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RELIGIOUS RADICALISM PREVENTION EFFORTS BASED ON CAMPUS MOSQUE AT HIGHER EDUCATION IN MAKASSAR INDONESIA

Muhammadong[1], Sukardi Weda[2], Andi Ihsan[3], Wahyudin[4], Saharullah[5]

[1,3,4,5]MKU, State University of Makassar, Indonesia,

[2]English Department, Faculty of Languages and Literature State University of Makassar, Indonesia.

[1]Muhammadong74@yahoo.com, [2]sukardi.weda@unm.ac.id, [3]andiiccan@gmail.com, [4]wahyudin_fik@yahoo.com, [5]ullah@yahoo.com

ABSTRACT

With the war against terrorism and increased attention on the Muslim around the globe, this article aims at explore the efforts of Muslim students in Indonesia at higher education to understand their role to take a part in radicalism prevention in peace making, and contribute to create harmony. The students as participants of this study are to work in areas of religious deradicalisation and promote religious tolerance activities. Despite the post terrorist suicide bombings in Bali in October 2002; at the Jakarta Marriott Hotel in August 2003; and at the Australian Embassy in September 2004, Indonesian government, Islamic organizations, and other civil society organizations have conducted many programs on counter-terrorism campaigns, anti-radicalism ideology, and methods in religious radicalism prevention. There were fifty three participants in this study. The participants of the study comprised students from 4 universities based in Makassar, Indonesia. These were Universitas Negeri Makassar (UNM), Hasanuddin University, Bosowa University (Unibos), Universitas Muslim Indonesia (UMI), Universitas Muhammadiyah (Unismuh) Makassar. The participants of the study were the members of *Pesantren Kilat* "Place of the *Santri*". The results of the study revealed that *Pesantren Kilat* at mosque campus is potential place for preventing terrorism and religious radicalism. The data of the study obtained from questionnaire and interview reveal that the students' religious studies at mosque campus are far from radicalism and terrorism practices. They therefore behave to maintain harmony and tolerance through religious studies at

Pesantren Kilat at mosque campus. They strongly believed that Islam is a religion which promotes harmony and tolerance "Islam" is *rahmatan lil a'alamin* (Islam brings blessing to all people, animal, and nature).

INTRODUCTION

The rise of terrorist acts lately in Europe, America and Asia, including in Indonesia, has restored the memory of all people of the danger of the tenet of the radical islamic movements and their radical acts (Zainiyati, 2016, p. 285). For the last two decades, issues on the radicalism, terrorism, and their prevention becomes intriguing issue for scholars and researchers to study. Along with the emergence of radicalism and terrorism, prevention and deradicalization efforts are carried out by Indonesian government and religious leaders.

Taşpinar (2009, p. 75) argues that a polarized debate about the underlying causes of violent extremism in the Islamic world has taken place among western policymakers, analysts, and academics ever since the cataclysmic terrorist attacks of September 11, 2001. Taşpinar adds that there are two major views have emerged. In one camp, the center left maintains that the struggle against the root causes of terrorism should prioritize social and economic development. Inspired by modernization theory, this camp sees social and economic development as the precursor of democratization. It also considers educational and economic empowerment as the best antidote against radicalization and terrorist recruitment. Since poverty and ignorance often provide a breeding ground for radicalism, socioeconomic development appears compelling as an effective antidote.

The emergence of deradicalization issues because students lack of religious understanding and good practice of Islam which makes it easy to get involved in the religious radicalism. Not a few of them learn religious understandings because they only seek identity so that they become exclusive, rigid, and they do not want to accept differences that are potential to make disharmony and intolerance. However, there was no religious radicalism movement found in at the university in Makassar in a massive, structural, and organized way because they made campus mosques as a place for curricular and extracurricular activities with Islamic nuances and always accepted differences in religious interpretation wisely without finding a   shift   in perspective in religion that is contrary to the real teaching.

Sirry (2003, p. 27) argues that although radicalism is not typical of Islam, the discussion about radicalism has gained momentum in some recent years. Since the acts of violence directed to the United States, especially the attacks on the World Trade Center on 11 September 2001 and other Western countries, the issue of Islamic radicalism has been re-emerged so that the impact has generated a violent religious hostility. The basic image of Islam is increasingly disrupted and no less concerned about various acts of violence that carry around and are linked to the flag of Islam have placed religion in an uncomfortable position. This phenomenon makes Islamic scholars and their *ummah* (adherents) carry out counter campaigns

that Islam does not claim radicalism or extremism, let alone terrorism. Islam is a peaceful religion and respects pluralism.

According to Shihab (1998, p. 201) radicalism popularly shows extremism in its various forms or attempts to change the social-political order drastically and extremely. Radicalism arises as a result of false perceptions about the meaning and function of *jihad* in Islam. Shihab therefore adds that it is incorrect to assume that *jihad* is identical with the action of taking up arms. *Jihad* in an etymological sense is an earnest effort that is tireless. To counter radicalism, the role of religious leaders is expected to prevent religious interpretations that can refer to radicalism and violence. Religious leaders are obliged to socialize the concept of moderation which avoids extreme attitudes. All forms of religious moderation, both in assessing, interacting with other groups and in carrying out religious guidance need to be pressured so that radicalism does not develop in our multi ethnic society.

Turmudi and Sihbudi (2016, p. 11) argue that the radicalism of the religious movement is a continuation of strong fundamentalism because of the presence of external challenges. It is in this context that primordialism arises and strengthens, which is ready to show the fanaticism that they have. Attitudes that reflect the sense of togetherness and solidarity of the group as *ummah* (adherents) or followers of a religion will eventually shift into a form of radicalism and militancy when dealing with other groups.

One of the activities that can minimize the development of radicalism among students is to optimize the role of campus mosques and make it as a center for religious-based extracurricular student activities. Campus mosques are not only understood as place of worship but also as a means to develop the potential of students in building their character such as conducting religious studies, religious discussions, and developing *da'wah*. A campus mosque has a strategic and functional role for building and shaping students' character and social awareness.

Debates over the issues of radicalism and terrorism are often framed in reference to the Indonesian national ideology, *Pancasila*. In its simplest expression, *Pancasila* consists of the following five principles which are included in the Preamble to the Indonesian Constitution of 1945: belief in God, a just and civilized humanitarianism, national unity, Indonesian democracy through consultation and consensus, and social justice (Ramage, 2005, p. 1).

The concept of radicalization has become a central part of the political and academic vocabulary, especially in recent articulation and analysis of the threat from Islamist terrorism (Lindekilde, 2012, p. 110). The concept has, in particular, been linked to the question of "home-grown terrorism" in the West. Radicalization has become the main frame for understanding, explaining, and preventing young Muslims from engaging in radical activities. Although the concept is contested, the discourse of radicalization and theories of radicalization processes are gaining

momentum in most European countries (Sedgwick cited in Lindekilde, 2012, p. 10).

The popularity of the radicalization discourse is largely a product of the reconsideration of existing counterterrorism policies aimed at stopping terrorist attacks, especially following the Madrid and London bombings of 2004 and 2005 (Lindekilde, 2012, p. 110). These attacks refocused attention among policymakers, security agencies, and academics from "external security" to "internal security" (Bigo and Tsoukala, in Lindekilde, 2012, p. 110), launching the concept of radicalization as the framework for understanding "home-grown terrorism". In this new perspective, concern is increasingly directed toward issues of integration, parallel communities, and illiberal attitudes of Muslim minorities in particular, as their lack of integration, social cohesion, and experience of marginalization are posited to provide a breeding ground for radicalization (Lindekilde, 2012, p. 110). The discourse on radicalization has roots in security concerns, but also concerns the wider debate on how Western liberal democracies should relate to, and integrate, especially Muslim minorities (Lindekilde, 2012, p. 110). The UK government's main policy reaction to the July bombings of 2005 in London and the attempted bombing of Glasgow Airport in 2007 has been the development and implementation of the contest anti-terrorism framework (Stevens, 2011, p. 165).

By the early twenty-first century, "Eastern Turkestan forces" had reportedly been engaged in at least two hundred violent terrorist attacks, having killed 162 people and wounded over 440. Between 1992 and 1997, more than thirty "Eastern Turkestan terrorist organizations" were reportedly uncovered in Xinjiang and "hundreds of terrorists" were captured, tried, and many, executed. "Since 1997, the Eastern Turkestan terrorist organizations have dispatched more than one hundred professionally trained terrorists back to China and have carried out terrorist attacks, including assassinations, explosions, arson, and poisoning."4 Some of these confrontations—primarily in Baren, in 1990, and in Yining, in 1997— attracted international attention and required Beijing to mobilize its military units to quell the "uprisings." For a long time, parts of Xinjiang have reportedly been closed to foreigners, while the Chinese reiterated that Uyghur separatism,or splittism, had been an internal problem in which no external intervention would be tolerated. However, the Uyghur quest for independence has had an international dimension from the very beginning (Shichor, 2005, p. 120 – 121).

Taher (2007, p. 155) explains that in the world and humanitarian history, there is no religion and its *ummah* (adherent) are free from radical movements. Religion and its *ummah* or followers cannot be separated from their environment. Human history and humanity and religion are familiar with the rise and fall of life, humanity and civilization. So that to understand radicalism, it is necessary to study religion and its people.

On taking office, Yudhoyono also promised to end sectarian violence and to tenaciously track down the perpetrators of the annual series of 'al-Qaeda-type'

terrorist suicide bombings in Bali in October 2002; at the Jakarta Marriott Hotel in August 2003; and at the Australian Embassy in September 2004 (Hainswort, 2007, p. 133). The research questions of this present study are as follows:

1)   What are the effective strategies to prevent religious radicalism at higher education?
2)   To what extent of the religious studies at higher education can promote harmony and tolerance?
3)   What are the practices of religious studies at campus mosque to prevent religious radicalism?

LITERATURE REVIEW
Radicalism and terrorism emerge in the society, either in the Muslim countries or in non-Muslim countries, acted by terrorists from many perspectives. Some radical actions come from dysfunctional and functional families. Radicals which come from dysfunctional families are the radical behavior acted by adults or young children from their surroundings in which the family or parent does not care and control their children behavior as an element of society. Radical behavior of young children which comes from functional families is the young children behavior which occurs because of children's deviation in understanding Koran verses. Roy 2015, p. 5 - 7) therefore gives four patterns of radicalization as elaborated in detail as follows: 1) There are no psychiatric specific patterns for radicals. Some come from dysfunctional families, some from "normal" families. Some second generation radicalized Muslims have a family (and often a recent one), with young children (Mostefai/Paris attacks). To have a newly born baby is never an obstacle to go for suicide bombing. Neverthe less frustration and resentment against society seems to be the only "psychological" trait that is regularly shared. Psychologists that study radicalisation (Fethi Benslama in France) detect a psychological (not psychiatric) state of "suffering", a discrepancy between their expectations and their social outcome, a need of recognition, in a word a narcissist crisis, which makes them more open to either nihilism or to the narrative of heroism that Al Qaeda or Daesh offer to them. The religious dimension offers them a framework of personal re-structuration: the truth, the good, a clear set of norms, brothers in arms, a clear objective, and salvation, although the latter is not necessarily understood in terms of the paradise as described in the Koran. In fact few of them speak explicitly about paradise. The nihilist dimension (revenge, suicide) seems to supersede the utopian one (to build a new and just society). Radicals are neither happy nor funny people (Roy, 2015: 5), 2) The majority of the radicals come from second generation Muslims born in Europe, the others are converts; almost none came as a young adult or as a teenager to Europe from the Middle East. Apart from that, there is no common sociological background, or more exactly the Muslim radicals share the common sociological background of second generation Muslims (some are not integrated, others have diplomas and jobs), while converts come from diverse milieus (mainly working and low-middle class) (Roy, 2015: 5), 3) Many have a past of petty delinquency and drug dealing. Before turning born-again or converts, they shared a "youth culture" which had nothing to do with Islam. But most of them

share the pattern of a sudden and rapid "return" to religion (or conversion), immediately followed by political radicalisation. There is a clear "breaking point", often linked with a personal crisis (jail for instance) (Roy, 2015: 6), 4) It is clearly a youth movement: almost all of them radicalised to the dismay of their parents and relatives (a huge difference if we compare with Palestinian radicals). Most parents not only disapprove of their children's radicalisation, but actively try to bring them back or even to have them arrested by the police. This pattern is found as well among parents of converts (a fact we can expect), but also among Muslim parents (Abaaoud in Belgium). In this sense the radicals do not express an anger shared by their milieus or by the Muslim "community."

Previous studies on religious radicalism prevention

Despite there being a large number of studies of the deradicalization and radicalism prevention, only several researchers concentrate on the radicalism prevention (Bossong, 2014). First, Blossong (2014, p. 66) argues that preventive counterterrorism relies on contentious scientific evidence and that authoritative evaluations remain tied to national policymaking. Blossong's study also concludes that the EU Commission cannot mobilize sufficient resources to ensure that 'frontline' organizations, such as police services, implement new practices. Taken together, this limits the potential for depoliticizing multilevel governance approaches to terrorism prevention. Second, Sukarieh & Tannock (2015, p. 1) reported their study on anti-radicalisation in education, arguing that it needs to be placed in the broader context of ongoing neoliberal educational reform and questioned not just in terms of its dubious efficacy in addressing terrorism, or the civil rights harm it inflicts on Muslim and ethnic minority citizens in Europe, but also as a direct attack on the centuries-old radical tradition in European education. Sukarieh & Tannock (2015, p. 1) then add that in particular, anti-radicalisation diverts attention from the analysis of structural root causes of social problems, opposes the use of education for fundamental social change, and stigmatises transformational educational practices that many would argue are now vitally important in helping us collectively address a range of contemporary global social, economic and environmental crises. Third, Dosje, et al. (2016, p. 79) in their study highlight the importance of the role of group membership and inter group relations in the radicalization process. Most recent study on deradicalization was conducted by Pettinger (2017, p. 1), the study concludes that taking the link between terrorism and ideology as causal is deeply flawed, and that by persisting with no systematic method of evaluation combating radicalization in these ways will continue to fail. Indeed, in prisons, they have been found to be distrusted, ineffective and even detrimental. Outside of prisons, where preventative counter-radicalization programmes exist, these will continue to divide societies among the lines where suspect communities are drawn. It takes the view that whilst we continue to elevate de-radicalization as a 'useful tool' in combating terrorism, we will also continue to associate certain people groups with terrorism and only add to grievances that exist in our societies.

METHODOLOGY

Research design

This research applied the case study approach. A case study was an appropriate way to investigate current conditions of the phenomenon being implemented in an educational setting (Abduh, et al., 2017, p. 166).

Participants

Participants were selected based on the following criteria: a) they were currently involved in religious studies at campus mosque; b) they were from semester 1, semester 3, and semester 5; c) they were between the ages of 18 - 23. The total number of participants from the university was 53 students. The participants of the study comprised students from 4 universities based in Makassar, Indonesia. These were Universitas Negeri Makassar (UNM), Hasanuddin University, Bosowa University (Unibos), Universitas Muslim Indonesia (UMI), Universitas Muhammadiyah (Unismuh) Makassar. The participants of the study were the members of *Pesantren Kilat* (Place of the *Santri* to acquire Islamic religious knowledge).

Instrument and procedure

There were two instruments of this present study. The questionnaire and interview guide. Participants of the study were administered a questionnaire that measured the students' perception. The student's demographic background, which includes name, age, gender, semester, and university which were assessed at the beginning of the questionnaire. The items of the questionnaire consist of 20 statements (see attachment). All of the items were Likert-type scales with four alternatives ranging from 1 (strongly disagree), 2 (disagree), 3 (agree), and 4 (strongly agree). The interview guide consists of questions dealing with terrorism, radicalism, and their prevention efforts.

All students had to fill in all items for the questionnaire and they should respond the interviewer's questions and the interviewers (researchers) recorded the interview process using Sony 1643773. Administration for questionnaire was approximately 15 minutes and for interview took approximately 1 hour.

DATA ANALYSIS

Finding and Discussion

The demographic of participants is illustrated in table 1 below. As revealed in the table that there are 36 or 67.92% female and 17 or 32.07 male. 1 or 1.87% of the participants is in the first semester, 10 or 18.87% are in the third semester, and 42 or 79.2% are in the fifth semester. 31 or 58.49% of the participants are from Universitas Negeri Makassar (UNM), 5 or 9.43% are from Universitas Hasanuddin

(Unhas), 6 or 11.32% are from Universitas Muslim Indonesia (UMI), 7 or 13.20% are from Universitas Muhammadiyah Makassar (Unismuh), and there are 4 or 7.54% of the participants are from Universitas Bosowa (Unibos). They are ranging from 18 to 23 in age. There are 50 or 94.33% of the participants are in 18 to 20 ages and there are 3 or 5.67% of them are in 21 – 23 ages.

Table 1. Demographic of Participants

Demographic Information	*Frequency*	*Percentage*
Gender		
1. Female	36	67.92
2. Male	17	32.07
Semester		
1. One	1	1.87
2. Three	10	18.87
3. Five	42	79.2
University		
1. UNM	31	58.49
2. Unhas	5	9.43
3. UMI	6	11.32
4. Unismuh	7	13.20
5. Unibos	4	7.54
Age 1. 18 – 20	50	94.33
2. 21 – 23	3	5.67

The focus of this study was to explore students' perception on campus mosque utilization. To explore the broad profiles of the students' perceptions, the researchers calculated the mean, standard deviation (SD), sum, and weight (%).

Table 2. Percentages and rank of each of students' perception
on campus mosque utilization

No.	Students' Perception	Strongly Disagree	Disagree	Agree	Strongly Agree	Sum	Mean	SD	Weight (%)
1	Religious radicalism is part of Islamic religion subject.	43.4	56.6	0	0	83.00	1.5660	.50036	0
2	Religious radicalism	54.7	45.3	0	0	77.00	1.4528	.50253	0

	needs to be developed in campus.								
3	Religious radicalism bears friction.	28.3	50.9	17.0	0	104.00	1.9623	.78354	17.0
4	Religious radicalism potentially brings jihad ideology.	30.2	47.2	0	0	104.00	1.9623	.80771	0
5	Religious radicalism can be prevented through campus mosque role.	5.7	3.8	71.7	18.9	161.00	3.0377	.67830	90.6
6	I always do religious studies in campus mosque.	0	1.9	71.7	26.4	172.00	3.2453	.47659	98.1
7	I am always motivated by Islamic religion subject lecturer to follow religious studies.	1.9	0	47.2	50.9	184.00	3.4717	.60.776	98.1
8	I am not indoctrinated through religious studies in campus mosque.	5.7	0	60.4	34.0	171.00	3.2264	.72434	94.4
9	I place campus mosque as place for worship.	9.4	0	49.1	41.5	171.00	3.2264	.86916	90.6
10	Religious studies in	9.4	0	43.4	47.2	174.00	3.2830	.88529	90.6

	campus mosque enhances my religious insight.								
11	Religious studies in campus mosque improves my faith to Allah.	1.9	0	45.3	52.8	185.00	3.4906	.60836	98.1
12	Religious studies in campus mosque boots my devout.	0	0	54.7	45.3	183.00	3.4906	.60836	100
13	Religious studies in campus mosque bear academics with Islamic perspective.	0	1.9	56.6	41.5	180.00	3.3962	.53131	98.1
14	I am easy to be influenced by other ideologies after attending religious studies.	26.4	71.7	0	1.9	94.00	1.7736	.54213	1.9
15	I make positive change after attending religious studies.	0	0	52.8	47.2	184.00	3.4717	.50398	100
16	I like to defend my opinion after attending religious studies.	0	3.8	71.7	24.5	170.00	3.2075	.49453	96.2
17	Some religious ideologies	34.0	50.9	5.9	5.7	99.00	1.8679	.80950	11.6

	need to be taught at campus mosque.							
18	Campus mosque is a place for public activities.	30.2	58.5	7.5	3.8	98.00	1.8491	.71780	11.3
19	We have to make the campus mosque prosper.	0	0	39.6	60.4	191.00	3.6038	.49379	100
20	Campus mosque is a place for *shalat berjamaah* (Perform such ritual prayers).	0	0	49.1	50.9	186.00	3.5094	.50469	100

As per data revealed in table 2, the students' perceptions were arranged according to the percentage, mean, standard deviation (SD), and weight. The research findings show that the students achieved a mean of 1.5660 and SD = .50036 for student' perception 1 and there was no students gave agree and strongly agree choice for students' perception 1. They achieved a mean of 1.4528 and SD = . 50253 for students' perception 2 and there were no students gave agree and strongly agree choice. The students achieved a mean of 1.9623 and SD = .78354 for students' perception 3 and there were 17.0% of students' perception on agree and strongly agree choice. The students achieved a mean of 1.9623 and SD = .80771 for students, perception 4 and none of the students gave agree and strongly agree choice for students' perception 5. The students achieved a mean of 3.0377 and SD = .67830 and the weight was 90.6% for students' perception 6. The students achieved a mean of 3.2453 and SD = .47659 and the weight was 98.1% for students' perception 7. The students achieved a mean of 3.4717 and SD = .60.776 and the weight was 98.1% for students' perception 8. The students achieved a mean of 3.2264 and SD = .72434 and the weight was 94.4% for students' perception 9. The students achieved a mean of 3.2264 and SD = .86916 and the weight was 90.65 for students' perception 10. The students achieved a mean of 3.2830 and SD = .88529 and the weight was 90.6% for students' perception 11. The students achieved a mean of 3.4906 and SD = .60836 and the weight was 98.1% for students' perception 12. The students achieved a mean of 3.4906 and SD = .60836 and the weight was 100 for students' perception 13. The students achieved a mean of 3.3962 and SD = .53131 and the weight was 98.1% for students' perception 14. The students achieved a

mean of 1.7736 and SD = .54213 and the weight was 1.9% for students' perception 15. The students achieved a mean of 3.4717 and SD = .50398 and the weight was 100% for students' perception 16. The students achieved a mean of 3.2075 and SD = .49453 and the weight was 96.2% for students' perception 17. The students achieved a mean of 1.8679 and SD = .80950 and the weight was 11.6% for students' perception 18. The students achieved a mean of 1.8491 and SD = .71780 and the weight was 11.3%. The students achieved a mean of 3.6038 and SD = .49279 and the weight was 100 for students' perception 19. The students achieved a mean of 3.5094 and SD = .50469 and the weight was 100 for students' perception 20.

Awareness of students to promote religious radicalism prevention at higher education

The students from some universities in Makassar, Indonesia show a strong interest in promoting religious radicalism prevention at the university. To achieve this, some important efforts were conducted: First, the role of the teacher of Islamic religion in preventing the religious radicalism at the university. The participants expressed their awareness of promoting religious radicalism prevention at universities as follows:

Table 3. Participants' Awareness of Promoting Religious Radicalism Prevention

Participant 1 (Student)	The lecturer of Islamic religion always gives positive direction (advice) on religious ideology so that I am not influenced by radicalism behavior which will bear friction.
Participant 2 (Lecturer)	Lecturer guides students to learn basic understanding of religion through *tafsir* (interpretation), *hadits* (words or deeds of Prophet Mohammed, *fiqhi* (study of laws pertaining to ritual obligation), and other material. They are taught tolerance attitude by motto united in *akidah* (belief) and tolerance in diversity. By this perspective, the students will know that religion forbids intolerance attitude, which potentially creates disorder.

As revealed in table 3 from the excerpts above, each participant emphasized the importance of promoting religious radicalism prevention at higher education as effort to build harmony. Participants 1 and 2 chose to provide arguments that their lecturer gives them direction to build harmony and tolerance in their daily life, especially in the campus environment.

Picture 1. New students are attending religious talk from
ustadz (teacher)

Secondly, as illustrated in the following pictures that there are a wide variety of activities conducted in the campus mosque to prevent religious radicalism and terrorism in the campus. Picture 1 shows that the *ustadz* (teacher) gives explanation to new students who dress white and black uniform to practice good teaching of Islam.

Picture 2. Students Are Listening to the Religious Talk from
Ustadz (Teacher) in Campus Mosque

As revealed in picture 2 that giving *ceramah* (religious talk) to students after attending praying together. In the religious talk, *ustadz* delivers his speech based upon the Koran and *hadist*. The *ustadz* asks students to do good things in their life and as a social creature who live in a multi-ethnic country, they need to implement social harmony and tolerance. The comments from the student, lecturer, and community are as follows.

Table 4. Participants' Comments on the Role of Campus Mosque

Participant 1 (Students)	In the campus mosque, we conduct religious study, religious discussion, and *dakwah* (religious proselytizing) training. This activity is conducted to get religious nuance and understanding
Participant 2 (Lecturer)	We find the context of thinking change in the students, but the change is still in proper, it is intolerance which potentially can break the unity. In attending the religious study at campus mosque, the students thank God because the study can contribute to their understanding on the right religious practice and they can implement the right religious practice well in their social life.
Participant 3 (Community)	The students becomes more diligent to do their religious practice, maintaining communication politely, polite to community, they are ready to help community, they become friendly in their social interaction, they respect their friends and avoid conflict done by other students beyond their religious study group.

Picture 3. The Speakers of *Pesantren Kilat*: Islam Religion Lecturer,

Vice Rector of Student Affairs, and Ustadz (teacher)

Picture 3 illustrates that the speakers of *Pesantren Kilat* were the Islam religion lecturer, Vice Rector of Student Affairs of Universitas Negeri Makassar, and the *ustadz*. The speakers in their religious talks focusing on the efforts of developing

humanity values and characters as human beings. The efforts on character building and humanity value development are also revealed in the interview with students, researchers, and community as shown in the table 5.

Table 5. Participants' Efforts of Developing Humanity Values and Characters

Participant 1 (Students)	Prospering the mosque means enlivening it with a variety of academic activities with Islamic nuances in form of curricular, so that the material that is not found in the classroom can be added to religious activities at the campus mosque.
Participant 2 (Lecturer)	In the context of changing thinking, it must be found among students, it's just that the change is still at the limit of reasonableness rather than intolerance that can divide unity. In following religious studies students are very grateful because they can add to their insight so that religion can be implemented properly.
Participant 3 (Community)	Students are increasingly diligent in worshiping, diligently running their religion, getting along politely, being polite to the community, always willing to help the community when asked, very friendly in their daily life, always respecting their friends and always avoiding disputes committed by students outside the religious study group.

Picture 4. The Imam Delivers His *Khotbah* (Speech)

Picture 4 illustrates that the *ustadz* is delivering his *khotbah* (speech) to the students in campus mosque. Campus mosque is not only understood as place of praying together five times a day but also as a means to develop the students' potential and character. A campus mosque has a strategic and functional role for building and

shaping students' character and social awareness. A campus mosque has also vital role to prevent radicalism and terrorism in the university environment.

Table 6. The Role of Campus Mosque

Participant 1 (Students)	The campus mosque is very instrumental in minimizing religious radicalism because it is carried out by various religious studies in increasing students' religious insight.
Participant 2 (Lecturer)	Changes in student behavior during their religious studies always show obedience values, speak good words, be polite to lecturers, and respect older people.
Participant 3 (Community)	Students always prosper the mosque by congregation, conduct religious studies, conduct discussions, and teach the basics of the Koran to other students.

CONCLUSION

The present study concludes that the role of the campus mosque in Makassar is an alternative place of students to fill the time outside formal lecture activities. This phenomenon develops because *Pesantren Kilat* at campus mosques are not only for worship but it can also be optimized through religious studies and propagation development centers. The widening of the function is not a new concept, but the actual translation and idealization process that was implemented in the time of the Prophet Mohamed. Optimizing the role of campus mosques is in turn beneficial in conducting religious coaching and practices, so that it can easily counter religious understanding among students. By optimizing the role of campus mosques, it will add a miniature as expected so that its role is not only as a spiritual place but it can be a laboratory in realizing a system of religious life for students. The emergence of religious radicalism is due to the lack of religious understanding held by students so that they impose opinions and do not give chance to compromise moderate Muslim groups. Therefore, *Pesantren Kilat* at mosque campus is potential place for preventing terrorism and religious radicalism and the best place to promote deradicalism, harmony, and tolerance. The data of the study obtained from questionnaire and interview reveal that the students' religious studies at mosque campus are far from radicalism and terrorism practices. They therefore behave to maintain harmony and tolerance through religious studies at *Pesantren Kilat* at mosque campus. They strongly believed that Islam is a religion which promotes harmony and tolerance "Islam" is *rahmatan lil a'alamin* (Islam brings blessing to all people, animal, and nature).

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Respondent Identity:

Name   :
Sex   :
Age   :
Study Program:
Semester   :

Questionnaire

For the following statements, please rate yourself according to how well each statement describes you:
1 = Strongly disagree; 2 = disagree; 3 = agree; and 4 = strongly agree.

(1)   Strongly disagree
(2)   Disagree
(3)   Agree
(4)   Strongly agree

No.	Students' Perception	(1)	(2)	(3)	(4)
1.	Religious radicalism is part of Islamic religion subject.	1	2	3	4
2.	Religious radicalism needs to be developed in campus.	1	2	3	4
3.	Religious radicalism bears friction.	1	2	3	4
4.	Religious radicalism potentially brings jihad ideology.	1	2	3	4
5.	Religious radicalism can be prevented through campus mosque role.	1	2	3	4
6.	I always do religious studies in campus mosque.	1	2	3	4
7.	I am always motivated by Islamic religion subject lecturer to follow religious studies.	1	2	3	4
8.	I am not indoctrinated through religious studies in campus mosque.	1	2	3	4
9.	I place campus mosque as place for worship.	1	2	3	4
10.	Religious studies in campus mosque enhances my religious insight.	1	2	3	4
11.	Religious studies in campus mosque improves my faith to Allah.	1	2	3	4
12.	Religious studies in campus mosque boots my devout.	1	2	3	4
13.	Religious studies in campus mosque bear academics with Islamic perspective.	1	2	3	4

14.	I am easy to be influenced by other ideologies after attending religious studies.	1	2	3	4
15.	I make positive change after attending religious studies.	1	2	3	4
16.	I like to defend my opinion after attending religious studies.	1	2	3	4
17.	Some religious ideologies need to be taught at campus mosque.	1	2	3	4
18.	Campus mosque is a place for public activities.	1	2	3	4
19.	We have to make the campus mosque prosper.	1	2	3	4
20.	Campus mosque is a place for *shalat berjamaah* (Perform such ritual prayers).	1	2	3	4