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The Level of Religion Radicalism Understanding Among University Students in Banyumas Region

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Abstract

Students as the nation's next-generation and the academic community should have a global understanding of religious radicalism danger. However, recently, many national mass media have reported about the radical ideological infiltration targeting university students. The understanding level of religious radicalism among university students can be a consideration in mapping the potential for the spread of radical ideology. However, there are indications that many students understand religious radicalism. This study aims to determine and analyse the level of understanding of re- ligious radicalism among university students in the Banyumas region. Research respondents totalled 350 people from four universities in the Banyumas region. The data collection method was through a closed questionnaire. The basis of the composition of the questionnaire question items is Bloom's Taxonomy levels C1 and C2. The correct answer point is four, and the wrong answer is 0. The researcher divided the respondents' understanding level into three categories: high, medium, and low. The results showed that understanding religious radicalism in students studying exact sciences was 67.54%. The understanding stage of religious radicalism in students studying social science was in the range of 67.89%. University students in the Banyumas region have an average of 67.71% or are in the medium category with a low threshold score.

Keywords: Level of Understanding; University student; Religious Radicalism

Introduction

Campus as a public domain has become one of the targets for radical and extreme group movements that stalk students. Radicalism among students is one of the various ideologies that threaten the Indonesian State's existence because it is related to political contestations that affect the state defence and security situation (Panuju, 2019). The ideology of radicalism and extremism, in general, indoctrinate their followers to reject the Pancasila ideology, kafir fellow Muslims, and try to impose the concept of an Islamic state through violence (Widyaningsih & Kuntarto, 2018). The Setara Institute Research Institute in May 2019 released that radicalism exposed to10 State Universities (PTN). It is on the research they have done. The research findings of the Setara Institute explained that an exclusive religious group brought the wave of radicalism in 10 state university, namely from the Salafi-*Wahabi, tarbiyah,* and *tahririyah* groups (Abdi, 2019; Bakri & Saidi, 2017).

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The validity of research results from the Setara Institute is debatable. However, efforts to prevent the radicalism-extremism movement among students are essential efforts to do. University students are students with an andragogy type. Students can absorb various ideological discourses, including religious ideology. On the other hand, students are also easily provoked in determining their romantic frame of mind. Radical groups target youth groups to become targets for the spread and recruitment of the action (Syafei, 2018; Widyaningsih et al., 2017c).

In Indonesia, cases of radicalism and acts of terrorism almost all involve young people as the driving force, and some of them are known to be students (Widyaningsih et al., 2017a; Widyaningsih & Kuntarto, 2020). One clear evidence is from the average age of radical actors in 18-31 years (Aryanti et al., 2015). The ideology of radicalism among students is a necessity that is difficult to avoid.

Banyumas Regency is experiencing rapid development area. The capital of Banyumas district, Purwokerto, is the third- largest city in Central Java. The climatic and socio-cultural conditions of the Banyumas people are very supportive of the teaching and learning process. The Banyumas community is known as an egalitarian and open society and upholds relationships between individuals. It is from daily language styles that do not care about language strata or *unggah-ungguh*. The egalitarian nature makes the pattern of relations more relax and commensurate. With a language style that is *cablaka*, or as it is, it can remove structural barriers and make it a communal society (Widyaningsih, 2014).

The symbol of the Banyumas people's legalism can be seen in the sign of *Punakawan Carub Bawor*, explaining that the Banyumas people are open to their daily life, which is called *cablaka* or *blakasuta*. The Bawor character is a typical Banyumas icon because of the similarity between the Banyumas people character and the Bawor character. Other wayang figures showing egalitarian personalities and traits can be found in figures such as Lingsanggeni, Antasena, Werkudara, and the *Punakawan* in the *gagrag Banyumasan* leather puppet show (Widyaningsih, 2014, 2017).

The Banyumas people are very accustomed to the presence of newcomers. Two reasons for the large number of migrants from outside the region to Banyumas are various universities and colleges with students from different areas. Many job seekers from outside the region, as the economy of Banyumas is developing, the third-largest city in Central Java. The openness of society can also accept foreigners and new ideas that they do not know before. Such characteristics of the Banyumas community make it easy for radical group members to enter and mingle with the community (Widyaningsih et al., 2017c).

The presence of various universities in the Banyumas region has contributed significantly to the many newcomers who have entered Banyumas. The newcomers' company makes Banyumas people accustomed to new people and not easily suspicious of foreigners' presence. It is one of the supporting capacities for radical groups to carry out the recruitment process and increase their existence (Sahri, 2016).

In the case of Gafatar, for example, this group got a lot of supporters from the Banyumas community because it used a cultural approach. Gafatar can take advantage of the egalitarian and open nature of the

Banyumas community as a gateway to enter the hearts and minds of the Banyumas people. This group has many militant supporters who come from Banyumas.

The actions carried out by Gafatar were initially social, which invited the sympathy of the Banyumas community, for example, by carrying out various social movements and activities, blood donations, youth competitions, aiding the poor and orphans and various other social activities. Gafatar even received support from the regional government and the military before considered a radical group is trying to change the State's ideology (Widyaningsih et al., 2017b). The combination of community characteristics and social activities close to the community is a powerful formula to attract the masses to join Gafatar.

Banyumas Regency has various heterogeneous universities. The diversity of tertiary institutions in Banyumas, especially in Purwokerto, can be seen from the university's faculties' scientific disciplines. Based on their scientific characteristics, the faculties at university consist of the faculty of exact sciences and social sciences faculty. Based on the application of science, each faculty consists of pure sciences and applied sciences. The scientific character and its application for each student determine the characteristics of the student. It includes the nature of students in determining their views on the religious ideology they believe.

The issue of radicalism is a problem faced by all countries. The efforts to prevent and combat radicalism need more than single approach. The formulation of an anti-radicalism strategy requires a comprehensive approach from various scientific fields (Abdullah, 2016; Widyaningsih, 2019). In designing prevention and countermeasures of radicalism, it is necessary to strengthen basic research to develop an anti-radicalism strategy. So far, research related to radicalism has not paid attention to the aspects of understanding level radicalism itself. Research on the level of religious radicalism understanding among students in tertiary institutions supports research on radicalism, especially radicalism in the educational environment.

We can see the potential for the spread of radical ideology from the understanding level of radicalism itself. If the level of knowledge and literacy is lower, the greater the potential for students to be exposed and influenced by radical ideologies. Knowledge of radicalism's understanding level has an essential role as a database for mapping the potential spread of radical ideologies. This research offer this database as a crucial starting point for broader anti-radicalism strategy steps.

Based on the description above, the problems raised in this study are: first, the understanding level of religious radicalism among students in the Banyumas region. Second, compare the understanding level of religious radicalism between students studying in an exact science field and a social science group.

Radicalism is a problem that threatens all countries in the world. Students have a high vulnerability to being exposed and influenced by radical ideologies because radical groups target the younger generation of intellectuals to maintain radical ideologies. Research on the understanding level of religious radicalism among university students in the Banyumas region provides an overview and map of how knowledge and understanding of religious radicalism among young intellectuals. The

description and mapping in this study are crucial steps as a basis for formulating strategies to prevent radicalism, especially among the younger generation.

Method

The research approach used is quantitative research to find the level of religious radicalism understanding among university students using numbers as an analysis tool. The type of research used is a survey method. The sampling technique was carried out randomly by using a questionnaire to retrieve data. The collected data using a closed questionnaire method consisting of questions related to basic knowledge and understanding of religious radicalism.

Research respondents were 350 people from four universities in Banyumas region. The researcher selected the Banyumas region by random sampling. Research respondents were students from semester 2 (two) to the final semester, consisting of 175 respondents from the exact sciences field and 175 respondents from the social sciences regardless of gender.

The questionnaire preparation to measure religious radicalism's understanding level includes 7 question items consisting of 25 items. The questionnaire items' composition is Bloom's Taxonomy theory with questions at C1 and C2 levels. We can see the test aspects and types of questionnaire in the following table:
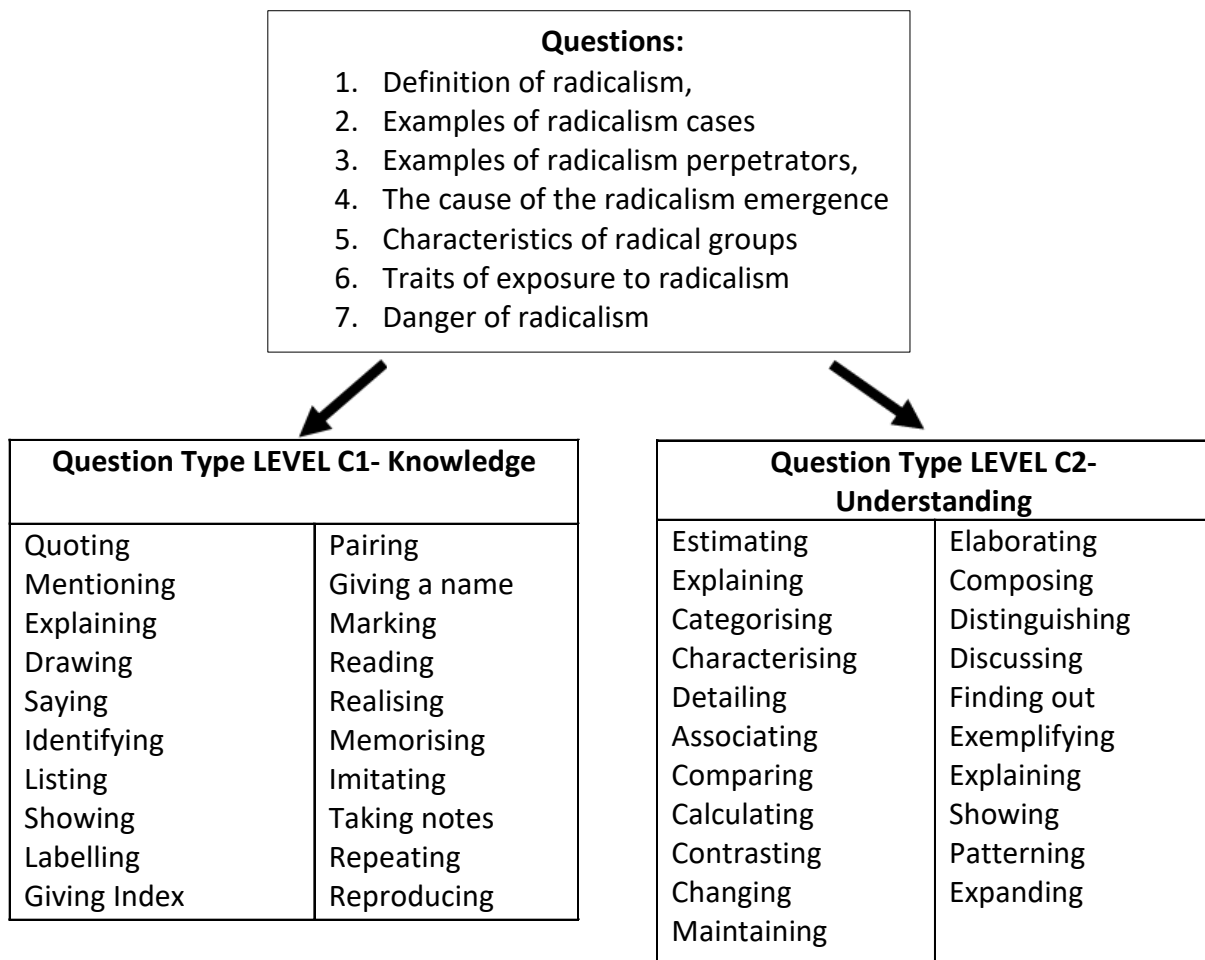
Questions:
1. Definition of radicalism,
2. Examples of radicalism cases
3. Examples of radicalism perpetrators,
4. The cause of the radicalism emergence
5. Characteristics of radical groups
6. Traits of exposure to radicalism
7. Danger of radicalism

Question Type LEVEL C1- Knowledge	
Quoting	Pairing
Mentioning	Giving a name
Explaining	Marking
Drawing	Reading
Saying	Realising
Identifying	Memorising
Listing	Imitating
Showing	Taking notes
Labelling	Repeating
Giving Index	Reproducing

Question Type LEVEL C2- Understanding	
Estimating	Elaborating
Explaining	Composing
Categorising	Distinguishing
Characterising	Discussing
Detailing	Finding out
Associating	Exemplifying
Comparing	Explaining
Calculating	Showing
Contrasting	Patterning
Changing	Expanding
Maintaining	

Figure 1. Questionnaire Item (C1 and C2)

The questionnaire consists of questions regarding the understanding of religious radicalism. Each correct answer gets the point of 1, and the wrong answer gets a matter of 0. Categorisation of the research respondents' level of understanding is high, medium, and low. The status of understanding indicator used based on Sudaryono (2012) is:

a) High Comprehension if 80-100% of the answers are correct
b) Medium understanding if 65-79.9% of the answers are correct
c) Low understanding if <64.9% of the answers are correct

Result and Discussion

Descriptive Statistic

Measurement of the understanding level of religious radicalism used a questionnaire with questionnaire items based on Bloom's Taxonomy theory with questions at C1 and C2 levels. Respondents filled out questionnaires virtually using a Google Form. The questionnaire on the level of understanding of religious radicalism among students consists of 25 items containing 7 (seven) question items. The distribution of questionnaire items and items as shown in the following table:

The items used to measure religious radicalism's understanding level totalled 25 items with a multiple-choice model consisting of 4 answer choices (A, B, C D). The value for the wrong answers is 0 (zero), and the value for the correct answers is 4 (four), so the total score for all correct answers is 25 x 4 = 100.

In this research, the basis of the respondent's assessment results was a scientific field; namely, understanding students who came from the social science clump and the exact science clump was distinguished. Of the total respondents, as many as 350 students, 50% or as many as 175 students came from social sciences clump, and respondents from groups of exact sciences were 175 students or 50%.

The Faculty of Law, Faculty of Humanities, Faculty of Da'wa, Faculty of Social and Political Sciences, Faculty of Economics and Business, Faculty of Tarbiyah and Teaching Sciences, Faculty of Islamic Education, Faculty of Economics and Islamic Business, and Faculty of Sharia represented the social studies respondents. Meanwhile, the exact scientific fields respondents were represented by the Faculty of Agriculture, Faculty of Animal Husbandry, Faculty of Health Sciences, Informatics Engineering,

Table 1. Distribution of Measurement Questionnaire Items

No.	Measurement Items	Number
1	Definition of radicalism	1,2,3,13
2	Examples ofradicalism cases	6,7,11,12
3	Examples of radicalism perpetrators	4,5,8,9,10
4	Cause of the radicalism emergence	14,15,16
5	Characteristics of radical groups	17,18,19
6	Traits of exposure to radicalism	20,21,22
7	Danger of radicalism	23,14,15

Sourse: Question Research

Information Systems, Faculty of Medicine, Faculty of Biology, Faculty of Computer Science, Faculty of Engineering, Faculty of Mathematics and Natural Sciences, Faculty of Telecommunication Engineering. and Electrical Engineering, Faculty of Industrial and Informatics Engineering, Telecommunication Engineering, and Faculty of Fisheries and Marine Sciences.

The total number of respondents in the study was 350 students, with the most extensive distribution from Jenderal Soedirman University, as many as 242 students (69%).

Jenderal Soedirman University is the largest university in the Banyumas region which has the most students so that the most significant respondents are from Jenderal Soedirman University. The number of respondents who came from Amikom Purwokerto University was 30 students or 8.6%. Respondents from the Telkom Institute of Technology (ITT) Purwokerto are the tertiary institutions with the least number of respondents, namely 24 students or 6.6%. Meanwhile, for respondents from the State Islamic Institute (IAIN) Purwokerto, there were 54 students or 15.8%. We can see the number of respondents according to university institutions in Figure 2 below:
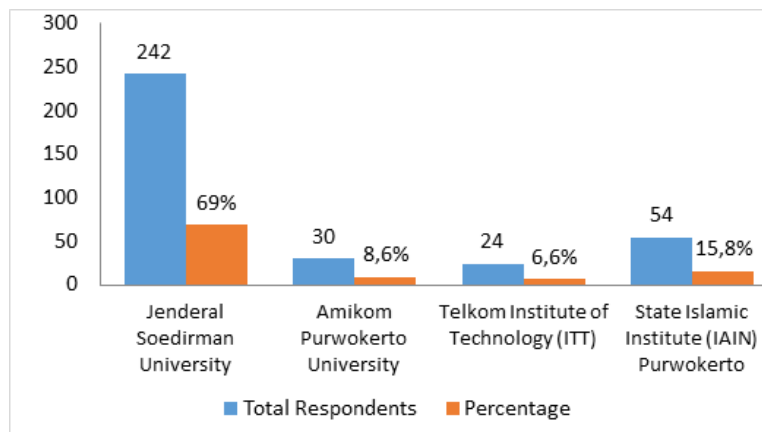

Figure 2. Research Respondents based on the Institution

The distribution of respondents according to higher education institutions is in Table 2 below:

Table 2. Distribution of respondents according to institutions and fields of science

Institusi	Exact Sciences Respondent	Percentage (%)	Social Studies Respondent	Percentage (%)
Jenderal Soedirman University	136	77.7%	106	60.6%
Amikom Purwokerto University	15	8.6%	15	8.6%
Telkom Institute of Technology (ITT) Purwokerto	24	13.7%	0	0%
State Islamic Institute (IAIN) Purwokerto	0	0%	54	30.8%
Total	175	100	175	100

Sourse: Question Research

The understanding level value of radicalism according to the clumps of science

a. Exact Science Field

Research respondents in the field of exact sciences came from 3 universities in

3) Low level if <64.9% of the answers are correct

Based on the questionnaire results on the exact sciences respondents, the data on the understanding of religious radicalism value are in table 3 below:

Table 3. The Understanding level of Religious Radicalism in Exact Science Students

Interval	Categorisation	Frequency	Percentage	The lowest score	The highest score
80-100	High	46	26,3%	80	96
65-79	Medium	54	30,9%	68	76
0-64	Low	75	42,8%	20	64
	Total	175			
	Average	67,76			

Source: Research Primary Data

the Banyumas region, namely: (1) Jenderal Soedirman University, consisting of the Faculty of Biology, the Faculty of Agriculture, the Faculty of Animal Husbandry, the Faculty of Mathematics and Natural Sciences, the Faculty of Health Sciences, the Faculty of Fisheries and Marine Sciences, the Faculty of Engineering, and the Faculty of Medicine; (2) Amikom Purwokerto University, namely the Faculty of Computer Science; (3) Telkom Institute of Technology (ITT) Purwokerto, consisting of the Faculty of Information Systems, the Faculty of Informatics, the Faculty of Industrial Engineering Technology and Design and the Faculty of Telecommunications and Electronics Engineering. The categorisation of the research respondents' level of understanding is high, medium, and low. The stage of understanding indicators used is based on (Sudaryono, 2012):

1) High level if 80-100% of the answers are correct

2) Medium level if 65-79.9% of the answers are correct

The questionnaire results on the understanding level of religious radicalism among university students in the Banyumas region in the exact science field showed that 42.8% of students or 75 respondents had a low understanding level. The lowest score is 20 points. The moderate level of knowledge of religious radicalism among exact science students is in the range of 30.9% or 54 students, with the lowest score in the medium category of 68 points. Meanwhile, the understanding level of religious radicalism is high in exact science students, only in 26.3% or as many as 46 students with the lowest score in the high category of 80 points and the highest score in the great variety 92 points. The high percentage of students in the low level of understanding categorisation shows that most students in the exact science field have a low religious radicalism level.

The overall value of religious radicalism understanding level among university students in the field of exact sciences is in the range of 67.36 or 67.36% of the correct answers. This value shows that, in general,

student respondents from the exact sciences have a moderate level of understanding on average.

b. Social Science Field

Research respondents in the field of social sciences came from 3 universities in the Banyumas region, namely: (1) Jenderal Soedirman University, consisting of the Faculty of Humanities, the Faculty of Law, the Faculty of Economics and Business, and the Faculty of Social and Political Sciences; (2) Amikom Purwokerto University, namely the Faculty of Economics and Social Sciences; (3) State Islamic Institute of Purwokerto (IAIN), namely the Da'wa Faculty, the Tarbiyah and Teaching Sciences Faculty, and the Islamic Economics and Business Faculty.

the lowest score in the moderate category of 68 points. Meanwhile, the level of religious radicalism understanding in social science students is only 18.9% or 32 students, with the lowest score in the high category of 80 points and the highest score in the high category reaching 96 points.

The high percentage of students in the low level of understanding categorisation shows that most social science fields have a low religious radicalism level.

The overall value of religious radicalism understanding among social science students ranges from an average score of 66.20 or 66.20% correct answers. This value shows that, in general, student respondents from the social science field have a moderate

Table 4. Understanding Level of Religious Radicalism in Social Studies Students

Interval	Categorisation	Frequency	Percentage	The lowest score	The highest score
80-100	High	32	18,9%	80	96
65-79	Medium	61	34,8%	68	76
0-64	Low	82	43,7%	16	64
	Total	175			
	Average	66,20			

Source: Research Analysis Data

The questionnaire results on the level of religious radicalism understanding among university students in the Banyumas region in social science showed that 43.7% of students or 82 respondents had a low level of experience, which was 16. The moderate level of understanding of religious radicalism among social science students is in the range of 34.8% or as many as 61 students, with

understanding level.

c. Overall Level of Understanding

Based on the results of the questionnaire on 350 respondents who were university students in the Banyumas region consisting of 175 respondents from the exact science and 175 respondents from the social science, the data was in table 5 below:

Table 5. Overall Understanding Level of Religious Radicalism of College Students of Banyumas Region

Clump of science	Totral Respondent	Average	Category
Eksakta	175	67,76	MEDIUM
Sosial	175	66,20	MEDIUM
	CONCLUSION	66,98	MEDIUM

Source: Research Analysis Data

The understanding of religious radicalism among university students did not show any significant differences between exact science and from social studies. For exact science students, the lowest score was 16, and the highest was 92. The scores has no significant differences from social science students, where the lowest score was 20, and the highest score was 96.

For exact science students, a high understanding of religious radicalism was only 26.3% of the respondents or 46 students only. The high percentage of religious radicalism understanding among social science respondents is even lower than the exact sciences, which is only 18.9%, or only 32 respondents can achieve it. It also shows that students in exact sciences have a higher understanding of religious radicalism than students from the social science field.

Students who came from exact sciences by 30.9% or as many as 54 achieved a moderate understanding of religious radicalism. Among students from social science, the percentage level of experience was in the same range, completed by 61 respondents or 34.8%.

Suppose the results of the questionnaire scores in each scientific field carries out a breakdown. Student respondents in both scientific areas show a low percentage level of religious radicalism understanding. Respondents of exact sciences had inadequate understanding of religious radicalism, reaching 42.8%. It means that as many as 75 respondents or most respondents showed a medium understanding of religious radicalism. Meanwhile, for the social studies respondents, a similar figure also occurred. As many as 43.7% or 82 respondents showed a medium level understanding of religious radicalism. Based on respondents' scores

per science field, it appears that students' knowledge of religious radicalism is in a low category.

Regardless of the scientific field, university students in the Banyumas region show that the understanding level of religious radicalism is in the medium category with the lower limit's margin. Some respondents score up to 96 points, but on the other hand, some respondents only get 16 points with an average score of religious radicalism understanding level is in the range of 67.71%. This figure shows that the overall level of radicalism in university students in the Banyumas region is in the Medium category with a range of values on the lower margin.

Discussion

The medium category in understanding religious radicalism among students is an excellent potential for radical groups to carry out ideological infiltration among students who target radical groups. With a bad spiritual radicalism experience, radicalism group ideologues make various efforts to increase support for radical ideologies and ideologies that potential victims are not on guard. (Purwanto & Khoiri, 2016; Sahri, 2016; Saifuddin, 2011).

The radical groups influence The common understanding of religious radicalism makes it possible for educated young people in Indonesia. Or experience radicalisation through the internet (self-radicalisation). A low version of religious radicalism allows them to be influenced by reading, website, or video content, leading to radicalism more easily. The brainwashing process is made more accessible due to an inadequate understanding of radicalism. Radical content

that often cites religious verses as legitimacy tends to be misunderstanding thing as teachings following religious law. As a result, radical ideological teachings without knowing it influenced them.

During the world recession due to the global Covid-19 pandemic situation, it was reported that at least 1 billion students in the global population spent more time online (Republika, 2020). The Minister of Education and Culture (Mendikbud) policy through Circular Number 4 of 2020 concerning the Implementation of Education in the Emergency Period of Coronavirus Disease (Covid-19) through an online learning system has had a significant impact on increasing consumption of internet usage time. Students are connected to the internet to support the learning process, but this also means that they are very likely to be exposed to radical ideas and harmful content, especially for students who use the internet without supervision. The government policy to impose large-scale restrictions (PSBB) has limited the space for activities outside the home and more interaction using the internet. Terrorist groups use this condition to expose radical ideas (Ghifari, 2017; Hinds & Joinson, 2017). The increase in cybercrime as reported during the pandemic has led to increased connectivity between terrorists and criminals.

Radical group ideologues target the younger generation to join radical groups (Zinchenko et al., 2016). By taking advantage of the unstable condition of adolescence, radical ideologues aggressively carry out provocations through websites, YouTube content, and social media to the younger generation to be unconsciously influenced by radical ideologies that support violence. The younger generation is the main target

of radical groups because they have a more extended reach to continue radical ideological agendas (Bovan et al., 2018). Student groups are considered new agents capable of bringing about change in radical groups (Saifuddin, 2011). In the condition of a global pandemic where the young generation is the age group that uses the internet the most, their potential to be exposed and influenced by radical ideologies is increasing. Access to information is quickly and massively, allowing them to complete information (Conway, 2016; Mealer, 2012). During boredom due to the large-scale social restrictions (PSBB) policy that limits activities outside the home, the provocation and propaganda of radical ideologues via the internet are very easy and effective.

The emergence of the lone wolf is a phenomenon of how the internet has become a very influential media in influencing someone's thinking and even manifesting in an action (Jafar et al., 2019; Widyaningsih, 2019). Ramon Spaaij formulated the term Lone Wolf Terrorism. It gives identity to acts of radicalism carried out by individuals who are the member or any group. It has a modus operandi that is understood and regulated by individuals, and the basis is on any command (Spaaij & Hamm, 2015). Lone-wolf perpetrators' characteristics have fundamental differences from acts of terrorism controlled by large organisational networks and carry out planned actions with adequate resources (Subhan, 2016).

The Urgency of Da'wa in Handling Radicalism

The typology of radicalism currently developing is right-wing radicalism which carries religious issues as the basis of the movement. In general, the radicalism that extends throughout the world is religious

radicalism (Saifulah, 2014). Religion has a strong appeal and a tool of legitimacy for radicalism, which has effectively influenced many people to join radical groups or sympathise with the promoted ideologies.

Radicalism does not lead to a particular religion because radicalism can be found in any religion, meaning that religious radicalism is not only in Islam. We can see some religious radicalism cases in intolerant Buddhists who commit violence against their Rohingya, violence between Ultra Jews and Muslims in Israel, Shinto religious violence that deviates and harms other people in Japan. In Indonesia, where most of the population is Muslim, then religious radicalism has become synonymous with Islamic radicalism. Radical Islam is a term given to hardliners groups in demanding the enforcement of Islamic law using what is known as jihad (Widyaningsih, 2019). However, in the case of Indonesia, religious radicalism leads to Islamic radicalism following Islam as the majority religion in Indonesia, even though Islam itself has never taught the ideas of deadly violence.

Islam never promotes violence in spreading religion or imposes principles using violence (Gade & Hj Don, 2015). It is contrary to the principles of the Islamic Religion which teaches peace, safety and welfare with its central doctrine, namely *rahmatan Lil Alamin* (Said, 2018), as stated in Q.S Al-Anbiya Verse 107, which means:

> *And We do not send you (Muhammad) but to (be) mercy for all nature*

Radicalism targets young generations who are powerful, smart and skillful; they are intelligently used to succeed in radical movements. The vital doctrine and nature of young people who are still unstable and have a great curiosity encourage militancy

that gives extraction to extreme actions and terrorism (Hartono, 2016; Widyaningsih et al., 2017a). The evidence shows radicalism perpetrators and terrorism are dominated by the younger generation, even those who are still teenagers. Students have power and intelligent character. Therefore students are very vulnerable to being exposed and influenced by the ideology of radicalism.

The research result shows that the understanding level of religious radicalism is entirely at the "medium" level. This condition indicates that students can be exposed and influenced by radicalism because of their inadequate understanding. In addition to increasing awareness and knowledge of radicalism, internal prevention from within students is crucial. It is necessary to strengthen faith and devotion to become a fortress in students to prevent religious radicalism.

Radicalism is near among students using dialogue, da'wa, and inculcating radical ideology continuously, giving rise to the perception that religious life nowadays wrong and should be changed using a religion-based teaching system. The strength of such doctrine must be in similar ways, namely by presenting dialogue, preaching, and strengthening the Pancasila ideology. (Arif, 2016; Khamid, 2016).

Da'wa has an essential and fundamental role in the anti-radicalism process and raises awareness of radicalism's dangers (Sadiah, 2018). The young generation in the millennial era must propose creative and persuasive ways of preaching and presenting da'wa to promote dialogue and does not seem condescending, especially with threats, anticipate the students' critical nature and ability to obtain information internet quickly.

Another factor that should not be ignored is the preaching factor that can penetrate the younger generation's hearts and minds. The presence of religious lecturers and spiritual advisers in campus life is the spearhead for presenting da'wah and discussion partners and supervisors and mentors for students. Preachers must be able to show religious moderation so as not to be trapped in narrow fanaticism. It is necessary to have Islamic studies that can address actual problems using new approaches in ijtihad to answer further questions, especially those related to religious radicalism. However, what should they take into consideration is that the changes conveyed from the source must still be rooted in the Al-Quran as given in Q.S. al-Nahl [16]: 90, which means:

> *Indeed, Allah instructs (you) to be fair and do good, to assist relatives, and He prohibits (from doing) heinous acts, evil, and enmity. He teaches you so that you can take lessons.*

Da'wa is consistent and sustainable to prevent religious radicalism through a gentle approach to be arranged (Golose, 2010). Da'wa must address the low understanding level of religious radicalism by balancing it through spiritual teachings that are tolerant, lovely, and friendly.

Conclusion

The understanding level of religious radicalism among exact students did not show any significant differences with social science students. The lowest score and the highest score achieved by science and social science students did not significantly differ. More exact science students have a higher understanding level of religious radicalism than social science students. The results of the questionnaire scores in each scientific area suppose a breakdown. In this research student respondents in both scientific fields show a common / medium understanding level of religious radicalism.

Based on respondents' scores per field, it appears that students' understanding level of religious radicalism is in a low category. Regardless of the scientific field, overall, university students in the Banyumas region show the understanding level of religious radicalism is in the medium category with the lower limit margin. The average value of understanding level of religious radicalism shows that the overall level of religious radicalism in university students in the Banyumas region is in the medium category with a range of values on the lower margin.

The medium category in the understanding of religious radicalism among students is an excellent potential for radical groups to carry out ideological infiltration among students who target radical groups. With an inadequate knowledge of radicalism support radicalism group ideologues to hire radical member easily.

The medium level of religious radicalism understanding makes it possible for educated young people in Indonesia influenced radicalisation through the internet (self-radicalisation). A shared sense of religious radicalism allows them to be influenced by reading content, websites, or videos that lead to radicalism more easily. The brainwashing process becomes accessible due to the inadequate understanding of religious radicalism. Radical content often cites holy verses as legitimacy tends to be the misunderstanding of spiritual law teachings. As a result, many radical ideological teachings without knowing it influenced them.

This research is essential to research in a limited scope. Similar research is needed with a broader coverage area to provide a more comprehensive picture. This research requires a follow-up in the form of a follow-up policy from related parties. This research's weakness is in collecting research questionnaire data using Google form, which is distributed online to university students in the Banyumas region. The Google form in the question field is not mandatory (marked with an asterisk), so respondents can skip answering the questionnaire questions. In future research, this kind of technical matter needs more attention. It is necessary to have a soft approach strategy in preventing radicalism through da'wah and preachers through da'wah's method by discussing actual, persuasive issues but still based on the Al Quran's teachings. According to Islam's central teachings, Islam presents a tolerant face full of peaceful teachings, namely *rahmatan lil'alamin.*

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