

DERADICALIZATION OF THE STUDENT MOVEMENT FROM TIME TO TIME

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Abstract

This research was conducted to analyze the threat of radicalism in Indonesia that can lead to terrorism. The threat of radicalism at all levels of the nation, especially for the student movement in Indonesia. This study was designed using a qualitative research type. The results showed that radicalism is a notion that wants social and political change or renewal drastically by using violent means. Students are an important part of the threat of radicalism. Therefore we need efforts that can be done by students, among others; First, strengthen the knowledge learned in college and deepen understanding of religion. Second, students must be able to sort and select information circulating in the student environment. Third, students can hold seminars with the theme "Anti-terrorism and radicalism." Fourth, open counseling to the public with a series of activities in the form of lectures, discussions, and questions and answers aimed at broadening information to the public about the negative effects of terrorism and how to prevent radicalism. And terrorism enters the environment.

Keywords: Deradicalization, Movement, Terrorism, Education, Student

A. INTRODUCTION

Indonesia is experiencing the threat of radicalism that can lead to terrorism. The threat of radicalism to all walks of life, especially for the student movement in Indonesia. The threat of radicalism to students in question is a mindset that is against and not in line with defending the state, namely the mindset of radicalism that leads to terrorism, dissolution, and even against the state and does not obey the rules and regulations in the state.

The word "terrorism" comes from the Latin Terere which means "to tremble" or "vibrate". The Big Indonesian Dictionary (KBBI) defines "terror" as an attempt to create fear, horror and cruelty by a certain person or group. Judging from the definition of terminology, the definition of terrorism according to experts is various. For one, terrorism is the unlawful use of force to achieve political goals. The targets of terrorism are innocent or sinful civilians.¹

The main element of terrorism is violence (Laquer, 1977). According to the Department of Justice of the United States Federal Conference of Investigation (FBI), terrorism is defined as the unlawful use of force or violence against individuals or property to intimidate or coerce a government, civil society, or other element to achieve political or social goals.

The existing data and the experience of the BNPT in handling terrorism cases, campus mosques and recitation activities on campus, are used as an entrance for radical understanding to students.

Therefore, BNPT actively cooperates with campuses in Indonesia in order to prevent the spread of radical understanding among students.

"We ask from an early age that the campus provides an understanding of religion and various socio-cultural issues, as well as fostering a sense of nationalism to students, for example during the admission of new students. Campuses are also asked to actively make clear regulations in the field of student activities," said Brig. Gen. (Pol) Hamli, who is also an expert on bomb disposal.

"It could be that the student, has been exposed to radicalism," he said. Because, continued Kurnia, terrorist groups have a hardline understanding, with the jargon "Whoever does not fictionalize infidels, then he is an infidel".

He asked the campus to take a persuasive approach if it finds students like this. Then, Kurnia Widodo recounted his experience, involved in terrorist organizations. Some of the perpetrators of terrorism are college graduates like himself.²

Minister of Defense (Menhan) Ryamizard Ryacudu said about 23 percent of students were exposed to radicalism and agreed to the establishment of a Caliphate state. To prevent this, Ryamizard planned to revive the student regiment (Menwa) in the college.

"I have always been far-sighted, if this is allowed, this is already 3 percent of the army. There are many state-owned enterprises, there are also many civil servants, then there are students, many students. This is if allowed to continue to multiply," said Ryamizar at the Ministry of Defense (Kemhan), Jalan Medan Merdeka Barat, Friday (10/7/2019).

B. DISCUSSION

Radikalism, a frightening ghost for all of us, because it can and continues to undermine the Republic of Indonesia. This movement is like a ghost, invisible, but suddenly destroys the integrity of this nation. Students as *agents of change* are expected to be able to make a major contribution to stemming acts of terrorism. Students must also be able to strengthen their resilience from perpetrators of terrorism to maintain the Indonesian state as a safe and complete country.³

Therefore, to discuss the radicalism of the student movement, it is necessary to discuss in several stages of the student movement period as follows:

1. Mobile Times 1912—1926

The student movement emerged as an effect of the Ethical Political policy in the Dutch East Indies which later grew a new educated middle class and gained a very respectable position in Indonesian society. Position For students in Indonesia, fighting against power is like fighting against forgetting. The Indonesian student movement in the early years of the emergence of national consciousness was a people's movement that appeared in forms such as newspapers and journals, meetings and meetings, trade unions and strikes, organizations and parties, singing, theater, novels and rebellion movements, was the most striking phenomenon for the rise of "Bumiputra" at the beginning of the XX century.

The phenomenon that until now has been referred to as "movement", where "Bumiputra" moves in search of form, to display their new political consciousness, move thoughts and ideas, and face the reality in the Indies (Indonesia at that time) in the world and the era they feel moving. In the old historiography believed together by both Indonesians and Indonesianists (experts on Indonesia), the movement is often seen as a movement in which an unnamed nation is looking for its name; Indonesia, and its national ideals; Indonesia is independent!⁴

In those days a wide variety of movement organizations were born. Each of them proceeds independently and with good stages to be called a movement organization so that it becomes a mass-based cadre organization. The minimum requirements as stages are: (1) Ideology/idea, (2) Program or method of struggle, and (3) organization. Sarekat Islam (SI) grew and developed from Rekso Roemekso in early 1912. Rekso Roemekso, founded by Haji Samanhoedi with some of his brothers, friends and followers, was a help-help association to deal with local capitalists who made the Lawean area unsafe, presumably due to the theft of batik cloth dried in the yard where batik is made. As its name, "guard" shows, is a ronda organization for regional security. Rekso Roemekso, a ronda organization wrapped in a modern language and given a new name, Sarekat (Dagang) Islam.⁵

This was due to the colonial legal case at that time that prohibited the emergence of political organizations so that the word trade was affixed. Its founders: Tirtoadhisoerjo, Hadji Samanhoedi and several others, on November 9, 1911. In the introductory reading of AD/ART the formation of the SI: "everyone already knows that now is an age of progress should not just be nonsense. For that we decided to form the Sarekat Islam association. "Article 1 of the Articles of Association states that associations can be established anywhere with fifty members, and the purpose of the association should be "to make the members of the association brothers and sisters of each other, strengthen solidarity and help among Muslims, and try to uplift the people to achieve prosperity, welfare, and glory of the king through all means that are not contrary to the laws of the country and government." Sarekat Islam under Tjokroaminoto appears with clear characteristics as an Islamic party. However, after being in the focus of attention and gaining more and more followers, in the body of the organization then formed groupings. In a matter of years the grouping was sharply pursued which continued with secession, at least four times.^{6,7}

The first group, is an insightful and general national group that is not much different from the various national organizations that grew up at that time. *The second group*, is the one with communist turnarounds, with figures such as Semaun and Darsono. While the *third group* is a radical and fanatical Islamist group, with one of its figures Sekarmadji Maridjan Kartosoewirjo. Since 1917, Semaun and Darsono have been approached by the Marxist ISDV (Indische Sociale Demokratische Vereniging) Party. ISDV was founded in May 1914 by three people of Dutch descent, Sneevliet, Bransteder and Bergsma.

Semaun and Darsono's closeness to the ISDV marked the beginning of the influence of the communist sect in the body of the Sarekat Islam, among others with the mention that Islam is essentially a socialistic religion. This group came to be known as the Red Islamic Sarekat. After approximately 3 years in the cross-periphery of communist ideology, the Red Islamic Sarekat joined the ISDV. This unification resulted in the Indonesian Communist Party, which was officially founded on May 23, 1920. These two figures of the Red Islamic Sarekat got important positions in the PKI, Semaun as Chairman and Darsono as Vice Chairman.

For three years, Semaun and Darsono, lived a dual political life, with one foot in the PKI and the other foot still standing in the Sarekat Islam. This double life only ended after a kind of 'discipline enforcement' in the body of the Sarekat Islam, so that Semaun and Darsono left the Sarekat Islam. 'Enforcement of discipline' is the fruit of internal conflict between the Red Islamic Sarekat and the White Islamic Sarekat which was triggered since the first Congress of the PKI in Semarang on December 24-25, 1921. Tan Malaka had urged the Sarekat Islam, so as not to impose 'disciplinary enforcement' on Semaun and Darsono, considering that from the beginning the red elements in the Sarekat Islam, as well as the PKI itself, could run together with the Islamic struggle. Entering the PKI, Tan Malaka, criticized the excessive anti-Sarekat Islam attitude.⁸

After the separation by the red element, there were also two successive secessions from the Sarekat Islam, which resulted in a moderate and cooperative Indonesian Islamic Political Party (Parli) and Penyedar, with the figure of Hadji Agoes Salim. But secession with consequences equivalent to the secession of the Red Islamic Sarekat, is the fourth separation, namely the exodus of Sekar Maridjan Kartosoewirjo, a radical and fanatical group figure. In 1938, SM Kartosoewirjo formed the Committee for the Defender of Islamic Truth. Later, especially in the period after the Proclamation of 1945, Kartosoewirjo went further and eventually gave birth to DI-TII (Darul Islam, Indonesian Islamic Army) and established the Islamic State of Indonesia.⁹

At that time, students knew figures as the driving force for change born from the Ethical Politics policy of the Dutch East Indies Colonial Government. The figures were educated circles at that time, they were students and students who graduated at home and abroad who had an awareness of the fate of the nation and its homeland. However, not all existing figures are Intellectuals. Students know names such as Semaun who was born from the upbringing / cadre of H.O.S Tjokroaminoto, SM Kartosoewirjo and also Soekarno. In addition to schooling all three matured in the care of Tjokro and the Islamic Sarekat Organization. Tjokro's disciple who was radical and made Islam a spring for his radicalism aspirations was Kartosoewirjo.¹⁰

The three of them in the future succeeded in seeding three strong foundations of the great idea of nationalism by Soekarno with his PNI, Semaun with his Communism (PKI), and Kartosoewirjo with his Islamism. This is inseparable from Tjokro's upbringing which directs each other's social understanding with big knowledge / ideas such as Marxism (Socialism and communism), Islamic thought and Islamic thinkers as well as the idea of nationality that is scattered near all colonized countries (Imperialist Colonies) in the Asian and African regions. There are also a series of other great and legendary figures such as: Tan Malaka, Hatta, Sjahrir, etc. That is a glimpse of the hallmarks of the youth movement driven by the enlightened by knowledge and association the liberating organization of the masses before independence.¹¹

2. The Age of the Independence Revolution

The result of the struggle the driving figure was the independence of the nation and homeland from European colonialists, and Japan. After independence there were two changes that occurred, the first of which was nominal: the emergence of the Indonesian perspective by replacing the Western perspective that was often echoed during colonialism. Such as the Dutch East Indies becoming Indonesia, Inlanders (bumiputera) becoming "Indonesians", the bumiputera movement becoming the national awakening of Indonesia, etc. The second more important change was: the birth of a new classification system based on Organization and Ideology: nationalism, Islam and communism.¹²

As a mantri or district secretary-level child, Kartosoewirjo could attend the Inlandsche School der Tweede Klasse or a second-grade bumiputera school. After graduating from that school, Kartosoewirjo continued to HIS (Hollandsch Inlandsche School), after which Kartosoewirjo continued to ELS (Europeesche Lagere School). For Indonesians, HIS and ELS schools are elite schools, only European and Indo children can enter, as well as a group of bumiputera children who are high social status, intelligent, and talented. At the age of 18, in 1923, Kartosoewirjo became a student of the Dutch East Indies medical school in Surabaya. Well, it was in those days that the forerunner of talent as an organizer began to emerge. In the city of Surabaya, Kartosoewirjo became a member of the Surabaya branch of Jong Java, and even later became the head of the branch. Until 1925 he joined Jong Islamieten Bond under Wiwoho.¹³

Independence was not born solely by the text of the proclamation read by the Dwitunggal of Indonesian leader Soekarno-Hatta. Behind that was the role of the youth who encouraged and pioneered Soekarno-Hatta to take power from the hands of the Japanese. This was presumably done

by Wikana youth, Soekarni youth and friends who kidnapped Soekarno Hatta to read the Proclamation of independence. Both youths were read about the realities of Southeast Asian politics by Ibrahim Datuk Tan Malaka, former head of the Southeast Asian Comintern (Communist International) Region who fought to liberate the Philippines, the people's struggles in China, Vietnam and other countries. After returning from the Southeast Asian journey (1942) Tan Malaka wrote by developing the formulation of knowledge in the sentence "Donkey Bridge" into a book intended for the awareness / transformation of the Indonesian people "Madilog" (Materialism, dialectics, logic) to be free from feudalism and colonization. Tan Malaka reported on the planned bombing of Hiroshima and Nagasaki by the Americans to stop World War II (WWII) and retaliation for the Japanese raid of the American base at Pearl Harbor. The "Political Map" was neatly held on the table of thought of the cadre youths educated by Tan Malaka. It made the idea of taking a chance if that happened. Which according to their political count would have happened around mid-August 1945.¹⁴

An opportunity to declare independence. Without such a careful political count there would be difficulties to hope for the older generation (Soekarno Hatta at that time in the 40s belonged to the old class). That is proof of the role of the youth pioneers of national historical change (*agents of social change*) of the Independence Revolution born from their educated heads to devote their thoughts and knowledge to the national ideals of the nation and the people of Indonesia¹⁵

3. Student Movement 66: Counter-Revolutionary

The student movement continues to be the guardian of change in Indonesia. When Indonesia became independent and indigenous leaders came to power to replace colonial leaders, authoritarianism and chaos broke out again. The revolution that was previously considered to have satisfied the people to be independent and have their own country, now the revolution is considered unfinished! The revolution has not been able to destroy the politics of authoritarianism. That was Karno's last word in his defense in the MPRS Special Session room led by AH Nasution who is known for his "Nawaksara" speech.

Karno the president, the great leader of the Indonesian Revolution was forced to resign from his post at the urging of the masses gathered by UI students in Jakarta from the headquarters of the army strategic reserve command (KOSTRAD) with his Tritura: Three People's Demands: (1) Lower Prices, (2) Disband the PKI, (3) Disband the cabinet of 200 ministers and their additional issue is To demote Soekarno! The young group of educated students was utilized by military forces (the Indonesian Student Action Unit was formed thanks to Maj. Gen. Soegandi at kodam Siliwangi Bandung) who wanted to take power at that time with the help of the Americans conspiratorially with the power of Intelligence.¹⁶

Communism as the ideology of radical nationalists turned out to bring disastrous and prejudice to the Indonesian people. The dissolution of the struggle for 100% independence for the people and the revolution of independence by the young reforming force of the class of 1966. Turning back the state of struggle of the people of the universe by the puppet Regim puppets, militaristic underpinned by the Military, 3 puppet Parties, and the KKN bureaucracy, increasingly became Totalitarian and succeeded in creating a floating mass politics, a procedural democracy by shutting down popular participation. So it is the reflection of historicity that records that the 1966 student movement was a counter-revolutionary movement.

4. The Revolutionary Era of Independence of the Student Movement After 1966: Critical of the New Order State and Anti-New Order State

During the totalitarian New Order regime under Suharto, political power could be tamed and controlled by the repressive military forces under the command of the army that were far from the

ideals of the revolutionary army of the great commander Soedirman who was intended to protect, protect and secure the country in achieving its ideals. But still there is a small invisible force that always carefully calculates the policies and political maps of the New Order rulers. Post-eradication of the vanguard forces; PKI. The nationalist-Soekarnoist forces were also marginalized and slowly submerged from the nation's history, the names of revolutionary figures such as SM Kartosoewirjo, Tan Malaka, Semaun, Alimin, Tjokroaminoto, Darsono etc. became forgotten and the generation did not know him again as a pioneer figure of the new era until the birth of today. The presence of SM Kartosoewirjo as an alternative figure has given new inspiration for the emergence of religious radicalism or Islamic radicalism in Indonesia.

It entered the 1980s the government in 1984 under the authority of David Joesoef as minister of education implemented the Normalization of Campus Life program and established the Campus Coordinating Board namely the college Senate and student Senate to dampen student political activity post 1978. Momentum continued and accumulations broke out in 1989 student actions against NKK/BKK resulted in clashes and imprisonment of students as in previous years. In China there was also democratization for the ruling CCP (Chinese Communist Party) government but was crippled after months of occupying the grounds of the Tiananmen imperial palace and known as the Tiananmen event. This is of course an encouragement and inspiration for many students outside China, including students in Indonesia itself.

In the mid-80s a student movement was born wrapped in student Press organizations, discussion forums and student families. They carry the value of populism, conscious and advanced (populism, critical, progressive and revolutionary) with such a consciousness that oversees ideas, but in the affairs of the program of struggle they are often hampered by existence, and provocations as well as stigmatization of the ruler, there is an adagium that is cited from the results of their awareness discussions, namely "When students feed the poor, students will be called saints, But when students ask why they are hungry students are labeled communists" it colored the pattern of movement and characterized the mass in small but sure groups, transforming friends and society. While the ruler consolidates the power of its oligarchs then the opposition must do the same and better than the past students must learn from the historical reflections of the movement which are years disconnected and always filled with disjoints and dissent.

When democracy becomes nonsense, when education only becomes a business, when employment is determined by foreign capital, when workers are sucked in cheaply, when farmers are deprived of their rights, when rulers continue to deceive and untouched just laws, when sovereignty becomes a dream, when justice becomes hope, when generations are surrounded by nightmares of the future. When the heart trembled watching the suffering of many people. Students rise up against, people must be awakened, the truth must be rumored. The voice awakened a group of students within the framework of the Indonesian Student Action Front (FAMI) in '94 suing Suharto and calling for a special session for the New Order ruler, amendment of 5 Political Laws, and the Dissolution of the territorial and extrajudicial institutions of ABRI (Dwi Fungsi ABRI). The arrest of 21 students with a reward of 8 to 14 months in prison stopped the intercity student network unit.

On July 27, 1996 a provocation broke out. The ruler engineered a miniature scenario that once brought the New Order to stand tall with American help 30 years back, when nationalist forces began to strengthen the politics of *devide et empera* against the Indonesian Democratic Party sparking the support of young groups and ending with arrests, protests and riots that must have always cost a lot of casualties. After that is reconsolidation. Students gathered small and small on their respective campuses as they organized friends, one after another they invited action on campus, their movements were not like getting along in reaching for a common consciousness raising mystical awareness towards naïve consciousness to be critical. Their meeting is the building of awareness of

the everyday reality of those around him who are shackled to his free will by a totalitarian system. Friends began to be successfully rallied, then came out jumping over the fences of their respective campus ivory towers valiantly. The fingers of his left hand were clenched high soaring into the sky for resistance. As if to immediately reach the power of the people.

January, February, March, April, May 1998 the tragedy of the shooting of Trisakti students was followed by the provocation of mobs in all areas until riots broke out from the mob that had been harboring the flames of suffering, injustice in their chests. Hundreds of thousands of students consolidated without their hesitation to be angry, they shouted that the New Order rulers should come down and be brought to justice, should be held accountable by saying "drag the special court!" the action of the mahasiswa movement was carried out by people close to Suharto. In order to save their boss 12 ministers resigned led by Ginandjar karta sasmita, the demands of the students were answered with "lengser keprabon"+mandheg pandhito Durno. That was the rescue of Suharto by people close to him from the demands of accountability and the court. Raising Habibie as president is legally flawed. The division of post-occupation student groups due to infiltration and the weakness of the student movement internally due to relying on and basing itself on the mobilization of heroism and mass activism

5. Befriending and Fighting 1998—2000

A reflection of all that: May 1998 and earlier were lessons, organizations, ideologies, and programs of struggle are the minimum requirements the student movement must meet that patiently and measurably for sure. Discard indecision, discard incomprehension, awaken consciousness, erode your existence, because students must Fight and Fight! Awareness of the liberation of the Land and Water of the Archipelago from the clutches of Neocolonialism and neoimperialism as the highest stage of capitalism with its ideology of Neoliberalism.

Many students forget some things in moving against power that is increasingly sophisticated in fortifying themselves in a corrupt and zalim palace of power. Students should be made aware to: Build an Organization, Hone your knowledge, Test your ideas, Practice Your Revolution! The people still hope that it is from the students that the revolution can flow. The revolution must be restarted, prepared and built. Revolution is not goods Import raw materials a lot in this country. Change is not a gift from anyone, It must be seized, fought for. The realization that the struggle must be national, with national organization, must emerge and coincide with the struggle for democracy, and the struggle for people the three main things that have been eliminated during the New Order came to power.

History should not be forgotten, unity is a source of strength, honesty and trust must come first so that students are able to start recording the history of movement, national resistance, democracy, people. Get rid of the stone head! The work of the student movement is: "educating the people with movement and educating the ruler with resistance!" The people of power will undoubtedly become a reality. Victory must be on the side of the people and tyranny-oppression must be buried

6. The Age of Reformation 2000

After the September 11, 2001 attacks, the term radicalism was mixed with the term fundamentalism, terrorism. In general, it can be seen that radicalism, fundamentalism and terrorism are used as terms to insult or harass Islamic groups that fight for the value or spirit of Islam in the order of the living system. radicalism that is connoted negatively is not without reason, because there are many phenomena of a small part of society, especially Muslims, in carrying out movements or responding to policies carried out using symbols of Islamic symbols, even movement groups that use symbols of Islamic symbols also often carry out anarchic actions by damaging public places, for example

sweeping, destroying night entertainment venues, damaging public places that are considered wrong according to glasses They themselves without regard to ethics and applicable legal norms.

Violence that can be matched with radicalism and terrorism began to emerge after the collapse of the new order regime in 1998, where after the collapse of the new order regime there were many demands for reform in all aspects / fields. As a result of the openness that became the essence of the reform, various elements of society freely expressed their opinions. There are also some who have opinions or thoughts about fighting for Islamic sharaiah in the Indonesian system.

When viewed from the issue carried out in carrying out actions, the four mass organizations have different issue emphasis. The FPI emerged with more emphasis on the response to the rampant toxicity and thugism. MMI came to the fore carrying an issue that suppressed its response to the economy and politics which was perceived as increasingly powerless in the face of foreign (particularly American) pressure. HT responded with the unfairness of the inter-national relations system that was increasingly dominated by western/American imperialism. The LJ has stressed the government's inability to resolve issues at the local level. Of the four mass organizations, those who are often seen committing violent acts are those that use FPI attributes.

7. The Threat of Radicalism for College Students

Radicalism is an idea made up by a group of people who want drastic social and political change or renewal using violent means.

The head of the State Intelligence Agency (BIN), Budi Gunawan some time ago, revealed that around 39 percent of students from a number of universities had been exposed to radicalism. According to the former Wakapolri, this condition is based on BIN research conducted in 2017.

According to him, from research, it is known that three universities in Indonesia have received attention because their conditions can be the basis for spreading radical understanding. Based on this research, it is also known to increase religious conservatory understanding.

He assessed that if the understanding of radicalism is still maintained, it is not impossible that in the next 30 years this country will be destroyed. According to him, the future of the nation is in the hands of students and young people.

"In another 30 years, the student becomes an official, becomes the president, the commander of the TNI, the chief of the national police. The establishment of the Caliphate, finished this nation. It could be a lot of terrorists of all sorts, we bomb, horrible," he said. According to him, it is important to instill an understanding of defending the country from an early age. If the defense of the country has been attached to every citizen, Indonesia will become a strong country.

"Here is 267 million, grandma, grandpa children 60 million. 200 million defend the country is great, no one country is capable of undermining the sovereignty of our country. Just defending the country of 100 million people is screaming," he said.

Efforts to prevent and counteract the spread of radicalism can be done through learning about national insight and national defense. Universities can also form student organizations for the development of Pancasila ideology. On campus there needs to be or student group activities introduction to the development of the nation's ideology.

"The spirit possessed is not only from one element but from several elements, such as religion, education, and culture. I believe that if the younger generation already has such a national spirit, any kind of negative understanding will be difficult to divide this nation, because the younger generation already understands the meaning of nation and state," said the former Head of the Police Public

Relations Division. The mindset of radicalism leads to terrorism, or at least against the state because it is not in accordance with the 1945 Constitution, Pancasila and other laws and regulations. Therefore, it needs to be reaffirmed by the Government in collaboration with the TNI / POLRI and the ranks in the campus world to fortify students from the mindset of radicalism and terrorism, either through upgrading, studium general, or activities that build awareness of defending the country in order to achieve the integrity of the nation.

C. CONCLUSION

Radicalism is an idea made up by a group of people who want drastic social and political change or renewal using violent means. Students are one of the important parts that pose a threat to radicalism. Therefore, efforts are needed that can be done by students, including; *First*, strengthening the knowledge learned while in college and deepening the understanding of religion. If these two things are still weak, it is feared that it will cause conflict, making it easier for radicalism to enter.

Second, students must be able to sort and choose information circulating in the student environment, especially on social media. It is undeniable that technological advances have actually made everything "vulnerable". *Third*, students can hold seminars with the theme "Anti-Terrorism" for other fellow students, by presenting resource persons who are experts and qualified in the field.

Keempat, is the holding of counseling open to the public with a series of activities in the form of lectures, discussions, and questions and answers aimed at expanding information to the public about the negative impacts of terrorism and how to prevent radicalism and terrorism from entering the surrounding environment.

Footnotes:

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