

# RELIGIOUS EXCLUSIVITY AND ITS SOLUTIONS IN UNIVERSITAS ISLAM INDONESIA YOGYAKARTA

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**Abstract**--Some research has found that the level of exclusivity of students and educators in Indonesia has increased significantly. The increase in the exclusivism in Indonesia indicates that the educational institutions have the opportunity to be a propagation and antidote to exclusivism even radicalism. The university through its policy of religious development and its lecturer has a significant role in the cultivation of characters and religious understanding of students who are more open minded and tolerant. This research aims to look the program of de-radicalization and de-exclusivity religious understanding of students at the Islamic University of Indonesia Yogyakarta. This research is a qualitative-descriptive field study. The population of this research is a student, lecturer, and leader of the Faculty of Islamic Sciences, University Islam Indonesia. Data collection is conducted with semi-structured interviews and documentation. The results showed that the faculty of Islamic Sciences, University Islam Indonesia has carried out the de-radicalization of religious understanding of his students, both programmatic and incidental. Programmatic de-radicalization is through classroom learning and religious coaching in extracurricular activities. While an incidental de-radicalization is done through curricular activities, studies, religious coaching, ta'lim and recite.

**Keywords**-- de-radicalization, Indonesia, Problematic and Solution

## I. INTRODUCTION

Radicalization is often interpreted as a process involving individuals or groups (1) indoctrinated against the beliefs and acts of terrorism. [2] While de-radicalization is the process of abandoning extremist world point of views and concludes that extremism and violent acts cannot be used to affect social change. [3]

Some western scholars have alleged that the action of terrorism and radicalism is using more religious motive, especially Islamic. Radicalism and terrorism in the third millennium among the Western scientists are called "New Terrorism" [4]

Louis P. Pojman, argues that terrorism now is more religiously patterned. He thinks Islam is the biggest threat to the peace and stability of the world today. [5] Another figure who has same argument is Whittaker. He stated that terrorism could arise due to religious teaching or religious motivation. Religious sentiments are not

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uncommon to ignite and become reason of radicalism and terrorism. [6] Similarly, it was also presented by Neil J. Smelser. Smelser stated that various factors such as economic conditions, politics, religion and others were indeed able to foster the movement of radicalism and terrorism, but this did not directly warrant violence. In order to be violent it usually must be combined with other factors, such as ideological doctrines instilled by charismatic leaders, development of effective recruitment systems, etc. [7]

The results of research conducted by the Institute of Islamic and Peace Studies/LaKIP Jakarta is surprising. Research conducted between October 2010 to 2011 against Islam education teachers and students (junior high school and senior high school) in Jabodetabek shows that 49% of students agree with the action of radicalism for religion. [8] The study of Mufid et al. As quoted from Zora, A. Sukabdi shows that 63.6% of terror actors are set in the education of a high school (SMA). [9] Rahmawati's research suggests that the need for de-radicalization efforts through Islamic religious education. [10] Because, basically the school also has a strategic role in the education facing radicalism. In this context, according to AzyumardiAzra ideology of radicalism and terrorism is not enough only faced with the discourse and repressiveness of the apparatus. Radical ideology should be faced with counter-ideology and religious perspective and Indonesian perspectives. [11] In this regard, the lecturer becomes one of the keys to campaigning for open and tolerant religious understanding in college [12].

Indonesia is one of the countries with the largest Islamic community in the world. There are thousands of educational institutions and foundations standing in Indonesia with different curriculum and learning models. [13]. Education and educational institutions have the opportunity to become a propaganda of the seed of radicalism and the antidote for radicalism. The studies of radicalism and terrorism signal that certain educational institutions have taught fundamentalism and radicalism to the students. Later, formal schools also began to teach an exclusivism attitude that was a seed of radicalism.

Universitas Islam Indonesia (UII) is one of preventive institutions to spread the radicalism in Indonesia with some formal and non-formal activities. This paper wants to see the extent of the inclusive, moderate, and tolerant activities conducted by UII as a counter-exclusiveness activity and radicalism [14].

## **II. RESEARCH METHOD**

The data sources in this study were divided into two, first, primary obtained through interviews with several informants namely lecturers, employees, students, and leaders of the Faculty of Islamic Studies (FIS), University Islam Indonesia Yogyakarta. Secondly, secondary data sources were obtained from reference sources from journals, books, research results and other written resources relating to de-radicalization and de-exclusivity of religious understanding. The population of this research was the lecturers, employees, students, and the leaders of the Faculty of Islamic Studies, University Islam Indonesia taken through purposive sampling. Data collection was done with semi-structured interviews and documentation. Once data was collected then data was analyzed by a descriptive-analytical method.

**Table 1:** In detail the population and number of samples taken from the Faculty of Islamic Studies are as follows:

No	Population		Sample	
	1.	Lecturers	67	5 Man
2.	Employees	80	6 Man	6 Woman
3.	College students	2.350	15 man	15 Woman
4.	Leader components	11	2 man	2 Woman
	<b>TOTAL population/sample</b>	<b>2.508</b>	<b>56</b>	

### III. RESULTS AND EXPLANATION

#### *De-radicalization In Indonesia: Concepts and Strategy*

There are several words used to describe the program de-radicalization, among others, the desertion, demobilization, defection, rehabilitation, reconciliation, dialogue and dis engagement. [15] Omar Ashour in *The De-Radicalization of Jihadists: Transforming Armed Islamist Movements*, also cited by Rabasa stated that as part of the de-radicalization process is the recognition that social transformation, politics, and the economics will only occur slowly and in a pluralistic environment. [16] Muhammad Aburrahman, Lindsay Clutterbuck and Luke Bertram concluded that de-radicalization was done by referring to the process of separating someone voluntarily from their extreme views. This "disengagement" refers to the process of transferring someone to their extreme group activities without having to change their views. This process is also called counter-radicalism which includes steps taken to prevent a new generation of extremists. [17] De-radicalization was a government-driven program in cooperation with various other institutions. [18] De-radicalization is a process by which radical groups reverse their harsh ideological and delegate the use of violent methods to achieve political objectives, while also moving towards gradual acceptance of politics and economics and various changes exist. [19] While Kristen E. Schulze as quoted by Saba Noor stated that this de-radicalization program aimed to neutralize the radical ideology of fundamentalists who spread radical radicals and commit acts of terror. [20] De-radicalization of religious understanding was conducted through a program in which some countries have similar characteristics, namely: a) involvement and cooperation with the general society; b) The implementation of special programs in the prison; c) Educational programs; D) The development of cross-cultural dialogue; e) The empowerment of social and economic justice; f) Global cooperation in counter-terrorism; h) Monitoring of cyber terrorism; h) improvement of laws; i) rehabilitation program; j) The development and dissemination of good regional information, and K) the training and qualifications of the agents involved in implementing the counter-radicalization policy. [21] The Algerian Ministry of Foreign Affairs released that de-radicalization encompassed various aspects, politics, economics, social, culture and religion. [22] The Program of de-radicalization in Indonesia was carried out with various facilities and media, namely the use of service facilities, public, schools, private house, boarding school, members of police, police detention room, prison, hotel restaurant, Shopping centers, tourist attractions and public crowded places. [23]

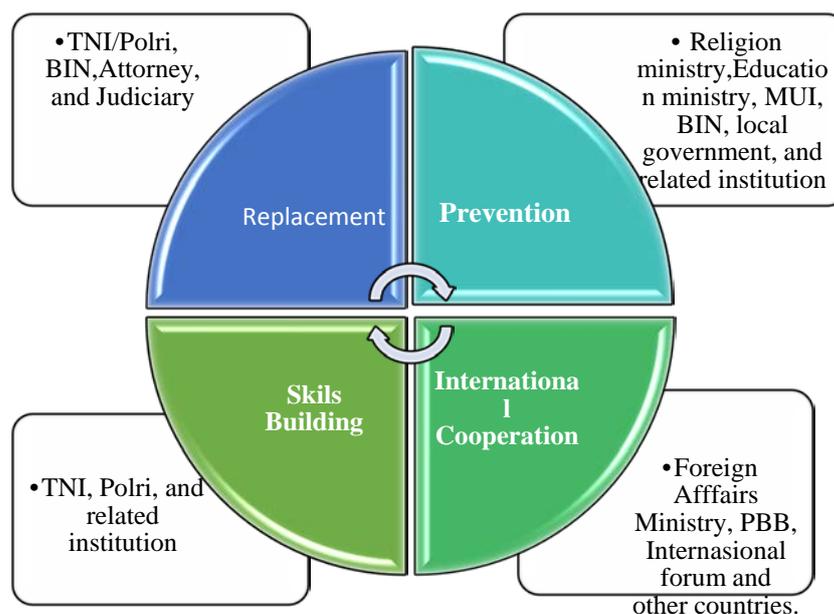
In Indonesia, radicalism and terrorism counter measures are carried out simultaneously by Governments, NGO's and communities. As the coordinator of this program, the Indonesian Government established the National Agency for Counter Terrorism (BNPT) [24]. In an effort to eradicate terrorism, BNPT popularized a

new term called de-radicalization. The emergence of de-radicalization due to the growing of radical radicals on behalf of religion, which then ascended the class into terrorists and destroyed lives, repossessed a religious order and guidance, and society and State [25].

BNPT as a state institution responsible for organizing a de-radicalization program with the view that the program is not intended to alienate Islam from its adherents, or even criminalize Islam. [26] However, de-radicalization program was bringing the Muslims closer to a moderate, humanistic, and always maintaining peace in the environment of a compound life (UmmatanWasathan) [27].

BNPT further created a concept called de-radicalization concept arising from the anxiety of the Indonesian Government on the development of radicalism and terrorism in Indonesia. The Soft Approach that becomes the main cornerstone of the concept of de-radicalization will be able to prevent or tackle terrorists, its group and family of radical mindset effectively [28]. One of the major breakthroughs related to the rejuvenation of this de-radicalization concept can begin with the Islamic humanism NurcholishMadjid approach with three principles: first, the principle of tauhid and emancipation of human beings. The second, inclusive theological principle and the principle between theocentric and anthropocentrism. Thirdly, the principle of Islamic humanism will be applied to the strategy of BNPT in tackling and preventing terrorism in Indonesia [29].

In detail, the model of terrorism prevention in Indonesia is depicted in the following chart: [30].



**Figure 1:** Roadmap of Terrorism Prevention Coordination BNPT

De-radicalization is not enough to be conducted only formally with rigid methods and approaches that are embodied in a particular learning or training process. De-radicalization was also done by integration of plurality values as a substantial effort directed to eliminate the elements of fanaticism, militancy and radicalism in various ways and media.

#### *Anticipation of Exclusivism and Radicalization in University*

The de-radicalization program should be compiled with a new concept so that no one of our young people can be persuaded or brainwashed to become terrorists. This de-radicalization program should be encouraged early on,

if necessary since elementary education. It is not only focused in higher education as it lasts. [31] Based on this, the school is required to play an active role in the de-radicalization of religion. [32]

At the Faculty of Islamic Studies (FIS), Universitas Islam Indonesia, there are at least three ways of prevention against exclusivism and student radicalism; First, prevention through formal learning and curriculum. Secondly, prevention through student institutions. Thirdly, prevention through extra-curricular activities, such as ta'lim, studies, and discussion.

### ***Prevention through Formal Learning and Curriculum***

Said Nursi provides several solutions to overcome the problems of exclusivity and radicalization; First, the improvement and revamping of the educational world conceptually. Second, campaign for the path of love and compassion as the foundation of the struggle. The third is an attempt at moral struggle as a de-radicalization and counter to terrorism effort [33].

In accordance with the opinion of Nursi above, FIS tried to prevent the development of radicalism among students by strengthening the curriculum that is more humanist, moderate, tolerant and inclusive.

The results of interviews with several lecturers, employees and students of FIS that the curriculum imposed on FIS has been good, open minded, moderate and tolerant. [34]. This was evidenced by the existence of courses that are taught namely, UshulFiqh, QawaidFiqhiyah, Islamic Religious Education, comparative Mazhab, Muamalah, Jinayat, Islam UlilAlbab, Islam Rahmatan Lil Alamin, Science of Tafsir, Hadith, Fiqh IT, Contemporary Fiqh, Philosophy of Islamic law, customary law, Mantiq sciences, and others. All of the courses provide religious discourse and a moderate thinking foundation, and inclusive [35].

The books used were also moderate-thinker books, all of which can be found in the public Library of University Islam Indonesia. Not infrequently, students buy books that make it easier for students to study moderate Islam as well as accelerate the development of tolerant and inclusive students [36].

In addition, the discourse of Islamic moderation was also always being accomplished by lecturers in teaching. Islamic moderation was increasingly important because the world is now being torn apart by extreme understanding, flow, and group. Both right and left. From liberalism, Anti-religion, to Islam phobia. With the discourse of Islamic moderation that was done by this lecturer in the classroom when the subjects in his course can prevent the development of de-radicalization on the campus in the middle of the community [37].

Based on the authors' observer, this tolerance was a problem in most places, no exception in the campuses in Indonesia. The results of the writer's observations and interviews with several employees and students of UII lecturers at FIAI UII were very tolerant and inclusive in terms of religion and sect. This is in accordance with its image of the campus of Universitas Islam Indonesia whose mission vision always spread Islam Rahmatan Lil Alamin [38].

According to, the dean of the FIS, the de-radicalization of the institution will be effective when teachers can do several things; First, linking violent extremism issues to content in the curriculum. Second, understand the social, cultural, ethnic and religious diversity of the local context. Third, accommodate a minority group's perspective in the discussion — or at least ensure that their views are represented. Fourth, strengthening the lecturer's role in the student teaching process. Fifth, identifying the correct time, because controversial issues should not be discussed haphazardly [39].

In common lecturers at FIS were applying the five things above. As a proof of this, there was no finding that there were no indexed lecturers with de-radicalization understanding in the Faculty of Islamic Studies Universitas

Islam Indonesia, and outside the campus, together with the students of FIS who taught by lecturers on the Faculty of Islamic Studies were very tolerant and inclusive in terms of religion and sect [40].

### ***Prevention through Student Institutions***

Another serious problem of religious de-radicalization was often sporadic and only formalities with the paradigm of counter-terrorism projects, so it can be ensured ineffective against the radicalization of religion conducted systematically, intensively, in-planned and disciplined [41]. Moreover, the radicalization of religion was done with the jargon of sincerity and spirit of belief that it was done in order to uphold the sentence of God and for the strict Islamic sharia that will be replied with the heavens [42]. Heavenly promises and jargon often gain justification from the various doctrines of scripture and other sacred texts, so that those who get an education or training and radicalization training will be in the spirit of defending what has been acquired during this time [43].

At FIS, the student institutions were broadly divided into two, i.e. internal institutions and external institutions. Internal institutions are institutions that are under the coordination and direct performance of the university/faculty, such as the Student Representative Council (DPM) and the Executive Institute of Students (LEM) and its components. While external institutions are student institutions that are not under the direct instructions of the University/faculty, such as the Islamic Student Association (HMI), the Indonesian Islamic Students Movement (PMII), and Students Family of Nahdlatul Ulama (KMNU).

The student institutions are directed by the leadership of the faculty to contribute to the voice of moderate Islam, Islamic friendly, Islamic inclusive, and Islamic tolerant to all students in the Faculty of Islamic Studies (FIS).

Through these institutions held Islamic thought school, Islamic and Gender school, Comparative School of Madzhab and Law, School of Islamic Leadership

It was structured and conceptual by the campus of Universitas Islam Indonesia under the direction of the Rector and the faculty leaders in UII point to prevent the development of radicalism and terrorism in the scope of the campus and the community whose target was lecturers, employees and students. Rector will work together with various parties such as the leaders of the institution in UII to realize and achieve it all [44].

### ***Prevention through Extracurricular Activities***

In the view of Yusuf al-Qardhawi, solutions to overcome the problem of radicalism include; First, honor the Islamist radical aspirations through the dialogue and democratic means. Second, treat them humanely and fraternity. Third, not against them with a equally extreme and radical attitude. This means that extreme radicals and extreme secular circles should be drawn to moderate positions so that various interests can be compromised. Fourth, it takes a community that gives freedom of thought to all groups so that it will manifest a healthy dialogue and criticize each other constructive and empathic between the sects. Fifth, abstain from mutual disbelief and does not *kafir* against the *kafir*. Sixth, study religion correctly according to the methods that have been determined by Islamic scholars and deepen the essence of religion to become a wise Muslim. Seventh, does not understand Islam partially and reductive. The trick is to learn the essence of Sharia (Maqasid Shari'ah). By practicing its essence, Muslims will not be tied to things that are symbolic. Attributes of robes and pants over ankles are examples of symbolic religious understanding. Indeed, the Prophet never determines the types of clothing, but the prophet wears a variety of simple and flexible clothing models [45].

The Faculty of Islamic Studies (FIS) of Universitas Islam Indonesia began lecturing activities with the Orientation of Islamic Basic Values (ONDI) for new students. It aims to embed Islam value which are patent and moderate. Activities that are compulsory university programs were coordinated by the Directorate of Islamic Religious Education and Development (DPPAI) Universitas Islam Indonesia. ONDI activity runs for 2 days where the second day was used for Religious Placement Test (PTA) [46].

The director of DPPAI, said that the orientation of the Islamic basic values can be considered as substitution of the Pancasila Guidelines and Practices Program (P4) and the values of plainness. "Alhamdulillah, ONDI is an example (role model) for other university. [47].

Universitas Islam Indonesia (UII) is one of the national campuses based on the Islamic University. Therefore, it is no wonder that all activities that were held should also be aimed at increasing the basic value of Islamic students and academics. Every UII student was expected not only to excel in academic field, but also can have good morality and spiritual. In order to achieve these objectives, UII also held various Islamic programs that students must follow, one of which was the *pesantrenisasi*.

The *pesantrenisasi* is an activity in which students are required to attend a series of activities held for 14 days. During this time, students are used to conduct worship, such as Salat, recite, and follow a variety of Islamic classifications. The habituation aims to allow students to participate, understand the ordinances of worship, and noble morality to apply in daily life. This *pesantrenisasi* program has been established since 1999. From year to year, the *pesantrenisasi* system is always changing, it aimed to evaluate and always improve its shortcoming [48].

Not only that, there are many more Islam values which is implemented UII as a mandatory activity conducted by UII students, namely Ta'lim. Ta'lim is one of the mandatory activities to Islamans which must be attended by all UII students who are scheduled outside of the lecture hours. The system was students who follow Ta'lim will be guided by a higher force that has passed the selection by DPPAI team. This ta'lim activity is the study of Quran both memorization and tahsin in accordance with TAJWID, fiqh which is a moderate religious orientation [49].

All these activities have a purpose, namely spreading the face of Islam that is peaceful, friendly, moderate, tolerant and inclusive. Hopefully, UII students after getting the series of activities can be an Islamic person, students who feature a friendly, inclusive, moderate and tolerant Islamic face.

#### IV. CONCLUSION

Radicalization is often interpreted as a process involving individuals or groups indoctrinated against the beliefs and acts of terrorism. While de-radicalization is the process of abandoning extremist world views and concludes that extremism and violent acts cannot be used to affect social change.

The Faculty of Islamic Studies, Universitas Islam Indonesia, has implemented deradicalization of religious understanding of its students, both programmatic and incidental. Programmatic de-radicalization is through classroom learning and religious coaching in extracurricular activities. While an incidental de-radicalization is done through curricular activities, studies, religious coaching, ta'lim and recite.

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