

From Classroom to Ideological Space: The Formation of Radicalism in the Academic Environment

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Radicalism remains a significant concern in Indonesia, particularly inside the educational setting. This study seeks to comprehend the phenomena of radicalism among students, particularly among Islamic Religious Universities (PTKI). Data was acquired using a qualitative technique through interviews, observations, focus group discussions, and surveys at five PTKIs in Sumatra. Significant findings indicate that approximately 50% of students acknowledge the presence of radical ideology on their campuses, however their understanding of the term of radicalism varies. Women have been recognized for their roles in radical organizations, serving as both recruiters and logistical supporters. This study's result underscores the necessity for enhanced literacy on radicalism among students, as well as the imperative to elevate understanding of women's participation in radical movements, which necessitates academic and legislative measures to disrupt the cycle of radicalism.

I. Introduction

The consecutive bombing of three places of worship in Surabaya in May 2018 not only demonstrates the persistent ideology of extremism in Indonesia but also the unimpeded mobility of terrorist organizations. However, what is even more remarkable, and alarming is the reality that women have become ensnared in the web of radicalism that culminates in terrorism. Reports indicate that a mother named Puji has emerged as the principal culprit of the bombing, involving her children in the act. This issue must undoubtedly be a national priority, involving both the government and the community, particularly colleges, who should examine it from an academic perspective.

The series of suicide bombings that have impacted Indonesia transpired in Surabaya on May 13, 2018. At 6:15 a.m., two youths detonated a bomb, resulting in their deaths among the crowd at the Catholic Church of Santa Maria Immaculate on Jalan Ngagel Madya Utama 01. Approximately one hour later, at 7:15 WIB, a woman detonated explosives, resulting in her own death and that of her two children, at the GKI Church on Jalan Diponegoro. The third bomb detonated at 7:53 WIB at the Central Pentecostal Church situated on Jalan Arjuna. The most recent confirmation indicates that the fatalities from these three locations have reached 18, with no fewer than 40 individuals injured (News, 2018). The public's astonishment regarding the terrorist act involving the family, comprising the mother and her child, remains palpable. On the same day at 21:20 WIB, officials detected the odor of explosives at a residence, indicating a planned detonation. The residence is situated within the Wonoco apartment complex. Due to the abrupt explosion, two individuals, Anton's wife Puspitasari and their daughter Hilda Aulia Rahman, perished instantly. Anton was fatally shot by the authorities for his resistance. Three further youngsters sustained injuries and received care at Siti Khodijah Hospital. It is important to emphasize that in all these events, women emerge as active participants by engaging their children.

Data concerning female involvement in terrorism is on the rise, as evidenced by another bombing attack occurring on May 14, 2018. The inhabitants of Pahlawan city and the Indonesian populace must once again endure tension following the bombing of the Surabaya Police on Jalan Sikatan at approximately 08:50 WIB the following morning. The offender is a family of Tri Murtiono (50), his spouse Tri Ernawati (43), and their three offspring. Tri Murtiono and Tri Ernawati, together by their two offspring, perished at the location. Simultaneously, a girl identified by the letters A sustained injuries but survived and promptly received medical attention. Alongside the four deceased culprits, ten individuals sustained injuries from the police and the community.

The aforementioned description aims not merely to document an event for archival purposes. The text presents several inquiries that require scientific responses from scholars. Among other factors, the most fundamental is the evidence of women's involvement—specifically, mothers—in this terrorist movement. Women's participation in this resistance movement has been recognized for an extended period, and several studies have been undertaken to examine its existence and efficacy.

According to Solahudin's data, during 2016 and 2017, a minimum of 10 women were apprehended for their participation in terrorism-related schemes. "Three individuals were apprehended for conspiring to execute a suicide bombing," stated Solahudin (Tirto, 2018). In 2016, Densus 88 apprehended a lady named Dian Yulia Novi, a migrant worker at a Taiwan nursing home, who intended to perpetrate an act of terrorism. Dian intended to detonate

herself at the Indonesian Presidential Palace as an expression of "her jihad on religion."

Subsequent to Dian's arrest, law enforcement apprehended another woman named Ari in Brenggong Village, Purworejo District. The Managing Director of the Pika Puspitasari Inscription Foundation intends to detonate himself in Bali on New Year's Eve 2016. Ika, a former migrant worker in Hong Kong, was apprehended by Densus 88 at Tegalserdamaian Hamlet, Siti Darojatul, disclosing that women's participation in terrorist activities was employed to "inspire the fervor of male jihadists."

A variety of facts regarding women's participation in acts of terrorism and extremism remains available. Thirteen women were documented as serving terms for their involvement in terrorism (Widyaningsih & Kuntarto, 2020). A range of information concerning women's involvement in terrorism and extremism is accessible. Thirteen women were recorded as having served sentences for their participation in terrorism. (Fikriyati, 2018). Seventy-eight percent of ISIS defectors, totaling 114 individuals, comprise women and children distributed throughout 12 provinces. Among these, 52 are families, comprising husbands, wives, and children engaged in "jihad" in Syria (Infid, 2022).

Female migrant laborers are recruited using social media. In their pursuit of those interested in learning about Islam, they become ensnared in the examination of radical ideologies in online. Subsequently, they were enlisted and transformed into both recruiters and financial dispensers for terrorists. Navhat Nuraniyah, a researcher at the Institute for Policy Analysis of Conflict (IPAC), states that the trend of women's involvement has been evident since several years ago, following the establishment of ISIS (Islamic State of Iraq and Syria) in 2014-2015. Navhat stated that ISIS subsequently released directives permitting women to engage in acts of terrorism around October 2017. "This trend of incorporating not only women but also children is more pronounced in Indonesia than in Mindanao, Southern Philippines," stated Navhat (Tobing & Indradjaja, 2019).

Yenny Wahid, Director of the Wahid Foundation, stated, "Women have been engaged in the realm of radicalism and terrorism for an extended period." Nonetheless, his job has only recently been more defined. Perhaps we are just now cognizant due to the role directly assumed at the forefront. Yenny asserts that women have assumed the job of recruiters to join a network referred to as "bride-to-be." Moreover, women frequently serve as fundraisers and logistical managers. "If you wish to initiate an assault, she leases a vehicle, hires a motorcycle, or purchases various items," stated Yenny. Recently, the public observed that the woman emerged from her hideout and assumed the role of executor in the suicide explosion in Surabaya (Tamawiwiy, 2019).

The aforementioned data sample sufficiently demonstrates that the phenomenon of radicalization and acts of terrorism involving women, including young moms with children who cannot be separated from them, is not a mere rumor, figment of imagination, or illusion. It is, in fact, a reality that has been cultivated like seeds of contagious diseases poised to disseminate the menace of peril and trepidation. The aforementioned episodes of radicalization and acts of terror against women provide a backdrop for studying and analyzing the phenomenon of radicalism among women in society, especially those that infiltrate school environments. The tragedy of the suicide bombing involving the mother and her child must be addressed, beginning with the college. An educated mother influenced by radicalism will be more skilled at rationalizing her conduct, rendering her significantly more perilous.

The current data on campus radicalism is concerning, necessitating greater systematic and methodical inquiry to accurately delineate its presence, particularly the involvement of female students. According to multiple media reports, the radicalism movement has reportedly infiltrated higher institutions (Munip, 2012). A recent poll conducted across 20 institutions in 15 regions of Indonesia revealed that 39% of students were classified as radical. The concern of radicalism infiltrating campuses has persisted since the State Intelligence Agency (BIN) disclosed that three institutions are particularly noteworthy due to their potential as breeding grounds for the dissemination of radical ideologies (Pradana & Setiyono, 2021). Budi Gunawan, Head of BIN, disclosed this information to the management of the Student Executive Board (BEM) of NU Universities representing 27 campuses across Indonesia in Semarang, Central Java, on Saturday, April 28, 2018. Budi stated that BIN's 2017 research indicated that 24% of students and 23.3% of high school students supported the formation of an Islamic State in Indonesia. The Minister of Research and Technology, M. Nasir, further asserted that seven prominent state universities in Indonesia are reportedly susceptible to radicalism. In response to the controversy generated by this comment, M. Nasir ultimately emphasized the necessity of a thorough examination of the study's findings. BNPT's research over the past three years indicates that all students at state universities in Java and Sulawesi have encountered radicalism, at least in terms of concept and attitude.

They assume the validity of interpretations stemming from strict religious dogma and subsequently apply these in discussions inside officially registered university organizations. The university setting has become a focal point for extreme groups to recruit potential terrorists. The national concern regarding radicalism on campus is seen in the actions of the Minister of Research, Technology, and Higher Education, who has convened all rectors across Indonesia to provide guidance on the infiltration of radicalism into institutions (Basri & Dwiningrum, 2019). The meeting proceeded with a declaration from thousands of university rectors across Indonesia in September 2017 to combat radicalism and intolerance. The event, which is referred to as the Declaration of Nationality of Higher Education, was attended by President Joko Widodo.

The statements made by the head of BIN should not be underestimated, particularly in light of the evidence discovered and reported by the police. The demand for the suppression of radical ideologies on campus emerged during the raid by the Special Detachment 88 Anti-Terror unit of the National Police at the University of Riau (UNRI), resulting in the arrest of several suspected terrorists, identified by the initials BI, ED, and ZA, who are alumni of the institution. They were linked to the finding of several homemade explosive devices in the student area, as well as bows, arrows, air rifles, and various forms of gunpowder or explosives. According to police reports, an improvised explosive device is set to be detonated at the Riau DPRD and the Indonesian House of Representatives in Jakarta. The phrase 'Blue campus' has become obscured at UNRI due to an atmosphere of stress and fear.

The history of extremism in higher education began in October 2009, when three students from the State Islamic University (UIN) Syarif Hidayatullah Jakarta were implicated in a terrorist explosion at the JW Marriot Jakarta hotel. In 2011, Pepi Fernando, an alumnus of the same university, was identified as the mastermind of the planned bombing in the Bumi Serpong Damai district of Tangerang. Pepi's participation reinforces the assertion that the trajectory of extremist movements in Indonesia has transitioned towards academic institutions, particularly Islamic universities. In 2014, the Islamic State of Iraq and Syria (ISIS)

infiltrated and murdered many UIN Jakarta students. Abu Muhammad Al-Indonesia, who subsequently gained notoriety on YouTube for urging Indonesian Muslims to engage in jihad and affiliate with ISIS, was documented as having attended UIN Jakarta, where he studied in the faculty of da'wah with a concentration in Islamic Broadcasting Communication (KPI). Consequently, it is logical for one to deduce that radicalism in higher education resembles a time bomb poised to detonate.

BIN has compiled a list of students who have infiltrated the university with extreme ideologies. Individuals of notable recognition, such as Bahrin Naim, have been identified as having affiliated with ISIS. Bahrin Naim, the architect of the 2016 Sarinah bombing, is an alumnus of the diploma 3 program in computer science at the University of March 11, Solo, Central Java. The individuals featured in the viral film are associated with the Coordinating Board of the Campus Da'wah Institute (BKLDK) across Indonesia, where a ceremony was conducted to pledge allegiance to the Caliphate. This is intriguing as it occurs at one of Indonesia's premier and internationally recognized universities, IPB. A YouTube video has students in UI alma mater coats delivering speeches that reject AHOK and proclaim the contentious phrase "Save Jakarta with the Shari'a of the Caliphate." A 2016 poll conducted by the Wahid Institute and LSI indicated that educational, economic, and residential status did not influence the association with radicalism. This indicates that radicalism now also aims at highly educated populations, which serve as bastions of superficial and detrimental ideals. Similarly, radicalism has impacted women, who are traditionally regarded as representatives and symbols of gentleness, amiability, and peace.

Siska Nur Azizah's presence at the Mobile Brigade Command Headquarters to assist terrorist detainees demonstrates that radicalism is not solely associated with a cohort of university students. Siska is a sixth-semester student at the University of Education Indonesia in Bandung. Siska regards the detainees who were incarcerated in the Brimob facility in Kelapa Dua, West Java, for homicide and bombing offenses as non-terrorists. This 21-year-old woman idolizes Aman Abdurrahman, the former leader of Jamaah Ansharut Tauhid, who now leads Jamaah Ansharud Daulah and was condemned to death for orchestrating several bomb attacks. Siska said that she acquired knowledge about terrorism movements via the Internet and chat forums on Telegram. The National Counter-Terrorism Agency (BNPT) categorizes Siska as a radical student based on her demeanor and conduct. He has surpassed the radicals in thought.

The appearance of Siska, an engaged student at a university in Bandung, serves as a significant data advantage for the Indonesian populace, particularly the authorities, to acknowledge the pressing issue of radicalism within the academic sphere. The Siska tragedy should serve not merely as a quantitative indicator but as a qualitative signal regarding the entrenched issue of radicalism inside higher education, particularly concerning the participation of women in such radicalism. The Siska phenomenon has long perplexed individuals due to the diverse settings and variations in religious conduct exhibited by female students in higher education. Refer to it as the phenomenon of "Veilization," "Hijrah Groups," "Halaqanization," along with atypical modes of thought and reasoning. Within the context of this phenomena, additional and targeted study is required about the participation of female students in campus radicalism (Anggraeni, Darmawan, & Tanszil, 2019).

To answer this, research on the phenomenon of radicalism on campus is absolutely necessary for the purpose of mapping, constructing, and characterizing the problem as well

as its solution. Higher education, both general and religious, should ideally become a "mini-world" of civilization and a bank of analysis for radical views, instead of becoming a basecamp for the indoctrination of leftist ideologies. In addition, the existence of radicalism on campus is urgent to be resolved considering that higher education is a mecca of cultural and ethical values to which people rely on their role models. Higher education personnel are human beings who are guides and community leaders who are like to be protectors, create security and a sense of security. This is even more so for the residents of Islamic Religious Universities, who are often still placed not only as intellectual references but also as guides for the salvation of the hereafter. The significance of radicalism study at this institution has been unequivocally endorsed by Minister M. Nasir, who requested confirmation, elaboration, and accountability on the findings of current research.

PTKI is an institution of higher education governed by the Ministry of Religion, comprising both private and state universities. PTKI has significantly contributed to Indonesia's human development, as seen by its presence in every provincial area, district, city, and sub-district. PTKI has same challenges as public universities and hence warrants equivalent moral and material support from the government. In addressing extremism inside higher education, PTKI faces an additional challenge, particularly on the subject of religious radicalism, specifically Islam. PTKI is obligated to undertake national efforts to address radicalism on campus through educational methodologies, curriculum enhancement, community service initiatives, and particularly research activities, as outlined in this proposal. All of this must be executed in a systematic and scalable manner. The investigation of this subject should be broadened to encompass several PTKIs to obtain a comparative analysis and diverse perspectives on the situation, so enhancing the accuracy and broader relevance of the conclusions produced.

2. Research Method

This study employs a qualitative methodology, namely a form of field research, to comprehend the issue of radicalism inside higher education (Bukhari, 2019). The acquired data include statistical information, interview outcomes, and literature/documentation, which are subsequently analyzed and articulated to elucidate the phenomenon. This study employs a gender perspective in its investigation, particularly in exploring the status and dynamics between women and men within the radicalism movement.

The study's subjects comprise students from five Islamic Religious Universities (PTKI) in the Sumatra region: UIN North Sumatra, UIN Sheikh Ali Hasan Ahmad Addary Padangsidimpuan, UIN Padang, UIN Jambi, and UIN Lampung. The choice of place in Sumatra is determined by factors of time, budget, and the relative scarcity of studies in the area compared to Java. Data collection was conducted using structured and open interviews, observations, focus group discussions, documentation, and surveys employing questionnaire methodologies for quantitative data.

The selection of respondents employs proportionate and snowball sampling methods, wherein the criteria for respondents are established prior to identifying potential data providers and respondents. The random sample approach is employed to ascertain which radical groups will conduct a more thorough analysis of the data. The gathered data undergoes processing through grouping, tabularization, elimination of extraneous information, and presentation prior to qualitative analysis and descriptive reporting

3. Results and Discussion

The Existence of Radicalism on Campus according to Knowledge, Opinions and Student Experiences in 5 PTKI

Analysis of diverse data collection methods, including questionnaires, focus group discussions, and in-depth interviews, reveals that 50% of students across various UIN institutions—UIN Raden Intan Lampung, UIN North Sumatra, UIN Sultan Taha Jambi, and UIN Padang—acknowledge the infiltration of radical ideologies and organizations within their campuses, excluding UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. Nonetheless, this figure encompasses the potential for manipulation, as students may provide dishonest or inconsistent responses. This is apparent when, when inquired about the number of radical participants on campus, they still provide a percentage indicating the presence of the radical group.

The situation of UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan cannot be deemed entirely free, although it remains unperceived by the students. Approximately 10% of students convey the sentiment that they have also integrated into campus life. This inquiry pertains to the distinctions among the variables of data types: Knowledge, Opinions, and Experience. Consequently, the data category submitted by students can be classified as knowledge. This is the information relayed by individuals who has firsthand knowledge in the field. The veracity of the 50% statistic is 90% based on real information and experience, while the likelihood that it is merely an opinion is only 10%.

This findings can be corroborated with FGD data, wherein over 50% of students reported that they were aware of, observed, encountered, were invited by, and interacted with individuals or organizations they see as radical. A female student identified by the initials DL at a Focus Group Discussion (FGD) at UIN-SU remarked :

"I am aware of numerous 'dot' organizations on this campus, and I frequently receive invitations from them, to which I respond affirmatively." That is all. They presume my want based on my appearance (the long hijab), although I frequently pose inquiries and provide responses, as I do not concur with their perspectives on the caliphate. In Indonesia, the president is elected by the populace.

Alongside DL, a student identified by the letters MH was also invited to participate; however, MH declined and did not engage in the debate. Other FI students frequently observe them convening and conducting meetings. This indicates that the members of this group perceive their existence as justified and must distance themselves from societal knowledge. When they convene in public spaces, the subjects of their discussions pertain to religious scholarship or collective halaqahs and assemblies.

The research team and staff themselves encounter exclusive groups that educate about the caliphate and the illegitimacy of the existing administration, obtaining data from direct observation and personal experience, as well as insights from colleagues inside their work unit. Members of this group consistently visit the research team to distribute pamphlets, invite conversation gatherings, and provide unsolicited lectures. They frequently and convincingly extend invitations and routinely initiate communication via SMS. What is the veracity of the existence of this group designated as radical? The majority of respondents indicated that the proportion of students who had joined radical groups ranges from 5% to 10%. This response ought to enlighten us and serve as a cautionary note. Despite a margin of error of 50%, their presence remains substantial given the considerable population of UIN-

SU students.

Student Perspectives on Radicalism and Radical Organizations; Designation, Standards, and Actions of the Organization

Students' responses indicating acknowledgment of radicalism suggest that they possess a clear understanding of the concept and its associated figures. Nonetheless, this is not the situation. Nearly 90% of students either left the fields unanswered or provided no response when inquired about the example or the individual they intended to characterize as extreme. Nonetheless, the researcher employed an approach using inquiries that stimulated their openness and were not explicitly direct or pointed. The inquiry is presented with the editor either endorsing or opposing certain elements circulating in the debate as radical standards. The responses indicate that the perspectives of the students identified as radical contribute to the prominence of HTI (Hizb ut-Tahrir Indonesia) in public discourse. The primary criterion is to dismiss Pancasila.

Besides HTI, there are numerous other reasons cited as radical, including the consideration of organizations outside their purview as erroneous, deviant interpretations stemming from a disregard for ulama opinions, demonstrations, liberal ideologies, OPM, GPA, incitement of hatred, concealed doctrines, intimidation, violence, ISIS, Shia beliefs, the prohibition of long hair, terrorism/GAM, suicide bombings, and the Islam of the archipelago. Some students assert that campus organizations like HMI, PMII, and IMM are radical due to their frequent demonstrations.

According to FGD data, nearly 60% of students have never participated in any organization. While a minority engage in various campus organizations such as HMJ, SEMA, HMI, PMII, IMM, HIMMAH, PMI, KAMMI, LDK, Haxors, Mapasta, Ikma, Paskibraka, LPM Dinamika, Pencak Silat, Scouts, Ukomi, Fokis, and Hipmi, or external organizations like Gamalab, Himuka, Himala, and UKO, most of these participants cease involvement after the introductory period, primarily to familiarize themselves with the organizations' activities, indicating mere participation rather than sustained engagement. Additionally, people now engaged in organization believe that not all entities are radical, as perceptions vary; many existing groups contribute positively by adhering to religious law and possess a defined objective.

Upon examining all the students' responses, it can be determined that they exhibit a critical and cautious demeanor, demonstrating empathy and self-defense against radical assertions from others. Students can discern the distinction between repudiating Pancasila and dissenting against the government (fahmi, Nadya, Rizki Adhari, & baynal hubi, 2021). Consequently, they do not inherently assert that opposing the government equates to abandoning Pancasila and subsequently being labeled as extreme. The prevailing sentiment towards the government may stem from criticism and dissent on its policies, which is, to some extent, warranted. Opposition to the government does not inherently equate to radicalism, nor does it solely pertain to symbolic criteria or appearances. Their findings indicate that individuals who wear the veil are not inherently radical, nor are those who engage in their own activities, such as halaqahs or bay'at, necessarily so. Numerous students indicated that their organization also conducted bay'at, which serves to solicit a commitment to uphold the organization's objective and to refrain from causing harm to it. Not all bay'at functions as a closed organization, as individuals may announce their exit after joining. Not all bay'at function as a closed group, as individuals may declare their departure after joining. According

to a participant in the focus group discussion identified by the initials TH:

"I became a member of the ahlussunna waljama'ah organization..." This organization operates throughout Indonesia, with its headquarters in Java. I am not fully informed yet, but we do bay'at, and our operations are facilitated by internet communities. Bay'at, for instance, to ensure we are resolute in our self-encouragement. The activities include the requirement to read the Qur'an, one juz every day, for instance. There are also reminders of one another's tahajjud prayers. Each program contains a link that we follow based on our proficiency and capability. Subsequently, there will be meetings, typically large gatherings when ustaz from the center are in attendance.

Similarly, students do not assert that radicals are required to execute explosions. Many students also identify radicalism with the group responsible for the blast. Students are suspected of possessing minimal knowledge regarding radicalism, despite their claims of its presence in their environment. In the focus group discussion, students are unable to articulate the distinctions or similarities between radicalism, terrorism, and jihad. However, other students claim that the assertion including analysis indicates that Radicalism cannot be linked with jihad. The term 'ism' denotes an ideology, whereas 'radical' serves as an equivalent adjective to 'jihad.' Jihad must be radical; but, extremism is not inherently jihad. It is unequivocal that not all students endorse radicalism that perpetrates explosions under any justification.

As previously stated, pupils appear to comprehend that their interpretation of radical pertains to HTI. It appears that there is a lack of clarity on the designation of HTI as radical, as there is also a significant unfamiliarity with the content and nature of HTI's teachings. The doctrines of other potentially radical organizations are similarly influential. Similarly, numerous students are influenced by the prompts of questions and questionnaire options, leading them to categorize specific organizations or attitudes as radical, such as pants, veils, halaqah, and bay'at. This indicates that many students lack literacy regarding radicalism (Gunawan, 2022). This occurs due to their provision of replies rather than their comprehension and the outcomes of their reading and analysis.

Several students who responded regarding the identity of radicalism indicated that members of this organization infrequently integrate into their broader social circles. When we speak excessively loudly, it is undeniable that the discourse often revolves on the inability to relax; we feel oppressed and tend to assign blame to others, even nonbelievers. They conduct special gatherings, engage in recitation, and the majority don lengthy hijabs. Nevertheless, they typically do not don a veil. Students identified the presence of groups resembling shorts, groups adorned with black hijabs and veils, and other individuals in cocoa-colored shirts extending to the toes. Due to their lack of environmental sensitivity, insufficient investigation, and disinterest in inquiry, students are typically unable to articulate the nature of the organization, its teachings, or whether they are radical.

Participation of Female Student Groups in Campus Activities and the Dissemination of Radicalism: Roles and Responsibilities

The observations and analyses conducted by specialists indicate that the potential exposure levels for both men and women are equivalent. This study further demonstrates that the participation rates of men and women in various organizations, including both general and exclusive entities, are identical. The inquiries on women's involvement reveal a limited understanding of their participation, as students exhibit minimal concern and literacy

about the organization. However, further exploration in the focus group discussions and in-depth interviews revealed that women's engagement was significantly increasing. His role has been important from the outset. The questionnaire data suggests that students believe the role of women in the organization is at least as significant as that of men, with some asserting it to be much more substantial.

The role of women is crucial in the efficient functioning of organizational integration, in member recruitment, and in fostering camaraderie among members. In management, student respondents, particularly men, indicated that women's possibilities for advancement to higher levels are equivalent to those of men. Nonetheless, this information contrasts with the overall assertions made by women, who typically indicate that they are often assigned traditional roles that exhibit gender prejudice, such as treasurer, secretary, and positions related to consumption and décor. Students generally fail to differentiate the function of women within this closed and exclusive group from that in traditional organizations (Syahidin, 2016).

The significance of their role need not be dictated by their position within top management; rather, it is assessed based on their contributions to the organization's survival and its growth or stagnation. An exclusive organization like this radical group must incorporate women to manage accommodations, conduct espionage, recruit members, and serve as the frontline in executing plans. A study undertaken by the Wahid Foundation in 2017 investigated the 'Role of Women in Radical Organizations.' This study corroborates the findings of the previous research regarding the subject. A number of student respondents involved in the focus group discussion, who were invited to join the HTI organization, indicated that the recruiters were women (Qohar & Hakiki, 2017).

This was also stated by male pupils. The same applies to the members of the study team. On few occasions, I approached her to inquire about her readiness to converse exclusively with women. This persisted for numerous years. He stated that he had never seen or known a male member. Men's interaction with female candidates or targets may be ideologically restricted; however, for male candidates or targets seeking new members, the process is generally more seamless for women, as they typically recruit younger siblings under their auspices, thereby eliminating psychological and ideological barriers.

This study reveals a noteworthy phenomena of gender mainstreaming and women's autonomy in selecting membership in many groups, even radical ones (Ulfah, 2013). Most individuals assume that radical organizations are rigid and ideological entities. Consequently, women's engagement with this organization is inherently influenced by those who possess a dominant power dynamic over them. Women are influenced by individuals who dominate them psychologically or materially, such as dads, brothers, and, in the case of students, lovers. This indicates that women are motivated to join this group purportedly because to invitations, directives, or the allure of their male relatives, leaders, or partners. Surprisingly, many male student respondents believe that women may and choose to join the radical organization in question due to their own will and personal alignment with the organization's ideology. Some responses were elicited by persuasion or coercion, but to a small extent and with questionable validity.

4. Conclusion

From the extensive analysis of the study's results, the researcher can derive the following conclusions. Primarily, PTKI students possess a substantial awareness and

familiarity with the terms radicalism and terrorism, although they lack knowledge of synonymous terms. This remark does not imply that they possess extensive understanding or comprehension of these two terms. Amid their confusion, kids generally lack literacy and do not endeavor to become informed about the numerous related concerns and situations. This addresses the pressing issue of their defense and rebuttal against allegations pertaining to discourses of Islamic radicalism and radicalism on the PTKIN campus.

Subsequently, for the segment of pupils capable of articulating their understanding of radicalism, their responses lack analytical and argumentative depth; rather, they are conventional and restrained. For instance, they assert unequivocally that radicalism has infiltrated the college, however in subsequent inquiries, they consistently omit providing a specific example. Similarly, when inquired about the characteristics deemed radical, they may provide inconsequential responses. Upon further examination, please identify which teachings are inconsistent in their responses according to the radical peers of these pupils, as well as those who are knowledgeable or informed. Likewise, when inquired about their motive for joining the group, the responses of these student participants appeared to be influenced by the questioner's selection and were inconsistent. Interestingly, some pupils have differentiated between radicals and terrorists. However, others remain unable of making a distinction.

It is noteworthy that these youngsters appear largely untroubled by the threat of radicalism's existence. This allows for several interpretations on their understanding or indifference towards the principles of radicalism. They have also developed the discernment to refrain from hastily labeling any group as extremist. For instance, the group that dons the veil safeguards itself from being labeled as an extremist faction. Similarly, individuals engaged in specialized studies, partake in bay'at, and even those who dissent against their government do not inherently identify as a radical faction. Research should be conducted in a more systematic and incremental fashion, allowing students ample free time to engage with it more earnestly. Students appear indifferent to the existence of groups or the attributes of radical organizations on campus today.

Data indicates that there appears to be no disparity between men and women in their involvement in various organizations. The students recognize that women are equivalent to men in their eligibility to join this type of group. Nonetheless, the influence of gender remains evident in organizational management. The majority of female students indicated that women's roles in organizations remain traditional, specifically as secretaries, treasurers, and member recruiters. However, from the men's side, their answers are generally not gender biased and provide freedom for women to hold any position. Although this of course must be proven by practice in the field and the reality they do. Their lack of differentiation in giving roles to women in ordinary or radical organizations is an answer without analysis and knowledge. This question is just a question that explores the opinions of students, not the knowledge or reality they witness.

Finally, this research must state the undefined radical concept that emerges from reality on campus. But it can only describe the configuration of the existence of radicalism on campus which ranges from about 10-25%. Likewise, it is not explored to what extent women are involved, but can only gather the opinion that women are very likely to play an active role in exclusive and hidden groups by playing the role of member recruiters.

The aggregate data indicates that contemporary students exhibit a propensity to

enhance their understanding of gender issues. Inquiries concerning the marginalization of women are consistently met with negative responses, while issues that undermine women are addressed by providing them with opportunities. For instance, the presence of women in organizations may stem from their active participation, the invitations extended by male colleagues, or their own deliberate choice aligned with the organization's objective; ultimately, the conclusion is that it is primarily a result of their own decision. Similarly, when investigating the potential for women to assume leadership roles inside businesses, the responses predominantly affirm that women are capable of occupying any position. Nonetheless, this response pertains to opinion rather than experience. The challenge in comprehending reality arises from the fact that the majority, or 80%, of pupils are currently disorganized, having either never been organized or having lost their previous organizational skills.

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