



Counseling Guidance and Value Education to Prevent Radicalism and Terrorism

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ABSTRACT

This research aims to reveal several solutions for counseling and value education guidance programs that are made into policies by lecturers in the prevention of terrorism and radicalism. The method used in this study is a comparative method with a qualitative approach that is natural. The results achieved by lecturers through counseling and education on values against the prevention of radicalism and terrorism can be seen from UIN Jakarta, which collaborates with lecturers and students to understand the meaning of the Koran and hadiths that are not radical and encourage Muslims to behave better and be peaceful. UIN Yogyakarta conducts coaching, awareness, and banning veiled female students in the campus area. Meanwhile, UIN Malang prevents radicalism and terrorism on campus, rejects all forms of right and left extremism, and maintains unity and integrity.

Keywords: *counseling guidance; value education; radicalism; terrorism*

ABSTRAK

Penelitian ini bertujuan untuk mengungkapkan beberapa solusi program bimbingan konseling dan pendidikan nilai yang dijadikan kebijakan oleh dosen dalam pencegahan terorisme dan radikalisme. Metode yang digunakan dalam penelitian ini adalah metode komperatif dengan pendekatan kualitatif yang bersifat alami. Hasil yang dicapai oleh dosen melalui konseling dan pendidikan nilai terhadap pencegahan radikalisme dan terorisme dapat dilihat dari UIN Jakarta yang melakukan kerjasama dosen dan mahasiswa untuk memahami makna al-Quran dan hadis tidak bersifat radikal dan menganjurkan umat Islam untuk bersikap lebih baik dan tasamuh. UIN Yogyakarta melakukan pembinaan, penyadaran, pelarangan mahasiswi bercadar di area kampus. Sementara itu, UIN Malang mencegah radikalisme dan terorisme di kampus, menolak segala bentuk ekstrimisme kanan dan kiri, serta menjaga persatuan dan kesatuan.

Kata Kunci: bimbingan konseling, pendidikan nilai, radikalisme, terorisme

INTRODUCTION

The existence of counseling guidance within value education is very important to solve a lot of problems that occur in Indonesian society, especially those related to radicalism and terrorism in Islamic Higher Education. It is interesting to elaborate on the issues of radicalism and terrorism in Islamic Higher Education in Indonesia. The spreading of radicalism and terrorism on campus will cause a problem for students, lecturers, and other parties. It is necessary to make a serious solving of radicalism and terrorism in Islamic Higher Education by involving various parties from the campus, family, community, and government. The current phenomenon is that some students are allegedly affected by radicalism and terrorism so that there is a need to prevent them coach and build students' awareness regarding radicalism and terrorism. So, it is necessary to hold guidance for student as a process of understanding self-awareness in the form of ongoing assistance for himself so that he can think and act appropriately according to the rules in the campus environment, family, community, and social life as a whole (Natawidjaja, 2009). Besides, counseling as a coaching process to assist in the dialogue between the counselor and the client to solve the problem (Prayitno (2004). The counseling aims to help individuals to make interpretations of facts, explore the meaning of personal life value, now and in the future. Counseling assists individuals to develop mental health, attitudes, and behavior changes (Nurihsan, 2017: 9). Helping clients to understand, realize the value meanings of life, guide their consistent behavior, and place them integrally in their lives are regarded to be the purpose of value education (Mulyana, 2004: 119).

The rising actions that threaten the spirit of nationalism such as radicalism and terrorism are seen to be a serious concern of the government, the world of education, and institutions that observe the spirit of nationalism (Salim, 2018). Terrorism and radicalism can not be separated from the Quran as the basic foundation for jihad in Allah. We know that each of the Quran must have moral ideas and moral messages that can be developed in the community. This means that terrorism and radicalism movements are inseparable from the Quran as a basic foundation for jihad in the path of Allah. We all know that every verse of the Quran has moral ideas and moral messages that can be developed in society (Habibi, M. D. 2019). Therefore, to prevent the existence of

radicalism and terrorism among students of UIN Jakarta, Yogyakarta and Malang, it must be strengthened in terms of faith and devotion by having sincere, honest, fair, noble character, and humble characters, courage, patience, forgiveness, intelligent thinking, and deliberation according to the guidance of the Prophet Muhammad, (Antonio (2007: 187-193). “The value of Tawheed (*Rububiyah, Ulubiyah, sifat, and asthma*) or faith, Islam, ihsan, piety, sincerity, tawakkal, thanksgiving, and shabar” need to be instilled in the souls of students so that they realize the true meaning of life to worship Allah, (Madjid, N. 2000: 98-100).

The current phenomenon shows that some students behave not in accordance with the rules of the university, for example, Students use covert veils, commit bullying, speak the abusive language, practice free promiscuity, act against the rules, suffer depression, anxiety, unstable emotions, and leave lectures. Some others have anti-Pancasila thinking and carry out religious activities which in turn lead to acts of radicalism. Multidimensional crises in the form of symptoms of moral decline, economic crisis, and erroneous education can foster new identities such as the acts of anarchism and religious radicalism, (Syafi, 2017). Moreover, some students have radical ideas, terrorism and liberal thinking, and other negative thoughts at UIN Jakarta on May 6, 2011. As for UIN Yogyakarta some female students wore veiled and radicalism understanding. UIN Malang claimed that some female students wore a covert veil and male students wore hanging pants. The university urged the former not to wear the covert veil. So, the phenomenon in UIN Jakarta, Yogyakarta, and Malang needs a serious solution by involving several parties such as lecturers and others to make the prevention of radicalism and terrorism among students.

Previous research tried to analyze some groups who missed the rise of Islam, but in the wrong ways in the form of violence, radicalism, and terrorism. And it offered solutions in form of prevention, a response from the government, the community participation in efforts to tackle terrorism, Yunanto, (2018) Moderate Islam vs. Radical Islam, Dynamics of Contemporary Islamic Politics.

Zulygodir, (2014) in Religious Radicalism in Indonesia, revealed that the campus mosque was activated as a center for religious understanding about Islam carried out by lecturers and students so that it affected the five mosques in Yogyakarta. The UIN’s mosque is called a moderate group, UGM and UNY’s mosques are said to be Ikwanul

Muslimin group, UII mosque is close to Masyumi and Exactly Islamic group of Sharia formality, UMY Mosque is the extension of Muhammadiyah or Tarjih Assembly group and the others are called Wahhabis, even not explicit.

Other findings reveal the high level of intolerance in West Java and the high potential of radical understanding, radical action, and radical understanding of terrorism as a cultural ambiguous personality of West Java citizens. West Java community is famous for his culture of courtesy, suave with the slogan *someah ka semah* (friendly to guests) by caring, giving lessons and direction. Guiding is the motto of a portrait of noble personality in the Sundanese community's culture and tradition, Ayi Sofyan, and Gustiana Isya Maryani, (2017) Implementation of Policies on Prevention of Radicalism and Terrorism in West Java Province 2012-2016.

The position of the researcher is different from that of the previous researcher, the researcher aims to find out the counseling guidance program which is made into policy by lecturers through the value education of the prevention of terrorism and radicalism.

This research applied a comparative method with a qualitative approach. The comparative method according to Djudju Sudjana (2008: 106) is the method that examines the results of research by observing the cause and effect of an event in the field. Whereas Sugiono (2016:13) complements that qualitative is characterized by qualitative research is descriptive. The data collected is in the form of word of pictures rather than numbers (qualitative research is descriptive). While research data can be analyzed through reduction, display, and inference or verification, (Milles M.B. & Huberman, in Sadiyah, 2015).

RESULTS AND DISCUSSION

Counseling Guidance and Value Educational on the Prevention of Radicalism and Terrorism at UIN Jakarta

Counseling guidance at UIN Jakarta will firmly stop the discussion or activities that lead to the anti-Pancasila movement. Students are valuable assets of campus, therefore before taking strict action they will be guided and directed to discuss meaningful things that are beneficial to the interests of the nation. Students should have an understanding of radicalism to increase professionalism, ability, and acceptability, this is far

more interesting (interview with Dede Rosada Rector of UIN Syahid Jakarta).

UIN Syahid has a high commitment to reject radicalism and terrorism. While the understanding of radicalism arises because of psychological factors that are determined by a combination of factors carried from birth, biological factors, perspectives, initial development, temperament, environmental influences, and group dynamics (Victoroff, 2005). The emergence of radicalism and terrorism is caused by a partial misunderstanding of the meaning of the verses of the Quran which is implemented at UIN Syahid. So, the way of thinking and interpreting verses of the Quran are contrary to the real meaning through accommodation and compromise (Azra, 2012). People who have radicalism and terrorism thinkings are practicing the symbols of the Antichrist, symbols of anti-God, conflict making, in addition to the figure of the preacher who influences his interlocutors (Singh & Mulkhan, 2012: 66).

Universities in Indonesia are demanded to increase their prevention and sensitivity in observing the radical influences in the campus environment. Hard-line students can be marked by their different looks, like wearing a covert veil for women and hanging pants for men. However, what is very obvious is their conservative attitude even towards the courses they take. They reject the interpretation of the Quran by Western methods because they claim that the Quran should only be interpreted by Middle Eastern scholars, so they chose to change faculties. Before taking a conservative standpoint, the student often attends campus studies organized by extreme support organizations such as Hizb ut-Tahrir Indonesia (HTI) before being declared a banned organization by the government (interview with Muhammad Fatih Akmal, UIN Student Syhid).

UIN Syahid provides new students with early detection to radicalism. The UIN campus claimed to be aware of this situation. As for the coaching conducted by the institution, it is certain that no one leads to radical understanding unless they had radical potential outside UIN or before entering UIN. The Faculty strives to approach and develop a dialogue with students who have extreme thoughts. The lecturer will monitor the student who is in charge of giving awareness to the student through broadening insight rather than indoctrination. Moreover, prevention is done through the curriculum, by leaving curriculum content

that can encourage students to take radical action. Islamic teachings, in particular, the Quran must be explained by the lecturer so avoid misinterpreted meanings as the proposition of radical behavior by explaining the background of the verse. Lecturers were also asked to display other verses that encourage Muslims to have noble morals, think smartly, and avoid radicalism and terrorism (Interview with Yusron Razak, Deputy Chancellor of UIN Syahid).

So that the campus is not infiltrated by radicalism among students, lectures must be under the academic calendar or study program chosen by students. The courses given to students in the form of theory and practice by strengthening the interpretation and ideology of the state are aimed to reject radicalism and terrorism. There will certainly be no lecturers with radical ideology. They are selected in terms of their understanding and commitment to the values of Islam and nationality. This commitment is important, given the infiltration of radicalism can be done in various ways. Radical groups that have infiltrated the campus generally target new students. Furthermore, it is necessary to strengthen the insight of the nationality of students and the campus academic community and Islamic moderation. Every student activity is guided, directed and supervised by a lecturer (Rosada Rector of UIN Jakarta)

Indonesia cannot deal with the development of religious radicalism without the support and cooperation of the government and other community groups. The radical understanding among students has been present at public universities and state Islamic universities (UIN Jakarta, UIN Yogyakarta, and UIN Malang). It is time for the campus to become a pioneer of the nation in preparing civilized generations and perfect people by declaring anti-radicalism and terrorism at campuses with various positive activities for the future generation of the nation.

The results of counseling guidance achieved by lecturers can be seen from the radical understanding in student activities such as deviant understanding which is not in accordance with the rules of UIN institutions. The radicalism of religious movements is such a complicated social religious catalog (Mansur, 2015). Thus, the understanding of radicalism that has existed in the campus and other environments must be prevented so that it does not recruit other students. So, students and lecturers must be able to filter out radicalism, but it must be in accordance with the ideology of the Indonesian people and Islamic law as a whole. Islamic radicalism occurs due to injustice both procedural,

distributive, and interactional injustice (Ancok, 2008: 130). The BPI Study Program Organization as an extracurricular in preventing radicalism which is called Pokmalu conducted activities: learning practices, becoming a facilitator that must be prepared, making MoU with drug rehabilitation centers and trainers, conducting out bond, and practicing counseling. It is important to look at the significant relationship of radicalism in the history of Islam. And then the last part of the analysis indicated a solution to prevent the development of radicalism movement escalation in Indonesia, in the form of radicalism therapy, (Abdullah, 2016).

The counseling guidance for students to prevent radicalism and terrorism must be improved. Moreover, Pancasila Education and Civic Education needs to be strengthened not only in content but also in value and character. The values and character of Pancasila are inherent in all courses including the system and behavior of the entire academic community and campus environment. Besides, higher education can work with mass organizations and extra-campus organizations. At this time the radical understanding occurs more often outside the campus through extra-campus student organizations. The radical understanding exists not only because of theology, but also a matter of existence, identity, and self-esteem; although it takes time, the humanist approach with soft power seems more strategic. In the past, only public universities were potential places for the growth of radicalism. Nowadays, UIN is not strong enough to face the influence of radicalism. Thus, radicalism has indeed been present on campus either public universities or state Islamic universities. It is time for the campus to become the pioneer of the nation in preparing civilized generations by declaring anti-radicalism and terrorism campuses.

The problems of UIN Syahid regarding the students' involvement to radicalism can be prevented by various student activities; religious activities, extra activities outside the campus accompanied by senior lecturers, student creativity concerts, music concerts, with selective permits, while the public lecture on 30 October 2018 coordinated with the National BNN which was relating to the understanding of radicalism and the danger of Nafza invited lecturers from abroad such as America, Japan, Australia. The cooperation agenda with Nahdatul Ulama through Banon (Autonomous Agency), Islamic mass organizations (NU, Muhammadiyah, Persis), student organizations (HMI, PMII, and IMM), extra alumni-alumni organizations, then directly socialized to anticipate

radicalism and terrorism.

The anticipation of UIN Syahid was once a special concern with the leader of the radicalism movement, for the culprit had ever studied at UIN Syahid but was not completed and his actions were influenced by the outside environment before entering UIN Syahid. There has been the declaration of radical organizations, which initially was only a permit to hold a seminar, but in the end, there was a declaration of that organization. So, the permission to hold a seminar at UIN Syahid is tightened and selective with its clear purpose, to avoid unexpected events. Campus activists enter inside campus organizations and have healthy potential, all of which are taught by their seniors. While the student agenda covers the existence of LDK, independent religious studies, the enthusiasm of student learning, and holding seminars.

The programs of preventing the spread of radicalism in adolescents, including students, need to be done in cooperation with or intervention from the government towards the implementation of education in Indonesia with a multicultural counseling approach (Annajih, 2017).

The effort to prevent the flourishing of radicalism on campus requires a national insight. To strengthen the unity of this nation, we must make cooperation, and practice tolerance, deliberation, mutual respect, affection, and trust. Muslims who uphold the values of tolerance and Islam that is *rahmatan lil alamin* can show with our attitudes and behavior in society that respects and understands all the differences that exist so that unity and Islamic unity can be realized for the benefit of the people and the progress of the Indonesian people. Besides, UIN Syahid offers comparative religion courses to open students' horizons about religious diversity as well as mature their attitudes in dealing with diversity. Conflict resolution courses are presented so that students are trained to resolve various conflicts, both in the name of religion and social conflict. The effort to deradicalize the campus must be accompanied by efforts to make university graduates ambassadors who instill the values of peace, modernization, and politeness, especially amid heterogeneous societies that become a necessity in expressing religious attitudes on campus.

Counseling Guidance and Value Education on Prevention of Radicalism and Terrorism at UIN Sunan Kalijaga Yogyakarta

Counseling guidance and coaching for veiled students are done with a family approach. UIN's Student activities units such as; HMI, PMII,

IMM, and others are believed to be a forum to develop and train students' way of thinking towards a better direction. One of the programs to overcome radicalism and terrorism is the presence of a *dhiker* forum on every Friday in mushala with cooperation between (NU, Leb BKI, community, and lecturers), while students are preoccupied with literacy and writing scientific papers (Team of Da'wah and Communication Faculty at UIN Suka).

UIN Sunan Kalijaga firmly forbids all students from wearing covert veils to prevent radicalism from flourishing on campus. Stubborn students are threatened with strict sanctions of dropping out from the campus. This policy was taken to restore the spirit of UIN as a moderate and fair Islamic campus. The spirit of UIN is Islamic archipelago that emphasizes the love of the nation and Pancasila, while at the same time returning and anticipating students so as not to get lost in the ideology of political education that is contrary to the government. Until recent times, UIN Suka let many students use the covert veil. As a result, UIN Suka has often been labeled as a supporting campus for radical Islam. There is a strong suspicion that the veiled female students have fostered the ideology and teachings of Hizb ut-Tahrir Indonesia (HTI). They (veiled female students) dared to fly the HTI flag on campus (Yudian Wahyudi, Rector of UIN Suka).

The presence of veiled female students who represented HTI was a form of betrayal. This policy applied when the campus listed 41 veiled female students at UIN as outlined in the Decree B-1031/Un.02/R/AK.00.3/02/2018 and took effect on February 28, 2018. Prevention of radicalism that entered the campuses should take the attention of campus leaders, in this case, the rector and his staff according to Minister of Research, Technology, and Higher Education Mohammad Nasir.

This is to prevent radicalism from touching students, lecturers, and academics who have the potential to damage the nation. Hearing the appeal, the leaders of the universities had responded to what was conveyed by the minister. It is as done in higher education by making programs and rules for new students at UIN Yogyakarta. One of the programs is making an assistance system for new students to get more familiar with identity and religion that leads to good actions in accordance with the teachings of the religion they believe in. This is an embodiment of the value of Islam which is *rahmatan lil 'alamin*, friendly Islam, and the

core values of UIN Sunan Kalijaga namely, integrative-interconnected, dedicative, innovative, inclusive, and continuous improvement (Sirait, et al, 2019: 15).

Internally, the UIN Suka has prepared several programs addressing the flow of radicalism and terrorism, including assistance for new students by introducing them to the good teachings of their religion. This was done because many new students were allegedly trapped in the teachings of radicalism. These teachings are generally taught to new students. And to anticipate an extreme view, new students will be introduced to moderation through the general stadium with the theme of defending the nation.

According to Waryono Abdul Ghafur, Vice-rector III for Student Affairs of UIN Yogyakarta, that long time before the Menristek Dikti appeal, UIN had anticipated it by making contract signatures for new students. "

From an early time, UIN Suka already protected students with a learning contract, in which all students must sign the contract. The contract clause must be understood and signed by new UIN students, there are four points, one of which is not involved with organizations banned by the government and loyal to the Unitary Republic of Indonesia (NKRI).

UIN Sunan Kalijaga with the Center for Study and National Defense fully supports the Pancasila program to the community. From the beginning, students were introduced to moderate religion and culture, and the relationship between Islam and Pancasila. Pancasila can be strengthened by religion. What Indonesia needs in the future to become Pancasilaist, Religion and Pancasila should not be confronted (Interview with Yudian Wahyudi, Rector of UIN Yogyakarta).

Counseling guidance was conducted by the lecturers of BKI Study Program through coaching for veiled students with a familial, humanitarian approach, heart-to-heart chatting, discussion, debriefing on Student Counseling. Debriefing on micro-counseling is considered important, seeing the increasingly complex problems present in the implementation of counseling today. Obstacles arise within the application of approaches to client problems, combining general and Islamic theories, as well as the choice of techniques approach and others. The main trigger of BKI study program is bridging prospective counselors so that they are not working on the right track. So, this

briefing seeks to provide basic orientation and objectives of micro counseling, implementation systems, forms, field practice, problem analysis to assessment, and report preparation to students in the process of planned micro counseling implementation.

Micro counseling is one of the conditional courses to take the Community Service Program (KKN) and PPL in the next semester. In the micro counseling learning process, students tend to be demanded to actively and practice understanding guidance and counseling strategies. This is done by students so they have the right skills. Besides, it is expected to be able to integrate theories and counseling approaches that are connecting the counseling and Islamic approaches.

Dr. Waryono Abdul Ghofur Vice-Rector for Student Affairs and Cooperation of UIN Sunan Kalijaga, spoke about “the context of upholding the constitution of UIN that all students have signed when entering the UIN, for no other reason. Thus, the Rector considered that UIN had guidelines for student discipline. Every student who enters UIN has signed a willingness to carry out UIN rules. The statement of Rector of UIN Suka implies that we uphold and implement the campus constitution, student code of conduct that rules how to dress, besides lecturer code of ethics.”

UIN Sunan Kalijaga is a state university under the government authority. Thus, UIN Suka makes sure that no students participate in or radical understanding which conflicts with Pancasila. Then we need data collection and coaching. It is necessary to make anticipatory efforts not to allow unexpected thinking to enter the UIN Suka campus. The potential can come in various ways, but this is a data collection and not a prohibition. If not recorded, it is worried that radicalism will grow up on campus, which makes it difficult to deal with. Deradicalization in counseling guidance by psychological assistance and cultural strategy is to get used to tolerance, respect for others, working together so that they do not become selfish and individual (Hergianasari, 2019). Psychologically students with full awareness can develop self-regulation and can control themselves. With the opening of awareness, students can overcome their problems independently, manage, and control themselves (Ayurinanda, 2018).

UIN Suka intends to save students not to get lost in the administration of education, so the politics of education administration and aqidah may not be a problem. There have been many cases in other

places, where people who are indoctrinated will become victims of these radical movements (interview with Yudian Wahyudi)

The development of radicalism and terrorism needs to be prevented early in the family, school, college, and community circles. Some factors such as Higher education leadership, curriculum, and mission have a positive and significant influence on student anti-radicalism behavior (Chalim, 2018). Radicalism is not in accordance with the teachings of Islam, so it is not appropriate to be addressed in the Islamic religion because there is no such thing as radicalism. The Quran and the hadith command people to respect and love one another and be gentle to others even though that person is a follower of another religion (Yunus, 2017). When seeing the case in Indonesia, it seems strange If women who wear the covert veil become a public concern. What should that woman is not becoming a public concern so it is not a source of defamation? To become a Superior Student of Sunan Kalijaga UIN, the program of introduction to academic and student affairs culture (PBAK) begins with the Dhuha prayer, the Hajat prayer, and spiritual formation at the Sunan Kalijaga Mosque. With this commitment, it is hoped that new students will truly feel the atmosphere of Islamic university, which is supposed to be strong and thick with academic nuances.

Counseling Guidance and Value Education on Prevention of Radicalism and Terrorism at UIN Malang

The counseling guidance of UIN Malang is developed and protected through the selection of prospective new students, as an effort to make early anticipation, from the selection process of the prospective student to the learning process that must be monitored carefully, so that no one has a radical Islamic understanding. This, the aim is to prevent and minimize the spread of radical understanding on campus. Students have very high idealism, but never let them lose their identity. So, this is what makes students fall into the wrong understanding. Deradicalisation is every effort to neutralize radical ideals through interdisciplinary approaches, such as law, psychology, religion, economics, education, humanity, and socio-culture for those who are influenced or exposed to radicals and/or pro-violence, (Isnawan, 2018).

The Ministry of Religion sounded the issue so that UIN Malang has sufficient injection to voice its protection as early as possible against radicalism. The results of the research can be socialized in a discussion

and studied together more deeply, then determined how to react to it most precisely, so that in targeting prospective new students can be right on target (Interview with Isroqunnajah, 2018).

The findings of the National Counterterrorism Agency (BNPT) related to many campuses exposed to radicalism, were taken seriously by Menristekdikti Mohamad Nasir. He then appealed to campuses to monitor cellphone numbers, as well as students' social media accounts.

Before the appeal from the Menristekdikti, UM had already monitored its students. State universities in Malang have activated a program that automatically records student data. This system periodically checks the activeness of student mobile numbers. However, for social media, although it has not been automatically programmed, UIN Malang has another way, namely through the campus's official social media. Campus social media is followed by many academics and the campus can monitor followers' accounts.

The collection of student data is not always related to radicalism. Data helps clarify the identity of student's parents. If they have an incident, it will be easy for the university to contact the family.

Social media monitoring needs to be finalized in its process and implementation. It is not easy to oversee tens of thousands of academics, there needs to be an integrated system that regulates precisely. The idea of the Ministry of Research, Technology, and Innovation is correct, but it needs a simpler explanation to the public so that there are no assumptions by some parties if universities are at-risk conditions. Because there are pros and cons to this, Kemenristek needs to explain in detail his plan. Screening new students and living in Ma'had for one year are seen to be mentoring. The purpose of establishing Ma'had Sunan Ampel Al-Aly in accordance with its vision and mission, namely: the realization of aqidah and moral strengthening centers, the development of Islamic science, providing Arabic and English skills, pious charity, noble morals, pesantren information center, and as a joint creation of an intelligent Muslim community which is creative, dynamic, peaceful, prosperous, and have good reading and understanding of the Quran. This is the result of interviews with lecturers in psychology.

The results of counseling guidance conducted by lecturers at UIN Malang showed the existence a radicalism movement, but not explicit. So, the lecturer approaches the students with a cultural, familial, dialogue approach based on reality not postulate, and discussion, with not

accusing without proven examples of rejecting Pancasila. Veiled students who are allegedly indicated by radicalism are usually closed-minded, introvert, and often blame others, and feel self-righteous. The Vice-Rector attempts to map it with a religious scheme. Then it was conveyed to Ma'had Sunan Ampel Al-Ali that there would be a change in the Islamic subjects of the Ta'lim-Ta'lim in Mahad as a radicalization effort in one-year time. There was a time when students reject the program of Student Study Service (KKM); they refused, and fought it, and gathered their friends to fight the program. So, the lecturer copes with a careful personal and persuasive discussion approach, and the guardian lecturer monitors them. Prevent Radicalism, Campus in Malang Monitor Student Mobile Number 20 June 2018 9:00 am.

The findings of the National Counterterrorism Agency (BNPT) which related to a number of campuses exposed to radicalism were taken seriously by minister Mohamad Nasir. He then appealed to campuses to take notes and monitor student's cellphone numbers and social media accounts. The media has been integrated into all social institutions in the campus community and as an act of communication in the private setting at the same time, (Fakhruroji, 2015). Besides, media give influence and is actively involved in the socio-cultural and religious transformation of students. Regarding radicalism, the interviews with lecturers revealed that radical behavior can be seen from women's covert veils and headscarves, men's koko cloth, and hanging pant at UIN Malang, but they are not an absolute characteristic of radicalism and terrorism behavior. UIN is very safe because students live in ma'had, but it should not be careless.

During the year, new students live in ma'had or university dormitories. Ma'had is managed like a pesantren, a place to study and understand Islam. Islam is a religion of *rahmatan lil alamin* and is full of tolerance values. To make changes to radicalism can be done with counseling treatment based on Islamic values, (Irman and Yusefri, 2018). Naufal believes that radicalism will be difficult to penetrate and develop in UIN Malang. It is feared that students will be exposed to radicalism outside the campus through study and group discussions. The spread of radicalism can apply through social media. "some students quietly invite silent study and discussion. It is a door to door invitation," said Naufal. In an effort to counter radicalism on campus, the rector of UIN Maliki Malang, collaborated with the 083/Baladhika Jaya Military Resort Command to provide new national insights for new students.

The rector forum will apply state defense materials on each campus to enhance the spirit of patriotism. During campus activities, students are directed towards scientific reasoning such as extracurricular activities of students which are expected to help develop their potential in the field of reasoning that is correlated with the ability of the academic field, so that it is hoped to make various achievements, taken from the interviews with psychology lecturers. The expected results cover (1) the realization of a conducive atmosphere to the development of reasoning activities, for the development of achievement and the distribution of potential. (2) the realization of creative, innovative, objective, professional and courteous attitudes towards various problems that develop in society. (3) increasing the ability and skills of students to perform in accordance with their potential. (4) The selection of students who excel in the field of reasoning to participate in competitive activities or competencies in various branches of reasoning, (Mujib, et. al. 2017:75).

CONCLUSION

Counseling guidance and education have a high commitment in supporting diversity toward world-class universities, becoming a pioneer of the nation to prepare civilized generations, and perfect human by declaring anti-radicalism and terrorism campus in a variety of positive activities, strengthening certain courses such as anticipation of ideology in the main discussion of interpretation and state ideology which is strengthened by the nationalism insight of students and the campus academic community through Islamic moderation. As a result, the lecturer takes a dialogical approach to students who have extreme thoughts, monitors students, and have a responsibility to build student's awareness, and create college graduates as ambassadors who instill the values of peace, modernization, and politeness.

Counseling guidance is the program made by UIN Jogyakarta lecturers through values education to prevent radicalism and terrorism by issuing policies to ban female student to wear a covert veil in the campus area, conducting the general stadium that strengthens students concern with the theme of country defense, spreading Islamic moderation according to Pancasila, and students are guided to literacy in scientific writing. As a result, holding micro-counseling to students, registering, and developing student's awareness are seen to anticipate the flow of radicalism and terrorism. Counseling guidance is the programs made by

UIN Yogyakarta lecturers through value education on the prevention of radicalism and terrorism that covers stopping radicalism and terrorism through discussion of lecturers' research results which is trying to educate young generations to love peace and make declarations towards world-class universities that combine spiritual and intellectual domains.

The results of counseling guidance to prevent radicalism and terrorism at Malang campus can be seen in students' programs of state defense courses that enhance the soul of patriotism, reject all forms of right and left extremism. In this regard, Ma'had functions to formulate a tolerant national and Islamic outlook, understand science, maintain unity, become the ambassador of peace, socialize, and filter out various information comprehensively.

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