The Function Of Universities In Preventing Radicalism Of Thinking In Indonesia, Malaysia And Thailand

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Abstract

The purpose of this research is to determine the role of universities in preventing radical thinking in Indonesia, Malaysia, and Thailand. The qualitative research method was used in this study, and the approach was socio-philosophical. Surveys, interviews, and document studies were used to collect data. According to the findings of this study, every university has the opportunity to introduce radical ideas. Every university should take precautionary measures to combat radical thinking. Islamic Higher Education serves an important function and plays an important role in preventing radicalization of critical thought. [1] Regulatory functions, namely the establishment of deradicalization institutions on campus, curriculum adaptation reformulation, and syllabus reorientation. [2] Academic and cultural reorientation functions, namely reorientation of intra and extracurricular student organization activities, as well as moderation of clothing and campus atmosphere. [3]. Enlightenment's function is to educate people outside of campus about radicalism and efforts to prevent it.

Keywords: Function, Islamic Universities, Prevention, Radicalism

INTRODUCTION

The patterns of thought that dominate or become'mainstream' in every period of history have a significant impact on the face of global civilization. Of course, the thinking that became mainstream in each era was a synthesis of various aspects of life that gave birth to civilization. Radicalism, extremism, and terrorism have been seen as part of the thinking that affects global civilization since 2011, precisely after the bombing of the World Trade Center (WTC) in New York, United States, which is suspected to be a form of terrorism.

This has been reinforced by the emergence of various terror-filled events around the world, such as the massacre in Peshawar, Pakistan, which killed more than 145 people in December 2014 and was allegedly carried out by the Pakistani Taliban militant group, and the massacre in Assam, India, which killed more than 85 people. India, allegedly carried out by the militant group Bodoland National Democratic Front in December 2014, was followed by the killing of thousands of people in various areas such as Egypt, Libya, Nigeria, Somalia, Lebanon, and so on, carried out by the Islamic

State of Iraq and Syria (ISIS) militant who has been aggressively since 2015 and even now.

Suddenly and unavoidably, the impact of these movements or events has given Southeast Asia, including Indonesia, Malaysia, and Thailand, a negative international image after previously being considered very peaceful and moderate. This is because it is generally assumed that the perpetrators of terror acts in various regions are Muslims, or claim to be Muslims, or can be accused of being Muslims, while Southeast Asia, particularly Indonesia and Malaysia, are countries with a majority of their citizens embracing Islam.

The term radical can be interpreted etymologically as an attempt to think holistically and deeply about an object or a problem in order to discover its essence or roots. As a result, radical thinking has become ingrained in philosophy, science, and even religion.

Radicalism emerged in the world of politics at the beginning of the modern era (18th century) to support an extreme and comprehensive political overhaul. However, in later developments in the nineteenth and twentieth centuries, particularly in Europe, radicalism was understood as a liberal and progressive ideology that was not limited to efforts for complete, total, and comprehensive change. It can be done peacefully, but more often than not, it is done through coercion, even violence. [1]

Radicalism is now used to refer to the effort and desire to uphold one's beliefs and beliefs in a revolutionary way, misinterpreting and correcting the understandings and attitudes of others through violent means, if not legitimizing the act of killing and committing suicide to uphold beliefs. as well as ideology [2] including religious beliefs.

This viewpoint may emphasize that the influence of the fundamental structure of theological building cannot be completely separated from the influence of the sociological building structure of society, which is usually related to: first, the strong tendency to prioritize loyalty to one's own group, which can sometimes negate the presence of other communities that also have the same theological structure. strong; second, there is personal involvement and a very rigid appreciation of theological doctrines held to be true; third, feelings and thoughts are expressed using the language of the "actor" (actor) rather than the language of an observer (spectator). [3]

Radicalism and extremism that emerge in society will have ramifications for social disharmony, if not conflict, both between groups and ethnicities as well as between religions, which will affect development directly or indirectly, disrupting and slowing its acceleration. It even resulted in the destruction of facilities and the loss of life, as in Indonesia's vertical and horizontal social conflicts: Nanggroe Aceh Darussalam (Now: Aceh Province); racial conflict in 1998 between people of "Chinese descent" and "local" communities, which claimed the lives of approximately 5000 people; ethnic conflicts in Sambas, West Kalimantan in 1999, and Sampit (Central Kalimantan) in 2001, which are estimated to have killed 500 people.

Similarly, inter-religious conflicts, such as those that occurred in Ambon and Maluku, where the government estimates that over 2000 people died, [4]. Along with

the Bali bombings in 2002, the Australian Embassy, the Ritz Carlton Hotel in 2005, and the Thamrin Bombings in Jakarta on January 14, 2016,

There is no significant conflict in Malaysia, but conflicts of interest and ideas are unavoidable. Meanwhile, the conflict in Southern Thailand, particularly in five provinces: Yala, Sonkla, Patani, Naratiwa, and Situn, continues.

Even though the conflict involved socio-political issues for a long time, references to independence, struggle, justice, and jihad were frequently quoted by the public from academics' thoughts and advice.

What is happening in Indonesia, Malaysia, and Thailand will have an impact on people throughout the Southeast Asian region, affecting all aspects of people's lives. Starting with security and social harmony, to influencing economic aspects and relations between Indonesia and the rest of the world. At the same time, it will have an impact on tourism and the region's image in the international community.

In 2018, the National Counterterrorism Agency (BNPT) in Indonesia released survey and research findings indicating that all universities, including Islamic universities, are vulnerable to radicalization. The same results were obtained in several Southeast Asian countries, including Malaysia and Thailand. Meanwhile, at least four Islamic universities in Southeast Asia have been suspected of beginning deradicalization efforts, including Syarif Hidayatullah State Islamic University Jakarta, Muahmmadiyah University Jakarta, Songkla University in Pattani Thaliand, and IIIT in Kuala Lumpur. Mud from Malaysia.

Based on this assumption, it is deemed necessary to conduct research on the role of Islamic universities in preventing radicalism and extremism in Southeast Asia, with a focus on Indonesia, Malaysia, and Thailand.

Three (3) countries, Indonesia, Malaysia, and Thailand, were chosen as Southeast Asian region representatives for three reasons: First, Indonesia has the most Muslims and the largest population in Southeast Asia; second, Malaysia is a Muslim-majority country with the highest number of Islamic Universities after Indonesia; and third, Thailand is a Muslim minority country with the most Islamic Universities compared to other Muslim minority areas in Southeast Asia.

In addition to these three reasons, in terms of the pattern of understanding and practicing Islam, the Indonesian Muslim community can be described as a religious but pluralist Muslim community that is open and democratic. Meanwhile, the Malaysian Muslim community is Islamic, open, and proud of its majority status. Thailand's Muslim community appears to be very Islamic, but it has a tendency to be more closed due to its minority status. These characteristics strengthen the case for selecting the three countries of Indonesia, Malaysia, and Thailand as the locations for this research.

THEORETICAL REVIEW
Radicalism emerged much earlier among Muslims, as evidenced by the Khawarij in the early history of Muslim society. In this regard, a theoretical study of radicalism is required, and these theories are used as the foundation for assessing, analyzing, and drawing conclusions in this study.

According to Bruce Hofmann and Devin R. Springer, radicalism and terrorism can be divided into two types: secular radicalism (terrorism) and religious radicalism (terrorism). Secular radicalism movements are carried out in the name of a country's interests, as seen in the struggle to free themselves from colonialism as an anti-colonial movement, such as the Jewish organization's radical movement (terror) in fighting for the state of Israel, the PLO movement, the FLN movement in Algeria, or also the movement carried out to fight for the state of Israel. evade central pressure, as did the Republic of South Maluku (RMS) movement in Indonesia, which attempted to achieve independence and self-determination. [5].

According to Bruce Hofmann, the anti-colonial (indigenous nationalist) secular terrorism movement was found quite a lot in the struggle against colonialism during World War II, which took place in Asia, Africa, and the Middle East at the end of the 1940s and 1950s in order to fight back against colonialism. Colonial power in Europe. They refer to their struggle as a "War of Liberation," rather than a terror movement. [6]

Bruce Hofmann went on to say that in the case of Indonesia, a radical (terrorist) movement was discovered in Jama'ah Islamiyah (JI), which was responsible for several acts of terror in the country. The political environment appears to be stronger than ideology for the Jama'ah Islamiyah movement, especially when jihad is used to legitimize the struggle to change the political landscape of establishing an Islamic state in Indonesia. As a result of their attacks on the "West" as targets, Jama'ah Islamiyah adopted al-methods Qa'ida's of involving innocent people in its struggle.. [7]

Second, religious radicalism (terrorism) is more interested in publicity than in killing, and while they use theological messages to justify violence, it turns out to be no bloodier than secular radicalism (terrorism).

However, the link between religiously motivated terrorism and other forms of terrorism has resulted in numerous killings, as demonstrated repeatedly in the form of terror that has occurred quite frequently in various countries, such as Israel, Indonesia, Moscow, and Mombasa, and has finally spread in several Western European countries, such as French, English, and others.

John L. Esposito also emphasized that radicalism, which then led to acts of terror and the like, was motivated by political and economic disappointment, which was frequently concealed by the language and religious symbolism used by extremist or radical groups. In this case, religion becomes an effective tool for legitimizing and mobilizing support, as seen in Northern Ireland, Sri Lanka, India, Israel, Palestine, Kashmir, Chechnya, or the global strategy employed by radical-terrorist groups such as Al-Qa'eda and, finally, ISIS.

Some experts divide radicalism into four types based on facts found in society, including universities. [8]. This theory categorizes radicalism into four types:
1. Radical thought or philosophy
2. Radical speech
3. Behavioral radicalism, as well as
4. Radical action

The four types of radicalism were discussed with university administrators, students, and Islamic studies centers at the International Islamic University (IIU) Kuala Lumpur and the International Institute of Islamic Thought (IIIT). [9]

One of the university leaders, Dr. Muhammad Nur Manuty, explained that this categorization is the standard for higher education leaders, lecturers, and students in Malaysia. [10]

Two factors can lead to radical and extreme thoughts and attitudes. First, there is the internal factor, which is the human 'radicalist tendency.' This internal factor does not occur unless external factors provide the opportunity. In line with the formula for the occurrence of crime. When N + K = KJ (N = intention + K = opportunity), a crime occurs.

The second factor is the external factor, which is very complex and includes socio-political crush, injustice, and disparity or inequality in welfare.

The aforementioned theories are used as references and considerations in viewing, analyzing, and making decisions about the role of universities in preventing radicalism in Indonesia, Malaysia, and Thailand.

RESEARCH METHOD

The qualitative research methods were used in this study. The method used is a socio-philosophical method. This method is used to investigate and investigate the development of radicalization on Islamic university campuses in Indonesia, Malaysia, and Thailand.

This study focuses on the role of Islamic universities in preventing radicalization in Indonesia, Malaysia, and Thailand, where thousands of Islamic universities exist. However, the conditions and characteristics of the radicalization tendency, as well as the prevention efforts undertaken, are similar.

Given the vast territory of Indonesia, Malaysia, and Thailand, as well as the large number of universities, the researchers identified areas that they believed represented the phenomenon and condition of radicalism, as well as university efforts to prevent it, namely:

Data were gathered at five (five) Islamic universities in Indonesia: North Sumatra State Islamic University (UIN), North Sumatra Islamic University (UISU), North Sumatra Muhammadiyah University (UMSU), Syarif Hidayatullah State Islamic University Jakarta, and Muhammadiyah University of Jakarta.

The International Islamic University (UIA) Kuala Lumpur and the International Institute of Islamic Thought (IIT) Kuala Lumpur collected data in Malaysia. Meanwhile, in Thailand, data was collected at Patani University Thailand.

It is hoped that with this sample, the radicalization of thought and prevention efforts carried out by Islamic universities in Indonesia, Malaysia, and Thailand can be described objectively and comprehensively.

This study's data collection methods included questionnaires and surveys, interviews, and document studies. The data analysis method used is content analysis

(content analysis), which is analyzing the data of radical thoughts that develop in Islamic universities.

Meanwhile, a qualitative analysis was carried out to determine the context of the emergence of radical thoughts, their development, and influence on/by the state of society.

Deductive and inductive analysis are used to draw conclusions based on the data and the sub-analysis that has been performed. On the one hand, the deductive method is used to draw general conclusions from specific data, while on the other hand, the inductive method is used to draw specific conclusions from general data. We believe that this analytical method has been able to describe the content of radical thinking and the conditions that lead to radicalism in universities, as well as the efforts made by Islamic universities to prevent it.

RESULT AND DISCUSSION

Muslims account for 87.2 percent of Indonesia's total population, or 207.2 million people. Indonesia, on the other hand, is not an Islamic country (only in Aceh is sharia law applied). Despite the fact that Indonesia is a secular democracy, Islamic doctrine-based principles play an important role in the country's politics, economy, and society. [11]

In Indonesia, there are approximately 16.5 million Protestants (6.9 percent of the total population), 6.9 million Catholics (2.9 percent of the population), and 4 million Hindus (1.7 percent). Finally, a small minority of Buddhists and Confucians exist, the majority of whom are ethnic Chinese.

Table 1. Composition of Religion in Indonesia

	Percentage (of the total population)	Absolute Number (million)
Muslim	87.2	207.2
Christian	6.9	16.5
Catholic	2.9	6.9
Hindu	1.7	4.0
Buddha	0.7	1.7
Confucius	0.05	0.1

It should be noted that the six religions mentioned above do not form a coherent group. For example, many Muslims in Indonesia are strategically focused on mosques, the Koran, and Islamic rituals, ensuring that Islam is central to their daily activities and lives. However, many moderate Muslims in Indonesia become Muslims based on their identity cards and/or their family's Muslim background, but they rarely pray, visit mosques, and read the Koran. The other six religions have similar differences.

Although it is not recognized by the government, animism still exists in some areas of Indonesia. Before the arrival of Hinduism, various forms of animism were practiced in this region (this Hinduism arrived in the archipelago through a trading network that stretched from China to India in the first century AD).

However, this animist school has been mixed with the main monotheistic religion (and Sufi Islam) over the centuries, resulting in local beliefs such as Kejawen in Java and Kaharingan in Kalimantan (adopted by the Dayaks). To fulfill Pancasila (the "belief in One God"), animists are often classified as Hindus because this religion is more open to accepting this sect.

Religion has also been a source of much violence in Indonesia throughout its history. There is a significant turning point in recent history. Following the fall of President Suharto's New Order regime (characterized by a strong central government and a weak civil society), previously suppressed voices of radical Islam and acts of violence (terrorist acts) have emerged in the form of bomb attacks and threats. other.

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During the Reformasi period, various Indonesian media outlets reported on interreligious violence, such as radical Muslim groups attacking minority religious groups such as Ahmadiyah and Christians. Furthermore, perpetrators and triggers of violence are typically sentenced to short prison terms. It has received international attention, and a number of governments, organizations, and media outlets have expressed concern about religious freedom guarantees in Indonesia.

Table 2. Religious Composition in Malaysia

NO	RELIGION	PERCENTAGE	ABSOLUTE NUMBER
1.	Islam	61, 32 %	28. 334. 135
2.	Buddha	19, 84 %	
3.	Christian	9, 24	
4.	Hindu	6, 27 %	
5.	Confucianism	1, 26 %	
6.	No Religion	0, 71 %	
7.	Other Religions	0, 39 %	

Malaysian society is multifaceted. The majority of the people are Muslim. Then there was Buddhism. Then there's Christianity, Hinduism, and no religion at all. Malaysian society is diverse, but the country is always peaceful. There has never been a religious conflict, nor have there been inter-ethnic conflicts.

One interesting aspect of Malaysia's interreligious and ethnic relations is that, despite the religious style being traditional and even fanatical, the existing fanaticism does not lead to religious conflict. In simple terms, religious harmony exists because Muslims are the majority and strongest, particularly in Kuala Lumpur, Selangor, and Kedah. However, this harmony exists not only in cities with Muslim majority populations, but also in Muslim minority areas. This can be seen in the Sarawak region, for example (a Muslim minority area, and Sabah with a balanced population between religious adherents).

Table 3. Religious Composition in Thailand

NO	AGAMA	PERSENTASE	ANGKA ABSOLUT
1.	Buddha	94, 63 %	
2.	Islam	4, 30 %	
3.	Christian	1, 03 %	
4.	Hindu	0, 03 %	
5.	No Religion/Others	0,01 %	

According to the population data above, the majority of Thailand's population is Theravada Buddhist and Chinese-Thai. The composition of the population and the condition of the majority of people then influence Muslims' attitudes toward the majority. At the same time, it has an impact on some people's radical attitude toward power.

The majority of Muslims in Thailand live in the south, primarily in five provinces: Patani, Yala, Sonkla, Naratiwat, and Satun, where they account for 77.5 percent of the population.

Historically, the region with a Muslim majority population was known as Dârussalam. One of three Darussalams in the archipelago, the others being Nangro Aceh Darussalam and Brunei Darussalam.

Brunei Darussalam was then an independent country. Although Nangro Aceh Darussalam cannot stand alone as an independent country, the area is controlled by the Malays, namely Indonesia, and is designated as a special region.

DISCUSSION

Radicalism and Islamic Universities in Indonesia, Malaysia, and Thailand
Islamic universities, as is well known, are the most intensive and advanced centers of Islamic studies and research. Academics in Islamic studies and studies come from a variety of educational backgrounds, depending on the model of Islamic studies they follow and their field of study.

Academics, too, receive varying degrees of scientific information, both from their teachers and from the scientific references they consult. Academics now have access to

a wealth of information about Islamic scholarship and religion as a result of the information and technology revolution.

The information, religious models and patterns, as well as the media, all have a significant impact on their contact with radicalism. Among these channels are: First, some academics on the faculty of Islamic universities in Indonesia, Malaysia, and Thailand are graduates of Arab higher education institutions. The diversity of their teachers' theological styles and thoughts in the Arab world has greatly influenced their knowledge, insight, and way of thinking about Islam. Meanwhile, the Arab world has become a hotbed of Islamic revivalism, which interprets Islamic teachings and texts in a rigid and literalist manner. Second, due to the Arab world's early role as the center of Islamic development, many standard scientific references are written in Arabic. These references include not only scientific material, but also the authors' and authors' opinions and perspectives. Writers with radical ideas and beliefs usually color the analysis and perspective in the books they read. Third, scientific knowledge and Islamic insight, as well as the promotion of groups, schools, organizations, and theological perspectives, are now widely available in cyberspace. These information sources are now widely used by academics on campus. As a result, this media becomes one of the strategic media for school development, including radical ideas and beliefs. Fourth, Islamic studies are expanding not only on campus, but also beyond it, with centers of study, recitation, and very broad scientific information. Some of the information that emerges through this channel contains radical ideas. These four channels of knowledge, insight, and perspective then serve as a conduit for communicating radicalism that is emerging in various parts of the world to the campus world.

Higher Education's Role in Deradicalizing Higher Education Thoughts in Indonesia, Malaysia, and Thailand

In universities in Indonesia, Malaysia, and Thailand, higher education plays a critical and decisive role in preventing radicalism of thought. The function of deradicalization, while primarily concerned with thoughts on campus, will have an impact on the community beyond campus, because the campus community greatly influences the understanding, style, and even actions of the community beyond campus.

That is why universities in Indonesia, Malaysia, and Thailand have performed their structural, academic, and cultural roles, albeit with varying degrees of intensity and effectiveness. The following are the roles of universities in the deradicalization of thought in Indonesia, Malaysia, and Thailand:

1. Intra-Institutional Programs for Prevention
   Efforts to prevent radicalism appear urgent because an increasing number of campus communities are interested in or inclined to radicalism. Those who have been exposed to radicals generally have a strong religious passion but lack adequate religious knowledge. As a result, they are easily swayed and take offense when they are cornered or believe their religion has been violated. Indeed, religious colleges appear to be a stronger deterrent to the development of radicalism. This is possible because of more in-depth religious knowledge. It

is said this because most Islamic religious college students who come from madrasas and Islamic boarding schools already have a basic understanding of religion.

However, because of the growth of Islamic religious colleges, some of which have been transformed into universities and high schools with expanded mandates, there are also students who come from general high schools, allowing their basic religious knowledge to remain low. In contrast to general higher education, where students generally have weak basic knowledge of religion, their filtering power against various information and religious understandings becomes weak.

As an example, the arrest of three alumni of the University of Riau, Pekanbaru, on Saturday, June 2, 2018 by the Densus 88 Team in Indonesia for alleged involvement in radicalism and terrorism is part of evidence that students are easily influenced by radical ideas. This case adds to the evidence that educational institutions, particularly universities, have been subjected to radicalization. [12]

Religious universities have a higher and stronger comparability to various developing religious ideologies because their inputs generally come from religious schools. This is demonstrated, among other things, in an interview with Prof. Dr. Syafaruddin, Vice Chancellor of UIN North Sumatra-Indonesia, that UIN-SU is a university whose students come from a variety of educational backgrounds, including Islamic boarding schools, madrasas, public high schools, and vocational schools. There are veiled students, but there are more veiled students. Those who wear the veil typically attend public universities, with very few attending madrasas. [13]

When the students were interviewed, it was discovered that the veiled students did so not because of a strict religious understanding, but because they simply wanted to keep themselves out of the eyes of men and maintain morality so they would not be tempted to promiscuity. Because there are many students who wear veils and want to socialize with other students and take selfies with them. [14]

2. Holding a Campus Dialogue on Radicalism Prevention.
   Universities in Indonesia, including Islamic universities, have held a variety of dialogues and scientific meetings to prevent the development of radicalism of thought on campus. The Vice Chancellor for Academic Affairs at UIN North Sumatra, for example, stated that in order to prevent the emergence/development of radicalism on campus, preventive dialogues must be held on a regular basis, both at the student and lecturer levels, as well as within campus bureaucracy. [15] Other examples include the Dialogue on Youth and Women's Involvement in Diversity within the Framework of the Unitary State of the Republic of Indonesia, and the announcement of the Winners of the Youth

Short Video Contest "We May Be Different 2016" at the Yogyakarta Special Region. [16]

3. Monitor the Lecture Process
   Supervising the lecture process is one of the institutional efforts made to prevent the emergence of radicalism in thought. Mohamad Nasir, Minister of Research, Technology, and Higher Education, proposed three methods for monitoring radicalism on campus. First, to monitor lecture activities. This can be accomplished through the university's academic administrative apparatus. Second, he believes that the rise of radicalism is caused not only by education but also by social media. As in Bandung, a child becomes radical not because he studies on campus, but because he learns a lot from social media, according to Nasir. As a result, he believes that all new college students must provide the name of their social media account when registering at the university. Third, the Minister of Research, Technology, and Higher Education stated that lecturers must supervise students. Each university's chancellor performs the trick. The Minister's efforts serve as the foundation for Islamic university leaders to make various efforts to prevent radicalism on Islamic university campuses.

4. Encourage research and book publication
   Another institutional effort to combat radicalization on campus is to increase the frequency of research and publication of books on the subject. Various methods, such as socialization in the form of publishing a book containing the results of research on the dangers of radicalism, are used to prevent radical understanding from developing on campus. Deradicalization efforts, such as promoting research and publishing this book, are important because it has been discovered that the influence of radicalist literature and religious references is one of the factors causing the emergence and development of radicalism on campus.

5. Cooperation in Countermeasures
   Institutional cooperation is one of the efforts made to prevent radicalism on campus. In this case, universities can work with other institutions such as the Indonesian National Police, the Republic of Indonesia's Ministry of Religion, and others. This collaboration is important because these institutions can assist in monitoring student activities off campus and in organizing events and activities to prevent radicalism and terrorism on campus. In this case, it's worth noting that the Head of the Regional Office of the Ministry of Religion in North Sumatra Province, Indonesia, stated that radicalism is currently one of our social problems. Our cooperation as Indonesians is highly anticipated in order to fortify the country against radical ideas that are currently undermining the state's prestige. I believe we are all competent and capable of enlightening the people in our environment. [17]

6. Changes to Input Qualification

   Changing input qualifications is one of the efforts made to prevent radicalism. One of the phenomena of Indonesian Islam's rise is the proliferation of Islamic boarding schools and madrasas of various styles. Indeed, the Ministry of Religion of the Republic of Indonesia has established a curriculum that must be followed by state and private madrasas/Islamic boarding schools that take the state exam. This requirement, however, is addressed in a variety of ways. To begin, the curriculum used to qualify as a madrasa/Islamic boarding school that can take the state exam is the curriculum based on the Ministers of National Education and Religion's Decree. Second, madrasas or Islamic boarding schools that emphasize scientific mastery rather than participation in state examinations, also known as salafi madrasas/pesantren, develop their own curriculum that is not the same as or identical to the curriculum set by the Indonesian Ministry of Religion. Third, madrasah/pesantren/school managers who take the middle path implement both the curriculum set by the Indonesian Ministry of Religious Affairs and an additional curriculum as expected and required by madrasas/Islamic boarding schools based on graduates' expected competence.

7. Creation of Terrorism Prevention Organizations

   In general, higher education leaders are aware that various levels of radicalism have emerged on campus. Higher education leaders are also aware that, in line with national conditions and situations, they see radicalism as a national problem that must be addressed in a systematic manner. The following institutions have been established at universities in Indonesia, Malaysia, and Thailand to combat campus radicalism:

   a. The Indonesian Center for the Study of Radicalism. The center for the study of radicalism is intended to be a forum for on- and off-campus study and research on radical phenomena, thoughts, and actions. This institution, for example, is located at the State Islamic University of North Sumatra, as well as other campuses in Indonesia.

   b. An organization that spreads the message that Islam is a religion of peace. Patoni University in Thailand, for example, has such a facility. This campus established the As-Salam Institute, an institution dedicated to studying, researching, and socializing Islam as a religion of peace.

   c. The International Islamic University-ISTAC Malaysia's Radicalism Analytical Research Unit (EARU), a research institute specializing in research and studies on radicalism and extremism..

CONCLUSION

Islamic Higher Education is an institution that produces a generation with religious and national perspectives, whose role as the successor and connector of the Islamic generation who are rahmatan lilalamîn is highly anticipated. As a result, everyone hopes

that the graduates they produce are superior in science and intellectuality, noble in morals, and dependable in national insight.

Islamic Higher Education serves an important function and plays an important role in preventing radicalization of critical thought. [1] Regulatory functions, namely the establishment of deradicalization institutions on campus, curriculum adaptation reformulation, and syllabus reorientation. [2] Academic and cultural reorientation functions, namely reorientation of intra and extracurricular student organization activities, as well as moderation of clothing and campus atmosphere. [3]. Enlightenment's function is to educate people outside of campus about radicalism and efforts to prevent it.

However, existing Islamic universities have not performed their functions as well as they should in deradicalization efforts. As a result, more systematic and concerted efforts are required to combat campus radicalism. These efforts, in addition to displaying Islam as rahmatan lil'âlamîn, are also to avoid pejorative accusations against Islam in the future, for the sake of its maximum progress and contribution to civilization's development.

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