



Kuram ve Uygulamada Eğitim Yönetimi
Educational Administration: Theory and Practice
2022, Cilt 28, Sayı 3, ss: 97-108
2022, Volume 28, Issue 3, pp: 97-108
www.kuey.net



Effectiveness of Countering Radicalism Through Character Education

Subiyantoro   ^{1*}

	Abstract
<p>Article History</p> <p>Article Submission 05 September 2022</p> <p>Revised Submission 01 November 2022</p> <p>Article Accepted 12 November 2022</p>	<p>Radicalization is the cause of social degradation and the security stability of a country. This study aims to determine the success, effectiveness, and uniqueness of overcoming radicalism by using the pattern of character education at the Malahayati Polytechnic Aceh. This research uses a qualitative case study research type. The sampling technique used purposive sampling and snowball sampling. The sample consisted of 10 respondents consisting of education managers, institutional managers, character education unit managers, Aceh polytechnic cadets, and the community. The results of this study were successful in the application of character education for cadets at the Malahayati Aceh Polytechnic which focused on three concepts, namely moral knowing, moral feeling, and moral action. The uniqueness of the pattern of character education built full of brotherhood, cadets are very tolerant and very respectful of older people and between followers of Islam and non-Muslims. Deradicalism is also built through activities from the basic period of character formation, mental development period, character formation period, character maturation period and character maturation period with cultural habituation to foster nationalism, love for the homeland, mutual respect between religious adherents mingle between tribes in life in dormitories.</p> <p>Keywords: Character education; Deradicalism; Moral action; Moral feeling; Moral knowing</p>

^{1*}Senior Lecturer, Faculty of Tarbiyah and Education, Universitas Islam Negeri Sunan Kalijaga, Daerah Istimewa Yogyakarta, Indonesia, subiyantoro@uin-suka.ac.id

Introduction

Radicalization has become a crisis of social problems faced by society in the modern era (Gumiandari & Nafi'a, 2020). Based on data the Ministry of Research and Development of Religion, Kemenag found the index of potential for radicalism 2019-2020 in Indonesia reached 38.4% (scale of 0-100). From data, the survey also found a feminization of radicalism where the index of potential for radicalism in women was slightly higher than that of men. The index of potential for radicalism in women reached 12.3%, while the index for the potential for radicalism in men reached 12.1%. In addition, there is also urbanization of radicalism. Radical urbanization refers to a higher potential index of potential for radicalism among urban (urban) communities compared to rural (rural) communities (Rahmat & Yahya, 2022). Research findings in 2020 show that the index of potential for radicalism in urban communities reaches 12.3% and in rural communities, it reaches 12.1% (Affan, 2018).

In addition, there is also the radicalization of the younger generation and netizens who show the potential index for radicalism in generation Z reaches 12.7%, then for the millennial generation it reaches 12.4% and for gen X it reaches 11.7% (Supriadi & Purwanto, 2019). This is inseparable from the phenomenon that netizens who are actively looking for religious content on the internet have a higher index of potential for radicalism, which is 12.6% compared to netizens who are not actively looking for religious content on the internet at 10.8%. Also, netizens who like to spread religious content are 13.3% higher than netizens who don't spread religious content 11.2% (Suraya & Mulyana, 2020). A radicalization is an act of provocateur, terror against the state on an ideological basis that demands change and to realize the goals of groups that oppose the state (Fodeman et al., 2020). Many deradicalization efforts in Indonesia have been carried out through various sectors, including those carried out in relevant government agencies.

These efforts are realized through laws and regulations, official forums, including those implemented through the curriculum in schools and universities in Indonesia (Yusuf et al., 2021). The Indonesian government has tried to overcome radical attitudes and actions by eliminating radical ideas with what is called deradicalism. Pruning efforts have been carried out both through curriculum education, especially through religious education and character education (Rindrayani, 2020). Radicalism is seen as a religious ideology that is intolerant, anti-Western, and causes violence to be hostile to other religions, if in Nigeria against ethno-regional groups, and political blocs (Onakuse & Jatula, 2021). It is widely understood that Islam itself teaches tolerance to fellow Muslims and followers of other religions besides Islam. Islam also teaches peace (Mughtarom, 2016).

However, the notion of radicalism that leads to intolerance and eventually leads to acts of terrorism or destruction still often appears in Indonesia. This understanding and action cannot be denied by groups claiming to be Muslims (Rahmat & Yahya, 2022). This group usually uses certain verses in the Qur'an which they later understand as an act of jihad. In Indonesia, which consists of various islands, which are multi-ethnic and multi-religious, it has the potential to give rise to radicalism that leads to instability in society or the state. One of the areas where the people strongly adhere to Islam in Aceh. Aceh is an area dubbed the "Veranda of Mecca". In addition, Aceh is also a Special Region that enforces Islamic Sharia, so it is not surprising that this area is sometimes monitored by the government. In Aceh, there are educational institutions, namely polytechnics that apply "unique" character education related to deradicalism (Oktari et al., 2021).

This institution is known as an Islamic religious institution, but its cadets consist of various religions, are multi-ethnic, and come from various regions in Indonesia. Character education is a very important and strategic step in building and strengthening national identity and mobilizing the formation of a society that has attitudes, integrity, and character formation that becomes harmonized in everyday life. According to research conducted by (Santoso et al., 2020) that through character education through religious principles of Wasatiyyat consists of the values of tawassut (taking the middle way), tawazun (balance between the world and the hereafter), i'tidal (straight and upright), tasamuh (tolerance), musawah (egalitarianism), shura (deliberation), islah (reform), alawiyah (prioritize), tatawwur wa ibtikar (dynamic and innovation), and tahaddur (civilized). These values represent the polite, peaceful, and gentle nature of the Indonesian people.

Therefore, research on the effectiveness of overcoming radicalism through character education at the Aceh Polytechnic be is important. This study aims to find out how the success, effectiveness, and uniqueness of character education patterns are because the research was conducted in polytechnics that manage the cadets with religious character education according to the conditions of the Aceh region, but cadets come from various regions in Indonesia who are multi-ethnic and multi-religious. This study also examined that how the concept of overcoming radicalization through character education at the Malahayati Polytechnic of Aceh will be examined.

Literature Review

Deradicalization

Deradicalization is an effort to reduce radical activities and neutralize radical ideas for those involved in terrorists and their sympathizers and community members who have been exposed to radical terrorist ideas (Koehler, 2017). In addition, deradicalization can be interpreted as an effort to transform from radical beliefs or ideologies to non-radicals with a multi and interdisciplinary approach such as religious, social, cultural, etc. for people who are influenced by radical beliefs (Muluk et al., 2020). On that basis, deradicalization is more about trying to make cognitive changes or moderate one's thoughts or beliefs (Sukabdi, 2015). Deradicalization of the understanding of Islamic teachings means efforts to straighten out the radical understanding of the verses of the Qur'an and Hadith and the opinions of scholars, especially verses or hadiths talking about the concept of jihad, the war against infidels, and so on.

Deradicalization is not intended as an effort to restore and realign understanding of what and how Islam is, nor is it a shallow creed, but rather as an effort to restore and realign understanding of what. Deradicalization of religious understanding can be said to be a process carried out to neutralize radical ideology and understanding, and militants who justify extreme and even violent means to carry out da'wah Islamiyah Radical here is a pejorative meaning that justifies violent means to enemies and threatens the existence of Islam (Mostopha, 2019). The implementation of deradicalization can be in the form of identification, rehabilitation, re-education, and re-socialization efforts for individuals or community groups affected by radicalism by prioritizing the principles of empowerment, human rights, regulations. law and equality (Rahmanto et al., 2020). The general goal of deradicalization is to make terrorists or groups that commit violence willing to leave or escape from terrorist acts and activities (Muluk et al., 2020).

Countering Radicalism

Countering radicalization is an action that consists of a process that can eventually be drawn into action against, preventing the occurrence of the notion of terrorism which includes the condition of individuals or groups that turn into a tendency to oppose dialogue and compromise with different parties. They choose the path of confrontation and conflict (Schmidt, 2021). This choice is accompanied by support, (a) the use of pressure and coercive strategies (coercive) using violence or non-violence, (b) legitimacy or support for various forms of violence, other than terrorism, to achieve noble goals, and (c) may eventually escalate to the highest level in the form of extreme violence or terrorism (Gumiandari & Nafi'a, 2020). This process is usually followed by the prevention of ideological strengthening tendencies away from the mainstream (Riany et al., 2019). In addition, it leads to extreme points based on a dichotomous perspective and the belief that the existing system can no longer be a way for the desired change to occur; Therefore, violence is becoming more and more tolerated by alternatives to the existing system (Suraya & Mulyana, 2020).

In tackling radicalism, it can be identified from elements of radical groups having characteristics, among others; The former often claim a single truth and mislead other groups who disagree. Claims of truth always arise from circles as if they are prophets who have never made any wrongdoings even though they are just ordinary people (Kratochwil, 2022). Truth claims cannot be justified because humans only have relative truth and only God knows the absolute truth. Second, radicalism complicates religion which is *samhah* (light) by considering *sunnah* worship as if it were obligatory and *makruh* as if it were *haram*. Radicalism is characterized by religious behavior that prioritizes secondary issues and overrides primary ones. Third, radical groups are mostly excessive in religion that is not in place. In preaching they override the gradual

method used by the Prophet so that their da'wah makes religious people who are still laying people feel afraid and object (Suprastowo et al., 2018).

Character Building

Character education is an effort that is designed and implemented systems to help students understand the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Santoso et al., 2020). Character education teaches habits of thought and behavior that help individuals to live and work together as families, communities, and nations and help them make responsible decisions (Rindrayani, 2020). In other words, character education teaches students to think intelligently, activating the midbrain naturally (Sarkadi et al., 2020). The three components of character are knowledge about morals, feelings about morals, and moral actions (Hermino & Arifin, 2020). This is necessary so that humans can understand, feel, and at the same time work on noble values.

The role of this character is to form a person who has core values based on the norms that apply at the religious level, and the level of community social life. So that the role of character can create individuals to be able to behave properly by existing rules and by morality. Aspects of the three components of character according to (Santoso et al., 2020). Moral knowledge can be in the form of moral knowledge, six things are the goals of teaching moral knowledge, namely moral awareness, knowing moral values, speaking perspectives, moral reasoning, decision making, self-knowledge. Elements of moral knowledge fill their cognitive realm. Moral feeling, six things are emotional aspects that a person must be able to feel to become a person of character, namely: conscience, self-esteem, empathy, loving-kindness, self-control, humility (Ubaidillah et al., 2020). Moral action is a moral action or action that is the result of the other two components of character. To understand what drives a person to act, it must be seen from character, competence, will power, and habits (Asif et al., 2020).

Methodology

This study uses a qualitative type of research using descriptive-qualitative methods to understand and get an overview of what is happening in the field. In this research, a case study approach is used. The case study approach according to Creswell is part of qualitative research where there is in-depth exploration of a process, activity, or program carried out by the researcher (Creswell, 2012). This qualitative research does not use the term population, but "social situation" which consists of 3 elements namely "place", "actors" and "activities" that interact synergistically. The informants in this study are elements that are directly or indirectly involved in efforts to instill character as an effort to prevent radicalization. In this case, it is the manager of the character education unit, the head of the cadet character development center, the manager of the institution, the cadets, and the local community. The description of the informants in this study consisted of 13 people as shown in Table 1.

Table 1. Research informants

Respondent	Gender	Position	Tasks/Roles
YS	Man	Character Education Unit Manager	Develop and manage, as well as optimize educational institutions
MTP	Man		
YS	Man	Head of Youth Character Development Center	Develop a strategic and systematic plan in applying the concept of character education
MTP	Man		
ZA	Man	Institution Manager	Carry out the organizational structure of the institution by their respective duties and roles
AG	Man		
TPMA	Man	Cadets	As objects in the educational process
GAR	Man		
SN	Man		
FG	Man		
TJN	Woman		

M	Man	Public	As an external element in providing educational provisions for the social life of the community in the educational environment
M	Woman		

The sampling technique used is the purposive sampling technique. The characteristics of the sampling in this study can be seen in Table 2.

Table 2. Research sampling criteria and characteristics

Informant	Criteria and Characteristics
Character Education Unit Manager	Develop and manage, as well as optimize educational institutions with a tenure of more than 2 years
Head of Youth Character Development Center	Develop a strategic and systematic plan in implementing the concept of character education, in his experience through the tenure of more than 2 years
Institution Manager	Carry out the organizational structure of the institution by their respective duties and roles and hold the position for approximately 2 years
Cadets	Positioned as cadets at the final level
Public	Domiciled around the Polytechnic of Malahayati Aceh

The data collection in this study was through in-depth interview techniques with resource persons before the occurrence of COVID-19 directly with informants at the research location which aims to determine the planning, process, management, and output of the process of embedding character education as an effort to deradicalize. The interview process during the COVID-19 outbreak in the data collection process was further strengthened through in-depth interviews using an online method system via the zoom platform or by WhatsApp. In addition, in their observation activities, researchers carried out observations carried out before the occurrence of COVID-19 at the research location. In this observation activity, the focus is on directly observing the process of implementing deradicalization character education in the education system and its activities. Meanwhile, documentation is to obtain the data on guidelines and management results at the research site. The analysis technique uses the concept of Miles and Huberman, namely the analysis activity is carried out interactively and takes place continuously which includes data reduction from interviews with research informants. The presentation of data was obtained from the data collection results about the process, planning, management, and output of the education planting process. character as a further deradicalization effort, namely by concluding/verification of all data collection results obtained at the research location and informants involved in collecting the data.

Results

The results of the research on deradicalization character education at the Malahayati Aceh Polytechnic are presented in the presentation materials, including the objectives, expected competencies, stages, educational flow schemes, methods, and strategies as well as character education techniques. At the end of the presentation of the data, the uniqueness of education is shown.

The aims and objectives of the study carried out first, optimizing the ability of cadets to develop aspects of attitudes and behavior, knowledge and skills, as well as physically during training. Second, the formation of soft skill competencies which include integrity, work ethic, initiative, communication, cooperation, interpersonal relationships, and adaptation. Third, the achievement of the formation, development, and stabilization of the attitudes and behavior of cadets in training institutions by educational goals. Fourth, is the achievement of mastery of knowledge and skills by the objectives of education and training. Fifth, the achievement of body posture formation, maintenance of physical fitness, and mastery of physical agility by educational goals. All of this is directed at the realization of tolerant religious people, love the homeland and

respect others and are in line with the goals of national education”.

Components of character education in this institution has been explained. Firstly, foster obedient attitudes and behavior in carrying out the teachings of the religion they adhere to. Second, be tolerant of the implementation of worship of other religions. This tolerance is the seed of the creation of peace. Third, living in harmony with followers of other religions is a hope when this tolerant attitude has been realized. The highest peak of religiosity in the context of character education is the creation of encouragement and awareness from within humans to do good, and avoid actions that cause damage, both for themselves and others/the environment around them. The main competencies are mentioned in the cadet management guide documentation is as follows. Firstly, Integrity, namely acting and behaving professionally, honestly, and complying with institutional regulations. Second, work ethic, namely the ability to work/study well without supervision, be responsible. Third, initiative, ability to be creative and innovate in work/study, achieve work quality that exceeds general standards, and finds new ideas and methods in work/study. Fourth, communication, the ability to communicate individually or in groups effectively, which includes the ability to listen well, show understanding, and be able to provide constructive feedback. Fifth, cooperation namely the ability and willingness to work in groups, work by the goals and objectives of the group, actively participate in every decision making, work together. Sixth, interpersonal relations, is the ability to process and anticipate other people's perceptions of the words and actions taken, be sensitive to differences in cultural backgrounds, and understand differences in views with others. Seventh, adaptation, namely the ability and willingness to change the implementation, priorities, or work procedures to adapt to changing conditions, demanding tasks. As for the educational method in the Malahayati Aceh Polytechnic of Indonesia in applying the pattern of forming the character of its cadets is obtained based on the documentation of management guidelines, that

The parenting method used to care for the cadets is as follows; First, it's instructive, It is in the form of giving instructions to cadets to know, absorb, and do and forbid something to improve discipline, skills, abilities, and intelligence in a balanced way to achieve educational goals. Second, educational. Educational is a method used to educate and grow motivation and create enthusiasm by actively involving cadets in the process of teaching and learning activities. Third, suggestive. The suggestion is a method used to encourage the form of views, suggestions, or advice in a more communicative atmosphere. Fourth, persuasive, in the form of an invitation to cadets to always act and take positive and constructive actions. Fifth, giving trust, which is a parenting method through giving trust to cadets in obeying the rules and carrying out their duties without being supervised or forced so that a confident and independent attitude will emerge. Seventh, the provision of sanctions, is a method applied to cadets in the form of rewards/praises or punishments/rebukes according to the type of action committed. Eighth, Guidance and Counseling, in the form of assisting in the form of direction or guidance to cadets in dealing with personal problems, friends, lessons, or other activities. Ninth, habituation, namely every cadet must behave and behave according to the rules that have been set. Tenth, group discussion, in the form of group meetings where everyone has a different role from one another so that cadets can understand other people's thoughts, and respect other people. Thus, will appear motivation to overcome the shortcomings in him. Eleventh, organizational activities, is a method of equipping cadets with activities outside of curricular activities to educate organizational life” (Guidelines for Cadets Character Parenting 2020: 7).

The application of religious character education for cadets at the Malahayati Aceh Polytechnic focuses on three concepts, namely moral knowing, moral feeling, and moral action. As mentioned in the documentation, the application of character education uses instructive, educative, suggestive, persuasive methods, giving, sanctions, Counseling Guidance, habituation, group discussions, organizational activities. The stages in implementing the character education method adopt several levels, including 2-week cadet candidates (Catat), 9-12 months Youth cadets, 9-18 months Middle cadets, and 6-12 months adult cadets. Then in the application of internal character education through religious methods based on aspects of religious beliefs, religious practices, religious feelings, and religious knowledge and religious effects. This character education aims to realize religious moral awareness from within fitrah, to produce the mentality of prospective humanist officers, to realize the spirit of dedication in carrying out their duties, always by quality improvement and satisfaction. The scheme for implementing religious character education at the

Malahayati Aceh Polytechnic can be seen through the following Figure 1.

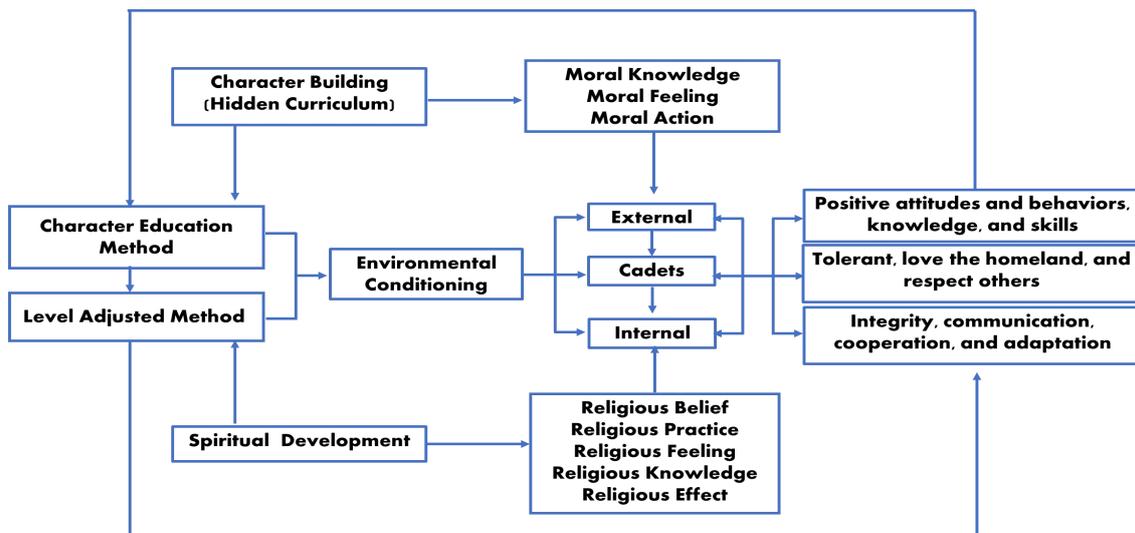


Figure 1. Implementation of countering radicalism through character education.

Countering radicalism at the Malahayati Aceh Polytechnic, Indonesia by applying the concept of a religious character. In its application, it focuses more on the quality of appreciation and attitude of one's life, based on the religious values that are believed, places more emphasis on the substance of the noble values of religion, and tends to stay away from religious formalism. Based on the results of interviews with institutional managers and triangulation to cadets that

Religious character education, with an emphasis on appreciation and attitude to one's religious life, is intended to provide a spirit of religiosity in providing education and/or forging cadets who tend to be rigid, in a very formal military setting. On the one hand, this is considered good because it can form a firm and disciplined attitude for the cadets. But on the other hand, this condition is seen as having a weakness, where the cadets carry out the orders/orders given to them, not because of awareness born of complete understanding and meaning, regarding the orders/orders that must be executed. Therefore, an understanding process is carried out through programs in the character-building unit, as well as the practice of doing good as the context of religious practice.

Strategies to overcome radicalism through character education and institutional management needs to prepare the strategic concepts, namely through soft skill competency development in the parenting process. Soft skills have a greater potential to contribute to one's success, compared to their hard skills. This is based on the results of interviews with institutional managers who show that a person's success is not determined solely by knowledge and technical hard skills. However, it is largely determined by the ability to manage oneself and others (soft skills). The process of forming soft skill competencies for the Malahayati Aceh Polytechnic cadets is carried out through two forms of activities, namely activities that are embedded and activities that stand alone. Embedded activities are carried out by daily main activities (already scheduled daily). While the stand-alone method is carried out through certain activities, which are intended to inspire or instill certain soft skills. The activities that include the stand-alone method can be exemplified in several forms of activity, such as cadet visits, outward bound, life plans, self-development training, and mentoring. The two forms of activity above are carried out to build the soft skills of cadets at the Malahayati Aceh Shipping Polytechnic.

This is assessed according to the definition of soft skills itself, as abilities beyond technical and academic abilities, which prioritize intrapersonal and interpersonal skills. Embedded soft skill competencies, and activities that are stand-alone methods at the Malahayati Aceh Shipping Polytechnic, are expected to be able to realize the seven main competencies in a cadet/cadet. The results of interviews with the manager of the character education unit and triangulation to several cadets, that technically, several unique/distinctive educational differences are different from

others, namely: (1) The cadets are required to use Indonesian and English in their daily life (the cadets come from almost all regions in Indonesia, they learn about cultural differences in Indonesia and respect each other's differences). (2) Training in marching to form discipline, every day they become part of the officers for raising and lowering the flag, starting, or ending daily activities singing the national anthem Indonesia Raya and Padamu Negeri to build a sense of love for the homeland. (3) Dormitory and bedroom arrangements are arranged so that they are not in the same room with colleagues who come from the same area and the same religion. (4) Every cadet is required to worship both non-Muslims and Muslims in the congregation to train and increase their faith and piety and the spirit of tolerance and togetherness.

Observation results showed that there is a character result that is characteristic of stakeholders, especially alumni and their cadets, namely the term "Please Permit". The words asking for permission are truly attached to every cadet and coach when communicating with fellow cadets, coaches and guests, and others. The results of the interview that the activities carried out outside to build character include (1) Beach cleaning, to build a love for nature and the environment, (2) Traditional game competitions in regions in Indonesia, (3) Out Bound Taruna for the spirit of the corps spirit. and togetherness (3) Long march (4) Leadership training and others.

Discussion

Technological advances that have increased significantly, greatly affect morality, as well as views of thought and action, including radical thought and action. One solution that is considered capable of repairing and/or minimizing the impact of damage, one of which is caused by radical thinking, is religious character education conducted through formal educational institutions. One of the formal institutions that build the character of deradicalism is the Malahayati Aceh Shipping Polytechnic. This is in line with the objectives of education in Indonesia aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Muthoifin et al., 2020). Through the educational process, it is hoped that a generation of religious people will be created, namely, the nation's generation that can harmonize tastes, hearts, tastes/intentions, and sports, to realize behavior that is devoted to Allah SWT, humanist, pluralist, and democratic (Rahman et al., 2020).

The mentoring of the cadets of the Malahayati Aceh Polytechnic is divided into four stages namely the Orientation stage, the Formation stage, the Maturation stage, and the Maturation stage. Orientation stages is carried out within 2 (two) weeks, in collaboration with the appointed agency based on the results of the agreement. This stage is the Basic Period of Character Formation (Madatukar) of cadets. After that, it is followed by 5 (five) months of the Mental Development Period (Mabintal). Formation stages is carried out for 9 (nine) months. At this stage, carry out the obligations and rights as cadets, carry out activities during the coaching period, apply good worship procedures, by their respective religions, and apply procedures for interacting with other people. Maturation stages is carried out for 9 (nine) months. This stage in principle focuses on the process of forming the character of the cadets through supervision, and minimal parenting as well as the assignment of duties and responsibilities, to assist caregivers in carrying out cadet activities. Maturation stage lasts for 12 (twelve) months. This stage is the final stage of parenting, at this stage, it is more of a partnership, by developing maturity that gives birth to leadership traits. The application of religious values in character education is carried out through the hidden curriculum character education process. based on (Muhtar & Dalyono, 2020), character education aims to revive the ideal-spiritual pedagogy that focuses on the balance of cognitive, affective, and psychomotor competencies of students.

Character education is recognized as an unavoidable need today, as part of a logical consequence to balance the ever-changing flow of globalization and radical developments in all aspects of human life, especially technological developments that have an impact on automation. Human activities, so that it becomes easier and simpler, but on the other hand threatens the value system that lives and develops in human life, because of the adoption of technological sophistication itself which is value-free (Islam et al., 2019). The formation of religious character is

carried out through the process of fostering and nurturing through the dormitory system, this shows that the process of inculcating religious values is carried out through a process of habituation in everyday life (Kistoro et al., 2021). His education views that character has a psychological meaning or psychological nature because it relates to aspects of personality (personality), morals or character, character, character, and qualities that distinguish a person from others or certain qualities. Components of character education in this institution (Lintong et al., 2021). First, foster obedient attitudes and behavior in carrying out the teachings of their religion. Second, be tolerant of the worship of adherents of other religions. This tolerance is the seed for the creation of peace. Third, living in harmony with followers of other religions is a hope when this tolerant attitude has been realized. The highest peak of religiosity in the context of character education is the creation of encouragement and awareness from within humans to do good, and avoid harmful actions, both for themselves and others/the environment around them (Yusuf et al., 2021).

In the perspective of Religious Education, which was carried out at the Malahayati Aceh Polytechnic, Religious education itself does not only focus on ta'lim (teaching) which focuses only on the intellectual aspect of the transformation of existing knowledge (intellectual quotation) but is accompanied by ta'dib (education) as a vehicle for transformation, value, which implies controlling and managing emotions (emotional quotation) (Rahman et al., 2020). The parenting methods used to care for the cadets are first, it is instructive; namely giving instructions to cadets to know, absorb, and do and prohibit something in improving discipline and skills. Second, education is a method used to educate and grow motivation and enthusiasm by involving active cadets in the learning process. Third, suggestive; namely the method used to provide encouragement and enthusiasm in learning. Fourth, persuasive; in the form of an invitation to cadets to always act and take positive and constructive actions. Fifth is to give trust. Sixth imposition of sanctions; in the form of rewards/praises or punishments/rebukes according to the type of action committed. Seventh Guidance and Counseling, Eighth Habituation. The uniqueness of Education at the Malahayati Aceh Shipping Polytechnic has its characteristics and specificities. The uniqueness/specificity of education includes first, the designation/calling of cadets as "Brother" and "Adik", different from the designations in other PIP namely Senior and Junior.

Second, paying attention to/maintaining local wisdom in implementing "Habluminallah" and "Habluminannas" and with the Friday prayer model, as well as Eid prayers held with the community. Third, ceremonial events that involve people of other faiths, or guests of religions other than Islam, are still respected by them by not losing their religious identity, as a symbol of Aceh as the "Serambi Makah" (Setiawan et al., 2021). Some educational traditions are directly or indirectly a form of character education that can prevent radicalization, the cadets of Poltekpel Malahayati Aceh are cadets who come from almost all regions in Indonesia so that cadets learn about cultural differences that exist in Indonesia and respect each other's differences. The cadets are required to use Indonesian and English in their daily life. All cadets are equipped with marching training informing discipline and love for the homeland. Every day they carry out and become part of the flag-raising and lowering officers. They are treated equally, in terms of education, service, and others regardless of ethnicity, religion, and race and are instilled with the belief in love for the homeland. Every time they start or end their daily activities, the cadets are invited to sing the national anthems Indonesia Raya and Padamu Negeri. The cadets are required to memorize and practice several noble values, such as the 5 human images, Sapta Prasetya cadets which contain the spirit of nationalism. These noble values are also exemplified by leaders, coaches, and lecturers in everyday life who can be seen and imitated by cadets.

The arrangement of dormitories and bedrooms is arranged so that they are not in the same room with fellow cadets who come from the same region and religion. Every cadet is required to worship both non-Muslims and Muslims in the congregation to train and increase faith and piety and the spirit of togetherness. The results of observations show that all of them are carried out consistently. At the cadet inauguration activity, the Head of the Character Development Center gave a policy so that all cadets performed beautiful dance art from various regions in Indonesia, with dance models that were not from the cadets' area of origin. They are taught to carry out daily activities from getting up in the morning to going back to sleep together to grow body and soul and a spirit of togetherness. The results of participant observations, the words "ask for permission" which are embedded in the communication of every cadet, coach and other stakeholders have a

very deep meaning. The cadets and coaches respect the old and love the young, especially the guests. They prioritize service to others over their ego. The results of interviews with activities carried out outside such as beach cleaning, traditional game competitions in areas in Indonesia, outbound cadets, long march, leadership training, have a very deep impact such as building a love for nature and the environment, the spirit of corps and togetherness, tolerance, respect for others and others, which directly or indirectly have an impact on tackling radicalism.

Conclusion

The success and effectiveness of the deradicalization character education pattern at this polytechnic are shown by the absence of radical seeds, even though the education is carried out with a very religious approach, by its existence in the special region that applies Islamic law. The cadets are very tolerant and have great respect for others. Respect for fellow Muslims, for adherents of other religions, also respect the old and love the young. The words "Please Permit" are words that have been attached to the stakeholders in this institution, especially the cadets, as an expression of respect for others. The unique pattern of character education is built full of brotherhood; this is shown by calling the senior and junior cadets "Brother" and "Adik". This means that education is instilled without an emphasis between seniority and juniority, but with the concept that the young respect the old, the old love the young. The cadets who come from various regions in Indonesia who are multi-ethnic and multi-religious mingle in their dorm rooms, cadets of a religion other than Islam are still allowed to practice their religion according to their respective religions. to avoid the emergence of ethnic militancy or religious militancy because the concept is plurality. Deradicalism is also built through activities from the basic period of character formation (Madatukar), the period of mental development (Mabintal), the period of character maturity, and the period of character maturation with cultural habituation to foster nationalism, love for the homeland, mutual respect between religious adherents, inter-ethnic mingling in life. in the hostel and so on.

Recommendation

The findings of the peculiarities of religious education and deradicalization in areas that apply Islamic law (Aceh), need to be maintained as a unique "institutional culture" by the managers of the Aceh Polytechnics. This is important because there is a shift in management/officials who may be alumni from other similar educations, who most likely have different backgrounds from the typical Acehnese. For the effectiveness of this character education, when the cadets carry outfield practice, character supervision can be given to fellow cadets, for example with a supervision model or peer assessment. The central government, especially through the institutions/ministers tasked with preventing "radicalism", "terrorism", and "separatism", can give appreciation or support to this Aceh Malahayati Shipping Polytechnic institution. This needs to be done so that other institutions are encouraged to take part in preventing radicalization through campuses because, at the Malahayati Aceh Polytechnic, religious character education and efforts to deradicalism are carried out seriously and systematically. The results of character education can only be seen, especially on outcomes or alumni. While this research was carried out during the character education process, namely examining when the cadet character education process was carried out on campus. Therefore, to see the results of character education cannot be seen optimally. This is an opportunity for further researchers to examine the results. Character education takes place in the dormitory for 3 years. The cadets did field practice, so when cadets do field practice, the educational process is not considered. What is observed is the process in the dormitory only.

References

- Affan, M. (2018). The threat of is proxy warfare on Indonesian millennial Muslims. *Indonesian Journal of Islam and Muslim Societies*, 8(2), 199-224. <https://doi.org/10.18326/ijims.v8i2.199-223>
- Asif, T., Guangming, O., Haider, M. A., & Colomer, J. (2020). Moral education for sustainable development: Comparison of university teachers' perceptions. *Sustainability Journal*, 12(1), 1-20. <https://doi.org/10.3390/su12073014>
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research (4th ed.)*. Boston, the United States, MA: Pearson.
- Fodeman, A. D., Snook, D. W., & Horgan, J. G. (2020). Picking up and defending the faith: Activism and radicalism among muslim converts in the United States. *Political Psychology*, 41(4), 679-698. <https://doi.org/10.1111/pops.12645>
- Gumindari, S., & Nafi'a, I. (2020). The role of Cirebon women ulama in countering religious radicalism. *Qudus International Journal of Islamic Studies*, 8(1), 33-64. <https://doi.org/10.21043/QIJIS.V8I1.6430>
- Hermino, A., & Arifin, I. (2020). Contextual character education for students in senior high school. *European Journal of Educational Research*, 9(3), 1009-1023. <https://doi.org/10.12973/EU-JER.9.3.1009>
- Islam, R., Haidoub, I. M., & Tarique, K. M. (2019). Enhancing quality of education: A case study on an international Islamic school. *Asian Academy of Management Journal*, 24(1), 141-156. <https://doi.org/10.21315/AAMJ2019.24.S1.10>
- Kistoro, H. C. A., Setiawan, C., Latipah, E., & Putranta, H. (2021). Teacher's experiences in character education for autistic children. *International Journal of Evaluation and Research in Education*, 10(1), 65-77. <https://doi.org/10.11591/ijere.v10i1.20743>
- Koehler, D. (2017). How and why, we should take deradicalization seriously. *Nature Human Behavior*, 1(6), 1-3. <https://doi.org/10.1038/s41562-017-0095>
- Kratochwil, F. (2022). The strange fate of the morphed 'rump materialism': A comment on the vagaries of social science as seen through Alexander Wendt's Quantum Mind and Social Science. *International Theory*, 14(1), 169-182. <https://doi.org/10.1017/S1752971921000075>
- Lintong, M. M., Rawis, J. A., Senduk, J. F., & Lengkong, J. S. (2021). Character education management in SMA Kakaskasen Seminary Catholic and SMA Lokon St. Nikolaus Tomohon. *Asia Pacific Journal of Management and Education*, 4(2), 39-46. <https://doi.org/10.32535/apjme.v4i2.1127>
- Muchtarom, M. (2016). Islamic education in the context of Indonesia National Education. *Journal of Islamic Education*, 28(2), 323. <https://doi.org/10.15575/jpi.v28i2.551>
- Muhtar, T., & Dalyono, R. (2020). Character education from the perspectives of elementary school physical education teachers. *Educational Horizons*, 39(2), 395-408. <https://doi.org/10.21831/cp.v39i2.30647>
- Muluk, H., Umam, A. N., & Milla, M. N. (2020). Insights from a deradicalization program in Indonesian prisons: The potential benefits of psychological intervention before the ideological discussion. *Asian Journal of Social Psychology*, 23(1), 42-53. <https://doi.org/10.1111/ajsp.12392>
- Muthoifin, Nuha, & Shobron, S. (2020). Education and leadership in Indonesia: A trilogy concept in Islamic perspective. *Universal Journal of Educational Research*, 8(9), 4282-4286. <https://doi.org/10.13189/ujer.2020.080954>
- Oktari, R. S., Nugroho, A., Fahmi, M., Suppasri, A., Munadi, K., & Amra, R. (2021). Fifteen years of the 2004 Indian Ocean Tsunami in Aceh-Indonesia: Mitigation, preparedness, and challenges for a long-term disaster recovery process. *International Journal of Disaster Risk Reduction*, 54(1), 102-111. <https://doi.org/10.1016/j.ijdr.2021.102052>

- Onakuse, S., & Jatila, V. (2021). Radical Islam and insurgency in northern Nigeria: *Tensions and challenges*. *Religions*, 12(10), 1-15. <https://doi.org/10.3390/rel12100888>
- Rahmanto, D. N., Meliala, A. E., & Lolo, F. A. (2020). Ideology deconstruction of Islamic State of Iraq and Syria (ISIS) returnees in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 10(2), 381-408. <https://doi.org/10.18326/IJIMS.V10I2.381-408>
- Rahmat, M., & Yahya, M. (2022). The impact of inclusive Islamic education teaching materials model on religious tolerance of Indonesian students. *International Journal of Instruction*, 15(1), 347-364. <https://doi.org/10.29333/iji.2022.15120a>
- Riany, Y. E., Haslam, D., Musyafak, N., Farida, J., Ma'arif, S., & Sanders, M. (2019). Understanding the role of parenting in developing radical beliefs: Lessons learned from Indonesia. *Security Journal*, 32(3), 236-263. <https://doi.org/10.1057/s41284-018-00162-6>
- Rindrayani, S. R. (2020). The implementation of character education in Indonesia's high school curriculum program. *Universal Journal of Educational Research*, 8(1), 304-312. <https://doi.org/10.13189/ujer.2020.080137>
- Santoso, T., Sujianto, Afianto, D., Saputro, D., Sabardila, A., Fauziati, E., & Markhamah. (2020). Character education values in the revised edition of the Indonesian language learning curriculum for year 10. *Universal Journal of Educational Research*, 8(2), 417-424. <https://doi.org/10.13189/ujer.2020.080212>
- Sarkadi, Casmana, A. R., & Rahmawati, Y. (2020). Improved learning design for pre-service teachers in a character education course. *Universal Journal of Educational Research*, 8(1), 212-224. <https://doi.org/10.13189/ujer.2020.080126>
- Schmidt, L. (2021). Aesthetics of authority: 'Islam Nusantara' and Islamic 'radicalism' in Indonesian film and social media. *Religion*, 51(2), 237-258. <https://doi.org/10.1080/0048721X.2020.1868387>
- Sukabdi, Z. A. (2015). Terrorism In Indonesia: A review on rehabilitation and deradicalization. *Journal of Terrorism Research*, 6(2), 36-56. <https://doi.org/10.15664/jtr.1154>
- Supriadi, & Purwanto, M. R. (2019). Religious learning with social media and its implications for understanding religion. *International Journal of Engineering and Advanced Technology*, 8(6), 352-354. <https://doi.org/10.35940/ijeat.F1056.0986S319>
- Suraya, & Mulyana, A. (2020). Radicalism on teens as the effect of digital media usage. *Journal of Communication: Malaysian Journal of Communication*, 36(1), 76-89. <https://doi.org/10.17576/JKMJC-2020-3601-05>
- Ubaidillah, A. F., Bafadal, I., Ulfatin, N., & Supriyanto, A. (2020). Cultivating marine leadership character through the multicultural boarding-school system. *Educational Horizons*, 39(1), 191-206. <https://doi.org/10.21831/cp.v39i1.28344>
- Yusuf, A., Kusaeri, K., Hidayatullah, A., Novitasari, D. C. R., & Asyhar, A. H. (2021). Detection of potential errors in measurement results of madrasa admission instruments in Indonesia. *International Journal of Evaluation and Research in Education*, 10(4), 1334. <https://doi.org/10.11591/ijere.v10i4.21412>