

Higher Education Synergy in Anticipating Radicalism in Aceh

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ABSTRACT: This study attempted to reveal the radicalism notion in higher education which targeted students as the main object. The specific purpose of this study was to describe prevention and control strategies and the understanding of radicalism among students and the academic community. The research method used was a qualitative approach with descriptive research specifications. This study used several social theories as to the basis for the reservation. The result showed that state universities have cooperated with multi-stakeholders to counter radicalism by making routine work programs in the form of series discussions by inviting elements of traditional, religious, and youth leaders. In addition to the regular discussions, state universities have designed an early warning system (EWS) about the potential for radicalism in the campus environment. Every state university in Aceh has implemented an early warning system as the first step in detecting the potential for radicalism in the university environment.

KEYWORD: Synergy, Radicalism.

I. INTRODUCTION

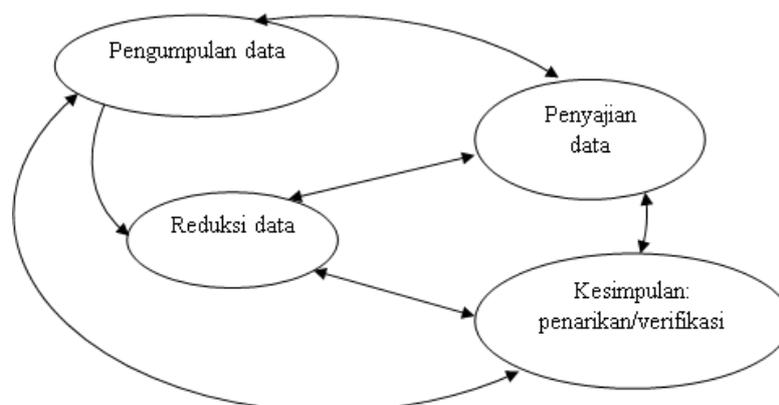
Radicalism is one of the formidable challenges of higher education today in the hyper-connected world. Radicalism is a concept or sect that wants social and political change through drastic and revolutionary acts of violence (Partanto, 1994; Cobuild, 2001; Pristiani YD and Lestari SN, 2019). Radicalism is closely related to national resilience (.....), because radical movements and groups seek to quickly change ideology, constitution, and government systems of the society, nation, and state. Radicalism has rooted in Indonesian society, such as the events of Madiun/PKI (1948), DI/TII (1949), G 30 S/PKI (1965) (Jurnal of Study of Lemhannas RI Edition 21 March 2015). Surveys from the Wahid Foundation (2016) and SaifulMujani Research and Consulting (SMRC) (2016) indicate that the number of radicals in Indonesia is stable at around 10%. In other words, one in ten Indonesians is indicated as radical (2017 Survey; Wahid Foundation). Then many university students are exposed to radicalism (Mufid, 2011; Muhid, 2018; Dan Tirta, id 2019; Saifuddin, 2011). The PPIM-UIN Jakarta study (2015 and 2016) shows that around 58.5% of Indonesian students hold a radical religious understanding. The Alvara Research Center (2017) indicates that around 23.4% of Indonesian students are exposed to radicalism. The BNPT survey (2017) confirms that around 39% of Indonesian students in 15 provinces are exposed to radicalism. Based on the investigation, the study on radicalization is still concentrated in universities of Java Island. Whereas, there is a possibility that radicalism has also begun to enter and be familiar with students and universities outside Java, especially universities in Aceh Province. There are several reasons why the study on radicalism is in demand in Aceh: First, researchers have not seen the influence of radicalism on student attitudes and behavior; Second, radicalism is considered to corner the religion of Islam, so that it contradicts beliefs and society; Third, the problem of radicalism is not very popular, so experts do not widely study it. At the same time, one of the advantages of conducting research related to radicalism is to prevent stigma and even negative stereotypes about Islam because some acts of radicalism are always associated with Islam.

Islam and the Acehnese are very close and cannot be separated (data). The closeness between them should be appropriately managed to prevent the radical elements or groups from instilling radicalism in the younger generation, especially students. So, universities are expected to prevent and stem the notion of radicalism from developing in society because universities are considered to have superior resources in formulating and designing patterns to prevent radicalism. Moreover, the government has issued Law no. 5 of 2018 related to the handling of radicalism and mandated the involvement of universities. The participation of universities in efforts to prevent radicalism is further regulated by Permenristekdikti No. 55 of 2018 concerning

Technical Guidelines for the participation process and mechanism. The noble responsibility imposed by this state should meet genuine efforts to prevent radicalism at large. Genuine efforts to prevent higher education radicalism are realizing synergy between higher education institutions to build mutual understanding and agreement in preventing higher education radicalism. Synergy combines elements or parts to produce a better and greater output (Najiyati and Rahmat, 2011). Synergy describes how to work in a group to solve problems effectively, cooperate in decision making, have different values, and build strengths based on differences (Covey's, 2008). Synergy is essential because it can encourage each university to foster a culture of mutual learning, exchange information, exchange expert teams, and harmonize joint prevention strategies in preventing radicalism. The purpose and objective of this study are to describe the synergy form at the university of Aceh in preventing radicalism in students.

II. RESEARCH METHODOLOGY

This study used a qualitative approach to holistically understand and investigate complex social problems to analyze words, report informants' views in detail, and conduct research in realistic situations. Meanwhile, the method used was a case study to reveal more broadly and in-depth synergy of higher education institutions in dealing with radicalism. In this study, data and information collection techniques were qualitative, including in-depth interview studies, documentation studies, literature studies, and observations. This study took samples from Aceh Province such as Syiah Kuala University, Samudra Langsa University, Malikul Saleh University, and Tengku Umar University. The number and subject of research can be developed in the field, as Lincoln and Guba (1985) "Snowball sampling technique." The research subjects are placed on data subjects that can provide information for research purposes: university officials, students, and lecturers. The number of informants in the study was 30 people who are considered to have a role and knowledge of radicalism. Qualitative data analysis is an ongoing, iterative, and continuous effort. Data reduction, data presentation, and conclusions are analytical activities that follow one another. The data analysis technique used in this study consisted of three streams of activities, namely data reduction, data presentation, conclusion drawing/verification by Miles and Huberman (1992:16-18).



Bagan 1.2 Data Analysis Components
(Miles dan Huberman, 1992: 20)

Based on the chart, there are three main types of activities and data analysis as the interactive cyclical process. Researchers must be ready to move between the four "axes" in the image during the data collection process. Furthermore, the interactive cycle process on reduction, presentation, and conclusion drawing (verification) activities presented balanced data according to field conditions.

III. RESULT AND DISCUSSION

Higher Education Synergy : Synergy among universities is a practical approach to counteract radicalism and groups. It is evident from the absence of a joint agency or institution that copes with all universities and carries out the mission of counteracting radicalism in universities. Synergy can be interpreted as a voluntary and responsibility-based form of compromise to reduce student vulnerability exposure to radicalism. Synergy in higher education is often interpreted as a "slogan", because synergy in the form of work has not been running well and optimal.

Higher education leaders have been "worried" about the synergy among universities in preventing radicalism because it has begun to target students as objects for spreading ideas. However, the synergy among universities in Aceh has not run optimally because they still move independently to overcome radicalism. The coordination pattern to prevent and synchronize data among universities is not optimal. Coordination is the regular alignment or rearrangement of interdependent activities of individuals to achieve common goals (Moekijat, 2002; 2). Good communication synergy is the main requirement in realizing member involvement in an activity or program. Universities have seen radicalism as an "immediate" issue or incidental program. The synergy among universities does not run optimally, and this condition is almost evenly distributed in all universities, especially in Aceh. The spirit of synergy among universities in countering radicalism is needed to raise students' awareness of the dangers of radicalism. Synergy is complementing each other differences to achieve more significant results than the number of parts (Stephen, 2004: 259). Efforts should be a continuity of shared understanding and practice in studying, researching, and organizing discussion forums to formulate strategies and policies against radicalism in managing pluralism, multiculturalism, and Nationalism.

Creative collaboration can produce more than anyone expected (Bennis & Biederman, 1997). The implementation of synergies is dominantly interpreted in the form of the desire of higher education institutions rather than the desire among universities so that good connectivity and cooperation are not built. Whereas, interpretation program arises because there is no mutual trust, yet trust actually can grow or be formed. The mutual trust condition will create a quality synergy from the results of cooperation (Fukuyama 2002). On the universities side in Aceh, they are always careful in determining joint programs to counter radicalism because students and the majority of the population are Muslim. Many assumptions have been developed about radicalism programs. Those could bring harm and corner Islam. All universities cannot carry out the program from the agreement (deliberation) because it potentially leads to rejection and turmoil in society. Regarding efforts to optimize the synergy of higher education institutions in preventing radicalism, all universities agree that radicalism and groups should not enter campuses. However, the synergy carried out is limited to strengthening the Pancasila ideology through public lectures, available stadiums, and seminars by inviting resource persons and speakers from across universities and experts to provide understanding to students. So far, the program is considered effective in carrying out deradicalization because it teaches the spiritual reality (pluralism) of religion, race, ethnicity, culture, and language (Winataputra and Budimansyah, 2007:156; Hilal and Nika, 2019).

Universities must swiftly design various policies and programs to strengthen student knowledge not to fall into radicalism. Public universities are easier to recruit radical movements. In contrast, religious-based universities are considered more difficult, but the facts show that radical movements have also flourished and thrived in religious-based campuses (Saifuddin, 2011). The radicalism movement is also slowly thriving not only through the influence of religious doctrine within the family (domestic area) but also at the institutional level, even the bureaucracy (public area) (Amanah, 2019). It means that synergy should not only be interpreted as a formality routine but a real effort to find a solution to solve the problem of radicalism.

IV. HIGHER EDUCATION SYNERGY PARTNERSHIP

The synergy among universities in preventing and overcoming radicalism has prioritized institutional similarities. It means that public universities and religious universities do not yet have institutions or partnerships in dealing with radicalism, even though the duties and responsibilities of deradicalization are shared tasks. Synergy is a combination that can produce better and larger outputs than being done individually (Covey, 2011). The synergy between public and religious universities has not been appropriately implemented. Based on the facts, there are two fundamental problems: First, there is no standard view in the radicalism program; Second, there is a lack of mutual respect between the two institutions. These two problems are considered the cause of the difficulty of synergizing the two institutions. If the two institutions are willing to work together, these two problems can be solved. Synergy fosters an attitude of having synergy thinking, a standard view, and mutual respect (Covey, 2011).

These problems must be solved immediately to avoid disharmony among institutions about their responsibilities. Although a legal basis can be guided in preventing radicalism in higher education, synergies must be initiated within the framework. It can be realized through a joint synergy policy between public universities and Islamic universities to institutionalize, accommodate and regulate institutional synergy to provide proportionate and balanced contributions and attention to deradicalization. The notion of radicalism must be faced and requires the cooperation of all universities, both religion-based and general. The institution capable of mainstreaming the prevention of radicalism needs to be created to maximize the synergy. The resulting synergy is oriented towards universal values that do not offend any particular religion or entity, especially religion and Islamic entities. For

this reason, optimal synergy will be based on religion and public universities. The same pattern of prevention occurs against radicalism so that it does not have a place in the hearts and minds of students.

V. CONCLUSION

Based on the results, it can be concluded that state universities in Aceh have made commitments and cooperation (MoU) involving multi-stakeholders to counter radicalism. One of them is by making routine work programs in series discussions by inviting traditional, religious leaders and youth leaders. In addition to routine discussions, state universities have also designed an early warning system (EWS) about the potential for radicalism in the campus environment. Every state university in Aceh has implemented an early warning system as the first step in detecting the potential for radicalism in the university environment.

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