicalism in the campus environment, and the views of Muhammadiyah and NU regarding religious moderation. After giving the material, students are asked to do a post-test with the same questions as in the pretest. The author's review literature data becomes material from books, journal articles, and mass media news. Data analysis uses data reduction, data display, and conclusion drawing. The implementation of efforts to strengthen the understanding of religious radicalism was carried out with a class discussion format divided into two sessions: the delivery of material and question and answer.

### **Result and Discussion**

#### *Definition of Religious Radicalism*

Radicalism has the root word radical, an uptake from the Greek “radiks,” which means root. It means understanding or looking for something from the bottom or heart (Haryanto & Haryanto, 2018). Radicals can also be defined as a group of people who want a

change in something both in situation and condition by changing it to its roots or forcefully (Ro'uf, 2017). Radicalism can be interpreted as a textualist, fundamentalist, and revivalist movement by using violence in its practice (Hidayat, 2021).

Radicalism is an understanding that wants fundamental change to its roots. Adherents of this understanding consider that the actions they take are justified. This is triggered by a narrow interpretation of religion and social conditions in a society full of inequality, injustice, and oppression (Qodir, 2017). Thus, religious radicalism means an understanding or hard school derived from a religious teaching with adherents who understand each problem must be solved by hard, firm, unquestioned, and overall action to uphold their spiritual education. So it is common for followers of this radicalism to do various ways to achieve the desired goal (Zega, 2020).

Some of the factors that cause the emergence of radical Islamic groups are: First, the religious factor. As a result of the increasing distance of people from ecclesiastical law, this radical Islamic group has a view to practice Islamic teachings by forming an Islamic caliphate as a solution to the problems on Earth. Second, socio-political factors. Radical Islamists view that Muslims are harmed by world civilization, thus causing resistance to world power. Third is the educational factor. The lack of education results in a lack of knowledge, plus the lack of understanding of the teachings of Islam appropriately and correctly can result in receiving teachings from the wrong people. Fourth, cultural factors. Western nations, with their secularism, are considered to have marginalized the lives of Muslims in backward and oppressed countries (Mukhammadsideqov, 2019; Weisburd et al., 2020).

Radical Islam is basically divided into two meanings. The first meaning is Islam in discourse; it is establishing an Islamic state or caliphal Islam without using open violence. While the second meaning of Islam is radical Islam in action, the intention is to establish an Islamic state or caliphate by means of violence as a form of opposing the current government (Kibtiah & Putri, 2021). Examples of radical Islamist groups in Indonesia such as the Islamic Defenders Front (FPI), Laskar Jihad, The Islamic State of Indonesia (NII), Hizbut-Tahrir Indonesia (HTI), and the Indonesian Mujahideen Council (MMI) (Yulianto, 2020).

Religious radicalism is closely related to acts of terror. For example, the Bali I bombing (2002), the Bali II bombing (2005), the Ritz Carlton Jakarta Hotel bombing (2009), and the JW Marriott Jakarta Hotel (2009) are clear evidence of religious radicalism by terrorists (Sadarusalam & Hasan, 2019). The bomb terror act is a well-organized crime carried out without rules and does not discriminate against targets (Soebiantoro & Evendi, 2021). Acts of terrorism are destructive and anarchic to create fear or threaten society and can result in commotion and division.

*The Results of Pretest and Post-test Students about Religious Radicalism*

The author conducted an initial survey on Monday, November 7, 2022, to 156 students of S1 Agribusiness, Faculty of Agriculture, and students of Islamic Education, Faculty of Islamic Studies, Muhammadiyah University of Yogyakarta (UMY) related to understanding religious radicalism. Students are given five questions to complete the pretest questionnaire through the Google form. In each question, three alternative answers are given, namely Yes (if you know the whole thing), Maybe (if you know but can't describe), and No (if you don't understand at all). Students of S1 Agribusiness, Faculty of Agriculture, and students of Islamic Education, Faculty of Islamic Studies, UMY are the subject of research because, as new students of the class of 2022, students need to be given an understanding of religious radicalism from an early age. In addition, most students come from State High Schools where spiritual experience still needs to be improved compared to Islamic-based schools.

The first question is, "Do you know religious radicalism?". The results of the pretest survey as shown in figure 1.

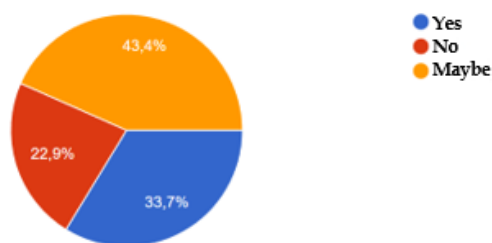


Figure 1. Pretest Results on Religious Radicalism Understanding

The data on figure 1 above shows that as many as 33.7% answered “Yes,” meaning that as many as 28 students knew about religious radicalism. Meanwhile, 22.9% of 19 students answered “no” to understanding religious radicalism, and 43.4% or 36 answered “maybe” or only knew religious radicalism but could not describe what religious radicalism is. Besides that, the results of another question show that 65.9% showed students did not know how radicalism spread in the college environment. Data survey results show alarming numbers and must be watched out for immediately to decide on radicalism in the university environment.

Students of S1 Agribusiness, Faculty of Agriculture, and students of Islamic Education, Faculty of Islamic Studies, UMY who have been given an understanding related to religious radicalism insights, are then asked to fill out the Google form again by answering post-test questions where the questions asked. Alternative answer choices are the same as the pretest questions. The post-test results showed an increased understanding of religious radicalism in students from the pretest results. The post-test results show the following data in Figure 2 as follows.

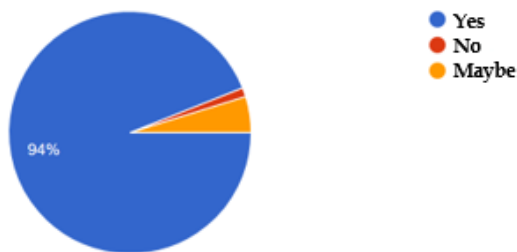


Figure 2. Post-test Results on Religious Radicalism Understanding

Based on Figure 2 above, it can be described that the understanding of student religious radicalism increased to 94% or as many as 78 students. Another 4.8% still answered maybe, and 1.2% still needed to understand religious radicalism, even though they had explained the meaning, spread, danger, and efforts to prevent religious radicalism in the university environment. At least, most students already have the capital or shield to avoid radical

groups spreading on campus. Students must now be more careful in seeking religious knowledge, be more observant in seeing spiritual teachers with moderate Islamic capabilities, and not invite racism or liberal teachings.

### *The Spread of Religious Radicalism in College*

The results of survey data from the National Counterterrorism Agency (BNPT) in 2020 showed that 17.8% of students were exposed to radicalism throughout Indonesia (BNPT, 2020). The spread of radicalism in the university environment can be through various avenues, such as studies in campus mosques, class discussions, to Friday lectures (Subagyo, 2020). In addition, the high curiosity of students in looking for new paradigms to understand religion, college curricula that do not meet students' interest related to religious science makes students look for answers outside the campus or informal paths such as to alums or outsiders to fill out studies on campus that they do not know that it turns out that the invited person has the aim of spreading religious radicalism (Wardah, 2022).

Based research from (Haryanto & Haryanto, 2018), it is stated that the spread of radicalism in the university environment is by targeting students who have a weak religious background and carry out a closed understanding of radicalism. The characteristics of students who have been exposed to the virus of religious radicalism are to become a more introverted person, do not want to worship together with their peers, it is easy to fictionalize those who are not ideological, not wanting to admit the state easily miss lectures classes (Huda, 2021).

The Ministry of Research, Technology, and College (Kemenristekdikti) revealed that factions' religious radicalism grows and develops among the contract semissions of universities. Kemenristekdikti published 11 cases of riots that occurred in the university environment from 2014-2017 caused by sentiments between groups or policies of university leaders who voted for one group (Yasid, 2017). According to (Ikhsan, 2019), students are targeted by radicalism groups because students still have superficial emotions and religious understanding, so students are easily



brainwashed to enter radicalism.

The example of radicalism that spreads in the university environment can be seen from its characteristics, namely wanting to change the basis of the Pancasila state into Islamic ideology, as intensified by the Hizbut Tahrir Indonesia (HTI) group (Ikhsan, 2019). In addition, the radical Islamic State of Iraq and Syria (ISIS) group is also growing among students (Basri & Dwiningrum, 2019). Other radical groups that are still active in Indonesia, such as the Indonesian Islamic State (NII), Jemaah Islamiyah (JI), Majelis Mujahideen Indonesia (MMI), Jamaah Ansharut Tauhid (JAT), and Jamaah Ansharut Khilafah (JAK) should be watched out for and prevented from spreading, especially in the college environment (Syarif, 2021).

#### *The Dangers of Religious Radicalism in a College Environment*

Radicalism teaches violence, coercion, intolerant, and destructive. This is undoubtedly contrary to the atmosphere of college, which is an educational area where students who study come from various parts of Indonesia and even abroad with different ethnic, linguistic, cultural, and religious backgrounds. Universities must have a solid antidote to intolerance to create students as the next generation of the nation who value differences and instill a sense of *Bhineka Tunggal Ika* (diversity in unity)

Therefore, the first impact is caused by the understanding of religious radicalism in the university environment, which is the emergence of intolerance. Based on survey data from the Center for Islamic and Community Studies (PPIM) team at Syarif Hidayatullah State Islamic University Jakarta in March 2021, it shows that 30.16% of students in Indonesia have a low sense of tolerance or in other words, every 1 in 3 students has an intolerance attitude (Sani, 2021). This intolerance value has reached an alarming stage if it is not addressed immediately because Indonesia will experience endemic intolerance in the future

(Taufik, 2018) argues that the danger of radicalism in the university environment impacts capturing religious activity centers such as mosques into basecamps for radical groups. This is because this revolutionary group is an immigrant who spreads their ideology,

so it is looking for a place for a center of spread, in addition to recruiting more and more powerful members to overthrow the government and replace the Islamic State. Radical groups target mosques because they are centers of religious activities for people to understand religion; the targets can be students and the public who have a low understanding of Islam.

The research results (Sumarno & Prakoso, 2021) show that the influence of religious radicalism can lead to the nation's disintegration. Nation disintegration is a situation where a country experiences division or loss of integrity and unity of a nation. This can be triggered by conflicts or social problems that have been hidden in the past (Jahroni, 2018). Religious radicalism groups that come with a tough, coercive, and intolerant attitude are certainly a threat to the plural nationalism of the Indonesian nation for conflict and cause the nation's disintegration.

The most dangerous impact of radical groups in college is to turn students into terrorists. Radical groups target students who are innocent of religion to become part of religious radicalism groups (Ikhsan, 2019). The student was then brainwashed to become radical and spread acts of terror to a suicide bombing (Subagyo, 2020). They are desperate to carry out suicide bombings by being lured to martyrdom because they have jihad on the Islamic road and are guaranteed to go to heaven (Budiman, 2020).

#### *Strategy Prevention of Religious Radicalism in College*

The values of Pancasila as the basis of the Indonesian state are undoubtedly contrary to the understanding of religious radicalism. So radicalism is unsuitable for development in Indonesia and even needs to be abolished because it is contrary to the plural Indonesian society (Pakpahan et al., 2021). As a result, students exposed to radicalism will become toxic to the college environment and transmit it to those around them. Prevention of religious violence needs to be promoted to break the chain of its spread and save the Unitary State of the Republic of Indonesia from new ideologies contrary to Pancasila.

There are several steps or strategies to prevent radicalism, especially in the university environment, including moderately

understanding religion. The meaning is religion with neither extreme right (radical) nor outer left (liberal). Religious moderation is the middle ground of various spiritual understandings (Faiqah & Pransiska, 2018). According to Widodo, religious moderation is a Muslim who can keep himself away from acts of violence in religion, but rather a faith that brings peace and mercy to all nature (Widodo, 2019).

The steps to create a moderate understanding of Islam in the college environment, according to (Sary, 2017), are divided into two methods. The first is the strategy in classroom learning, where lecturers play an active role by including the values of moderate Islamic understanding by the postulates of the Quran and Hadith. The second is a learning strategy outside the classroom by making various religious activities such as seminars and socialization about religious moderation, forming campus worship teams, and collaborating with religious or community agencies such as the Ministry of Religion of the Republic of Indonesia and the Community Development Unit (*Sat. Binmas*).

In addition, according to (Ferdian & Mustafa, 2019) explained that the colonization of religious radicalism is carried out with an exemplary strategy, namely providing examples of actions regarding moderation in religion. Then use the coaching strategy to foster students both in lectures and outside lectures related to religious moderation. Finally, the habituation strategy, namely the application of habituation of restraint in religion both inside and outside the university environment.

(Sadiah, 2018) added that lecturers have an essential and active role in providing moderate Islamic values such as religion with a friendly, tolerant, sensible attitude and not highlighting the harsh teachings of Islam. In addition, it is necessary to practice the four pillars of nationality (Pancasila, the 1945 Constitution, *Bhineka Tunggal Ika* (diversity in unity), and the Republic of Indonesia) for the entire community of college academics as well as efforts from universities to reject radicalism that can threaten the ideology and basis of the Indonesian state.

According to the view Nugroho (2019), there is a need for

preventive and rehabilitation programs to prevent radicalism in the university environment. Preventative programs are efforts to anticipate the younger generation (students) entering radical ideologies. This is done by massively growing the production of moderation literacy in digital media, creating discussion forums from groups of different understandings, and the role of religious leaders, family, and community assistance to communicate inclusively. Meanwhile, rehabilitation programs help provide healing with a psychological and spiritual therapist approach to individuals exposed to radicalism. This can be done by creating a particular rehabilitation center for overall healing therapy until radicalism disappears to its bottom.

### *Muhammadiyah and Nahdlatul Ulama's View on Religious Radicalism*

Muhammadiyah and Nahdlatul Ulama (NU) are two of the most prominent Islamic community organizations (CSOs) in Indonesia (Barton et al., 2021). The understanding of radicalism does not reflect the teachings of Muhammadiyah and NU. If so, then Muhammadiyah and NU adherents will be more minor than they are today. Both Muhammadiyah and NU think religious radicalism threatens the state because it is contrary to Pancasila and unsuitable to be applied in Indonesia, whose society is very plural (Almu'tasim, 2019). Therefore, Muhammadiyah has the teachings of Advanced Islam, and NU has the instructions of Islam Nusantara as a practice of moderate Islamic teachings, namely neither extreme right nor extreme left.

Muhammadiyah and NU chose the path of religious moderation (Wasathiyah Islam). Moderate Islam is the teaching of Islam that is in the middle way away from chaos, teaches peace and tolerance, maintains good, noble values, and accepts good changes for the benefit (Almu'tasim, 2019). According to (Hasan, 2021) the moderate principles offered in Islamic teachings are Tawassuth (taking the middle way), Tawazun (balance), I'tidal (straight/upright), Tasamuh (tolerance), Musawah (equality), Shura (deliberation), Ishlah (reform), Aulawiyah (priority), Tathawur wa ibtikar (dynamic and innovative), Tahadhdhur (civilized).

Muhammadiyah has a religious characteristic called Advanced

Islam. Advanced Islam is an effort to revive the spirit of Islamic thought initiated by KH. Ahmad Dahlan a hundred years ago (Yulianto, 2020). Advanced Islam was first declared at the Muhammadiyah Mukhtamar in Yogyakarta in 2010, which contained a statement of the second-century Muhammadiyah thought, namely Muhammadiyah as a renewal movement that has a role in advancing the life of the nation, people, and the human world (Hanipudin, 2020). According to Qodir (2019), Advanced Islam is the identity of Muhammadiyah as an Islamic movement and proselytizing, which is *amar ma'ruf nahi mungkar* and is based on *tajwid* as Muhammadiyah identity.

Advanced Islam is an education that upholds the values of truth, goodness, peace, justice, benefit, prosperity, and the dynamic virtues of life for all humanity. In addition, the teachings in Islam do not look at gender discrimination; both men and women have the same glory value. Islamic teachings promote anti-war, anti-terrorism, anti-violence, anti-oppression, anti-backwardness, and anti-destruction on Earth, such as corrupt practices, abuse of power, human crimes, and exploitation of nature. Islam aims to create the virtue of appreciating the plurality of tribes, nations, races, groups, and cultures between humanity on Earth (Nashir, 2018).

Meanwhile, Nahdlatul Ulama (NU) has characteristics in Islam Nusantara. Islam Nusantara is an Islam that was born peacefully and developed in a friendly and tolerant manner with Indonesian traditions and culture (Hidayah, 2022). Islam Nusantara became an alternative in the model of moderate thinking, understanding, and practice of Islam and avoiding radical understanding as well as liberal. The idea and concept of Islam Nusantara is to create social, cultural, and religious harmony to build Islamic humanitarian civilization in Indonesia (Alwi, 2021).

According to Mubarok & Rustam (2019) there are five characteristics of *Islam Nusantara* that distinguish it from other Islam in the world, including: 1) Contextual, namely the understanding of Islamic teachings that are adapted to the times; 2) Tolerant, meaning to accept all forms of Islamic teachings that exist in Indonesia without discriminating; 3) Respecting tradition, meaning Islam which is built from the acculturation of local culture with Islamic teachings without

having to eliminate the tradition but modified into an Islamic culture; 4) Progressive, that is, thinking that changing times is a good thing to develop the teachings of Islam and dialogue with other traditions of thought; 5) Liberating, meaning that Islamic teachings can answer all the problems of people's lives and free their adherents to carry out Islamic law with all the consequences of their choice.

Muhammadiyah and NU both have a religious goal: to become an Islam that is *ahlussunnah wal Jemaah* or inherits *sunah* from the Prophet Muhammad SAW. *Islam Berkemajuan* and *Islam Nusantara* both have a relationship between upholding a peaceful attitude and helping each other. Muhammadiyah and NU-style religious moderation have the value of tolerance and plurality in the multicultural Indonesian Islamic context (Nasikhin, N., & Raharjo, 2022).

#### *Analysis of Understanding Religious Radicalism in Students*

UMY students who study at Islamic universities can explore *Kemuhammadiyah*, *Akidab*, and *Akhlak* courses with Advanced Islamic teachings or Citizenship courses that instill the values of Pancasila and *Bhineka Tunggal Ika* (diversity in unity). In addition, universities can develop their educational curriculum by including moderate Islamic values as a preventive effort to prevent students from being exposed to the radicalism virus. As the younger generation of Indonesia, students need to be instilled with a sense of tolerance. As the successor of the Indonesian nation, students need to have the soul of *Bhineka Tunggal Ika* (diversity in unity) because Indonesia can become independent not because of one group but from various groups from *Sabang* to *Merauke* who are willing to sacrifice for Indonesian independence. Therefore, Indonesia is a unit of multiple tribes, languages, races, and religions, which must continually be strengthened to fight against radical ideologies that divide this nation.

Be moderate in understanding their religion as a religious person. Fanaticism towards religion is essential as a starting point for good faith, but not to be radically revolutionary. It is necessary to realize that any faith in the world believes that differences in race, ethnicity, nation, and religion are a grace created by God, so

anyone who resists a difference can be said to be against God's will. Allah Almighty has spoken in QS. al-Hujurat verse 13, which reads:

... وَجَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَاۡئِلَ لِتَعَارَفُوْا

It means: "... then We make you nations and tribes that you may know one another" (QS. al-Hujurat: 13).

The passage above explains that Allah Almighty created humans in tribes and nations to know each other. If Allah Almighty wills, the people of one Earth can be made into one group. Still, Allah SWT wants the differences themselves so that humans can know one another and move forward together instead of being hostile to each other and quarreling. The differences that exist in Indonesia should not be a tool for division, but to be maintained, get along with each other, and be tolerant of the integrity of the Republic of Indonesia (Hidayatulloh & Nurhidayati, 2020).

Islam has taught us to be tolerant of anyone, even someone who is not Islamic. Allah Almighty exemplifies this attitude of tolerance directly as Allah Almighty speaks to those who have faith in Him by referring to Himself as Allah Almighty (Sumadinata et al., 2020). This is stated in the QS. Ali Imran verse 102 reads:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ حَقَّ تُقَاتِهٖ

It means: "The day of the believers, fear Allah, fear Him." Ali Imran: 102).

However, Allah SWT says to those who have not believed in Him or any other religion whose name is not Allah to call Himself God. For example, in QS. al-Hajj verses 1 and QS. Al-Baqarah verse 21, which reads:

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ

It means: « O man, be devoted to your God» (QS. al-Hajj: 1)

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمْ الَّذِيْ خَلَقَكُمْ وَاَلَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

It means: «O man, worship your God who created you and those before you, that you may be devout» (QS. al-Baqarah: 21).



The three explanations of the above verses have given an image exemplified by Allah Almighty directly that He is the Most Tolerant One. Therefore, we are not obliged to tolerate those with different understandings and faiths. This kind of thing should be made aware of by radical groups who like to blame, forbid, and even demonize people with different ideologies. Therefore, religion should not be too extreme and radical because we coexist in socializing, communicating, and faith in an excellent way to God. Religion teaches kindness and peacemakers, so it would be wrong if belief were carried out violently (Fauziyah & Hidayati, 2022).

### **CONCLUSION**

The understanding of religious radicalism consisting of understanding, spreading, danger, and strategies for preventing radicalism in the university environment, students' knowledge in S1 Agribusiness students, Faculty of Agriculture, and student of Islamic Education, Faculty of Islamic Studies, UMY increased to 94%. Religious radicalism is a severe threat to the country, especially to students with low spiritual understanding. Therefore, this research proposed implication for educators and policy-maker in the university. There is a need for efforts to prevent religious radicalization in the university environment, such as including the value of religious moderation in lectures, holding religious discussions or seminars, and the need for preventive and rehabilitation efforts from universities. The hope is that students have a correct understanding of religion to prevent students from being exposed to the virus of religious radicalism. Because students, as the successors of the Indonesian nation, must have the spirit of *Bhinneka Tunggal Ika* (diversity in unity), which is tolerant and peace-loving, and instill the value of Pancasila to maintain the integrity of the Republic of Indonesia.



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