Examination of Religious Radicalism Potential in Educational Institutions of Indonesia

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Abstract
Modified and enriched learning materials are essential tools that provide students with both theoretical understanding and practical implementation skills. Therefore, students' learning can be improved by increasing understanding and the ability to analyze the subject. The results of this study showed good understanding was obtained from intensive analysis, structured with systematic thinking and procedure. In addition, this study provided efforts to build students' analytical skills with the aim of examining better learning strategies, models, and approaches to counteract radicalism. To achieve this objective, critical and analytical narratives were initiated in counteracting radicalism in students. In this context, radical thinking is very dangerous because it provokes crimes and terrorism. A descriptive qualitative method was used with a digital literacy approach and citizenship values. The urgency of digital literacy is warding off radicalism in the millennial generation, specifically Industrial Revolution 4.0, using content analysis techniques. This study investigated the influence of students analysis on each Islamic religious subject related to radicalism. In addition, in-depth interviews were conducted to obtain accurate data, and teachers strategies used in teaching Islamic materials were analyzed.
Key words: religion, radicalism, radicalism potential, millennial generation, educational institution

Introduction

In educational institutions, radicalism potential is significantly high, specifically among students in Makassar, Indonesia (Mustafa, 2011). Many of the students (santri) in this city obtained religious knowledge and radicalism by attending recitation in *majelis ta'lim* through online media (Afrianty, 2012; Arafah & Hasyim, 2023a). The mapping conducted by National Counter Terrorism Agency (BNPT) in 2013 showed that the narrative of Islamism in Makassar City was quite strong, reinforced by Coordination Forum for the Prevention of Terrorism (FKPT), with the perspective that the level of Islamism and radicalism is high (Febrityas, & Syauqillah, 2022; Arafah & Hasyim, 2023b). The formation of KPPSI known as preparatory committee for the enforcement of Islamic law as a semi-formal forum to advocate for the enforcement of Islamic law in South Sulawesi shows that the level of militancy is high in which the efforts to implement Islamic law have led to several sharia regional regulations (Arifin, 2016; Halil et al., 2024). Therefore, it is necessary to ensure that the level of demand for the enforcement does not develop into extremism and terrorism (Barton, 2005; Hasyim & Arafah, 2023a). These extremist movements are evidenced in several terrorist incidents in Makassar city, such as the bombing of KFC and McDonald's restaurants in 2001 (Fealy, 2004; Hasyim & Arafah, 2023b).

Geographically, Makassar is situated close to Poso and Ambon, which have become centers of extremist and terrorist activism in recent years (Naumkin, 2005; Mutmainnah et al., 2022) in which universities in this city are part of the locations where Islamist ideas are developed through seminars and *halaqah*s of Islamic groups (Wiktorowicz, 2005; Usman et al., 2024). Therefore, educational institutions can be strategic venues to spread Islamism narratives (Rustan & Hanifah, 2018; Kaharuddin

et al., 2021; Yudith et al., 2024). *Halaqah* in form of *ta'lim* is rapidly growing and influencing the Islamic discourse in Makassar (Muazza et al., 2018; Fadillah et al., 2022). Meanwhile, the term *ta'lim halaqah* or *usrah*, refers to Islamic education (*tarbiyah al-Islamiyah*) or teaching. It is a group of people, typically consisting of 8-12 individuals, studying Islamic teachings in depth (Haza et al., 2024). An *usrah* is a smaller subset of a *halaqah*, consisting of 3-7 individuals (Asriyant et al., 2022). These groups follow a specific *manhaj* (curriculum) and focus on mentoring, guiding, and learning, often referred to as ta'lim or tarbiyah Arabic (Arafah et al., 2023c; Prasetiawati et al., 2024). In these study groups, the interaction and learning process is led by a *murabbi*, who acts as a mentor, coach, *ustaz* (teacher), or *naqib* (leader). The *murabbi* collaborates with *halaqah* or *usrah* participants to achieve learning objectives, namely the formation of Muslims with da'i character (takwin al-Islamiyah, Wa al-Da'y), as well as the strengthening of morals and brotherhood among members (Arifin et al., 2022; Arafah et al., 2024a).

The phenomenon of *halaqah* or *usrah* study groups started with the establishment of Muslim Brotherhood in 1928 in Egypt. The founder, Hasan al-Banna, was highly concerned about the condition of Islamic society at the period, which was far from Islamic values (Baran et al., 2022; Arafah et al., 2023d). Presently, *halaqah* or *usrah* learning has become a common place among Muslims, leading to the establishment of several groups, some of which may be traditional with different names (Calvert, 2009; Arafah et al., 2024b). The rapid spread of the groups is due to the success in educating participants to become believers who fear Allah SWT. Moreover, *halaqah* or *usrah* learning is one of the alternatives to Islamic education prioritized by academic community (Syakhrani, 2021; Arnawa et al., 2023). Synergizing learning groups on the discourse and practice of *halaqah* and Islam, in terms of learning methods, strategies, and learning materials, is intended to find a common thread in studies focusing on *halaqah* learning groups in Makassar (Nurdin & Samad, 2018; Asri et al., 2023). In addition, the phenomenon of religious understanding developing in society has been observed. This has become a public issue, causing the government to spend significant time, energy, and money to investigate radical-oriented movements, since radicalism tends to endanger state sovereignty (Sari, 2016; Afiah et al., 2022). Several cases show that radicalism has intersected with both formal and informal education in the community (Arafah et al., 2021; Sulaiman et al., 2024).

Currently, several new ideas have emerged, specifically from the Middle East, with the spirit of jihad, and the desire to commit treason by undermining the ideology of the state and establishing an Islamic state (Hefner, 2008; Abbas et al., 2024). This has placed the state in a vigilant position, since the movements can complicate the beliefs of Muslims in Indonesia (Hasyim et al., 2020, October). Even intra- and inter-religious harmony could experience disharmony, cause mutual suspicion, and lead to conflict between religious beliefs (Suryadi & Mansur, 2018). In this regard, the movements gradually instil the understanding and concept of the struggle through formal and non-formal education. The process of transformation and discourse of Islamic understanding from those categorized as hard-line and ideological Islamic groups was carried out through an intense, in-depth and continuous learning process (Wilner & Dubouloz, 2011; Abidin & Kaharuddin, 2021). Some of these groups already exist in Indonesia and have consistently launched movements through systematically designed models, such as learning with family assistance models or *halaqah* and *´usrah*. These groups are very massive in forming and developing movements in order to enter, spread, and be accepted in society (Latief, 2010; Arafah et al., 2020). The movements are transformed in the *ta'lim halaqah* learning model, in the form of education and learning styles carried out. Therefore, *ta'lim halaqah* becomes one of the cells of praxis and Islamic movements that proliferate in society (Yani et al., 2018; Ismail et al., 2020).

One of the religious sect movements that has consistently grown is Hizb Tahrir Indonesia (HTI), along with Salafi, *Jama'ah Tablig* (JT). These groups advocate for the concept of *khilafah* (khilafatism) and claim to be the true inheritors of al-sunnah, based on the teachings of the great Prophet Muhammad Saw (Maksum et al., 2022; Takwa et al., 2024). Furthermore, the groups often accuse traditional Islamic circles, specifically NU, of deviating from sharia. The groups are also stereotyped as perpetrators of heretical bid'ah that need to be eradicated, with fellow Muslims declared as unbelievers (*takfir*). The concept of an Islamic state and the enforcement of the *khilafah* and Islamic sharia are also promoted. Therefore, the groups have not gained much sympathy from the community, and the general perception of salafi movements is largely negative, extreme, and uncompromising (Mohamed Osman, 2010; Yulianti et al., 2022).

The transformation process of radical ideologies and Islamic praxis movements spread to several elements of society and educational institutions, ranging from secondary to college and university levels (Sibandi et al., 2020; Suhadi et al., 2022; Kaharuddin et al., 2024). These movements and processes are no longer in pesantren, following the revelation of the Ngruki pesantren case. However, these activities take the form of *halaqah* and *´usrah* ta'lim learning groups, merging into learning activities at the community level and the academic world. Moreover, the movements are quite complicated, with the potential to become large and a pattern of belief in society that can disturb the tolerance of both internal and external Islam.

Islamic movements and practices that have emerged shape the attitudes and behavior of members, specifically to change in the context of Islamic behaviour (Kaharuddin et al., 2022; Kuswanty et al., 2023). This includes how to dress, look, worship, places of worship, symbolization of members to changes in religious attitudes, and behavior in carrying out or calling for goodness and preventing the evil deeds (Mokoginta & Arafah, 2022; Mardiana, et al., 2023; Misnah et al., 2024). The behaviors of the members can be said to be excessive and even repressive-progressive in addressing the habits and patterns of community worship categorized as heretical and haram. Meanwhile, the process of education and learning are efforts to change the attitudes and behaviors of students, both from actions, intelligence, and awareness as humans prioritizing change (Kaharuddin, 2022; Manugeren et al., 2023). This is reflected in behaviorist theory, stating that every child is born without inherited intelligence, talent, feelings, and other abstract abilities (Siwi et al., 2022; Kaharuddin et al., 2023). In this case, the behavioristic concept views individual behavior as a result of learning that can be changed by manipulating or creating conditions supported by various reinforcement to maintain the desired behavior or outcomes (Arafah & Kaharuddin, 2019; Baa et al., 2023).

The current study aimed to investigate the learning model in ta'lim halaqah, following the pattern of education and Learning Strategy commonly practiced in the community. The expectations of learning process are not only the transfer, but also the transformation of knowledge, skills, and values (Purwaningsing et al., 2020; Sunyoto et al., 2022; Arafah et al., 2023b). Therefore, learning should focus on three aspects, namely cognitive, psychomotor, and affective (Hasjim et al., 2020; Iksora et al., 2022; Arafah, 2023c). With these aspects, learning does not only meet intellectual needs, but also functions as a transformation of individual behavior. Learning processes are steps to change the behavior and attitudes of individuals, both in social form and religious understanding, and can be carried out in any conditions (Arafah, 2020; Takwa at al., 2022a). Several learning techniques, including behavioristic, cognitive, and humanistic can be used to achieve this objective. *Halaqah* and *´usrah* are forms of learning widely used by Islamic praxis movements and are efforts for incorporating

concepts, thoughts, and ideas massively and radically (Armansyah, 2020; Takwa et al., 2022b; Arafah et al., 2024b, June). Moreover, Islamism leads to radicalism and even terrorism that can disrupt the integrity of the nation. This necessitates significant efforts to prevent radicalism in the field of education at all levels, specifically in universities. Therefore, anti-radicalism campaigns through educational institutions need to be carried out continuously, as universities are strategic institutions that can be used as media for anti-radicalism and terrorism.

Research Methods

In this case study we have investigated the instances of extreme attitudes and radical actions, the research methods of this study was used the mixing methods, which were combination study approach between qualitative and quantitative approach. This research was focusing on the seeds of religious radicalism among *Ta'lim Halaqah* members in Makassar. The study intensively analyzed the learning process, patterns, methods, strategies, and principles. It also focused on the learning process occurring in Ta'lim Halaqah in Makassar city and surroundings over a certain period of time. Variables contributing to the emergence of radicalism were identified, showing the reasons behind individuals' actions, the motivating factors, and the effect on the environment.

A mixed study methodology was used, combining both quantitative and qualitative approaches. Data were collected by conducting in-depth interviews, observation, and documentation. An in-depth interview was conducted on approximately two dozens individuals randomly selected from around fifty respondents, who were part of about sixty *halaqah ta'lim* study groups in Makassar city. Interview was conducted formally by conveying the intentions both in writing and verbal, asking permission and reporting to follow the learning process in *ta'lim halaqah* over a period of time. During the observation phase, the study expert participated in several *ta'lim halaqah* sessions, personally gaining a closer and deeper understanding of the learning events. For documentation, data were collected from book records, letters, transcripts, magazines, inscriptions, minutes, meetings, lengger, agendas, and more.

Descriptive method was used for data analysis. This method describes the data obtained through an in-depth analytical process and accommodated as coherent language or in narrative form. Data analysis was carried out inductively by collecting empirical facts in the field. Table 1 clarifies the data collected for each variables, namely *Non-Jihadist* (Y1) and *Jihadist* (Y2) as dependent variables, and *Ta'lim halaqah* learning (X1), Tahkim ideology (X2), inter and inter-religious relations (X3) as independent variables.

Table 1: Radicalism variables

No	Dimensions	Indicators	Items	Sum
1	Non Jihadis (Y^1)	1. Refusing to respect the state symbol 2. Only the Qur'an as the national principle 3. Refusing non-Muslim leaders 4. Infidels for heretics	1. The legitimate government is an Islamic government 2. Obey the legitimate government 3. Respect state symbols, including acts of shirk 4. Reject non-Muslim leaders from leading the country 5. Only the Koran can be used as the basis of the state	5
2	Jihadis (Y^2)	1. Suicide bombing and terrorism are jihad 2. Violence in the name of religion is jihad 3. Destroying places of worship of other religion is a religious order 4. Refusing to have contact with those of different tenets 5. Refusing to help people of other religion	6. Practicing the essential teachings of Islam to disturb adherents of other religion 7. Suicide bombings in the name of religion, including jihad 8. Actions carried out by FPI in various regions include jihad 9. Damaging places of worship of other religion is radicalism 10. Terrorism is an act against the law and should not be tolerated	5

For radicalism variable (Y1), the dimension of the non-jihadist Islamic group movement has 5 indicators of radicalism, namely refusing to respect the State symbol, accepting only the Qur'an as the national principle, rejecting non-Muslim leaders, and labeling heretics as infidels. The corresponding questionnaire items for (Y2) have the following indicators, namely viewing suicide bombing and terrorism as jihad, violence in the name of religion as jihad, destroying places of worship of other religion as a religious order, refusing to interact with those of different tenets, and refusing to help people of other religion. The variable factors influencing radicalism are as follows

Table 2: The radicalism factors

No	Dimensions	Indicators	Items	Sum
1	Teaching at ta'lim halaqah (X^1)	1. Understanding halaqah or usroh 2. Attending halaqah in routine 3. Halaqah explains Islam teachings intensively 4. Figurity in halaqah 5. Implementing the teaching materials in halaqah 6. The teaching in halaqah is sufficient	1. The participants understand the objectives of halaqah or usrah 2. The participants acknowledge the beauty of halaqah or usrah 3. Learning in halaqah provides knowledge about the true teachings of Islam 4. Halaqah learning runs dynamically 5. There is figurity toward certain individuals in halaqah or usrah	5
2	Ideology of tahkim (X^2)	7. Building ideological beliefs 8. No practices of bid'ah, tahayyul and khurafat 9. The sources of law and religion teachings and Al-Quran and hadist/sunnah only 10. Sins and deeds are clarified in Al-Quran and hadist 11. Refusing the liberal and moderate shia beliefs	6. Halaqah provides true knowledge about Islam 7. Barzanji, prayers in group, salvation, yasinan, celebrating the Prophet's birthday are matters of bid'ah 8. Perpetrators of bid'ah,tahayyul and khurafat are punished as infidels 9. Carrying out worship and Islamic teachings consistently without compromise 10. Halaqah or nusrah helps in building the purity of Islamic teachings	5
3.	Inter-religious relations (X^3)	12. Refusing to relate with infidel 13. Not involved in non-islamic traditional ceremonials 14. Unite halaqah in ukhuah islamiyah 15. Refusing the building of other house of worship	11. Being sinful to have good relations with followers of other religion 12. Muamalah relates to individuals of different religion 13. Restricting the relationship with individuals of different beliefs 14. Better attend halaqah rather than other recitation group 15. Invite friends and family to attend halaqah	5

The validity and reliability of the study instrument were tested as follows:

a. Radicalism Variable

Radicalism variable was divided into two dimensions, namely non-jihadist radicalism (Y1), and jihadist (Y2). It was measured by 10 questionnaire items. Items 1 to 5 relate to non-jihadist, while 6 to 10 pertain to jihadist radicalism. All non-jihadist radicalism

items were valid with a value of 0.36. For jihadist radicalism, items 7 to 9 were valid while others were not. The reliability value before validation was an alpha of 0.095, increasing to 0.681 after discarding invalid items.

b. Variable factors that influence radicalism

The factors influencing radicalism were divided into three, namely Ta'lim Halaqah learning (X1), Jihadist ideology on tahkim (X2), and inter- and intra-religious relations (X3). Ta'lim halaqah learning comprised items 1 to 5. Jihadist ideology on tahkim comprised items 6 to 10. While inter-and intra-religious comprised items 11 to 15. Each variable had 1 invalid item, specifically items 3, 6, and 1. The reliability value before validation was alpha 0.641 and 0.716 after discarding invalid items. In addition, a correlational approach was conducted to determine the extent to which variations in a factor were related to variations in other factors based on the correlation coefficient. This approach required studying two or more variables to understand the relationship. For example, the study examined the relationship between the learning process in ta'lim halaqah and the formation of Islamic praxis discourse.

Theoretical background

In the field of education everything of the material learning, shoud be arranged well, and recognize to all te student, and the institutions show critical and analytical thinking to counteract the teachings of radicalism. Forms of activity include provisions for students to think critically and analytically, ensuring false information is not taken as absolute truth without filtering; instilling an understanding of multi-culturalism, democracy and defending the country; developing more dialogical teaching methods; training students to argue and refute argument; and providing case questions for students to analyse (Schmid, 2013). Therefore, it is crucial to consider learning formats and models in order to educate and introduce students to the noble values of the nation (Sunardi et al., 2018). So in case this the teacher can create an attitude of love for the homeland, and the noble values of truth universally recognized by all humans. Learning process is a set of actions designed to help students avoid extreme events that play a role in the series of internal events experienced in an academic setting (Anggrawan et al., 2019; Yudith et al., 2023).

In relation to curriculum, it is necessary to develop a more comprehensive, effective, interesting and ideal state defense curriculum in accordance with the culture, traditions, religion and societal background of the community (Andi, & Arafah 2017). State defense and counter-radicalism materials have been integrated into the national education curriculum with a critical religious study approach sourced from the Qur'an and hadith of the prophet (Wibowo, 2021; Arafah et al., 2023c). Previous studies have examined the typology of radical movements in Indonesia, but with different objectives, discussions, and perspectives. Several others focused on the political, economic, social, and religious fundamentalist aspects (Nur et al., 2020). However, no investigation has been conducted on the emergence of extreme and radical attitudes in the context of religion in society through non-formal education. Some temporal studies focused on the forms of radicalism in the education field, specifically learning process. This is what characterizes the current study from others with similar threads. The following studies were considered relevant.

In the field of education, institutions show critical and analytical thinking to counteract the teachings of radicalism. Forms of activity include provisions for students to think critically and analytically, ensuring false information is not taken as absolute truth without filtering; instilling an understanding of multi-culturalism, democracy and defending the country; developing more dialogical teaching methods; training students to argue and refute argument; and providing case questions for

students to analyse (Schmid, 2013). Therefore, it is crucial to consider learning formats and models in order to educate and introduce students to the noble values of the nation (Sunardi et al., 2018). This can create an attitude of love for the homeland, and the noble values of truth universally recognized by all humans. Learning process is a set of actions designed to help students avoid extreme events that play a role in the series of internal events experienced in an academic setting (Anggrawan et al., 2019; Yudith et al., 2023).

The theory from Rothman (2018) stated that schools and college campuses will always be fertile ground for the growth of radicalism. External influences frequently infiltrate academic environments under the guise of Islamic idealism. These influence and movements often infiltrate sporadically and are difficult to control. In this regard, radicalism is an affiliation of students' political movements in the New Order era (Syam et al., 2020; Hasyim et al., 2020). These movements originated from students idealism, leading to protests in 1978, and the prohibition of students organization activities on campus (such as HMI since the 1980s). The study assumes that radicalism emerged due to the wave of student protests against the New Order government. Besides, radicalism occurs due to religious fanaticism (Adnan & Amaliyah, 2021; Hasyim et al., 2023). Latif, (2010) studied the youth, mosques, and Islamic Activism, stating that forms of *halaqah* learning develop in mosques and universities in Indonesia, often facilitated by Islamic student activities. The results showed the percentage of radicalism attributed to education, ranging from high schools to universities and mosques. However, there has been no significant discussion leading to the prevention of radicalism in educational institutions, schools, and campuses. This necessitates designing a patent, effective, interesting, and ideal curriculum critically accommodating all religious views. The approach of preventing radicalism through the State defense education curriculum in schools presents a new and interesting area for investigation (Indrawan & Efriza, 2017).

In 2011, investigations by the Nusa Institute in 32 provinces showed that the overall religious understanding of the community was at the level of "alert to radicalism", namely 66.3% (Panadipa, 2018). The results showed that 15% of mosque administrators and school/madrasa teachers had the highest level of vulnerability to the spread of radicalism. In this case, the emergence of radicalism among pesantren was found in the initial investigation by the Center for the Study of Radicalism and Deradicalism (PAKAR), stating that a minimum of 102 radical pesantren spread across 15 provinces in Indonesia from November 2010-April 2011 (Saebani & Mustopa, 2023). Meanwhile, the surveys by the Islamic Peace Studies Institute (LaKIP) on 100 public junior and senior high schools in Jakarta and its surroundings showed that out of 933 students, 48.9% agreed or strongly agreed with acts of violence in the name of religion (Adi et al., 2021). In addition, among the 590 religious teachers surveyed, 28.2% agreed with violent acts in the name of religion and morals. The survey was conducted from October 2010 to January 2011 in 10 cities in Jabodetabek, 100 junior high schools, and 100 senior high schools using face-to-face interviews with a questionnaire guide. The study used random sampling method. The margin of sampling error was approximately 3.6% for Islamic Religious Education (PAI) teachers and 3.1% for students. The participants were PAI teachers in junior and senior high schools in Jabodetabek. Out of the 2,639 teachers, 1,639 were from junior high school, while 800 were from high school. From the total population, a sample of 590 teachers was taken, including 327 from junior high school and 263 from high school. The total number of valid students' samples was 993, with 401 from junior high school and 592 from senior high school.

Radicalism and terrorism have developed in Indonesia in the name of religion and morality. Several clerics, activists and religious leaders often viewed as role models have become a scourge for the community and are considered responsible for

spreading radicalism. Moreover, Islamic boarding schools and educational institutions have become tainted (Ni'am, 2015). *Halaqah* and *usrah* study groups and learning models are also considered to contribute to the movements of extreme Islamism in society, with the potential of spreading radicalism and terrorism. After the failure of DI and NII, most of the movements leaders were arrested, while some fled abroad. Radicalism has metamorphosed from political to repressive movements, spreading through education in schools and *pesantren* (Malik, 2023). The *pesantren* was established to survive and recruit young cadres, using these institutions as bases for developing followers. At the time, the community considered *pesantren* as pure Islamic educational institutions with brilliant outputs in the field of Islamic science (Ni'am, 2015).

The spread of radicalism and intolerance in intra- and inter-religious relations has increasingly penetrated into friendships, families, schools, and universities. Various studies conducted by PPIM and CSRC UIN Jakarta and other institutions show an increasing trend of radicalism among students as well as religious and general teachers (Nafi'a et al., 2022). The results of the initial mapping of radical potential conducted by BNPT in collaboration with Nusa Institute in 2011 in 32 provinces showed that the understanding of religious community was at the level of "alert to radicalism", namely 66.3%. The study also mentioned that mosque administrators and madrasah school teachers had the highest level of danger, at 15.4% each. Similarly, an investigation conducted by the Center for Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta in 2008-2009 showed a trend in the development of radicalism, specifically using mosques as a medium of propagation (Kirana, 2018). This qualitative study aimed to investigate the factors contributing to radical Islam in several great mosques in Jakarta and Solo. The results showed that some mosques in Jakarta voiced radical Islamic ideas, although the majority maintained moderate ideas. Mosques in Solo were also used to voice radical Islamic ideas. A survey conducted by Lazuardi Birru and LSI in 2011 corroborated the CSRS results that more than half of the mosques in Jabotabek committed radical acts (50.95%), 20.09% had the will, and only 28.95% did not. Out of the 50.95%, 44% were acts of inciting hatred against certain groups, while the remaining 6.95% attacked certain groups and houses of worship (Muluk et al., 2013).

Radicalism remains an interesting subject of discussion and debate, as there is no agreement among Islamic scholars regarding the term. Two approaches can be studied and discussed further in analyzing radicalism, namely security and structural (Bötticher, 2017). The structural approach requires further discussion, as the major cause of radicalism in Indonesia includes several factors and backgrounds, namely political, economic, cultural, confessional fanaticism, and imported ideas. These factors and fundamentalist movements are sporadically developed to influence religious attitudes. Radicalism has been partly fueled by Islamic fundamental movements and pan-Islamism (jihad) from the Middle East, often brought back by students (Karell & Freedman, 2019). During the New Order era, radicalism was suppressed, but grew after the fall and replaced by the Reform Order. While the movements had no legal access, various methods were used to infiltrate society and influence the political elite. The emergence of several radical movements, sometimes leading to terrorism, such as bombings in Kuta Bali, churches, hotels and other locations, poses a threat to national security and the sovereignty of the Republic of Indonesia (Salihin, 2017). These acts of violence in the name of religion disrupt stability and reflect movements aiming to weaken the nation (Arafah et al., 2024a, June).

Results Results and discussion

Radicalism can occur among students participating in *Rohis* activities and Islamic religious studies in form of *Halaqah* (*usrah*). In this group, students, coaches, and several other individuals gather to study and explore Islam intensively. Students could be motivated by invitation and propaganda of seniors or coaches to be active in studies outside school time and forging in the extra-curricular learning format (Hobbs, 2020). This propaganda originated from the shallowness of the students' religious knowledge, willingness to become better and be appreciated by family and society, as well as to engage in positive activities in the community. These activities are often carried out collectively to study and properly practice Islam. In addition, students are motivated by information obtained from individuals who have attended *halaqah* or *usrah*, either through public forums, such as *tabligh*, seminars, training or *daurah*, or interpersonal *da'wah* (Ibrahim et al., 2017; Arafah et al., 2025).

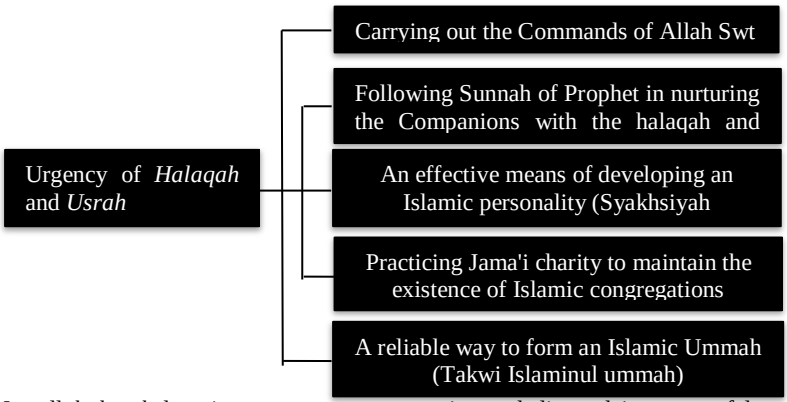
In the implementation of *halaqah* (usrah), participants are led and guided by a *murobbi* (coach). Considering the implementation of *Baitul Halaqah ta'lim* group in Unhas housing complex in Antang Makassar area, the spiritual and worship guide is called *murobbi* or *naqib*. In the *ta'lim halaqah* group of teenagers or high school age children, such as the ta'lim khalaqah rois group at SMU 19 Makassar, *murabbi* is called mentor, coach, ustdaz (teacher). In essence, the term *murabbi* means coach or *mas'ul* teacher (in charge), or *naqib* (leader) in *ta'lim halaqah* group. However, *Murobbi* does not originate from the neighborhood, but from several other *ta'lim halaqah* groups in Makassar city. These individuals often cooperate with other *halaqah* and *usroh* participants to conduct learning in rotation to achieve the objective of *halaqah*, namely the formation of Islamic Muslims and da'i characters (*takwinul Islamiyah wa da'iyah*).

Murobbi and *naqib* apply regular and dynamic discipline to ensure participants regularly attend *halaqoh* meetings without feeling bored. The regular attendance of participants is particularly aimed at maintaining the cohesiveness of *halaqah*, ensuring productivity to achieve common goals. Abdul Halim Mahmud, one of the figures of *Tarbiyah* education and *halaqah* movement in Indonesia, considered the crucial role of halaqah for academic continuity in communities. Therefore, *halaqah* should be maintained consistently to preserve its existence. One of the scholars of da'wah, Musthafa Masyhur, stated the importance of maintaining *halaqah* (*tarbiyah Islamiyah*), even though daulah Islamiyah has been successfully established. The learning process in *halaqah* environment is a routine activity for Islamic activists in solving various societal challenges. Therefore, *halaqah* learning model should be developed in Makassar city. Zulfahmi's dissertation study in Sragen reviewed the number of Islamic activists who succeeded in socializing *halaqah*. With the widespread of *halaqah*, societal problems can be accurately resolved. Yon Mahmud found that the movement and pattern of Islamic education were always politically biased. The majority of Muslims were not involved in political movements, as it potentially creates challenges and conflicts among Muslims.

The challenges of learning in *halaqah* or *usrah* are the focus on doctrinal and harsh systems, considering religious matters that cannot be compromised (Puspitasari et al., 2020). Basically, the aim of *halaqah* is to create an effective forum for *tarbiyah* (education), enabling activists and da'i to consistently strive for *halaqah* to run successfully (*muntijah*). Without the intention to make *halaqah* successful, it is impossible for the forum to effectively produce cadres who will become *anasirut taghir* (pioneers of change). *Halaqah* or *usrah* can be a mere routine activity without having a significant influence on the development of ummah (people). Halaqah group learning has its own criteria and assessment by determining the conditions and sustainability of learning activities (*ta'lim halaqah*). *Ta'lim halaqah muntijah* is beneficial, while *gairu muntijah* is exposed to radicalism. *Muntijah* or *gairu muntijah*

can be seen from the success rate of *ta'lim halaqah*. A *muntijah halaqah* in the learning process has two standard implementation criteria, namely the achievement of dynamism to meet the objectives of *halaqah* without being boring and the achievement of productivity to realize the objectives of *halaqah*. It is important to note that not all types of *halaqah* are included in *halaqah muntijah*, as some are very low in success orientation (*muntijah*). In other words, *halaqah* tends to focus on the notion of violence in the name of religion. *Halaqah* is classified into five types based on dynamization and productivity factors (as criteria for *muntijah halaqah*), namely success-type (*muntijah*), community-type, saturated-type, medium-type, and low-type. The objectives and targets of *ta'lim halaqah* are provided in the following figure:

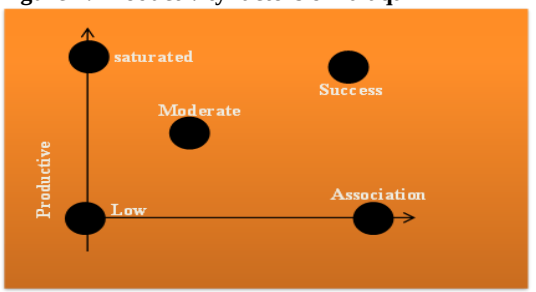
Figure 1: Goals and urgency of ta'lim halaqah and usrah



Not all *halaqah* learning groups are progressive and directed in terms of learning material and study objectives. Laode Omo, one of the activists of *ta'lim halaqah* in Makassar, explained that there are several classifications of *ta'lim halaqah* groups. The association type is *halaqah* or *usrah* with high dynamism and low productivity. The saturated type is *halaqah* or *usrah* with low dynamism and high productivity. The moderate type is *halaqah* or *usrah* with moderate dynamism and productivity. The *muntijah* (valuable) type is *halaqah* or *usrah* with high dynamism and productivity. It is the most successful and the objective of every da'wah activist. Meanwhile, low type is *halaqah* or *usrah* with low dynamism and productivity. It is the least desired by every *murobbi*, *naqib*, and participants.

According to Satria Hadi Lubis, not all *halaqah* or *usrah* are muntijah, with some having low orientation toward success (*gairu muntijah*). Halaqah or usrah is classified into five types based on dynamization and productivity factors (as criteria for muntijah *halaqah* and *usrah*), namely Success-type *halaqah* and *usrah* (*muntijah*), Community-type, Saturated-type, Medium-type, and Low-type. Conversely, success cannot be measured in terms of process alone without considering results. Achieving success (*muntijah*) necessitates results corresponding with objectives. Therefore, success can be measured from two aspects, namely what the process is like and to what extent the objective has been achieved. In the management field, it is called management by objective and process. Both are important in measuring the success of a social system such as *halaqah* or *usrah*. A detailed explanation is presented in the following figure:

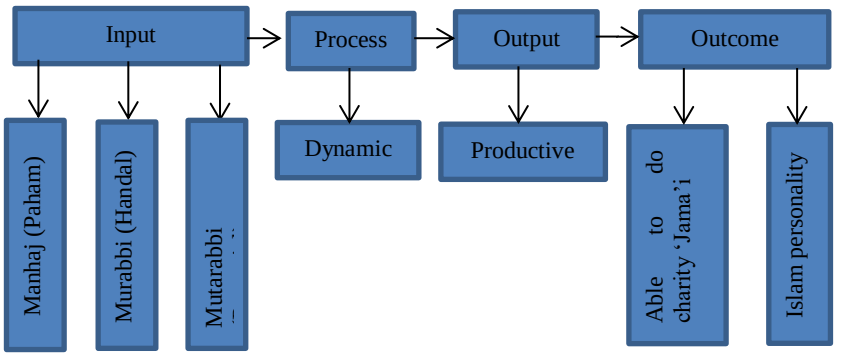
Figure 2: Productivity factors of halaqah



In social systems, such as *halaqah* or *usrah*, success cannot be measured by results only, as humane process of achieving objectives could be ignored. With humans in *halaqah* or *usrah* being the most important resource, it is important to respect human values and needs to achieve objectives.

Dynamization is a process of transition fostering enthusiasm and eliminating boredom. Productivity is the ability to produce something. While dynamization means talking at the process levels, productivity means talking at the objectives and results levels. Both are important indicators for measuring the success of halaqah or usrah.

Figure 3: Indicators for measuring the success of halaqah



Coaching Terms

Murobbi and *naqib* play a significant role in the success of *halaqah* or *usrah* learning, far more important and dominant than the participants. It can be said that the success or failure of *halaqah* or *usrah* is the responsibility of murobbi and *naqib*. Therefore, *murabbi* is the central figure for all directions of learning in *halaqah* and should be consulted for every attitude and action. *Murabbi*'s words are mostly considered as learning guidelines.

Murobbi and *naqib* are leaders of *halaqah* and *usrah* who motivate, direct, guide and control the process of halaqah or usrah. The role of participants in the success of

halaqah or usrah is secondary and supporting. While participants have a high willingness and ability to succeed, *halaqah* or *usrah* tends to be successful (*muntijah*) when murobbi and naqib do not have the same willingness and ability. This learning can lead to violent and radical attitudes in the name of religion. The harsh attitude toward religion can be attributed to the orientation toward *halaqah* or *usrah*, which is only a medium to gather as many members as possible, while spreading teachings and ideologies massively and accurately. In reality, members of *halaqah* or *usrah* learning have different types and attitudes. While some individuals are sensitive to problems, others might not be sensitive due to different perspectives. This is exemplified by *halaqahal-Albab ta'lim* group in Griya Land complex of Daya Makassar area. In terms of dynamism and productivity, *halaqah* or *usrah* runs monotonously and slowly to achieve objectives.

A low orientation to the success of *halaqah* or *usrah* can be attributed to a lack of motivation and reminders from the congregation (specifically the immediate congregational structure) or from the surrounding *ikhwah*. Business with other *da'wah* activities or seasonal *da'wah* priorities may prevent *murobbi* and *naqib* from paying attention to the progress of *halaqah* or *usrah*. The study group may become constant without any evaluation of quality development. In this context, the dissatisfaction in managing *halaqah* or *usrah* can be caused by preoccupation with past experiences. *Murobbi* and *naqib* refer to past experiences when nurtured conventionally, neglecting innovation in order to dynamize *halaqah* or *usrah*. These individuals do not actively pursue productivity by being coached without complicated targets. While past experiences may foster *halaqah* or *usrah* in the present, challenges of the times are always changing. Success was achievable in the past because external challenges were not complex. Currently, *halaqah* or *usrah* faces tough competition from other small groups. Similar with Islamic congregations, secularists, liberals, Shi'a, heretics and communist socialists have created small groups managed innovatively and professionally. Therefore, when *murobbi* and *naqib* do not innovatively and professionally manage *halaqah* or *usrah*, consumers of *da'wah* may be captured by other groups or jama'ah.

Conclusion

In conclusion, *halaqah* or *usrah* learning could result in radicalism when not properly taught. This could occur for several reasons, namely lack of understanding of Islam and sole focus of learning on religious texts without proper context, resulting in misinterpretation and radicalism. With emphasis on violence, some radical sects used religious texts with *halaqah* or *usrah* study group to justify violence and terrorism. This could happen when learning focus on verses about war and jihad without understanding the context. Lack of dialog and criticism, monotonous, one-way, doctrinal learning, and learning could make individuals vulnerable to manipulation by radical groups. However, *halaqah* and *usrah* learning could serve as effective tools to counter radicalism when properly taught. By strengthening the understanding of Islam, comprehensive and contextualized learning helped individuals understand Islam correctly and avoid misinterpretations. Also, Islam teaches peace and tolerance.

Learning focusing on the preceding values helped individuals fight radicalism. *Halaqah* and *usrah* could build strong and supportive communities capable of resisting the influence of radicalism. It was important to note that not all *halaqah* and *usrah* learning formed radicalized streams. Some were taught correctly and helped in understanding Islam and resisting radicalism. Proper application of halaqah and usrah learning could be conducted by choosing credible teachers with extensive knowledge of Islam, ensuring that learning focused on a comprehensive and contextualized understanding of Islam, encouraging dialogue and critique in learning, focusing on

Islamic values such as peace, tolerance and compassion, building a strong and supportive community. These tips could help ensure *halaqah* and *usrah* learning become effective tools to counter radicalism, rather than the other way around.

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