

Empowering Students' Religiosity to Fight Radicalism and Anarchism after Covid-19 and The Act of Omnibus Law at Higher Education

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Abstract

Radicalism and anarchism can be carried out by students who are studying at public or private universities, especially in Serang City, Banten Province. The purpose of this study is to examine and improve the religiosity of university students in Serang City in countering radicalism and anarchism. The research used a qualitative approach with phenomenology as a method. The results of this study conclude that the religiosity of students in Serang City can be improved in several ways; carrying out periodical Islamic studies, istighasah (praying), learning to read and write the Qur'an, commemorating Islamic holidays, reviewing Islamic books, I'tikaf (staying) and taking care of the mosque, and going a pilgrimage. The role of universities in countering radicalism and anarchism, meanwhile, is by assigning Islamic religious education lecturers to guide and control the students to follow those activities.

Keywords: anarchism, radicalism, religiosity

Abstrak

Radikalisme dan anarkisme dapat dilakukan oleh mahasiswa yang sedang menempuh pendidikan di perguruan tinggi negeri maupun swasta khususnya di Kota Serang, Provinsi Banten. Tujuan dari penelitian ini adalah untuk mengkaji dan meningkatkan religiusitas mahasiswa di Kota Serang dalam melawan radikalisme dan anarkisme. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi. Hasil penelitian ini menyimpulkan bahwa religiusitas santri di Kota Serang dapat ditingkatkan dengan beberapa cara; melaksanakan kajian Islam secara berkala, istighasah (berdoa), belajar membaca dan menulis Al-Qur'an, memperingati hari besar Islam, mengkaji kitab-kitab Islam, I'tikaf (tinggal) dan mengurus masjid, dan pergi haji. Peran perguruan tinggi dalam menangkal radikalisme dan anarkisme, sementara itu, dengan menugaskan dosen pendidikan agama Islam untuk membimbing dan mengontrol mahasiswa agar mengikuti kegiatan tersebut.

Kata kunci: anarkisme, radikalisme, religiusitas

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Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

The socio-cultural life among Indonesian people are marked by the practice of mutual cooperation in building social and religious facilities, as well as the consensus in making a joint decision. Tolerance in religion tends to show a better phenomenon. Social interaction among believers and governments seem to be running smoothly and harmoniously.

In everyday life we often encounter the news in both print and electronic media about events or incidents that harm all parties, both government and civilian, such as bombings, suicide bombings, violence against religious leaders, destruction of infrastructure, and so on which are carried out by irresponsible persons and in the name of religious which are then referred to as radicalism and anarchism. The development of radicalism and anarchism among students will encourage them to maintain and develop an understanding of radicalism and anarchism in the campus and the surrounding community. Regarding the issues, Islamic religious education is one of the efforts needed to counteract radicalism and anarchism among students. The role of religious education in universities is very important in countering radicalism and anarchism among students which is opposing to the Sharia and the nature of Islam. Thus, it is necessary to realize how important it is to understand the teachings of Islam in a correct and authentic way to students, so that students are not easily indoctrinated and misled by the teachings of radicalism and anarchism.

The anarchism also took place at the Jami Al-Hikmah Mosque and the Jami Nurul Falah Mosque, Cilandak, South Jakarta on Thursday, April 18, 2019. On Sunday, September 13th, 2020, there was an incident carried out by a young man against an Islamic religious expert, Sheikh Ali Jaber who was filling out the Tahfidz Qur'an recitation and graduation at the Falahudin mosque located on Tamrin street, Tanjung Karang Barat district, Lampung. Meanwhile, the damage caused by anarchism includes the destruction of public facilities such as the Busway facility in Jakarta due to the increasing political turbulence with the passing of the Act of Omnibuslaw in the midst of a slumping situation due to Covid-19, in Pasar Kemis District, Tangerang Regency on Tuesday afternoon, September 29th, 2020.

The incidents above criticized and even strongly condemned all acts of terror and destruction as a result of radicalism and anarchism. In the name of religion, however, the response did not stop at the statement of attitude. The real actions are needed in taking meaningful steps to reduce the space for radicals and anarchist groups by providing the best religious education and understanding to the community, especially university students. Anarchist and radical groups aggressively invite others to join their group with the aim of instilling an ideology by using violence and coercion to perform actions that can harm others. In addition, they also use a subtle way that is almost invisible by entering educational institutions, including universities. Since Serang City is the capital city of Banten Province, where both state and private universities are located, it is possible for universities in Serang City to have become targets for the spread of radical and anarchist groups.

The previous study by Satriawan, Islami, and Lailam on the Prevention of Radicalism Movements through the Ideology of Pancasila and a Community-Based Constitutional Awareness concluded that training on the prevention of radicalism through the cultivation of Pancasila ideology and Constitutional Awareness Culture can prevent radicalism in schools. Satriawan, Islami, and Lailam study focuses on strategies for preventing radicalism in schools, while this current research focuses on preventing radicalism in the university¹.

Kaunang's research on the role of the State University of Gorontalo in overcoming anarchism and student violence through Nation and Character Building and Citizenship Education concluded that university policies were intended to organize students through innovative efforts to design local-based curricula that teach character education, pluralism, and multiculturalism. Kaunang's study directed to form a local curriculum to overcome anarchism, while this current research is directed at the implementation of Islamic Religious

¹ Iwan Satriawan, Muhammad Nur Islami, and Tanto Lailam, "Pencegahan Gerakan Radikalisme melalui Penanaman Ideologi Pancasila dan Budaya Sadar Konstitusi Berbasis Komunitas," *Jurnal Surya Masyarakat* 1, no. 2 (May 28, 2019): 99–110, <https://doi.org/10.26714/jsm.1.2.2019.99-110>.

Education learning outside lecture hours with the guidance of lecturers of Islamic Religious Education courses².

Neununy's work on the urgency of the Omnibus Law on the rights of indigenous peoples in the coastal area concludes that educated people can understand the purpose of the implementation of the Omnibus Law; on the other hand, the ordinary people show the different fact. So, that protection for them is important. Neununy's research focuses on people living in coastal areas and remote areas who are less familiar with the Omnibus Law. This research, however, focuses on campus communities who had already understood the Omnibus Law³.

Universities have an academic community consisting of lecturers, employees and students. They stay in campus and serve full attention from the university leadership. Sometimes, the characters of students are hardly to be identified since they are coming from various socio-economic-cultural backgrounds. This makes the growth of radicalism and anarchism, especially when they participate in extracurricular activities inside and outside campus, likely possible.

In facing these current circumstances, the universities try to engage the students to develop their interests and hobby into meaningful and beneficial activities related to their subjects and majors. In this current work, the university organizes the religious extracurricular activities centered in campus mosque through the guidance of lecturers of Islamic Religious Education. It is hoped that the growth of radicalism and anarchism among students can be controlled and reduced.

² Kaunang, Revoltje Octavian Wenas, "Peran Universitas Negeri Gorontalo Dalam Mengatasi Anarkisme dan Kekerasan Mahasiswa Melalui Nation And Character Building dan Pendidikan Kewarganegaraan Multikultural," *Penelitian*, May 21, 2015, <http://repository.ung.ac.id/riset/show//1483/>.

³ Dolfries J Neununy, "Urgensi Omnibus Law (Undang-Undang Cipta Kerja) Terhadap Hak Masyarakat Adat di Wilayah Pesisir," *Balobe Law Journal* 1, no. 2 (October 28, 2021): 119-31, <https://doi.org/10.47268/balobe.v1i2.653>.

Table 1. Universities in Serang City (LLDIKTI Region IV)

Status	Total
State Universities	4
Private Universities	17
Total	21

Based on the background above, several problems can be formulated as follows; (1) How to increase student religiosity? (2) What is the role of universities in countering students' radicalism and anarchism? The objective of the research, moreover, as follows (1) to increase the religiosity of university students in Serang City, and (2) to implement solutions from universities in Serang City in countering student radicalism and anarchism.

B. THEORETICAL REVIEW

1. Higher Education

Higher education is the last foundation for all levels of education and as a place for formatting scholars and academicians to have noble character⁴. The Government Regulation Number 2/1990 explains that the objectives of higher education are as follows: (1) preparing students to become members of the community who have academic and or professional abilities who can apply, develop, and create science, technology and art; and (2) developing and disseminating knowledge. According to Ali, higher education has three main functions (1) human resource development, (2) science and technology development, and (3) as agents of social change⁵. Meanwhile, Sudiyono states that higher education consists of academic and professional education, which can take the form of academies, polytechnics, colleges, institutes, and universities⁶.

In Government Regulation Number 4 year 2014 concerning the Implementation of Higher Education and Management of Higher Education, it explains that Higher Education is the level of education which includes programs of diploma, undergraduate, master, doctoral, professions, and specialist organized

⁴ Harsono, *Konsep Dasar mikro, Meso, dan Makro Pembiayaan Pendidikan* (Yogyakarta: Surayajaya Press, 2008).

⁵ Muhammad Ali, *Pendidikan Untuk Pembangunan Nasional: Menuju Bangsa Indonesia yang mandiri dan Berdaya Saing Tinggi* (Jakarta: Imtima, 2009), 177.

⁶ Sudiyono, *Manajemen Pendidikan Tinggi* (Jakarta: PT Rineka Cipta, 2004), 23.

by universities based on the culture of the Indonesian nation. The objectives of organizing higher education as stipulated in The Act number 12 year 2012 include: (1) developing students to believe and fear God Almighty and have noble character, healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation; (2) producing graduates who master science and technology to fulfill the national interest and increase the competitiveness of the nation; (3) producing science and technology through research and applies the values of the humanities to develop the progress of the nation, civilization, and the welfare of mankind; and (4) realizing the community service based-research that is useful in advancing the general welfare and educating the nation's life.

2. Religiosity

Religiosity is a complex system of beliefs and attitudes that connect individuals to one religion. Religiosity is a comprehensive unity of elements, which makes a person called a religious person (being religious), and not just claiming to have a religion (having religion). Religiosity includes religious knowledge, religious beliefs and practice of religious rituals, religious experience, religious behavior (morality), and socio-religious attitudes. Nasution in Fauziah defined the religion as (1) the recognition of the existence of human relations to the almighty powers that must be obeyed; 2) the belief in an almighty power that reflected to a certain way of life; (3) the recognition of the existence of obligations that are believed to originate from the almighty power; and (4) the teachings revealed by God to humans through the prophets⁷. In Islam, religiosity is broadly reflected in the practice of *Akidah*, Sharia, and Morals. In other words, they are called as *Iman*, *Islam*, and *Ihsan*. Since all these elements have been owned by a Moslem, he is a real religious person.

3. Radicalism

Radicalism is seen as a view, belief, and movement that totally reject the existence of both social and political order by means of changes or reforms on a

⁷ Mira Fauziah, "Metode Dakwah dalam Membangun Religiusitas Masyarakat" 19, no. 28 (2013): 95-108.

large scale through violence. Basically, someone who thinks radical (deep thinking and down to the roots) seems alright, and this should be the exact meaning of radical⁸. Someone who thinks Indonesia is experiencing many problems (economic, educational, law, and political), for example, this means that Indonesia needs radical solutions to solve the problem. Such a radical opinion is legitimate. No matter how loud the statement above is, if it is only in discourse or thought, it will not become a public issue. What appears in the mind cannot be criminalized since it is not a criminal act. Crime is an action. In the sense that a person cannot be punished just because of his thoughts, however, there must be an action or omission in acting. Radicalism, therefore, can grow either legitimately or not. In other words, radicalism has become an ideology and a way of thought. Everyone has the potential to become radical depending on whether the environment (habitus) supports it or not. Mudzakir, et al defines radicalism as an attitude or action in the name of religion that is not in line with the basic principles of national life that upholds tolerance, pluralist, and based on constitution⁹.

Masduqi further explained that a person or group exposed to radicalism is characterized by the following characteristics: (1) claiming a single truth and misleading other groups who disagree; and (2) disbelieving other people who have different opinions, disbelieves in other people who commit immorality, the government that adheres to democracy, disbelieves Muslims in Indonesia who uphold local traditions, and disbelieves all people who have different views since they believe that their opinion is God opinion¹⁰.

4. Anarchism

Anarchism is a political theory that aims to create anarchy, the absence of a government, and no-ruling ways. Anarchism is a political theory that aims to create a society in which individuals are free to come together as equals. Anarchism does not aim at without order but rather at without a leader. Anarchism rejects

⁸ Abu Rokhmad, "Pandangan Kiai tentang Deradikalisasi Paham Islam Radikal di Kota Semarang," *Analisa* 21, no. 1 (June 26, 2014): 27, <https://doi.org/10.18784/analisa.v21i1.25>.

⁹ Mudzakir, Amin. dkk, *Menghalau Ekstremisme: Konsep & Strategi Mengatasi Kekerasan di Indonesia* (Jakarta: Wahid Foundation, 2018), 101.

¹⁰ Irwan Masduqi, "Deradikalisasi pendidikan Islam berbasis khazanah pesantren," *Jurnal Pendidikan Islam* 2, no. 1 (January 1, 1970): 3, <https://doi.org/10.14421/jpi.2013.21.1-20>.

authority in any form, especially political authority in the form of a state. Anarchy is the theory and practice of freedom to defend the dignity of the individual who rejects all forms of oppression, if oppression is the government, anarchy will choose a society without a government. If oppressors are hierarchical, anarchy will be anti-hierarchical¹¹. Anarchism opposes all forms of hierarchical control because hierarchies are detrimental to their individuality.

Table 2. The Groups that Considered Radical

Organization	Established	Leader(s)	Background(s)
FKASWJ and LJ	14 Feb 1998; Apr 2000	Jafar Umar Thalib and Ayip Safruddin	Response to the difficulties of Muslims due to the economic and political crisis of 1997-98; response to inter-religious conflict in Maluku.
FPI	17 Aug 1998	Habib Rizieq	Reaction to increasing student demonstrations against Habibie.
MMI	07 Aug 2000	Abu Bakar Ba'asyir, Irfan Awwas and Muhammad Thalib	Providing a platform for movement for all pro-Sharia Muslim activists' enforcement who are still fragmented.
HTI	1980s	Ismail Yusanto and Muhammad Khatah	Developed along with the increase in Islamic activism on major campuses in Java in the 1980s
Jl	1990s	Abdullah Sungkar, Riduan Isamudin and Abdul Aziz	Dissatisfaction with the New Order's political repression and the increasing oppression of Muslims in various parts of the world

Source: Fealey (2004); Barton (2004); Batley (2003); Singh (2003); Jamhari dan Jahroni (2004)

C. METHOD

This study uses a qualitative approach with phenomenological as its research method. This research was conducted at universities located in Serang City, Banten

¹¹ Muhammad Fahmi Nur Cahya, "Fenomenologi Anarkisme," 2017, 3.

Province, by taking samples of 2 state universities and 4 private universities. This research was conducted for one year, from October 2020 to October 2021. This study used qualitative research. Sugiyono states that qualitative research is research based on the philosophy of post-positivism used to examine the condition of natural objects, where the researcher is the key instrument¹². According to Bungin the concept in qualitative research is intended to explain the operations of research phenomena¹³. As for what is meant here as a phenomenology method that argues that the truth of something is observed by capturing the phenomenon of the study.

The use of case studies was directed at the tendency of acts of radicalism and anarchism that lived at the research location. Survey research was conducted to observe the dynamics of student behaviour at the religious extracurricular activities.

In collecting data, the researchers used observation, interviews and documentation. They were designed to reveal the background, tendencies, supporting and weaknesses factors, opportunities, and challenges for the tendency of the development of radicalism and anarchism among students.

In observation, the researchers record and collect data by bringing several observation tools to record extraordinary behaviours that are considered important, periodic notes to record special events at certain times, checklists to record lists of subject names and factors to be studied, and rating scale to record the symptoms. In conducting observations, researchers used two observation techniques, the first was direct observation by observing students and lecturers at universities in Serang City; the second was indirect observations by using a mobile phone. The observation technique is the main data collection technique for research that targets the data in the form of behaviour or social interaction of students and lecturers at universities in Serang City.

The students behavior were the focus of this research which spesifically investigated regarding how the students to dress, how to understand Islamic texts, how to apply Islamic teachings in the campus, religious attitudes, the ability to

¹² Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2013), 15.

¹³ Bungin, Burhan, *Penelitian Kualitatif* (Jakarta: Kencana, 2017), 76.

tolerate other believers, and the ability to tolerate to other academics. The interaction of students and lecturers were studied in terms of how to communicate directly, how to communicate in writing and social media, how to communicate inside and outside the class, and how to communicate with other people outside the campus.

In the interview technique, researchers recorded and collected data through the process of asking questions directly to informants, there were 6 lecturers and 12 students. This interview was conducted face-to-face. Researchers used unstructured and individual interviews by interviewing the informants.

Documentation is a method that is carried out by examining books, records, archives about a problem that has to do with the things to be studied. Documentation technique is deliberately used in this research since the sources are available, they are a stable source of information, records and documents serve rich sources of information, and these sources are often legal statements that fulfil its accountability. The results of documentation are recorded in a documentation recording format. Emzir further explained that the available documents may include budgets, advertisements, job descriptions, annual reports, memos, archives, correspondence, information brochures, teaching materials, periodic reports, websites, orientation or recruitment packages, contracts, notes, posters and more¹⁴. In this documentation technique, the researcher collects books and journals that are related to the research topic.

The selection of informants in this study is based on people who are considered capable of providing complete and correct information related to research. The researcher chose several informants including 12 students and 6 lecturers from several public and private universities in Serang City. The last, this research was conducted at six universities in Serang City, they were Universitas Sultan Ageng Tirtayasa (Untirta), Universitas Islam Negeri (UIN) Sultan Maulana Hasanuddin Banten, Universitas Bina Bangsa (Uniba), Institut Agama Islam Banten (IAIB), Universitas Banten Jaya (Unbaja), and Universitas Prima Graha (UPG).

¹⁴ Emzir, *Metodologi Penelitian Pendidikan (Kualitatif dan Kuantitatif)* (Jakarta: Rajawali Pers, 2010), 172.

D. Result and Discussion

This research was conducted by relying on the theory of radicalism, anarchism, and religiosity. Radicalism was originally used by revolutionaries in the Western to seize political power, as well as used by anti-colonial nationalists, and social activists to achieve social goals. Radicalism strikes religious and political movements that use religious ideals. In the past, European countries expanded their colonies to use religious radicalism for their colonialist movements, which are widely known as Glory, Gold, and Gospel¹⁵.

The symptoms of the anarchist movement in Indonesia are marked by the formation of several affinities (the small collective groups). At the first, these affiliations tried to establish their ideas through anarchism literature which is rare in Indonesia. They support the anti-authoritarian movement, books publishing, and promoting anti-capitalism solidarity¹⁶.

Koenig et al., in Wahyuningsih explain that the concept of religiosity has three dimensions; organizational religiosity, non-organizational religiosity, and intrinsic religiosity¹⁷. Organizational religiosity is used to describe the frequency of worship or religious services, non-organizational religiosity relates to personal religious activities, and intrinsic religiosity refers to the level of belief and integration of religious values in life.

Based on observations and interviews with several informants, the results of the study can be discussed as follows:

1. Periodical Islamic Studies

According to Zarkasi periodical Islamic studies is a systematic and methodological study of Islam as an open and neutral study, both studying in terms of the origin of its existence as a system of beliefs in the context of religious relations¹⁸. Periodical Islamic studies are a routine activity that must be carried out by all students at their respective universities in Serang City, it can be carried out weekly, monthly, or quarterly. Religious studies are one of the *da'wah* to develop

¹⁵ Hanita, [Http://Repo.Iain-Tulungagung.Ac.Id/14026/6/BAB%202.Pdf](http://Repo.Iain-Tulungagung.Ac.Id/14026/6/BAB%202.Pdf), n.d.

¹⁶ Cahya, "Fenomenologi Anarkisme."

¹⁷ Hepi Wahyuningsih, "Religiusitas, Spiritualitas, dan Kesehatan Mental: Meta Analisis," *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 13, no. 25 (April 12, 2008): 61–72, <https://doi.org/10.20885/psikologika.vol13.iss25.art6>.

¹⁸ Ahmad Zarkasi, "Metodologi Studi Agama-Agama," *Jurnal Al-Adyan* Vol. 11, no. 1 (2016): 1.

knowledge about religion and lead to understanding about religious values. *Da'wah* means inviting, calling, conveying, and encouraging human beings to do better¹⁹. This religious study activity can be carried out through religious courses or other types such as those carried out by board of *da'wah* in each university to facilitate students in gaining knowledge about religion.

In this routine study, it can be filled with studies of various Islamic disciplines such as *Aqidah*, *Fiqh*, *Morals*, *History of Islamic Civilization*, and so on. Meanwhile, those who act as speaker or resource persons must really be people whose knowledge is in accordance with the field of science being conveyed and must be endeavored to be morally virtuous so they become examples (models) for students who take part in these religious studies

"Seeking knowledge is obligatory on every Muslim" (HR. Ahmad).

"Whoever goes out to seek knowledge, then he is in the way of Allah) until he returns" (HR. Tirmidhi).

2. Istigosah (Praying)

Students are required to take part in routine praying activities held at each university at least once a month at the campus mosque. *Istighasah* should be led by lecturers who teach Islamic religious education and must involve students as the *Istighasah* organizing committee. The time depends on the campus lecture schedule so that it does not interfere with other courses. This *Istighasah* activity is filled with worship activities such as prayers, reading the Qur'an and followed by remembrance (zikir), and closed by reading a prayer led by the lecturer.

"So remember Me, I will remember you. Be grateful to Me and do not disobey Me. O you who believe! Seek help (to Allah) with patience and prayer. Indeed, Allah is with those who are patient" (Al-Baqarah: 152-153).

"(Remember) when you asked your Lord for help, then He allowed you. "Indeed, I will bring reinforcements to you with a thousand angels who come in succession" (Al-Anfal: 9).

The goal is hoped that students are having better academic abilities and religious beliefs. This activity is mandated in The Act number 20 of 2003 which states that the purpose of national education is to become a human being who

¹⁹ Arifin, Anwar, *Dakwah Kontemporer* (Yogyakarta: Graha Ilmu, 2011), 36.

believes and devotes to God Almighty, has noble character, healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen.

3. Reading and Writing Quran

All Moslem are obliged to study the Quran, by continuing to learn to read, write, and even memorize the Quran. Likewise, students who are Muslim are obliged to continue to study the Quran both in their respective residences, especially in the campus environment. Lecturers of Islamic religious education courses have an obligation to teach Moslem students to free from illiteracy of the Quran. The lecturers also must avail the time or schedule of reading and writing activities of the Quran for students at least once a week or a month which is held in the mosque of each campus, starting from reading the Arabic letters, reading and memorizing the verses, and understanding the meaning of the Quran.

"The best of you are those who study the Qur'an and teach it" (HR. Bukhari).

"Read the Qur'an, then verily it (the Qur'an) will come to its readers on the Day of Resurrection as a helper" (HR. Muslim).

Makdlori states that the Qur'an is known by three names, namely the Qur'an, al-Furqan, and Ummul Kitab²⁰. The Qur'an is generally known as reading that contains ideas and thoughts that lead to absolute truth without exception. Al-furqan means to separate, which helps humans to distinguish between good and bad, real and imaginary, absolute and relative. Another name for the Qur'an is Umm al-Kitab, which is the mother of all books. The first subject matter of Islamic Religious Education is basically the Qur'an. As the subject of religion, the Qur'an plays a very significant role in shaping human character and behavior. These values are then institutionalized in a society and will form an Islamic culture and civilization²¹. Therefore, the ability to write, read, understand, and at the same time appreciate the contents of reading the Qur'an, especially for students in higher education, is very important in improving student morale.

4. Commemorating Islamic Holidays

²⁰ Makdlori, M, *Mukjizat-Mukjizat Membaca Al-Quran* (Yogyakarta: DIVA Press, 2008), 17.

²¹ Dini Anggraeni, Rita Rohimatul Barokah, and Sary Sukawati, "Pengaruh Kegiatan Baca Tulis Al-Qur'an (BTQ) Terhadap Sikap Religius Mahasiswa IKIP Siliwangi" 2 (2019): 34.

Universities and students must organize activities to commemorate Islamic holidays. The commemoration covers *Maulid* (the birth) of Prophet Muhammad, *Isra Mi'raj* or the Prophet Muhammad's journey from Mecca to the Aqsa Mosque in Palestine then continued up to meet Allah, Islamic New Year, Nuzulul Qur'an or the activity to commemorate the day the Qur'an was revealed, Eid Mubarak, and Eid al-Adha. The purpose of holding commemorations and celebrations of Islamic holidays is to train students to participate in spreading Islam to others through positive value and activities from individual development to wider community²², as well as instilling the values contained in the commemoration of these religious holidays. Therefore, universities and students should always work together to organize activities to commemorate Islamic holidays in order to enliven the symbols of Islam and to internalize religious values to the students.

5. Reviewing Islamic Books

Islamic book review is a positive activity in order to increase the religiosity of university students, especially those that are examined are books related to Islamic books or religious books. This book review must be held on each campus at least once every three months, by presenting competent speakers in the field of books to be reviewed.

6. I'tikaf (Staying) and Taking Care of the Mosque

I'tikaf or staying silent/remaining in the mosque in the context of worship seeking the pleasure of Allah and self-introspection or *muhasabah* for the mistakes that have been made. The time to do *I'tikaf* is allowed at any time, but the recommended time of *I'tikaf* is in the last ten days of Ramadan, according to the word of Allah and the hadith of the Prophet Muhammad as follows:

"...Then complete the fast until (it comes) night, (but) do not interfere with them, while you are doing I'tikaf in the mosque. That is the prohibition of Allah, so do not approach it. Thus Allah explains His verses to people, so that they may become pious" (Al-Baqarah: 187).

²² Departemen Agama, *Panduan Kegiatan Ekstrakurikuler Pendidikan Agama Islam* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2005), 239.

"That the Prophet SAW performed I'tikaf on the tenth day of the last month of Ramadan, (he did it) from the time he arrived in Medina until he died, then his wives performed I'tikaf after he died" (HR. Muslim).

The development of student religiosity, as different to lecture hours, can also be done by inviting students to take part in the recitation and giving assignments to make a resume from the Islamic course assignment²³. If there are students who have never done *i'tikaf* at the mosque before, now they have to do *i'tikaf* to gain religious knowledge as well as they go the mosque.

In addition to performing *I'tikaf*, students are also possible to be the mosque administrators. Taking care of the mosque is one form of worship that is commanded by Allah in his word as follows:

"Indeed, the only people who prosper the mosques of Allah are those who believe in Allah and the Last Day, and (continue) to establish prayer, pay zakat and do not fear (of anything) except Allah. So hopefully they are among those who are guided" (At-Taubah: 18).

"Whoever builds a mosque for the sake of Allah, then Allah will build for him something like that in heaven" (HR. Bukhari and Muslim).

"If you all see an ordinary person going to the mosque, then witness that he is a true believer" (HR. Tirmidhi).

7. Going a Pilgrimage

Religious pilgrimage is not an ordinary tour or trip since the purpose of this activity is to remind the students of death and to make them closer to Allah. Terminologically, pilgrimage means to visit. Thus, religious tourism/pilgrimage is simply defined as the visit of a person or group to places (sites) that are considered important and historic related to the spread, civilization, and development of religion, especially historical places of Muslims, such as the Banten Lama, Tirtayasa, Tanara, Gunung Santri, Cikaduen and many other historical places in Banten Province. A Pilgrimage can be held once a month or once every three months on holidays. Through religious tourism/pilgrimage, it is hoped that it can

²³ Riyan Rivaldi, "Upaya Dosen PAI Dalam Membina Religiusitas Mahasiswa Prodi PAI Angkatan 2017 UIN Ar-Raniry Banda Aceh," 2020, 66.

increase students' spiritualities and religiosities, and it is expected not only to be improved but also to be maintained by the students. A Pilgrimage is commanded by Allah to explore this earth according to the word of Allah as follows:

"Say (Muhammad), explore the earth, then see how the end of those who deny it" (Al-An'am: 11).

"So have they not traveled on earth, so that they may see how the end of those before them? Allah has destroyed them, and the disbelievers will receive a similar (fate)" (Muhammad: 10).

E. Conclusion

Based on the result above, it can be concluded that the role of universities in countering radicalism and anarchism can be demonstrated by the ability to carry out socio-religious activities. The higher education leaders can actively facilitate these activities by assigning Islamic Religious Education lecturers to guide, direct, and control these activities. The religiosity of students can be improved in several ways; periodical Islamic studies, praying/*istighasah*, learning to read and write the Qur'an, commemorating Islamic holidays, reviewing the Islamic books, performing *itikaf*, and going to pilgrim. These are needed considering the Omnibus Law requires the employees to deal with various national and international circumstances. The last, all university leaders and lecturers are expected to be able to counteract radicalism and anarchism among students by continuously providing positive understanding and encouraging the social-religious activities.

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