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THE INFLUENCE OF RELIGIOUS EDUCATION ON IDEOLOGICAL RADICALIZATION IN STUDENTS

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ABSTRACT

Religious education has a significant influence on ideological radicalization of students. Studies have shown that religious education can promote greater understanding of various religious beliefs, reduce prejudice and promote tolerance and mutual respect. However, religious education can also promote very rigid beliefs and limiting thinking which can make students more vulnerable to ideological radicalization. Additionally, religious education can promote very rigid beliefs and limit critical thinking, which can make students more susceptible to ideological radicalism. Therefore, it is important for educational institutions to evaluate the role of religious education in ideological radicalization and take steps to promote inclusive education, promote greater understanding of various religious beliefs.

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INTRODUCTION

Religious education has a significant influence on students' ideology. Studies have shown that religious education promotes greater understanding of various religious beliefs, reduces prejudice and promotes tolerance and mutual respect. However, religious education can also promote highly rigid beliefs and limit critical thinking, which can make students more vulnerable to ideological radicalization. Therefore, it is important for educational institutions to evaluate the role of religious education in ideological radicalization and take steps to promote inclusive education that promotes greater understanding of various religious beliefs.

Religious education has an important role in forming character and values in students. However, in some cases, religious education that is not delivered appropriately can be a driving factor for ideological radicalization among students. This can happen if the understanding of religion taught is narrow and exclusive, where it only emphasizes one perspective or understanding of a particular religion without introducing diversity of thought, so that it can encourage students to have views that are intolerant of differences. Apart from that, the disproportionate presentation of religious doctrine, with excessive emphasis on certain aspects of religious teachings, such as political issues, violence, or hatred towards other groups, can also trigger the growth of radical thinking among students. The lack of emphasis on universal religious values, such as compassion, tolerance, and peace, can cause students to lose a broader and more moderate perspective in understanding religion. Furthermore, the lack of dialogue and interaction between religions can hinder a more comprehensive understanding and foster intolerant attitudes. Therefore, religious education that is balanced, inclusive, and emphasizes universal religious values is important to prevent ideological radicalization among students. A holistic and open approach to diversity of thought can help students have a more moderate and tolerant understanding of religion.

In Indonesia, various kinds of radical ideologies, both based on religion and politics, are increasingly popular. Individuals who adopt radical ideologies often do not respect the beliefs of others and believe that their own beliefs are the most correct. They also tend to provoke various parties and organizations so that they become

involved in radical movements, as well as destroying anything they deem not in accordance with their teachings.

The emergence of cases of violence and terrorism related to religion has been linked to the emergence of radical Islamic movements. Radical Islamic movements are often accused of being narrow-minded and using violence to teach and defend their beliefs.

Religious education has long been an integral part of the education system in many countries, including Indonesia. In the midst of the dynamics of globalization and the development of information technology, the role of religious education is becoming increasingly important in shaping individuals' understanding of their religious values, beliefs and identity. However, at the same time, there is growing concern about the potential of religious education to influence individuals to adopt views that are radical or extreme in their religious interpretation and practice.

Students, as one of the groups significantly influenced by religious education, are often the subject of research related to ideological radicalization. They are at an important stage in the formation of their identity and worldview. The religious education they receive at higher education institutions can be a determining factor in shaping their attitudes towards social, political and religious issues.

Zakiah Daradjat defines Islamic Religious Education as an effort to develop and nurture students so that they can always understand the teachings of Islam as a whole, then live up to its goals, which in the end can practice and make Islam a way of life (Daradjat, 2011: 86).

The importance of religious education in this context encourages a deeper understanding of how religious education influences student attitudes, thoughts and behavior, especially in relation to the potential for ideological radicalization. In this study, various factors will be explored that influence the relationship between religious education and ideological radicalization in students, including the influence of curriculum, teaching methods, social environment, and personal factors that play an important role in shaping students' religious identity and worldview.

Through a better understanding of this complexity, it is hoped that more effective educational strategies can be developed in preventing ideological radicalization among students, while still promoting a deep and tolerant understanding of religious values.

METHOD

This research uses a qualitative method using a library approach (Library Search), namely a research method that uses a method of collecting and obtaining data through libraries whose research objects are very diverse, including books, encyclopedias, scientific journals, newspapers and documents (Nana Syaodih, 2009). Literature search is research that critically reviews the knowledge, ideas, literature obtained and contributes theoretically and methodologically to the topic (Farisi, 2010). The focus of this research is to analyze and solve research questions formulated in the background of the problem. This research also uses descriptive analysis which describes the data obtained in an orderly manner so that it can be understood well by readers.This method is used to provide a general overview to convey the actualization of the situation from the topic title taken. This approach was chosen because the research focus is on understanding concepts and theories related to multiculturalism and inclusive social identity. Kartono in 1995, page 170.

RESULTS AND DISCUSSION

Results

The Influence of Religious Education on Ideological Radicalization in Students

The emergence of radicalization has become a serious problem in Indonesia, especially in the university environment as a place of study for students. This happens because the world of education is considered an easy nest for radicalization to grow and develop.

Students as an intelligent and broad-minded generation should have in-depth knowledge about radicalization, in order to prevent this ideology from entering and influencing many people. The campus has the task of producing future candidates for the nation who are progressive, civilized and competitive. Students are required to be nationalistic and religious on campus. This is important to do to prevent students from having radical thoughts. Thus, students' knowledge and views about radicalization are very important for students and campuses to prevent the spread of radicalization.

The involvement of students in the radicalization movement occurred because of factors from outside the campus who tried to provoke and seem to brainwash the

students. These radicalization movements have tried to make students fall into radicalism and encourage them to act anarchistically.

Students are potential and strategic targets for falling into radicalization because the average student is still in the stage of searching for a new paradigm in understanding various things, including religion. The following are several reasons that make students potential targets for radicalization:

a. Students are in a period of searching for a new identity and understanding, so they are vulnerable to outside influences that offer radical views.
b. Students generally have an idealistic spirit and desire to make changes, so they can easily be provoked by radical movements that promise rapid change.
c. Students tend to have high curiosity, but sometimes this is not balanced with maturity in thinking and comprehensive understanding, so they are easily influenced by radical ideas.
d. The sometimes vulnerable socio-economic conditions of students, such as the cost of living, can provide an opening for radical movements to recruit and attract student sympathy.
e. Lack of guidance and supervision from the campus and family can make students more easily exposed to radical ideas.

Radicalization is certainly a negative thing and can be detrimental to both students and campuses. There are several losses that students will experience if they are exposed to radicalization, including:

a. Tarnishing the good name of religion

   Often the radicalization adopted by some students is associated with certain religious teachings. However, in fact there is not a single religion in Indonesia that teaches someone to be radical, commit violence, or harm other people. If students have been exposed to radicalism for too long, even leading to acts of terrorism (because terrorism begins with radicalism), then this will tarnish the good name of the religion that the student adheres to. In fact, the actions taken by the students were not in accordance with the teachings of any religion in Indonesia. The radicalization adopted by some students is often associated with the teachings of certain religions, even though religions in Indonesia do not teach violence or harm other people. If students are exposed to radical ideas that lead to terrorism, this will tarnish the good name of the religion that the

student adheres to, because their actions are not in accordance with the teachings of any religion in Indonesia.

b. Deviating from the purpose of college

If students have been exposed to radicalization, they will tend to focus on developing and spreading the radical teachings they adhere to. This will certainly make them no longer have a clear goal for carrying out lecture activities. As a result, students who are exposed to radicalization will start to be absent from attending lectures, not do their assignments properly, and even not pay their tuition fees on time (UKT). This is certainly a big loss for the student. If these radicalization activities continue, students are at risk of failing in their studies, are threatened with not graduating on time, and are likely to drop out (DO) from college.

c. Inability to be flexible

Human life is dynamic, where changes often occur that require adaptation. Therefore, a flexible attitude in responding to various things or problems in life is very important. If students are exposed to radicalization, they tend to be susceptible to having a rigid attitude and considering their thoughts as the only truth. In the long term, this will be a boomerang for the student when he enters the world of work and lives in society. Students who are exposed to radicalization will find it difficult to socialize and work together with other people, because they are too rigid in holding their own thoughts and unable to adapt to the wider environment. This will be a big obstacle for them when they have to enter the world of work and social life.

d. Contrary to law

Radicalization of students is contrary to existing laws in Indonesia. If students are exposed to and involved in radicalism, they can become entangled with applicable legal regulations. In a narrower scope, namely in the campus environment, students who are exposed to radicalization will also have problems with the rules and regulations that apply in higher education. Violations of campus rules can have consequences for students. In a broader scope, student involvement in radical activities that are detrimental to society

can result in problems with law enforcement, such as the police, prosecutor's office and courts. If proven to be involved in radical activities, students may be subject to legal sanctions in accordance with applicable laws and regulations.

e. Tarnishing the good name of parents and family

If students who have been exposed to radicalization come into contact with the laws in force in Indonesia, this will seriously damage the good name and honor of their parents and family. Parents will certainly feel embarrassed and sad about the attitudes and actions taken by their children who are influenced by radical ideology. Apart from that, the gossip, ridicule and negative stigma given by society to the families of students involved in radical activities will also be very painful. This will certainly make parents and families sad, feel humiliated, and lose respect in society. Radicalization of students not only has a negative impact on their own future, but can also damage the good name and honor of their parents and family. This will certainly cause deep wounds for those closest to students who are exposed to radicalism.

Religious education has an important role in preventing radicalization in students. Religious education is the main bulwark to prevent radicalization from undermining students. Some of the influences of religious education in preventing radicalization among students include:

1. Moderate and tolerant religious education
   - Emphasizes a comprehensive understanding of religion, not partial or exclusive. Teach students to understand historical, social and cultural contexts in interpreting religious teachings.
   - Teaches universal human values such as compassion, peace, justice and brotherhood. Encourage students to respect differences and reject all forms of discrimination.
   - Encourage students to think critically, develop reasoning, and question narrow or extreme understanding. Equip them with the ability to dialogue and argue rationally.
   - Can prevent students from being exposed to radical ideas which tend to be exclusive, intolerant and use violence.
2. Exclusive and intolerant religious education
   - Interpreting religious teachings narrowly, rigidly and literally. Regard their interpretation as the only absolute truth.

- Spreading the view that other groups are "enemies" or "infidels" who must be antagonized or fought.
- Encouraging students to be fanatical, not want to hear other people's opinions, and reject all forms of differences.
- It can trigger ideological radicalization among students, which can then lead to extremist and violent actions.

According to Azyumardi Azra, this exclusive group is a group of Muslim students who are more oriented towards the overall practice of Islam, kaffah. These student groups, whether due to the influence of the international Islamic movement of the Muslim Brotherhood (Egypt), Jamaat Islami (Pakistan) and other international organizations, or the result of local creations of Indonesian Islamic students, they conduct intensive Islamic studies, in the form of Usrah-Usrah or Liqo'. This group of Islamic students also established mentoring or tutorial activities on campuses, especially at PTU, and these activities have now gained scientific legitimacy through UKM Rohis on campuses (Supian, 2017: 162)

Therefore, moderate and tolerant religious education, as well as comprehensive efforts to strengthen student resilience, are very important in preventing ideological radicalization among students. This can be done through collaboration between educational institutions, government and society. Exclusive and intolerant religious education can be a precursor to radicalization among students. Religion teaches about peace and compassion. No religion teaches violence. Ultimately, the religious education received by students has an important role in preventing ideological radicalization. An understanding of religion that is moderate, tolerant and prioritizes human values can be a bulwark for students not to fall into radicalism which is contrary to actual religious teachings. Through correct and balanced religious education, it is hoped that students will have strong mental and ideological resilience so that they are not easily influenced by propaganda and calls to take radical action. Thus, the strategic role of religious education is key in efforts to prevent and ward off radicalization among students in order to safeguard a better future for the younger generation.

Religious education

According to Big Indonesian Dictionary, the word "education" comes from the basic word didik and the prefix men, becoming educate, which is a verb which means to maintain and provide training (teaching). Education as a noun means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Poerwadarminta, 2005: 702)

Meanwhile, according to Rechey in his book Planning for Teaching, an Introduction, states the meaning of education as follows:

> "The term education relates to the broad function of maintaining and improving the life of a society, especially bringing new members of society (the younger generation) to fulfill their obligations and responsibilities in society" (Ahmad Tafsir, 2004: 277)

Apart from that, education can be interpreted as an effort carried out collectively deliberately and systematically to encourage, help and guide someone in developing all their potential, from one quality to a higher quality. The main essence is the effort to mature the whole person, both physically and mentally, both by other people and by oneself. The aim is for students to have freedom in thinking, feeling, speaking and acting, as well as being confident with a full sense of responsibility in every action and behavior of their daily lives.

Terminologically, education experts define the word "education" from various points of view. According to Hasan Langgulung, education can be seen from two sides: First, from the perspective of society, education is an effort to pass on culture carried out by the older generation to the younger generation so that society's life remains sustainable. Second, from the perspective of individual interests, education is defined as an effort to develop the hidden potential possessed by humans.

Apart from that, the definition of education can also be seen from its meaning, aspects and scope. According to Ahmad D. Marimba, education is conscious guidance or leadership by educators towards the physical and spiritual development of the educated person towards the formation of a primary personality. In the national education system, the term education is defined as a conscious effort to prepare students through guidance, teaching and training so that they are ready to carry out their roles in the future. Education can be understood as a conscious effort made by educators to guide and develop the potential of students, both physically and

spiritually, so that they can be formed into complete individuals and ready to carry out their roles in the future.

According to Abul A'ala al-Maududi in the Ramayulis book, the word rabbun (ربّ) consists of two words tarbiyah which means "education, upbringing, and so on. Apart from that, this word includes many meanings such as “power, equipment of responsibility, improvement, perfection, etc. Another term for education is Ta'lim, which is masdar from the word allama which means teaching in the nature of providing or conveying understanding, knowledge and skills. (Ramayulis, 2008: 14).

According to Kingsley Price, "education is the process by which non-physical cultural wealth is maintained or developed in raising children or caring for adults. This opinion states that education is a nurturing process for both children and adults, whereas this opinion still assumes that education is a teaching process. (Rusmaini, 2014: 4).

According to Law Number 20 of 2003 concerning the National Education System, education is defined as a conscious and planned effort to create a learning atmosphere and learning process that allows students to actively develop their potential. The aim is for students to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed for themselves, society, nation and state.

Education is one way to achieve success and progress for a brilliant generation. Until now, education is still considered a strategic tool in developing the nation's talents. In this way, education can be used as a solution to the problem of increasingly widespread radicalization movements, especially radical movements which have begun to recruit young people and children.

Education from an early age, by instilling anti-radicalism attitudes and characters, can be used as a preventive measure against radicalization movements. Through education, moderate, tolerant and peace-loving values can be instilled in the younger generation, so that they avoid radical ideas that can endanger themselves and their environment. Education has an important role in preventing the spread of radicalism among the younger generation, as well as building a strong, moderate and prosperous national character.

The meaning of religion in Arabic and the concept of the Koran, the word religion can be combined with the word al-din if the word stands alone. However, if the word al-din is combined, with the word Allah or with al-baq, so that it becomes din Allah or al-baq, it means that it is a religion that comes from Allah or a good religion. (Mahmud, 2013: 123). Religion is a rule that is used as a guide to life so that in living this life people do not base it on their own tastes. (Mahfud, 2011: 2).

Meanwhile, the Islamic religion is the religion of Allah which was conveyed to the Prophet Muhammad, to be passed on to all mankind which contains the provisions of faith (Aqidah) and the provisions of worship and mu'amalah (Shari'a), which determine the process of thinking, feeling and acting and the process of forming conscience (Ahmad, 2008: 4).

Religious education is a conscious and planned effort to prepare students to understand, appreciate and practice the teachings of the religion they adhere to. The main aim of religious education is to form the personality of students who are faithful, devout and have noble character.

Through religious education, students are expected to be able to explore and practice the spiritual, moral and ethical values contained in their religious teachings. This aims to develop spiritual intelligence, self-control and a noble personality in students.

Religious education has an important role in shaping the character and morality of the younger generation, so that they can become individuals who are faithful, devout and have noble morals. This is in line with the goal of national education to develop the potential of students to become human beings who believe and are devoted to God Almighty.

In the context of formal education, religious education is given as a compulsory subject in schools. Religious education material covers various aspects, including:

1. Creed/Faith: Learn about belief and belief in God Almighty and the pillars of faith.
2. Worship: Studying the procedures and practices of religious rituals, such as prayer, fasting, zakat, etc.
3. Morals: Studying noble behavior, attitudes and character based on religious teachings.
4. History: Study the history of the development of religion, religious figures, and important events in religion.

5. Religious teachings: Study in depth about the main teachings of the religion you follow.

Religious education learning methods also vary, such as lectures, discussions, worship practices, example, and so on. The aim is for students not only to understand cognitively, but also to be able to appreciate and practice religious teachings in everyday life.

Religious education has an important role in shaping the character, morals and spirituality of students. Through religious education, it is hoped that students can develop a complete personality, balanced between intellectual, emotional and spiritual aspects.

Apart from that, religious education also plays a role in instilling the values of tolerance, harmony and mutual respect between religious communities. This is important to create harmony and togetherness in a pluralistic society. Thus, religious education is an important component in the national education system which aims to form people who have faith, piety and noble character.

Discussion

Understanding Radicalization

Radicalization means a process of making a person's thoughts and actions radical. There is no universally accepted definition in academia or government. The concept of radicalization is not very clear because there are many things surrounding and behind it, so it cannot be understood partially. (Alex. P, 2013 : 6). Radicalization according to the United States Department of Homeland Security (DHS) definition is the process by which an individual adopts extremist views and beliefs, including a readiness to use, support, or facilitate violence as a means to effect social change.

In the Big Indonesian Dictionary (KBBI), radicalization is defined as a process, method or action to make a person or group radical. Harsh views and attitudes can alienate business groups in their country and trigger polarization and conflict in society. According to Della Porta, in the 1970s, the concept Radicalization appears to emphasize interactive (between social movements or states) and processual (gradual escalation) dynamics in the formation of violence, which is often carried out by underground (clandestine) groups. In this approach, radicalization refers to the use of

violence, with varying forms and intensities of escalation. Radicalization is the process of adopting the beliefs of an extremist group which includes a willingness to use, support, or facilitate acts of violence as a way to carry out social change. (Peter Neumann, 2011 : 16). Radicalization is a process of forming individuals or groups who have radical views and thoughts. Process this still is takes place in society, both to recruit new cadres and to spread radical ideas. Radicalization is the process of spreading and absorbing ideas originating from radical groups, including terrorist organizations. The radicalization process is characterized by the spread of radical thinking in society, as well as efforts to recruit new members by radical groups or groups terrorist.

Radicalization is a process that is still ongoing in society to form individuals or groups who have radical views and thoughts. This process is carried out both to recruit new cadres and to spread radical ideas and seek support.

Radicalization is the process of spreading and absorbing ideas originating from radical groups, including terrorist organizations. The radicalization process is characterized by the spread of radical thoughts in society, as well as efforts to recruit new members by radical groups or terrorist groups. Radicalization is the process in which a person or group develops views, beliefs and actions that are very different and extreme from generally accepted norms in society. This process involves significant changes in an individual's thoughts, feelings, and behavior, away from the values and beliefs held by society at large.

The radicalization process is usually triggered by various factors, both personal and social, such as:

1. Radicalization can be triggered by social, economic or political injustice felt by certain individuals or groups in society. This feeling of injustice can give rise to anger, frustration, and a desire to make radical changes.
2. Experiences of discrimination, marginalization, or exclusion from society. This can encourage a person to seek identities and groups that provide a sense of belonging and acceptance.
3. The influence of the social environment, such as family, friends, or communities that promote radical views. This environment can strengthen beliefs and influence a person's thinking.

4. Exposure to extremist propaganda or narratives via social media or the internet. This content can cause someone to be influenced and accept radical ideologies.
5. Identity crisis or unfulfilled search for meaning in life. This can encourage someone to look for answers or solutions that are considered radical.
6. Trauma or bad experiences that trigger anger and a desire for revenge. These feelings can drive a person to engage in extreme actions.

Radicalization is a process that can lead to dangerous actions, such as violence, terrorism, or lawlessness. The radicalization process can occur gradually and can influence the way individuals think, feel and behave, so that they develop views, beliefs and actions that go far beyond the boundaries of the norms that apply in society.

A deep understanding of the causal factors and dynamics of radicalization, such as social, economic, or political injustice felt by individuals or groups, is essential for developing effective prevention and intervention strategies. This aims to prevent radicalization which can lead to dangerous actions.

According to Alex P. Schmid, the radicalization process can occur at three levels. At the micro level, radicalization occurs at individual, involving identity problems, failure of integration, feelings of alienation, marginalization, discrimination, deprivation, humiliation, stigmatization, and rejection, which are often combined with moral outrage and feelings of revenge. At the meso level, radicalization occurs in a wider social environment, which supports or is even involved in radical ideology, and functions as a meeting point with wider constituencies, both with terrorist groups and other radical groups, usually groups who feel oppressed, marginalized, and suffering from injustice tends to radicalize others, especially among youth, which can lead to the formation of terrorist organizations. At the macro level, radicalization is influenced by the role of government and society, both at home and abroad, which can influence the radicalization process at the individual level and the radical environment.

Each of the three levels above can make it easier to identify and overcome radicalization. This is because this analysis can find the causal factors, making it easier to find a solution. Socio-psychological causes of radicalization, socialization,

mobilization for terrorism and related processes of engagement and escalation. On the other hand, radicalization factors can be categorized, namely internal and external factors (Alex P, 2013: 4).

First, radicalization is a response to ongoing conditions. This response can take the form of evaluation, rejection, or even resistance to assumptions, ideas, institutions, or values that are considered responsible for the continuation of the rejected condition.

Second, radicalization does not stop at efforts to reject it, but rather seeks to replace the existing order with a new form of order. This characteristic shows that in radicalization, there is a program or worldview of its own that the radicals want to uphold, which they seek to replace the existing order.

Third, radicalization is characterized by the radicals' strong belief in the truth of the program or ideology they carry. They believe that this program or ideology is the right solution to replace the existing order. Thus, radicalization can be understood as a response to ongoing conditions, which does not only stop at rejection, but also attempts to replace the existing order with a new form of order that radicals believe to be true.

Model Another thing that can be used to analyze the process of radicalization is a model that emphasizes what is called the social exclusion aspects of radicalization. According to this model, radicalization occurs because there are individuals who experience social exclusion, namely the exclusion or disconnection of individuals from a social system that does not receive proper recognition by that society with several inhibiting factors which in the end individuals lose the opportunity to compete to meet their own needs to become worthy. society as in general (Syamsul Arifin, 2014: 405).

Radicalization is a process to produce cadres or figures who have radical views on religion. They are prepared to carry out jihad and are misled, which often results in acts of terror. This radicalization process includes several stages, namely:

1. Recruitment, where individuals are identified and recruited to join a radical group.
2. Self-identification, where these individuals identify themselves with the ideology and goals of the radical group.
3. Indoctrination, where these individuals are given radical understanding and beliefs through the indoctrination process.

4. Misled jihad, where these individuals are prepared to carry out acts of misled jihad, which often lead to acts of terror. Through this radicalization process, radical or terrorist groups can create new cadres who are ready to carry out their agenda.

The radicalization process begins with the recruitment stage, where target individuals are selected based on certain criteria, such as age, religion, education level, economic conditions, social status, and daily life in society. The aim of this stage is to select individuals who will undergo the process of becoming radical.

Once recruited, target individuals will go through a self-identification stage, where they will be assessed for understanding Islamic religion, level of satisfaction with economic, social and political conditions. The goal is to find out the target's true identity and prepare them not to think critically.

Next, the target individuals will go through stages indoctrination, namely intensive teaching of radical and terrorist beliefs or ideologies. The main goal of indoctrination is to make the target fully believe that the teachings being implanted are the absolute truth, without needing to be refuted or criticized.

The final stage is misguided jihad, where individuals who have gone through a radicalization process will be prepared to carry out acts of jihad that deviate from the true teachings of Islam. Through this series of stages, radical or terrorist groups can create new cadres who are ready to carry out their agenda.

According to Abdul Munip, there are at least five means commonly used to spread radical ideas, namely 1) through organizational cadres, 2) through mosques with radical leanings, 3) through magazines, bulletins and booklets. The spread of radicalism ideology is also carried out through magazines, bulletins and booklets, 4) Through the publication of books, 5) Through the internet. Apart from using paper media, groups radical too utilizing cyberspace to disseminate books and information about jihad (Abdul Munip, 2012: 165-174).

Radical and terrorist groups use various media to spread their beliefs and recruit new members. They communicate directly with targets of radicalization through secret meetings, recitations colored by radical teachings, or military training. Apart from that, they use mass media such as television, radio, newspapers and the internet

to spread their propaganda through fake news, provocative videos or articles containing radical teachings. Educational institutions are also targets, where these groups try to infiltrate educational institutions, both formal and informal, to instill their ideology in students through teachers or lecturers who have radical views, or by establishing their own educational institutions that teach radical teachings. . Even family relationships are exploited, where family members who have been exposed to radicalization influence other family members. The ultimate goal of all this media is to recruit new members, spread propaganda, and provoke violence. Radicalization is a complex process and does not happen overnight, many factors can influence someone to become radical, including social, economic and political factors. It is important to increase public awareness about the dangers of radicalization and terrorism, and we must work together to prevent radicalization and terrorism, both at the individual, family and community levels.

The recruitment process is the initial stage for radical and terrorist groups in recruiting new members. At this stage, target individuals are selected based on several criteria, such as age, religion, education level, economic conditions, social status, and patterns of daily life in society. Next, the self-identification stage aims to find out the target's identity in understanding Islam and their level of satisfaction with economic, social and political conditions. Intentionally, the target is also made not to have critical thinking. The next stage is indoctrination, namely the process of intensively teaching radical and terrorist beliefs or ideologies to the target. The main goal of indoctrination is to make the target believe and be completely convinced that the teachings instilled in them are the absolute truth, without needing to be denied or criticized. The final stage is the jihad of the misled, where targets are used to carry out acts of violence and terrorism.

CONCLUSION

Religious education that emphasizes a rigid, exclusive and intolerant understanding of differences can increase the potential for radicalization among students. When students are taught to understand religion narrowly and dogmatically, they tend to believe in extremist ideologies that view other groups as enemies or threats. An understanding of religion that is not open to pluralism and diversity can encourage students to think radically.

On the other hand, religious education that emphasizes the values of tolerance, pluralism and an open understanding of differences tends to reduce the potential for

radicalization in students. When students are taught to respect diversity, understand differences, and uphold peace between religious communities, they will be more difficult to be influenced by radical ideologies that promote conflict and violence.

However, other factors such as the social, economic, political and psychological environment also have an important role in influencing students' radicalization tendencies. Religious education alone is not enough to overcome the problem of radicalization, but must be supported by other comprehensive efforts, such as economic empowerment, improving social conditions, and strengthening a democratic political system.

Therefore, it is important for higher education institutions to design a balanced religious education curriculum, emphasize moderate values, and encourage students to think critically and appreciate diversity. This can help prevent the spread of radical ideology among students and encourage them to become tolerant and responsible citizens.

Overall, the influence of religious education on ideological radicalization in students is very complex and requires a holistic approach to overcome it. Efforts to prevent radicalization must involve various stakeholders, including educational institutions, government and society, in order to create a conducive environment for the development of moderate and tolerant students.

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