

## CHARACTER EDUCATION AS DERADICALIZATIN IN COLLEGE

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### ABSTRACT

The pattern of radicalism's movements aims at intellectual groups in college, especially university students who master the superficial peoples of religion. The radicals consider the colleges as fertile ground in promoting radicalism, especially public colleges. The colleges are chosen as ideological regeneration which may one day spread radicalism's virus massively and explosively across universities and societies' layer at large. Radicalism movement and radicalism in the colleges is critically responded by the government and some universities' leaders with the release of information about the threat of Anti-Pancasila and NKRI movement. Its step as a way to stem and destroy the movement of radicalism in the universities also followed by strengthening the character through the integration of management systems either academic system, lectures and university student activities. From the strengthening the character of the university is expected the radical movement and radicalism exploration can be destroyed.

**Keywords:** Radicalism, colleges announce, character education

## 1. INTRODUCTION

Radicalism until this moment becomes a phenomenon that is still warm and interesting discussed by various circles. Local, national, and even international coverage engines make radicalism as a center of special studies that majority extract Islam as frill behind the phenomenon of radicalism, so that public logic equalize or identify radicalism with Islam or Islamic radicalism, although radicalism can be found in religions other than Islam (Khuzai,2014:88). The politics of Western discourse succeeded in changing the perception of the global community about Islam, that the Islamic movements that have been booming in the middle east and the violence in other parts of the world as extremist, militant, fundamentalist, hardliners, right Islamists and labeling international terrorists (Azra,1996). The west with its double standard, after having a win against the battle with the ideology of socialism frying the opinion, that the Islamic movement as a frightening civilization by banging between Islam with capitalism, liberalism with democracy, even the Islamic states is accused of developing nuclear as well as a terrorist nest, but the pretext only wants to sow democracy and liberalism are carried with weapons of mass murders. Iraq, Syria, Libya, Palestine and other Arab Countries are torn by western piece politics.

Radicalism as a western invention of products in the 20th century after succeeding destruction of international communism. The Islamic world, especially the middle east, was torn apart by a terrible civil war. Garaudy notes four factors that promote the rise of Islamic fundamentalism. First, western colonialism. Second, Western decadence. Third, fundamentalism of Israeli Zionism. Fourth, fundamentalism of Saudi Arabia (Garaudy:1993). The program of colonialism and imperialism politic, culture and western economic made the Islamic state split into the nation country and the loss of Islam Arabic identity in the world map. This crisis that fosters the extreme movements as a way of defending the dignity of the nation and religion. They want to return to the pure teachings of Islam as a resolution in facing the hardships of west. These groups perceive all that the west should be destroyed. Even this movement is against the regime that considered secular, affiliating and deviating from the teachings of pure religion.

The radical groups are spread fertile and widely in various countries. They are alumni middle-aged and educated middle eastern who bring the transnational ideology to echo world side about anti-western and its ideologies, so that it is not wrong for the middle east alumni to clamp down on hatred and violence against states that disagree with such movements, even disparate states are labeled as gentile countries, including Indonesia. The threat of radicalism in Indonesia is real, although today only a few radical muslim groups, and fewer still use violence in the name of religion.

Muslims as identities, legitimate to be radical, liberal, left, right, exclusive, inclusive, progressive, militant, fundamental and moderate muslims, because it is guaranteed by the law and human rights (Madjid,1990:270). KH. Hasyim Muzadi said basically people who think radically (deep, get to the roots) are allowed. Someone who holds that the state of Indonesia is experiencing many problems, then the solution should be replaced with the Islamic government system for example, then such radical opinion is fine. However, this radical way of thinking will escalate into radicalism. Radicalism thus means radical that has become an ideology and school of thought, which usually becomes a permanent radical. While, radicalization is someone who grows into reactive, when injustice happens in society. Thus, radical thinking has the potential to become radical ideology (radicalism), then grow reactively into radicalization (Rokhmad,2012:82).

Radical is allowed, however, its incorrect if then such diversity becomes a threat to others, society and the life nation. It is worse, if the illness *truth claim* to be absolute, means that this group has absolute authority to interpret the teachings of religion, the owner of heaven, even the most sacred themselves to force other groups to follow their group, otherwise they simply label the gentile. It is clear that the movement of religious radical groups that sometimes use violence, both verbal and non-verbal, is contrary to the state constitution which guarantees freedom of religion, expression and belief, so that the group is called neo-khawarij (Shaban,1994:56).

The pattern of spreading the virus of radicalism targeting the young group is still very unstable. These viruses spread in media contents and internet sites with various propaganda, offering heaven, reward, jihad, sahid, and invitations to build a new dream by declaring the leadership of the world under the banner of Islam. The movement seeks the attention of the public either from academics, civil society, media and policy makers. The public asks about the articulation of the movements they are performing because beyond the human reason, it is very brave to commit violence, suicide bombings and other acts of terrorisms spark

complex speculations. Especially, when some of them choose violent forms of violence, as their articulated patterns of radicalism.

Now the radicalism viruses have spread massively among young people facilitated by advanced technology, recruitment patterns and doctrinations are more systemic so that the good youth with the status of the students or not, the more the working ones who become unemployed are easily provoked and consumed by persuasion a radical movement to build its actions with certain guarantees. Eventually, the college in Tengarai becomes fertile fields for spreading radicalism viruses. The colleges become the target of radicalism virus dissemination, especially the public colleges which became the object of easy indoctrination of concepts astray about jihad, the state of sharia, the concept of khilafah and so forth. University students in public colleges more access to secular sciences so that the existence of students is very superficial mastery of religious knowledge, this is the great opportunity of virus radicalism transmitted through brainwashing university students.

The college is a vehicle for students who have a lot of potential diversity owned by every individual. Whether it is talent, skill, knowledge, leadership, and intellectual. In addition, students are still looking in which direction the future orientation will be reached. So they still need some influences that can support and facilitate the principle and identity that is being sought. Therefore, there are some radical groups that exploit the condition of students who are still unstable to be influenced by the concept of radicalism they offer (Sahri,2016:245) In fact, the concept of radicalism does not entirely lead to violence, coercion, or leading negative things, but in the hands of radical groups religious doctrines are interpreted with a very scary, confrontational and revolute.

Based on a research report conducted by research and development of the Ministry of Religious Affairs in 1996 at four public universities, namely Indonesia University (UI), Airlangga University (UNAIR), Hasanuddin University (UNHAS), and Gajah Mada University (UGM) increased religious activity in several universities, even mentioned that the campuses become the most potential and fertile development of Islamic activities tend to be exclusive and radical. Thus, this kind of activity is less desirable by religious-based campuses, but it is a special attraction in secular or general campuses. Public colleges are easier to target doctrinization and radical group recruitment, while religious-based colleges are considered more difficult. If it turns out that the facts show that radical movements are also rampant and fertile on religious-based campuses, then this can be proven by two things. *First*, there has been a change within the religious-based college itself. *Second*, this condition is coupled with the existence of a campus policy that does not give space to university students to pour their critical ideas and creative. University students are crammed with a series of systematic programs that make them do not move, boring, saturated and even cause stress. Their creations and critical ideas are not channeled, but they are a generation that desperately needs space to pour ideas or critical and creative ideas. When university students' criticism and creativity are clogged or deliberately blocked, it is very likely that students are looking for escapism against radical movements which they say freedom of expression (of course, with a very subjective understanding) (Sahri, 2016:246).

Therefore, the world of education has a great responsibility to the development of the young generation and emergence of destructive, anarchist, and radical behavior. On that basis, all education stakeholders should give better attention and assistance to students in shaping the mindset and behavior justified by the rules and regulations. The educators have a significant role in shaping the character of the students. If educators stop character education at high school level, that is the wrong thing. Not a few students who have low self-confidence who want to find the identity, but instead even fall into the negative things. It is feared when students fall into oblivion by radical movement provocation both in cyberspace and real room. The high trust of lecturers to students to be able to lecture themselves is often abused. Two main points are enough to make the reason for the need for guidance lecturers to students. Education character is urgently applied to higher level of education to strengthen the mentality of future generations to have good character and high patriotism and nationalism spirit.

University is educational units of higher education providers who are obliged to contribute in the formation of national character. Lecturers are professional educators and scientists with the primary task of transforming, developing, and disseminating science, technology, and the arts through education, research, and community service (Tridarma-Colleges). Professional college lecturers have a function as teachers, educators, and trainers so as to develop the cognitive, affective, and psychomotor aspects of the learner. It becomes the gate for character education to be implemented at the university level in Indonesia. Character

development is very important to be implemented by universities and its stakeholders to be a foothold in the implementation of character education in universities. The purpose of character education is basically to encourage the birth of a good man, who has an interesting personality, ethical, earthy, honest, intelligent, caring, and tough.

Urgent formation of character in colleges massive and systemic with the factual excuse that universities are currently being subjected to radical dissemination, which is in contrast to the four pillars of nationality and religious teachings. Character strengthening in universities with various programs as the main road in fortify the students to be able to have a strong personality as a generation who is ready to lead the country. Radical understanding does not necessarily disappear if the university students are still looking for their identity, so if the university students are not equipped with insight, mental or strong national character, students or entire academic community will easily accept the doctrines of hatred which is the main agenda radical groups.

Character of college will form the attitude of patriotism and nationalism which is now beginning to erode among youth. The degradation values are easily exploited by the radicals to conduct sedition even with brave digging people who are not in line with the struggle is considered gentile and must be fought. When the hate teachings are in the hands of the university students as agent of main, then this virus will continue to be transmitted to others who have superficial understanding about religion and nationality, and if successful then the spread of radical understanding will easily spread the lower society layer brought by the agent of change so that it will trigger a massive explosion of radicalism waves that will lead to the disintegration of the nation. Therefore, strengthening the character into a fortress as well as efforts to destroy the movement of radicalism even more college. For example, the ban on wearing the veil on Campus IAIN and UIN is a form of academic community to fortify the campus of the issues and ideology of radicalism, such as the decision of IAIN Jember's rector about banning veil at IAIN in 2017 and followed by Coaching Cover in UIN Sunan Kalijaga is the form of Sadd Az-Zari'ah in protecting students from the ideals of radicalism.

## 2. RESEARCH RESULT

### 2.1 Warning Ideology Radicalism in College: Preliminary study

Marx Juergensmeyer said that radicalism could be understood as an attitude or position that craves changes to the status quo with total destruction, and replaces it with an entirely new and different (Zuhdi, 2010:83). This movement style is usually revolutionary, such overturning values that exist drastically through violence and extreme actions (Juergensmeyer,2002;85). It is logical that the main objective of the radical group today is college, because the great revolutions always start from college.

The outbreak of viral radicalism has entered the colleges, not least the religious-based campus. Epidemic of campus radicalism becomes sensitive in many campuses today. This is quite dangerous if the radical movement successfully recruited the intellectual young in campus. It is not impossible that the campus infiltrated by the virus of radicalism will result in anarchist actions, intolerance and even violence that dressed in religion. Besides being a target of radical groups, universities have a big role in preventing the efforts of radicalization among universities. Besides being able to open the horizon of university student thinking where at this age is very creative-productive to develop in receiving information and ideology, is also very capable in shaping the character of the nationalist but still religious. Both of these elements must be owned by every citizen of Indonesia as a form of the love NKRI.

Colleges where the flourishing of thought and ideology as well as a container that can accommodate all the thinking including radical ideology, proven in some colleges found by university students with a massive pattern of religion and leave the values of rationality in doing something. This proves that a critical, rational and forward attitude of maturity thinking without abandoning religious values is increasingly abandoned because the liberal, westernized term is always a scourge when one steps out of the unfamiliar zone.

On the basis of the outbreak of radicalism among campuses, several campuses have made declarations to anticipate these threats with various programs. one of them is the declaration of religious university leaders both public and private. PTKIN and PTKIS forbid understanding of anti-NKRI massively from entering campus as reported (Harakatuna:2018). The rejection of anti-NKRI and Anti-Pancasila in public and private campuses in Indonesia continues to waver scale. Not only the state campus, but also the private

campus affiliated with the Ministry of Religious Affairs through the Islamic Religious Higher Religious College (PTKIS) also perform the same actions in guarding the campus of anti-Pancasila and anti-NKRI ideology.

The common perception and attitude among leaders of this college should be appreciated and supported by all parties in order to safeguard and save the ideology of the state and NKRI from transnational ideology that is contrary to the spirit of nation, state and Islam *ahlussunah wal jama'ah* that become the majority of Indonesian muslims.

Previously several State Islamic Religious College (PTKIN) took a rejection stance initiated by UIN Sunan Kalijaga, then UIN Surabaya along with its campus, known as Sunan Ampel commonwealth such as UIN Malang, UIN Mataram, IAIN Tulungagung, IAIN Jember, IAIN Ponorogo, IAIN Samarinda, STAIN Pamekasan and STAIN Kediri, followed by UIN Walisongo and UIN Raden Intan Lampung also took the same attitude. While the private Islamic campus under the Coordinator of Islamic Religious College Region X Central Java undertakes the same commitment and attitude through the declaration of the Temanggung Bela Negara Charter consisting of STAINU Temanggung, Muhammadiyah University of Magelang, IAIIG Cilacap, UNU Surakarta, UNSIQ Wonosobo, UNISSULA, Muhammadiyah University of Surakarta, University of Wahid Hasyim Semarang, STIM Sukoharjo, STAI Al-Anwar, Rembang, STIS Kebumen, STAI Mathali'ul Falah, Pati, STAIM Blora, STAIM, STAMM Klaten and so on. The leaders of the Islamic private campus agreed to reject all forms of activities and activities of the organization that lead to makar and anti NKRI and Pancasila in private campus environment.

Rector of UIN Sunan Kalijaga, Yudian Wahyudi issued an appeal to his staff to always be responsive and anticipative to prevent the development of anti-NKRI and Anti- Pancasila ideology among UIN Sunan Kalijaga academic community. "All lecturers, employees and students are not allowed to engage in organizations that have and / or develop anti-NKRI and Anti-Pancasila ideals," read Yudian's written appeal to eight Deans and one Postgraduate Director dated April 4, 2017.

The same invitation was issued by Rector of UIN Walisongo, Muhibbin that the academic community should uphold the implementation of the campus tridharma in accordance with the principles of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia and Bhinneka Tunggal Ika; Unveiling concrete efforts to prevent anti-Pancasila and anti-NKRI among the academic community UIN Walisongo; Conducting regular guidance for lecturers and staffs to remain loyal and firm in maintaining NKRI within the frame of diversity; Encouraging all lecturers to nurture and educate students with materials of love of the homeland and unity of the nation; Do not give permission to lecturers, or university students in the activities of an organization that owns or develops anti-NKRI and anti Pancasila; and do not grant permission to use campus facilities for activities that are anti-NKRI and anti-Pancasila. In another place, UIN Raden Intan Lampung through the dean of Sharia and Law Faculty, Almsyah issued an official prohibition of organizational activity in the form of whatever anti-Pancasila ideology in State Islamic Religious College as follows *first*, every student organization of the Faculty of Shari'ah and Law UIN Raden Intan Lampung, wether MPM, BEM, HMJ, and SMEs, must have vision, mission and program to realize the teachings of Islam that *rahmatan lil 'alamin* and Bhineka Tunggal Ika as well as realize the academic and scientific campus, and have the responsibility of care to the community;

*Second*, all university students of Shari'ah and Law Faculty of UIN Raden Intan Lampung must behave and characterize Islamically, moderate and implement student code of ethics; *Thirdly*, forbidding the existence of all Student Faculty and Students organization of extreme radical which is contrary to the values of Islamic teachings which *rahmatan lil 'alamin* and contrary to Pancasila, UUD 1945, NKRI and Bhineka Tunggal Ika; *Fourth*, violations against above provisions will be given strict sanctions in accordance with applicable laws and regulations.

The same thing was also conveyed by IAIN Rector Jember Babun Suharto that in an effort to contain radicalism and terrorism PTKIN commonwealth Sunan Ampel agreed that all activities or personal and anti-Pancasila and anti-NKRI establishment should be eradicated. If not, it is feared will lead to the nation's split movements. The attitude is taken as an answer to the rise of movements that do not want to make Pancasila as ideology and want to replace NKRI with other models. "We agree and firmly with these things. Because if given space will endanger this country. Therefore, all PTKIN commonwealth Sunan Ampel agreed to also supervise every corner of the campus against the potential of anti-Pancasila and anti-NKRI movements," said the Great Lecturer of Islamic economics. Next year, the annual meeting of PTKIN commonwealth Sunan

Ampel will be held at IAIN Jember. Some advanced agenda of anti-Pancasila and anti-NKRI issues will remain the focus of discussion.

In addition to the official statement of the rectors and leaders of the college, the Nine State Islamic Religious College (PTKIN) which originated its foundation from IAIN Sunan Ampel Surabaya or also called the common wealth reject activities that pit anti-Pancasila and anti-NKRI held on their campus.

The heads of the common wealth college of Sunan Ampel agreed to build a memorandum of understanding as outlined in the Charter of Sunan Ampel signed at IAIN Tulungagung. The nine PTKIN are IAIN Tulungagung, UIN Sunan Ampel Surabaya, UIN Maulana Malik Ibrahim Malang, UIN Mataram, IAIN Jember, IAIN Ponorogo, IAIN Samarinda, STAIN Pamekasan and STAIN Kediri. In the annual meeting agreed on three points. Two of them are an agreement to build academic branding by strengthening Tridharma college prime respectively PTKIN common wealth Sunan Ampel as an alternative bid to answer the demands and expectations of the people of Indonesia and the world. The last point is to synergize between PTKIN Commonwealth Sunan Ampel in the effort of institutional development and campaigning *Islam Rahmatan Lil Alamin*. (islamnusantara:2017).

The Sound of the common wealth Sunan Ampel Charter consisting of UIN Malang, UIN Mataram, IAIN Tulungagung, IAIN Jember, IAIN Ponorogo, IAIN Samarinda, STAIN Pamekasan and STAIN Kediri, as the first, banning various forms of anti-Pancasila and anti-NKRI Religious College of the commonwealth of Sunan Ampel. Secondly, Determined to build an Academic Branding with Tridharama Higher Education excellence respectively Sunan Ampel Commonwealth Islamic Religious State Islamic College as an alternative offer to answer the demands and expectations of the people of Indonesia and the World. Third, implement synergy between Islamic State Islamic College of vomonwealth Sunan Ampel in institutional development efforts and campaigning *Islam Rahmatan lil 'Alamin*.

The Steps PTKIN and PTKIS East Java later also followed by Higher Education (PT) as West Java declared anti radicalism, at Padjadjaran University (UNPAD), Jalan Dipati Ukur, Bandung, West Java, Friday (14/7/2017 ). There are 44 public and private universities declared anti radicalism movement in Graha Sanusi Hadjadinata Hall UNPAD. This declaration was attended by representatives of students and rectors of each campus such as Unpad, ITB, UIN SGD, Unsil, Unpar, Unpas, IPB, ISBI, and others. From the government present Minister of Higher Education and Technology Research M Nasir; Minister of Communication and Information Rudiantara; West Java Governor Ahmad Heryawan, TNI, Police, and others. This declaration addresses the development of life in society, nation and state, especially the development of radicalism and terrorism (lenterajabar.com:2017).

The positive response of some PTKIN and PTKIS have been welcomed by the Minister of Research, Technology and Higher Education (Menristekdikti). High university has a unanimous commitment to eradicate radicalism and to maintain the unity of NKRI. In his work agenda to Jember, Minister of Research, Technology and Higher Education (Menristekdikti) Mohamad Nasir together with Secretary General Kemenristekdikti Ainun Naim attended the event titled Declaration of Anti-Radicalism of Higher Education as Besuki Raya in Rectorate Building of University of Jember, Wednesday (27/09/2017). Nasir said the Indonesian nation is currently facing various efforts to destabilize and strengthen the Unitary Republic of Indonesia, shake the diversity of the nation, such as the practice of violence in the name of religion, fundamentalism, radicalism, until the recent terrorism in the country more and more rampant. Therefore, college as a candradimuka crater that gave birth to superior human resources should be able to become a defense fortress against the growth and development of the ideology of terrorism and radicalism. "On campus, I expect a variety of academic concepts to fight radicalism associated with the development of human resources socially, economy, and culture. In this way we can systematically resist the development of radical thinking and prevent terrorism," said Nasir (2017).

Nasir said today the potential for infiltration of terrorism ideology and radicalism in higher education; and allegedly university students with elements of other academic community in college became the target of efforts to weaken NKRI through various ways. For that, Nasir hopes that university leaders can increase supervision and take firm action against various activities that can undermine the robustness of Pancasila and the unity of NKRI. According to Nasir, efforts to prevent radicalism on campus, certainly is not enough just by declaration. He hopes to conduct a systematic review and application of new strategies to prevent the development of radicalism that could pose a threat in the form of terrorism.

Nasir said the activity of this declaration to show to anyone that we remain firm and united in the nuances of nationalism, diversity, which is interpreted by our commitment to keep working and working hard; devote time, energy, and mind for the betterment, prosperity of nation, country, and beloved Indonesian people. "It is proper that we, as a highly educated academic society, should continue to instill in the importance of love to the homeland (NKRI), love to fellow human beings, can appreciate the difference and achieve the life of a peaceful and prosperous society," Nasir appealed in front of BEM and Student organization of PTN / PTS around Besuki Raya.

Nasir last reminded if there are lecturers and university students involved in radicalism or incorporated in organizations that are contrary to the ideology of Pancasila such as HTI will be dealt with firmly and carried out coaching. "The HTI has been disbanded and the lecturer must choose whether it is still working or not. If still join in HTI will be dismissed.

## 2.2 Character and Higher Education: Status Quo

Etymologically, the word character (English: *character*) comes from greek, *eharassein* which means "to engrave" (Ryan and Bohlin). The word "to engrave" itself can be translated into carving, painting, carving, or scribbling. This meaning is similar to the term "character" in English (*character*) which also means carving, painting, carving, or scratching (Suyadi,2015:5). In contrast to the English language, in Indonesian language "*karakter*" is defined as the nature, the psychological properties, morals or character that distinguishes a person with others. The meaning of other linguistic characters is letters, numbers, spaces or special symbols that can appear on the screen with a keyboard (Pusat Bahasa Depdiknas). That is, the person who has character is a person who has personality, behavior, nature, or a certain character, and that character that distinguishes himself with others.

In addition to the character can be interpreted etymologically, the character can also be interpreted by termenologis. Thermenologically Thomas Lickona, as quoted Marzuki defines the character as "A *reliable inner disposition to respond to a situation in a morally good way.*" Furthermore, Lickona states "*Character so conceived has three interrelated parts: moral knowing; moral feeling, and moral behavior.*" A noble character (*good character*) includes knowledge about the good (*moral knowing*) that cause the commitment of good (*moral feeling*), and finally really do the good (*moral behavior*). Thus, character refers to a set of attitudes, motivations, behaviors and skills.

Essentially, character is the tendency of the heart (bearing, attitude) in reacting something and the form of behavior. The tendency of the heart (bearing, attitude) is followed up by the act (behavior) that is called the character. In the language of religion, the character is essentially a character, good character called *akhlak karimah*, while the bad character is called *akhlak al-madmumah* (Ausop, 2014:2-3). Character education is the giving of views on different kinds of living values that will show the identity of a self-conscious human being as creature, a citizen, and a man or a woman. A person's character is a measure of his or her dignity so that objective thinking, openness, criticality, and self-esteem are not easily traded. In the guidelines for Implementation of Character Education (2010), it is stated that character education functions; *first*, develops the basic potential to be good hearted, and behave well; *second*, to strengthen and build multicultural nation behavior; *third*, to improve the nation's competitive civilization in the world (Directorate General of Higher Education Ministry of National Education. 2010).

Samani argued that the character can be interpreted as a way of thinking and behave that are typical of each individual to live and work together, like within the family, society, and nation and state (Samani,2011:41). Based on the above study of values sourced from religion, Pancasila, culture, and goals of national education, the value of character education can be described into several points, as follows. *Religious*, is an attitude and behavior that obedient in implementing religious teachings that are adhered to, tolerant of the implementation of other religious services, and living in harmony with other religious followers. *Honest*, is a behavior based on truth, avoid wrong behavior, and make himself a person who is always trusted in words, actions, and work. *Tolerance*, an act and attitude that respects opinions, attitudes and actions of others who differ in their opinions, attitudes, and actions with themselves. *Discipline*, an orderly action and obedient to various rules and regulations that must be implemented. *Hard work*, an effort that is shown to always use the time available for a job with the best possible so that the work done is done on time. *Creative*, thinking to produce a new way or product from what it already has.

*Stand alone*, the ability to do the work itself with the capabilities it has. *Democratic*, attitudes and actions that assess the high rights and obligations himself and others in the same position. *Curiosity*, an attitude and action that always strives to know what it learns more deeply and extensively in various related aspects. *The spirit of nationalism*, a way of thinking, acting, and insight that put the interests of the nation and the country above the interests of self and his group. *Love the homeland*, an attitude that shows loyalty, awareness and high appreciation of the physical, social, cultural, economic and political environment of his nation. *Respect for achievement*, an attitude and actions that drive itself to produce something useful for the community and recognize and respect the success of others. *Befriended / communicative*, an act that shows the pleasure of speaking, associating and cooperating with others. *Peaceful love*, an attitude and actions that always make other people happy and well received by others, society and nation. *Happy reading*, a habit that always takes time to read reading materials that give them virtue. *Social care*, an attitude and action that always want to help to help others and the community in relieving the difficulties they face. *Care for the environment*, an attitude and actions that always seek to prevent damage to the surrounding natural environment and develop efforts to repair the already existing natural damage. *Responsibilities*, attitudes and behaviors of a person to carry out the duties and duties that should be done on self, society, environment (nature, social and culture), the state and God Almighty (Directorate General of Higher Education Ministry of National Education. 2010).

The points mentioned above are often called the eighteen characters of the nation, certainly very far with radicalism that will destroy the order of religiosity, nationality and society. Radicalism is not only threaten the life of the state but can threaten religious people who are doing and internalize religious values. The target of college that made the field spread virus radicalism, not because university students and college's official especially general higher education is considered lay in terms of religion, and the students are still in a unstable position, this is where the radicalists easy managed to target the object. Therefore, strengthening the education of national character by universities is the right step to stem the flow of radicalism among campus. Then strengthening character education should combine a series of internal campus and campus external campus.

The Qur'an and hadith of the Prophet affirms that every baby is born in the *fitrah* condition (holy) even *hanif* (straight). So all human children, in essence, apart from being holy, are indeed righteous to the good. However, it is the influence of the two parents (the educational loops) that make the child a jew, christian, or magi. So the character is not innate, but in form. Character is formed by many factors, both internal and external, between education, on campus and off campus education, *diniyah* education and science education. The values of religious values and local cultural values, idol figures, community traditions and applicable laws. Factors that can affect are: Value embedded values. Someone can be brainwashed and changed his life orientation with new values in his doctrine. Idolism of the idol. One of them is more influential than a thousand languages. Usually, the proverb says that "able because of the habit". Reward and punishment can force a person to obey the rules, while rewards can motivate someone. Needs and feelings of depression will be able to change the orientation of one's life (Ausop,2014:2-4).

Character education can begin with moral and ethical education. In the eyes of Islam, morals and ethics are part of moral education. Morals are the most important issue in Islamic education, even the Prophet Muhammad (peace be upon him) is sent by the creator to fix morals as his companion, "I am sent to perfect morals" (Ahmad:345). Its connection with character education, that is to regenerate noble character must be competence in the process education character of every child of the nation. Because having a noble character is part of the nature of every human being. Potentials that are innate to every human being born. Rasulullah peace be upon him, also affirms that every human being is born in a state of *fitrah*. This nature if in the guard and awake, it will bring a positive character in every human. However, if this nature is not awake, then people will lose its positive character (Hindarsih,2013:18).

Character education has a higher meaning than moral education, because character education is not only about right-wrong problems, but how to instill habits about good things in life, so that children/ students have awareness, and high understanding, as well as care and cometen to apply virtue in everyday life. Thus it can be said that character is a person's natural traits in responding to a moral situation, manifested in concrete action through good behavior, honesty, responsibility, respect for others, and other character values. In the Islamic context, character is related to faith and *ikhshan*. This is in line with the phrase Aristoteles, that the character closely related to the "habit" or habit that is constantly in practice and be practiced. someone

who behaves dishonest, cheat, cruel and greedy is said to be a person who has a bad character, while the good, honest, and helpful person is said to be a person of good character / noble.

Completing the description above, Ratna Megawangi, the originator of character education in Indonesia has compiled nine pillars of noble character that should be used as a reference in character education, whether in school or outside school, as follows. Love God and truth, Responsibility, discipline and self, Trust, Respect and Respect, Affection, Care, and Cooperation, Confident, Creative, and Unyielding, Fair and Leadership, Good and humble and tolerant and peace-loving (Mulyasa,2014:3-5). Character education aims to improve the quality of education processes and outcomes that lead to the formation of character and noble character of students as a whole, integrated, and balanced. In accordance with the competency standards of graduates in each educational unit. Through character education students are expected to be able to independently improve and use knowledge, review and internalize the values of character and noble character so that it manifests in everyday behavior.

Character education in college leads to the establishment of a college culture, the values that underlie behavior, traditions, daily habits, and symbols practiced by all academic and surrounding communities. The culture of college is characteristic, character or temper, and image of college in the eyes of society wide. In general character education emphasizes exemplary, environmental creation, and habituation; through various scientific tasks and conducive activities of higher education. Thus, what university students see, hear, feel and do can shape their character. In addition to modeling and habituation as the primary educational method, creating a conducive climate and culture as well as a conducive environment is also very important, and contributes to shaping student character. Creation of a conducive environment can be done through various methods as follows. Assignment, Habituation, Training, Lecturing, Briefing, and Exemplary.

Various methods have a very big influence in the formation of the character of learners. Giving assignment is accompanied by an understanding of its philosophical foundations, so that university students will work on various tasks with awareness and understanding, awareness and high commitment. Every activity contains elements of education, for example in scouting activities, there is an education of simplicity, independence, solidarity and togetherness, love of the environment and leadership. In sports activities there is physical health education, planting sportsmanship, cooperation (*team work*) and persistence in trying (Mulyasa,2014:9-10).

Conducive environment among others can be developed through various services and activities as follows. Giving students a choice of slow and fast learning tasks, providing remedial learning for lack-achievers, or underachievers, Developing effective, professional, teaching, comfortable, and safe class organizations for optimum student potential development, Creating work mutual respect, among students and between students with lecturers and other learning managers, involving students in the process of planning lectures and lectures. In this case, lecturers should be able to position themselves as mentors and resources, develop lectures as a shared responsibility of students and lecturers, so that Lecturers act more as facilitators, and as a source of learning, develop a lecture evaluation system and lectures that emphasize self-evaluation. With such services, it is expected to create a climate of lectures and lectures that are comfortable, calm and fun (joyful teaching and learning), which is able to cultivate the spirit, passion, and lust of students, optimally (Mulyasa,2014:21-22).

Character education in universities aims to improve the quality of organizational and educational outcomes that lead to the achievement of character formation and noble character of students as a whole, integrated, and balanced, as the competency standards of graduates. Through character education, students are expected to be able to independently improve and use their knowledges, study and internalize the values of character and noble character so that embodied in everyday's behavior. Colleges can use the pillars of character education and development in the macro and micro context are: *Moral knowing*, William Kilpatrick mentions one cause of one's inability is good even though he has already good knowledge (*moral knowing*) because he is not trained to doing good (*moral doing*). Departing from this thinking then the success of character education is dependent on the presence or absence of knowing, living, and doing or acting in the organization of character education. Moral living or moral feeling, moral living is the use of aspects of student emotions to become human character. This relation is related to the forms of attitudes that must be felt by the university student, namely awareness of identity, namely: self-esteem, sensitivity to the suffering of others (Empathy), love of truth (loving the good), self-control and baseness heart (humility).

Moral doing/ acting, after two aspects have been realized, then moral acting as an outcome will easily emerge from the students. However, it refers to the thesis of Ratna Megawangi. The character is a character that is directly driven from the brain, then these three stages need to be assigned to the students through logical, rational, and democratic ways. So the behavior that appears is really a character not a mask. In this regard, the development of character education in the united states has reached this end. In a national site the character of education in America has even prepared a lesson plan for each character form that has been formulated from elementary school to middle school (Andayani,2013:31-36).

Implementation of character education in Indonesia should be implemented thoroughly covering macro and micro context. Macro context in this case is national which includes the concept of planning and implementing to involve all components and stakeholders nationwide starting with a consciousness, not a momentary interest. Given the universal character education and the requirement with the content of the value while the available time allocation is limited, it must look for other efforts so that values are internalized in each individual university student, so that the awareness grows as a religious person. Extra-curricular activities as an appropriate vehicle in the development of character education. In the family and community in the effort to make the process of strengthening of parents, community leaders, and other components of noble character traits the program developed unity of education into daily activities at home and community environment respectively. Relegius is the value of character in relation to God. He points out that one's thoughts, words, and actions are always based on divine values and/ or religious teachings (Mustari,2014:1). The formation of strong character in students enables them to resist anything that comes from outside that can threaten society, religion and nation.

### 2.3 *Internalization of core values as an effort of Deradicalization in College*

It is crowded-waved of strong rejection of universities both State and private, general and religious should be followed by the operational steps of college to amputate the viruses of radicalism, that is creeping in college. Campus policies universally should be followed by practical steps such as the formation of university student characters either through management of universities, lectures and student activities. Through the interest of cultivating the character of a civilized and dignified nation the Ministry of National Education develops a grand design of character education for every path, ladder, and type of educational unit. Grand design becomes the conceptual and operational reference of development, implementation, and assessment on every path and level of education.

Based on the grand design developed by the Ministry of National Education, psychologically and socially the cultural characterization of character in the individual is a function of all human potential (cognitive, affective, conative, and psychomotoric) potential in the context of socio-cultural interaction (in family, educational institutions, and society) and lasts for life. Configuration of characters in the context of the totality of psychological and socio-cultural processes can be grouped into: way of heart (*spiritual and emotional development*), way of thinking (*intellectual development*), sports and kinesthetic (*physical and kinesthetic development*), and taste and (*affective and creativity development*) are diagrammatic. The values of character applied in college to prevent the development of religious radicalism can choose the core values that will be developed in the implementation of character education, especially in each department/ study program.

Implementation of character education in universities should be conducted in an integrated way through three channels, namely: integrated in lectures, management majors and study programs, as well as on student activities. Character education steps include design, implementation, evaluation, and follow-up. *First*, designing. Some things need to be done in the preparation stage of the design, among others, as follows. Identify the types of campus activities that can realize character education that needs to be mastered, and realized students in everyday life. In this case, the student character education program is realized in three groups of activities, firstly, integrated with learning in all subjects, subjects which may be correlated with deradicalism, especially in the eyes based on social sciences, humanities, culture and religion; second, integrated with university management; and third, integrated through student activities, here student activities directed at three goals open the horizon of understanding of diversity, radicalism and NKRI, these three insights must be attached to every student activity both intra campus and extra campus (Hasanah:2013).

Develop lecture material for each type of activity in the department/ study program. Develop a draft implementation of each activity in the department/ study program (purposes, materials, facilities, schedule,

lecturer/ facilitator, implementation approach, evaluation). Preparing support facilities for the implementation of character building programs in universities. The activity planning of character education programs in universities refers to the types of activities that contain at least elements: purposes, objective activities, substance activities and related parties, implementation mechanisms, organizational, time and place, and supporting facilities. Second, implementation. character education in universities should be implemented in three groups of activities, as follows.

Character formation integrated with learning in the course; various things related to the core character, namely: honest, intelligent, respite, and care designed and implemented in the learning of all courses. It begins with the introduction of values cognitively, appreciation of value affectively, finally to the real value of values by university students in everyday. Character formation integrated with college management (department/ major). Various matters related to the core character, namely: honest, smart, tough, and cares are designed and implemented in PT management activities, such as academic services, regulations/ academic rule, human resources, facilities and infrastructure, finance, library, assessment, and information, and other management. The college management must facilitate all elements of the effort to form the character so that university students do not run on things that smell radical, especially the students who have minimum study religion in depth, often fooled by unhealthy doctrines. Through integrated college management, university students easily learn and follow the activities of goodness university students and religious in a healthy manner.

Formation of character integrated with the activities of the university students. Some of the student activities that contain the values of the core characters, namely honest, intelligent, tough, and caring can be packed in the form of activities, such as: sports, religious activities (read Al-Qu'ran, study yellow books, *Istiqhasah*, and other religious studies), cultural arts, scouting, basic leadership exercises, natural, PMR, exhibitions, workshops, and others.

*Third*, monitoring and evaluation. Monitoring is a series of activities to monitor the implementation process of character education programs. The focus of monitoring activities is the suitability of the process of implementing the character education program based on the stages or procedures that have been established. Evaluation tends to know how far the effectiveness of a character education program is based on the achievement of a predetermined goal. Monitoring results are used as feedback to refine the process of implementation of character education programs. Monitoring and evaluation aims to develop and improve the quality of character education coaching programs in accordance with predetermined planning (Hasana:2013).

Attempts to destroy radicalism inside or outside colleges is to build the character of college academic pillared on the character of the nation by integrating entire system of college. Watchful status radicalism in universities, not only able to be dammed with the instructions and policies of colleges, but must be followed by strengthening the students' character and the entire academic community so that they have a strong soul in keeping religion, the state and nation.

### 3. CONCLUSIONS

Radicalism is not Islam and Islam does not teach acts of violence, although there are some groups who are justifying in the name of Islam of every interpretation of hatred and violence. Radicalism does not see religion, because in each of the religions can be found several radical groups. Atmospheric global radicalism, especially that occurring in the east, is evolving into a transnational ideology, spreading across countries, including Indonesia. Typology and movement pattern radicalism metamorphose targeting young groups that are still unstable and have a shallow religious understanding but an easy indoctrinated indiscipline. So it is not wrong if radical groups choose college as the most fertile place in spreading radical viruses.

Awareness status of the spread of radicalism in colleges that can threaten the Republic of Indonesia quickly responded by several university officials by issuing the information which was accompanied with serious threat tone for the spreader and followers of radical indicated. The response is also followed by other strategic measures such as strengthening the character of the nation in various universities. Character strengthening plays a big role in fortifying students from radical understanding. Strengthening the character of students and all academic community as a strategic step in efforts to deradicalization in internal and external colleges. Deradicalization through strengthening the nation character can be done with the

integration of university management, both academic system, lectures and university student affairs system supported by adequate facilities. The endeavor to strengthen the character of the nation as a powerful way in stemming radical movements targeting intellectual groups, this way that can amputate the spread of radicalism virus throughout the order and layers of society.

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