

## Islamic Religious Education Learning Model in Preventing Radicalism Among Students

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### ABSTRACT

The purpose of this study was to describe the learning model of Islamic religious education in preventing radicalism among students of the Tadulako University FKIP study program, and the strategy of PAI lecturers to create a campus that is religious, inclusive, moderate and peace-loving. This type of research is descriptive-qualitative. The results of this study are that the PAI learning model in preventing radicalism in students is very helpful in minimizing and preventing radicalism. Even though radicalism in students reaches 10% to 25% it is still categorized as very low. Substantial efforts have been made by PAI lecturers in preventing radicalism in students by developing Islamic Islamic education learning models such as; direct learning, contextual, problem-based, and cooperative learning

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## INTRODUCTION

Broadly speaking, the radicalism movement is caused by ideological and non-ideological factors such as the economy, grudges, hurt, distrust and so on. The ideological factor is very difficult to eradicate in the short term and requires careful planning because it is related to beliefs that have been held and strong religious emotions. This factor can only be eradicated permanently through the entrance to education (soft treatment) by means of deradicalization in an evolutionary manner involving all elements. The security approach (safety treatment) can only be done temporarily to prevent serious impacts from occurring at any time.

While the second factor is easier to overcome, one example of radicalism caused by the poverty factor is how to overcome it by making them live a more decent and prosperous life. Ideological factors are the cause of the development of radicalism among students. Theoretically, a person who already has the knowledge of a student level if he holds radical beliefs must have gone through a long and intense process of *muja'dalah* or exchange of opinions so that in the end the student can accept radical views (Saifuddin, 2011).

As Indonesians who are Muslim, we must not have a radical understanding of Islam. Because it is not taught by Islam, and dangerous for the state and Islam itself. While very surprising, the results of survey research conducted by the Institute for the Study of Islam and Peace (LKIP) Jakarta in 2010. And the opinion of Abdullah Fadjar et al. (Saepudin, 2008), and the results of a survey by the National Counterterrorism Agency (BNPT) (Parma, 2018), show that the tendency of the Indonesian population to support and have a radical understanding does exist, where the vulnerable are young people, especially students. . Therefore, it is necessary to take preventive measures.

One element that can play a strategic role in efforts to prevent radicalism is the role of education, especially Islamic Religious Education because fostering faith, piety, morals, and religious awareness, including planting an understanding of radicalism in higher education is indeed mandated by PAI. So that the vision, mission, and goals are directed there. Where, in an effort to prevent radicalism through PAI, it can be pursued by optimizing PAI learning, such as by developing, evaluating, and reconstructing its components, setting curriculum, setting learning strategies, and so on.

The implementation of Islamic religious education at Tadulako University uses a semester credit system (SKS) with a total of 3 credits, which consists of two activities, namely: 1) Face-to-face activities in class for 60 minutes; and Independent, Structured Task Activities for 60 minutes; and 2) Monitoring Activities (with an intensive study of Islamic studies (SII) for 60 minutes.

Based on the results of the pre-survey in the field, the authors assume that PAI learning activities at Tadulako University can provide a breakthrough in learning by using the right model, besides that it can add insight and understanding of students about Islam, is also considered able to prevent deviant understandings of Islam. Islamic teachings.

The very basic problem today is that the notion of radicalism has entered into intellectual or academic groups focusing on public and private tertiary institutions. This condition is very appropriate if Islamic religious education lecturers provide their potential as a contribution in providing concrete solutions in dealing with the problem of radicalism. The potential for lecturers to contribute through learning Islamic religious education in direct, contextual and cooperative classes so that they can realize an understanding of Islamic teachings in students who are *rahmatan lil alamin*, namely inclusive, moderate and peace-loving.

To prove the notion that radicalism exists and occurs among students in public tertiary institutions, and for the author as a form of the importance of research and potential research contributions that are supported by the latest previous research results. So it is necessary for the authors to conduct in-depth research and studies on: "Models of Learning Islamic Education in Preventing Radicalism Among Students of the FKIP Study Program, Tadulako University".

## **METHODOLOGY**

The type of research used in this research is descriptive qualitative research using a survey approach. According to Sugiyono (2012) that the survey method is used to obtain data from certain natural places, but researchers carry out specific treatments in data collection, for example by distributing questionnaires/questionnaires, and interviews. While the descriptive method is the data collected in the form of words, pictures and not numbers. This is due to the application of qualitative methods, this report will contain excerpts of data to provide an overview of the presentation of the report as a whole, as well as neatly and well prepared.

According to Arikunto, what is meant by the research subject is the subject intended to be studied by the researcher, namely the subject who is the center of attention or research target. In this case, the research subjects are the students of the Study Program within the Faculty of Teacher Training and Education, Tadulako University. The number of subjects in this study amounted to 52 students.

The data collection method in this study used questionnaires and documentation, so the data sources in this study were students of the study program at the Faculty of Education, Tadulako University who filled out the questionnaire. Research in addition to using the right method, also needs to choose the relevant data collection techniques and tools. Zuriah (2007), for the sake of achieving reliable and validating data, the author uses several techniques that are considered capable of revealing research problems. The data collection techniques are as follows: observation, questionnaires, interviews and documentation.

Data analysis conducted in this study is qualitative data following the opinion of Miles and Huberman. According to Miles and Hiberman in Sugiyono (2017), data analysis activities include data reduction, data display and conclusion drawing/verification activities which are carried out interactively and take place continuously until complete.

## RESEARCH RESULT

### *Steps to Test Your Results Here*

This section will present the results of research that have been analyzed descriptively and have been reduced related to the problems of the PAI learning model and the understanding of radicalism in study program students, which are described in a problem formulation, namely how the Islamic religious education learning model in preventing radicalism in the students of the FKIP Study Program, Tadulako University . The results of this study obtained through field studies using questionnaires, interviews, and observation data collection techniques are presented related to several aspects: 1) aspects of Islamic religious education learning models for study program students, 2) aspects of radicalism in study program students, as follows:

#### **a. Islamic Religious Education Learning Model Among Study Program Students**

This section describes the presentation submitted in the form of question items. A clearer picture of the statements from students who are respondents, the following will be a sample presentation of the questionnaire about aspects of the Islamic religious education learning model for students of study programs with 4 statement items that have been answered by students, which can be described below.

Based on question no 1, about how the direct learning model is used in learning Islamic religious education?, it can be explained that of the 52 students sampled, 36 students (59%) answered "Strongly Agree", and 10 students (19%) answered "Agree", 6 students (12%) answered "Disagree" and no student (0%) answered "Disagree". It can be concluded that more students "Strongly Agree" about the direct learning model used in learning Islamic religious education. So, many students strongly agree on the use of the direct learning model used in learning Islamic religious education for students of the study program within the Faculty of Teacher Training and Education, Tadulako University.

Based on question no 2, about how problem-based learning models are used in learning Islamic religious education?, it can be explained that of the 52 students sampled, as many as 30 students (58%) answered "Strongly Agree", 12 students (23 %) answered "Agree", and 10 students (19%) answered "Disagree", and no students (0%) answered "Disagree". It can be concluded that more students answered "Strongly Agree". about the use of problem-based learning models used in Islamic religious education learning. So, most students strongly agree with the use of problem-based learning models in learning Islamic religious education for study program students in the Faculty of Education and Culture, Tadulako University.

Based on question no 3, about how the contextual learning model is used in learning Islamic religious education?, it can be explained that of the 52 students sampled, 36 students (69%) answered "Strongly Agree", 16 students (31%) answered "Agree", no students (0%) answered "Disagree" and no students (0%) answered "Disagree". It can be concluded that there are very many students who "Strongly Agree" about the use of contextual learning models used in learning Islamic religious education. So, most students strongly agree with the students

of the study program within the Tadulako University FKIP, with the use of contextual learning models used in learning Islamic religious education.

Based on question no 4, about how the cooperative learning model in learning Islamic religious education?, it can be explained that of the 52 students sampled, 12 students (24%) answered "Strongly Agree", 18 students (73%) answered " Agree", 2 students (3%) answered "Disagree" and no student (0%) answered "Disagree". It can be concluded that there are very many students who "agree" about the use of the cooperative learning model used in learning Islamic religious education. So, most of the students agreed with the students of the FKIP Tadulako University study program, with the use of the cooperative learning model used in learning Islamic religious education.

So overall, from the 4 question items about the Islamic religious education learning model for students of the FKIP University study program, of the 52 respondents who answered "Strongly Agree" and "Agree" it can still be said that the category is quite large. And of the 52 respondents who answered "Disagree" and "Disagree" were included in the very small category about the learning model of Islamic religious education for study program students in the Faculty of Education and Culture, Tadulako University.

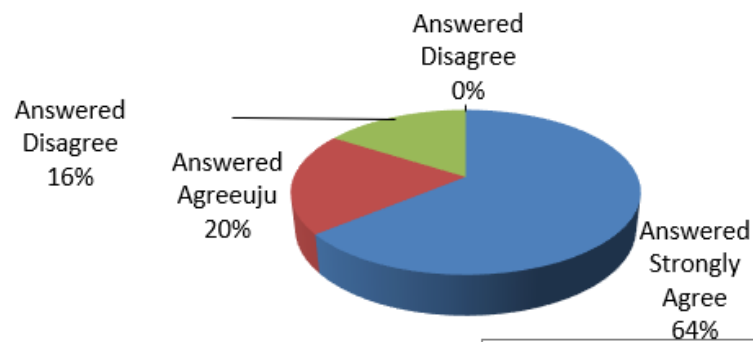


Figure 1. Presentation of the Aspects of the Islamic Religious Education Learning Model to Students Study Program

Source: Statistical Data on Questionnaire Processing Results on Islamic Religious Education Learning Models among Study Program Students FKIP Tadulako University

Based on Diagram 1. The percentage of results regarding the learning model of Islamic religious education for students of the study program within the Faculty of Teacher Training and Education at Tadulako University, namely: 64%. answered Strongly Agree, 20% answered Agree, 16% answered Disagree and no one answered Disagree. From these results, the learning model of Islamic religious education for students of the study program within the FKIP Tadulako University, a small part answered agree with the lowest number of answers, namely 16%. And very large who answered Strongly Agree with the largest number of answers, namely 84%. So the learning model of Islamic religious education for study program students in the FKIP Tadulako University environment is categorized as Very High.

## **b. Understanding Radicalism Among Study Program Students**

This section describes the presentation submitted in the form of question items. In the following, a sample presentation of a questionnaire on aspects of radicalism in study program students will be made with 6 statement items that have been answered by students, which can be described below.

Based on question no 5, about how to regard the Indonesian government as a thogut (a disbelieving government)?, it can be explained that of the 52 students sampled, 4 students (8%) answered "Strongly Agree", 10 students (19%) answered "Agree", 12 students (23%) answered "Disagree" and there were 26 students (50%) who answered "Disagree". It can be concluded that more students "agree" about considering the Indonesian government as a Thogut (infidel government). So, most of the students in the study program within the FKIP Tadulako University, consider the Indonesian government to be a Thogut (infidel government).

Based on question no 6, about how to reject the Indonesian national anthem and respect the flag?, it can be explained that of the 52 students sampled, 4 students (8%) answered "Strongly Agree", 14 students (27%) answered "Agree", 14 students (27%) answered "Disagree" and 20 students (38%) answered "Disagree". It can be concluded that more students "agree" about the attitude of rejecting the Indonesian national anthem and respecting the flag. So, most of the students in the FKIP study program at Tadulako University agreed, with an attitude of rejecting the Indonesian national anthem and respecting the flag.

Based on question no 7, about how recitation and regeneration are carried out in private to individuals in religious doctrine?, it can be explained that of the 52 students sampled, 2 students (4%) answered "Strongly Agree", 2 students (4%) who answered "Agree", 8 students (15%) answered "Disagree" and 40 students (77%) answered "Disagree". It can be concluded that there are more students who "Disagree" about the recitation and regeneration are carried out in private towards individuals in religious doctrine. So, most of the students disagreed with the study program students in the FKIP Tadulako University, with the recitation and regeneration being carried out behind closed doors to individuals in religious doctrine.

Based on question no 8, about how to pay the ransom by bombing and committing suicide?, it can be explained that of the 52 students sampled, 2 students (3%) answered "Strongly Agree", 6 students (12%) who answered "Agree", 24 students (46%) answered "Disagree" and 38 students (73%) answered "Disagree". It can be concluded that more students "Disagree" about paying the ransom by bombing and committing suicide. So, most of the students did not agree with the students in the FKIP Tadulako University study program, by paying a ransom by bombing and committing suicide.

Based on question no 9, about how to dress specifically like wearing short pants and beards and veils for women?, it can be explained that of the 52 students sampled, 8 students (15%) answered "Strongly Agree", 26 students (50%) answered "Agree", 12 students (23%) answered "Disagree" and 6 students (12%) answered "Disagree". It can be concluded that there are more students who "Strongly Agree" about wearing distinctive clothes such as wearing shorts and

beards and veils for women. So, most of the students strongly agreed that the students in the study program within the Faculty of Education, Tadulako University, wore typical clothes such as wearing cingkrang pants and beards and veils for women.

Based on question no 10, about how people outside their group were considered wicked and before they migrated?, it can be explained that of the 52 students sampled, 4 students (8%) answered "Strongly Agree", 4 students (8%) answered "Agree", 8 students (15%) answered "Disagree" and 36 students (69%) answered "Disagree". It can be concluded that more students who "Strongly Agree" about the people outside their group were considered wicked and before they migrated. So, most of the students disagreed with the students in the FKIP Tadulako University study program, with people outside their group being considered ungodly and before they emigrated.

So overall, of the 6 questions about exclusivity in student religious activities, out of 52 respondents who answered "Agree" it can still be said that the category is quite small. And of the 52 respondents who answered "Disagree", they were included in the large category of radicalism in the study program students within the Faculty of Education, Tadulako University.

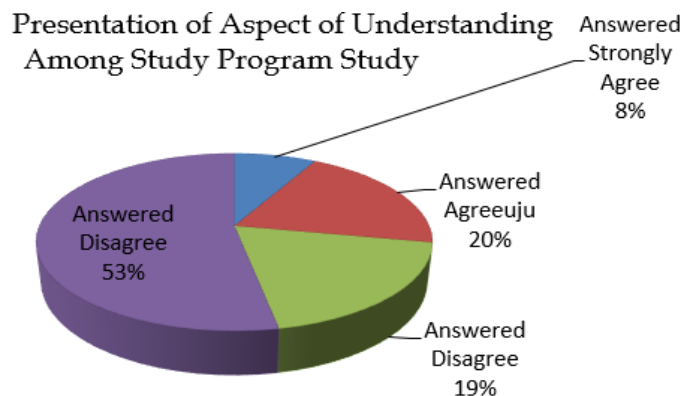


Figure 2. Presentation of Aspect of Understanding Among Study Program Study

Source: Statistical Data on Questionnaire Processing Results on the Understanding of Radicalism Among Students of the FKIP Study Program, Tadulako University

Based on Diagram 2. Percentage of results about understanding radicalism among study program students in the Faculty of Teacher Training and Education at Tadulako University, namely: 8% answered strongly agree, 20% answered Agree, 19% answered Disagree and 53% answered disagree. From these results, the understanding of radicalism among study program students in the Faculty of Teacher Training and Education, Tadulako University, a small part answered agree with the number of answers quite low, namely 28%. And the majority who answered disagreed with the largest number of answers, namely 72%. So the understanding of radicalism in the study program students within the Faculty of Education and Culture, Tadulako University, is categorized as quite low.

## Analysis

After presenting the questionnaire data, interviews and observations, the next thing that needs to be done and described is to discuss the research problems that were formulated previously. The problem posed is "How is the Islamic Religious Education Learning Model in Preventing Radicalism Among Students of the Tadulako University FKIP Study Program" to answer this question, the focus of this discussion is:

### **a. Islamic Religious Education Learning Model for Study Program Students**

The learning model is a teaching plan that pays attention to certain learning patterns. Learning models develop according to the times and the needs of students. While the success of learning is determined by many factors including educators. Educators have the ability in the learning process that is closely related to their ability to choose learning models that can provide effectiveness to students.

To teach students according to their learning styles so that learning objectives can be achieved optimally, there are various learning models. In practice, we (educators) must remember that there is no most appropriate learning model for all situations and conditions. Therefore, in choosing the right learning model, it must pay attention to the condition of the students, the nature of the teaching materials, the available media facilities, and the condition of the educators themselves.

Professional educators are required to be able to develop learning models, both theoretical and practical, which include aspects, concepts, principles, and techniques. Choosing the right learning model is a requirement to assist students in achieving educational goals. The learning model has a direct effect on the success of students' learning.

The learning model is a conceptual framework that is used as a guide or reference in carrying out a learning activity. According to Brings, the model is a set of sequential procedures to realize a process such as assessing a need for media selection and evaluation. Dan Kuswana (2004), mentions that the learning model is the basis of learning practices resulting from the decline in educational and learning psychology theory, which is designed based on an analytical process that is directed at curriculum implementation and its implications at the operational level in front of the class.

The term learning model has the meaning of planning or a pattern that is used as a guide in planning learning in class or learning in tutorials. The learning model refers to the learning approach that will be used, including educational objectives, stages in learning activities, learning environment and classroom management.

Regarding the learning model, Joyce argues that "Each model guides us as we design instruction to help students achieve various objectives", which means that each model directs us in designing learning to help students achieve various learning objectives.

While what is meant by a learning model is essentially a transactional communication process that is reciprocal between educators and students, students and students to achieve the goals that have been set. What is meant by transactional communication is a form of communication that can be accepted,

understood and agreed upon by the relevant parties involved in the learning process so as to indicate the acquisition, mastery, outcome, process or function of learning for learning participants. So the learning model of Islamic Religious Education is a learning model that is carried out to achieve the learning objectives of Islamic Religious Education which is delivered to students in a learning material.

In the description of this discussion, for each question item only two statements are concluded, namely; The statement "Agree" is a combination of the statement "strongly agree" and the statement "Disagree" and the statement "disagree", to make it easier to make conclusions later.

Based on question item no. 1 it can be explained that of the 52 students who were used as respondents, 46 students (88%) answered "Agree". And only 6 students (12%) answered "Disagree". It can be concluded that very many students answered "Strongly Agree" stating that the use of direct learning models used in learning Islamic religious education for study program students in the Faculty of Teacher Training and Education at Tadulako University.

While the question item no. 2 it can be explained that of the 52 students who were used as respondents, only 40 students (77%) answered "Agree". And only 12 students (23%) answered "Never". It can be concluded that there are more students who "Disagree" in their statement that the use of problem-based learning models in learning Islamic religious education for students of study programs in the Faculty of Teacher Training and Education at Tadulako University.

In question item no. 3 it can be explained that of the 52 students who were used as respondents, only 8 students (15%) answered "Agree". And only 44 students (85%) answered "Disagree". It can be concluded that there are more students who "Disagree" in their statement that the use of contextual learning models used in learning Islamic religious education for students of study programs in the Faculty of Teacher Training and Education at Tadulako University.

While the question item no. 4 it can be explained that of the 52 students who were used as respondents, only 8 students (15%) answered "Agree". And only 52 students (85%) answered "Disagree". It can be concluded that there are more students who "Disagree" in their statement that the use of cooperative learning models is used in learning Islamic religious education for students of study programs in the Faculty of Education and Culture, Tadulako University.

Meanwhile, aspects regarding the learning model of Islamic religious education for students of the study program within the Faculty of Education and Culture, Tadulako University, can be seen from 4 indicators, namely: 1) direct learning model; 2) problem-based learning models; 3) contextual learning models; 4) cooperative learning model. This is the result of interviews with lecturers of Islamic religious education who teach in the study program within the Faculty of Education and Culture, Tadulako University and the Coordinator of Islamic Education at UPT Tadulako University.

And reinforced by the results of the interview with the Islamic Religious Education Lecturer at Tadulako University, Mr. Rizal, S.Ag., M.Pd said: "Regarding aspects of the learning model used in students' Islamic religious education learning, on the 4 indicators about the learning model? "In using the Islamic religious education learning model for study program students within the Tadulako University FKIP environment, lecturers are quite good at choosing learning models, when teaching Islamic religious education courses, and of course it must be in accordance with Islamic religious education learning materials, so far the learning model interesting and appropriate, there are several choices of learning models such as; 1) direct learning model, this model lecturer can convey directly to students interactively; 2) problem-based learning model, In this model, lecturers can provide examples and cases to be discussed effectively with students; 3) contextual learning model, in this model the lecturer explains the current problem and adjusts it in a developing context; and 4) cooperative learning model, in this model lecturers are more flexible in providing opportunities for students to find, study and compile material to be discussed in groups." (Results of the interview, July 19, 2020).

According to Mrs. Nur Halimah, S.Pd.I., M.PdI Lecturer of Islamic Religious Education FKIP Tadulako University, said; The choice in using the learning model that I conveyed in the learning process of Islamic religious education, saw the subject matter, so that I could easily determine the appropriate learning model to use. Basically learning models such as; direct and cooperative learning model, I often use in the learning process. In my opinion, direct learning, I can explore my knowledge and experience to give to students, besides that, I can explore students' knowledge and understanding abilities directly by asking questions and discussing together." (Results of the interview, July 19, 2020).

Then, according to Mrs. Nur Eka Wahyuningsih, S.PdI., M.Pd.I Lecturer of Islamic Religious Education FKIP Tadulako University, said; All each learning model has advantages and disadvantages. When viewed from the 4 learning models asked by the father (researcher), both starting, direct, contextual, problem-based and cooperative learning models. We are used to using it in the learning process in the classroom. Because so far I teach in class using one of the 4 models, the students are very happy and enjoy in participating in the learning process of Islamic religious education. Of course, for me, it really fits the model with the material and even the atmosphere of the student's situation in class. Evidently, students can get knowledge and understanding of Islam directly from me, students can develop knowledge and understanding with existing conditions related to the material being studied, students can also describe the material on a problem-based basis, and can also study in groups and discuss with group friends and other groups with me during learning, this is also called the cooperative learning model." (Results of the interview, July 18, 2020).

Furthermore, according to the Coordinator of Islamic Religious Education UPT Labdas Tadulako University, Mrs. Dr. Nurhayati, S.Ag., M.PdI, said: "I as the Coordinator have often conveyed in meetings to lecturers of Islamic religious education to continue to develop their teaching strategies, especially in using

appropriate learning models and easily accepted by students when learning in class. . In my opinion, personally, if a lecturer of Islamic religion who has a background in Islamic religious education, I mean (S1, S2 or S3) it is very easy to adapt in teaching, because the theory, concept and development of the learning model have been passed by the lecturer when he was in college. So, Islamic religious education lecturers must be smart and intelligent in using the right learning model.

#### **b. Understanding Radicalism Among Study Program Students**

According to Hamid (2019), the roots of radicalism are caused by at least 4 things; *First*, religious understanding which is spiritual in nature and based solely on text without relating it to the surrounding context. This group has the characteristic of interpreting Islamic teachings and laws in a rigid, anti-Western, anti-other religions and less positive view of ethnic Chinese and Christians who are economically and politically more established than militant Islamic groups. *Second*, religious radicalism can grow and develop against people or groups who study religion in a closed environment and provide wrong religious education and learning. Religious education and learning received by individuals and groups who later become radicalized, mostly obtained from a closed environment, preaching radicalism with personal views, not religious views that have been agreed upon by 'ulama and religious experts.

*Third*, view religion as a complete system (way of life), without considering the system of norms, laws and culture of society or the state. This view assumes that religion is a universal ideology that must be applied without considering the circumstances of a plural and pluralistic society. Fourth, the community environment is not conducive. This is related to prosperity, the tyrannical attitude of the majority, equity, justice, modernization, the lack of an agree in disagree attitude in society, nation and state, and beliefs that they think are right with emotional attitudes that lead to radicalism.

Based on question item no. 5 it can be explained that of the 52 students who were used as respondents, only 14 students (27%) answered "often". And 38 students (73%) answered "Never". It can be concluded that very few answered "Agree" students who stated that considering the Indonesian government as a Thogut (an infidel government) was called radicalism or as an ideology of radicalism among students of the FKIP study program at Tadulako University.

While the question item no. 6 it can be explained that of the 52 students who were used as respondents, only 18 students (35%) answered "Agree". And only 34 students (45%) answered "Never". It can be concluded that more students "Disagree" in their statement that the attitude of rejecting the Indonesian national anthem and respect for the flag, as an understanding of radicalism among the students of the FKIP study program at Tadulako University.

In question item no. 7 it can be explained that of the 52 students who were used as respondents, only 4 students (8%) answered "Agree". And only 48 students (92%) answered "Disagree". It can be concluded that there are more students who "Disagree" in their statement that the study and regeneration are carried out in a closed manner to individuals in religious doctrine, as an

understanding of radicalism in the students of the study program within the Tadulako University FKIP.

While the question item no. 8 it can be explained that of the 52 students who were used as respondents, only 8 students (15%) answered "Agree". And only 44 students (85%) answered "Disagree". It can be concluded that more students "Disagree" in their statement that paying the ransom for sins by bombing and committing suicide, as an understanding of radicalism among study program students in the Faculty of Teacher Training and Education, Tadulako University.

In question item no. 9 it can be explained that of the 52 students who were used as respondents, there were 34 students (65%) who answered "Agree". And only 9 students (35%) answered "Disagree". It can be concluded that there are more students who "Disagree" in their statement that wearing distinctive clothes such as wearing cingkrang pants and beards and veils for women, as an understanding of radicalism among study program students in the Faculty of Teacher Training and Education, Tadulako University.

While the question item no. 10 it can be explained that of the 52 students who were used as respondents, only 10 students (17%) answered "Agree". And only 42 students (83%) answered "Disagree". It can be concluded that there are more students who "Disagree" in their statement that people outside their group are considered wicked and before they migrated, as understanding radicalism among students of study programs within the Faculty of Teacher Training and Education, Tadulako University.

Meanwhile, the aspect of radicalism in the study program students at the Faculty of Teacher Training and Education at Tadulako University, can be seen from 6 indicators, namely: 1) considering the Indonesian government as a Thogut (a disbelieving government); 2) reject the national anthem and respect the flag; 3) recitation and regeneration are conducted in a closed manner to individuals in religious doctrine; 4) pay the ransom for sins by bombing and committing suicide; 5) typical clothes such as wearing shorts and beards and veils for women; 6) people outside their group are considered wicked and before they emigrate. These are the results of interviews with several lecturers of Islamic religious education at Tadulako University and the Coordinator of Islamic Education at UPT Tadulako University.

And reinforced by the results of the interview with the Islamic Religious Education Lecturer, FKIP Tadulako University, Mr. Rizal, S.Ag., M.Pd said: "Similar to the aspect of understanding radicalism among study program students in the FKIP Tadulako University, on the 6 indicators of radicalism? "There is an understanding of radicalism among study program students in the environment due to an exclusive understanding of religion, try to pay attention if a student already has an understanding of exclusivity in himself, it is certain that radicalism will emerge in the student. It must be admitted that the lecturers of Islamic religious education should have more discussions, dialogues and provide understanding of many alternatives to students when learning takes place. Currently, many students already have an exclusive understanding obtained from intensive studies both on campus and outside campus with a

mentoring and tutoring approach from their direct supervisor. And the condition is now very easy to be influenced by technology and information through gadgets, television and print media such as Islamic bulletins which are very intensive in every mosque and studies conducted by usrah groups" (Interview results, July 20, 2020).

Strictly according to Mrs. Dr. Nurhayati, S.Ag., M.PdI, as the Coordinator of Islamic Religious Education at UPT Labdas Tadulako University, said: "Since I was appointed as the Coordinator of Islamic Education at the Integrated Development Unit (UPT) Labdas Tadulako University in 2019. I have been improving and changing slowly starting; 1) lecture materials, 2) a team of lecturers who are in charge of Islamic religious education courses, 3) emphasizes the duties of lecturers and the role of UPIM (student Islamic development activities). Like; Lecture Materials; I made a team for preparing the Islamic religious education guidebook as a guide for the team, and Alhamdulillah the book has been published and disseminated to students, it is listed in the appendix. PAI Lecturer Team at UPT Labdas Tadulako University; I have made a decree for the PAI Lecturer Team of UPT Labdas Tadulako University with; Number: 6379/UN28/KP/2019 signed by the Chancellor of Tadulako University, automatically lecturers who teach courses at Tadulako University are only those listed in the University Rector's Decree. The main functions of PAI lecturers and the role of UPIM; I hope that the lecturers of Islamic religious education at UPT Labdas Tadulako University, both civil servants (PNS), public service agencies (BLU) and extraordinary (LB) must continue to improve the quality of learning according to the curriculum and standards used by Tadulako University, and lecturers must be examples in learning who provide good guidance and coaching to students. And the role of students from UPIM in learning Islamic religious education has been limited to only assisting in student religious activities, such as: helping students focus on the practice of reading and writing the Qur'an, prayer practices and funeral funerals, let alone deepening. Meanwhile, Islamic studies that students carry out must have permanent PAI lecturers and mentors from UPT Labdas Tadulako University. The above policy that I did aims to prevent radicalism in our students, of course the efforts I made were very much welcomed by a positive response and welcomed by our Chancellor. And I personally have conducted similar research on the religious development of Tadulako University students in 2018 regarding the religious development of students in understanding radicalism."

From the discussion above, it can be proven that the understanding of radicalism among study program students in the Faculty of Teacher Training and Education at Tadulako University can be prevented even though it still occurs at 20% and is categorized as very low. And the strategic efforts of lecturers of Islamic religious education and the Policy Coordinator of PAI UPT Labdas Tadulako University have made policy strategy efforts in preventing radicalism in students of study programs within the FKIP Tadulako University as seen from the results of the interviews above, such as; 1) lecturers have improved the quality of discussion and dialogue-based learning in classroom learning; 2) lecture materials, 3) a team of lecturers who are in charge of Islamic religious

education courses, 4) emphasizes the duties of lecturers and the role of UPIM at the Faculty level, especially FKIP Tadulako University.

## **CONCLUSIONS AND RECOMMENDATIONS**

Based on the results of the data analysis and discussion described above, it can be concluded that the use of Islamic religious education learning models in preventing radicalism in students of the study program within the Faculty of Teacher Training and Education, Tadulako University, is very helpful, minimizes and prevents the occurrence of radicalism, even though there is still an understanding of radicalism. radicalism in students which reaches 10% to 20% and this is still categorized as very low. And the efforts of the PAI Coordinator of UPT Labdas Tadulako University with Islamic religious lecturers who teach at FKIP to develop and renew the use of learning models in the classroom so that it is easier for students to understand and accept learning materials properly.

Besides that, It is very important for PAI lecturers to try to prevent radicalism in students of study programs within the Faculty of Teacher Training and Education at Tadulako University related to the development of learning models, namely; direct, contextual, problem-based learning and cooperative learning, so that in the future PAI learning will be depicted like this; 1) lecturers seek to improve the quality of discussion and dialogue-based learning in classroom learning; 2) measurable mastery of PAI learning materials, 3) Close collaboration with the PAI lecturer team and Tadulako University Islamic Religious Coordinator, 4) emphasizes the main tasks of lecturers and the role of active students in UPIM (student Islamic development activities) at the University and Faculty levels especially the study program in the FKIP environment, this effort is made in order to minimize,.

## **ADVANCED RESEARCH**

Each study has limitations; thus, you can describe it here and briefly provide suggestions for further research.

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