



The Influence of Religious Education on Radical Religious Understanding Among Students of the State Islamic Institute

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Abstract

This research aimed to assess the level of religious understanding radicalism among students from the Public Faculty and Religious Faculty. The initial hypothesis suggested that students in the Public Faculty would have a higher level of religious understanding radicalism than those in the Religious Faculty. The study used an ex post facto method and analyzed the data using a t-test. The research was conducted in 2018 at the State Islamic Institute of Surakarta, an Islamic religious college. The results indicated that while students in the Public Faculty had a higher level of religious understanding radicalism compared to those in the Religious Faculty, the hypothesis was not statistically supported. The study implies that religious education is not solely influenced by formal educational

backgrounds and suggests that students' interactions with extracurricular organizations significantly influence their religious understanding radicalism. Additionally, the religious education process in the Public Faculty at the State Islamic Institute of Surakarta may contribute to students' more moderate religious understanding.

Keywords: Education, Religious Understanding, Radicalism, State Islamic Institute. **Introduction**

Violence is always closely related to terrifying, frightening, painful and even cutthroat events. Violence always colors all human lives in various fields such as religion, social, politics, economy, culture and also in the aspect of education. One of the unsettling violences is religious violences. Religion which is essentially for human beings and teaches love and peace can be changed into a practical means of human diversity that leads into violence. The idea of radicalism, extremism and terrorism is one of the real threats to global life. The impact of radical and terrorist actions can have implications for the economic and political dynamics that can cause shocks and create insecurity in society. Violence in the name of religion is often associated with radicalism and terrorism. Since the inception of the Global War on Terror (GWOt) program by the United States after the event of September 11, 2001, it appears the view that between radicalism and terrorism (especially in the name of religion) has linkages with one another.

Indonesia is a country with the largest Muslim adherents in the world. The population is 85% of the total population, so it is not surprising that Indonesia also has a diversity of Islamic view. Beside enriching the nation diversity, it is also vulnerable to the horizontal conflicts in the society. Religious colleges that are supposed to be a place to teach a tolerant and inclusive religion also face serious problems. This is revealed through Nuruddin's research¹ on the Potential of Radicalism in Religious

¹ Nuruddin. 2013. Basis Nilai-nilai Perdamaian Sebuah Antitesis Radikalisme Agama di Kalangan Mahasiswa. *Jurnal Multikultural & Multireligius* Volume 12 (3), September-Desember p. 68-69

Higher Education Students conducted with the Center for Research and Development of Religious and Religious Education in 2012. The result show different result from the mainstream conclusion and grand theory of radicalism that exist during this time.

The grand theory reveals that the potential of radicalism is often motivated and based on the socio-political context of the anti-western action, so the research using quantitative approach with this qualitative deepening actually shows different tendencies, namely (1) that the potential of radicalism among students actually arises because of the internalization factor of religious understanding which tends to be ideological and closed and not merely in tandem with radicalism that leads into anti-Western; (2) that the potential of radicalism based on rigorous and black-and-white ideological understanding occurs in all religions, whether in Muslim, Catholic, Christian, Hindu or Buddhist environments.

A friendly Islamic ideology crisis seems to be understood and actively responded by higher educations, such as the State Islamic Higher Educations. The State Islamic Higher Educations gives contributions to solve this problem. The policy appears from almost all the State Islamic Higher Educations, either through the Rector's decree on the prohibition of radical activities, until its implementation in the curriculum of learning.

The potential of religious radicalism also exist in Surakarta. Zainuddin Fanani's research,² et al identifies that in the Surakarta, there are more than ten groups are categorized as radical. Among others, Laskar Santri Hisbullah Sunan Bonang, Al-Islah Brigade, Kaba Ka'bah Youth, Youth Warriors, Surakarta Islamic Youth Front, Hezbollah Brigade, Laskar Mujahidin Surakarta, Laskar Jundullah, Laskar Jihad Ahlussunah Wal Jamaah and others. Furthermore Zainuddin Fanani explained that, if it is observed the existence of radicalism groups that emerge in Surakarta, although the number is quite a lot, but it has not lead into the dynamics of violence. However the activities done may cause violent models as a method in realizing the goal.

² Fanani, Zainuddin, dkk. 2003. *Radikalisme Keagamaan dan Perubahan Sosial*. Surakarta : Muhammadiyah University Press. P. 5-6

The State Islamic Institute of Surakarta as one of the State Islamic Higher Education has institutional development from year to year. The change of status from the State Islamic High School to the State Islamic Institute of Surakarta gives a significant impact. Conversion from the State Islamic High School to the State Islamic Institute of Surakarta opens huge opportunities for alumni from high schools or vocational high schools to become the students of the religious higher education. If previously most of the students prospective of Islamic High School State came from graduates of madrasah or boarding school. When they attended the college they learned that lessons have been learned in pesantren and even they more master than their lecturers.

Therefore, they prefer to read books of philosophy, social politics and so on. Girah to study religion decreases even there is a tendency to be liberal. With these conditions of course they are difficult to be doctrined to be a militant and radical. While the prospectives of students who come from High Schools or Vocational High Schools because they formerly study more in general course (non-religion), they just find the girah or the religious spirit in campus, especially when they meet with activists of da'wah organizations and certain organizations. This condition becomes a means to build and evoke the attitude of religious militancy within them.

Based on the above problems, the purpose of the research is to know: 1) the religious understanding radicalism of the Public Faculty students, 2) the religious understanding radicalism of the Religious Faculty students, and 3) the influence of religious education on the religious understanding radicalism.

Religious Education

Education is a conscious effort to change the behavior of learners in the cognitive, affective and or psychomotor domains. Education is also defined as a process of changing attitudes and behaviors in an attempt to mature through the efforts of teaching and training, while the meaning of educate itself is defined as an effort to maintain and give teaching or training on morals and intelligence of the mind.

Meanwhile, religion is a belief and a set of rituals that reflect that belief. Religion can also be defined as a belief in God with the teachings of worship and the obligations associated with that belief. Simply, religious education can be interpreted as a process of teaching and training in the formation of morals and understand the obligations carried out in accordance with its belief system.

The meaning of religious education in Indonesia can be seen in the Government Regulation of the Republic of Indonesia Number 55 Year 2007 on Religious Education and Religious Education. According to this rule, Religious Education is an education that provides knowledge and shapes the attitudes, personalities and skills of learners in practicing their religious teachings, carried out at least by subject / lecture in all levels and types of education. Religious education has a function to form Indonesian to be faithful and devoted to God Almighty and has a noble character and is able to maintain peace and harmony between inter-religious and faith relations.

Specially, development of Islamic religious education in universities, the government developed Islamic Religious Higher Education, both in the form of high schools, institutes and universities. In Islamic Religious Higher Education run by the government through the Ministry of Religious Affairs, the State Islamic Higher Education is in the form of the State Islamic High Education, the State Islamic Institute or the State Islamic University.

Early history, the government separates the development of scientific discipline. Public universities focus on developing general majors under the guidance of the Ministry of Education (now Ministry of Research, Technology and Higher Education), whereas Islamic Religious Higher Education focuses on the development of religious studies majors. In its development, the boundaries slowly began to be irrelevant. Public Colleges began to develop faculty of religious science, Islamic Religious Higher Education with an expanded mandate (wider mandate) began to develop faculty of public field.

The State Islamic Institute of Surakarta is one of the State Islamic Religious Higher Educations which includes that develops an expanded

mandate. Therefore, at the State Islamic Institute of Surakarta there are some faculties which are the clusters of religious field, there are some faculties which are common knowledge clusters. Therefore, in terms of religious education, the faculty of the State Islamic Institute of Surakarta Surakarta can be divided into two, namely the faculty of common knowledge and the faculty of the religious fields.

Radicalism

Radicalism can be understood from its meaning. Radical is derived from the latin radix which means root. In English the word radical can mean extreme, thorough, revolutionary, ultra, and fundamental, while radicalism is defined as the practice of radical or extreme. Radicalism can be understood as a total, drastic and rapid change. Radicalism is defined as the idea or flow that wants change in a hard or drastic way. Radicalism is a notion that requires change and the breaking of a community system to the roots. Radicalism wants a total change to a condition or all aspects of community life. According to Sartono Kartodirdjo, radicalism is as a social action that totally rejects the ongoing social order and is characterized by a strong moral aggression to oppose and hostile to the authorities. Similarly, Saifuddin revealed that the word radicalism has always been identified or connoted as a political ideology that calls for major changes and reforms as a way to reach the stage of progress.³

A radicalism relates to fundamentalism is described by Esposito⁴ by associating it into three things. First, those who call for a return to fundamental religious teachings or religious foundations can be called fundamentalists. Secondly, the understanding and perception of fundamentalism is strongly influenced by the American Protestant group, a twentieth-century Protestant movement that emphasizes literal interpretation of the gospel as fundamental to Christian life and doctrine.

³ Saifuddin, 2011. *“Radikalisme Islam di Kalangan Mahasiswa (Sebuah Metamorfosa Baru),* Jurnal Analisis Volume 11 (1) Bulan Juni 2011 p. 18

⁴ Rijal, Syamsul. 2010. Radikalisme Islam Klasik Dan Kontemporer: Membanding Khawarij Dan Hizbut Tahrir. *Jurnal Al-Fikr*, Volume 14 Nomer 2. P. 116

Third, the term of fundamentalism is often equated with political activism, extremism, terrorism, and anti-Americanism.

Radicalism can be formed because of political oppression. Umar⁵ tries to elaborate the concepts of Bruinessen, Mujani and Huntington thinking to respond to the genealogical roots of the radical Islamic movement. Estuary of his description of the background of the development of this movement is one of them caused by the historical legacy of Muslim conflict because of political oppression by the state. This is as disclosed by Bakri⁶ that socio-political symptoms become the basis of fertile violence in the name of religion. In the global context as outlined Azra (1998) that the deterioration of the position of Muslim countries in the north-south conflict became the main proponent of the emergence of radicalism. Historically, we can see that the conflicts generated by radicals with their own set of tools of violence against and contradicting themselves with other groups are more rooted in socio-political issues.

Religious Understanding Radicalism

Radicalism in religion can take the form of physical action as well as in thought. The physical radicalism of the religion is reflected in the destructive-anarchist actions in the name of the religion of a group of people against a different group of believers (external) or groups of religions (internal) who are perceived to be heretical. Included in the act of religious radicalism is an activity to impose opinions, desires, and religious ideals by force. Religious radicalism can also take the form of thought and understanding, so that its radicalism is in the understanding of religion. Although not a physical act, religious radicalism can be the beginning of religious radicalism in the form of physical action.

The radicalism of religious understanding is caused by ideological and non-ideological factors. Non-ideological factors motivated by distrust,

⁵ Umar, Saiful. 2010. *Radical Muslims in Indonesia*. Department of History: University of Hawaii at Manoa p. 172

⁶ Bakri, Syamsul. 2004. 'Islam dan Wacana Radikalisme Agama Kontemporer'. *Jurnal DINIKA* Volume 3 Nomer 1 Januari p. 6

hurt and so on so that can be said mild radicalism. While radicalism caused by ideological factors is categorized as heavy because it relates to a firm belief held by someone and in other terms called fundamentalism. Fundamentalism in the religious sphere here namely; first, it is a threat against the existence of religion, both in the form of modernity, secularity, and western values. Second, rejection of hermeneutics. Fundamentalists reject the critical attitude to the text and texts of the Qur'an should be literally adopted as it sounds. Third, the rejection of pluralism and relativism because in the fundamentalist view is a false view of the holy texts of the Qur'an. Fourth, the rejection of historical and sociological development is due to both historical and sociological development bringing people further away from the doctrinal scriptures.⁷

The existence of religious radicalism is actually a common phenomenon in any religion and is closely related to fundamentalism characterized by the return of society to the fundamentals of religion. This fundamentalism will lead to radicalism when religious freedom is hampered by socio-political conditions in society and this phenomenon will lead to conflict and even violence between groups.

More details, Rubaidi⁸ outlines five characteristics of religious radicalism movement in Islam. First, making Islam a final ideology in regulating individual life as well as political administration. Secondly, adopted Islamic values adopt its source-in the Middle East-as it is without regard to social and political developments when the Qur'an and hadith are present on this earth, with local realities today. Thirdly, because attention is more focused on the text of the Qur'an and hadith, this purification is very careful to accept all non-Islamic cultures (Middle Eastern cultures) including to be careful to accept local traditions for fear of interfering with Islam with heresy . Fourth, rejecting non-Middle Eastern ideology including Western ideology, such as democracy, secularism and

⁷ Saifuddin, 2011. *“Radikalisme Islam di Kalangan Mahasiswa (Sebuah Metamorfosa Baru),* Jurnal Analisis Volume 11 (1) Bulan Juni 2011 p. 20

⁸ Rubaidi. 2010. *Radikalisme Islam, Nahdlatul Ulama: Masa Depan Moderatisme Islam di Indonesia.* Yogyakarta: Logung Pustaka p. 30

liberalism. Again, all established rules should refer to the Qur'an and hadith. Fifth, the movement of this group often opposed the wider community including the government. Therefore, sometimes ideological and even ideological friction occurs with other groups, including the government.

Indicator of Religious Understanding Radicalism

The religious understanding radicalism was seen from several indicators. According to Rubaidi⁹, an indication about the characteristics of religious radicalism that is; first, make the ideology of Islam as the final ideology in regulating life. Secondly, Islamic values are adopted from the Middle East as it is without considering the historical context of the decline of the Qur'an. Third, reject the ideology other than the Middle East mapun local culture because it is feared interfere with Islam with heresy.

According Masduqi,¹⁰ radicalism understanding of religion has the following characteristics. First, it often claims a single truth and misleads another disagreeable group. Second, radicalism complicates the true religion of Islam (mild) by considering sunnah as if it is obligatory and makruh as if haram. Radicalism is characterized by religious behavior that prioritizes secondary issues and overrides the primary ones. Third, radical groups are mostly excessively religious in the wrong place. Fourth, rough in interacting, loud in speaking and emotional in preaching.

Meanwhile, according to Zada Khamammi the emergence of religious radicalism (Islamic radicalism) in Indonesia due to the deviation of religious norms. In addition, secular life in society encourages to return to the authenticity of Islam supported by a totalistic (*kaffah*) and formalistic religious understanding which is rigid in understanding religious texts. The study of religion is viewed only in one direction ie textually and not seen from other factors so that actions must be done to refer to the

⁹ Rubaidi. 2010. Radikalisme Islam, Nahdlatul Ulama: Masa Depan Moderatisme Islam di Indonesia. Yogyakarta: Logung Pustaka p. 73

¹⁰ Masduqi, Irwan, 2012. Deradikalisasi Pendidikan Islam Berbasis Khazanah. Jakarta: Sinar Harapan p. 3

prophet's actions literally.¹¹

From various theories about radicalism indicators of religious understanding presented by the experts above, it can be concluded that the indicators of radicalism of religious understanding is to create a single truth and mislead other groups who disagree, making the ideology he embodied into the final ideology in regulating life, excessive in religion and out of place, and preaching in a rude, hard, and impolite way.

Religious Education and Religious Understanding Radicalism

Government Regulation No. 55 Year 2007 about Religious Education and education religiosity, religious education aims to develop the ability of learners in understanding, living, and practicing religious values that harmonize their mastery in science, technology and art. Religious education is not doctrinal. Its implementation does not exclude contextualization. The essence of religious values is not only interpreted as worship practices that do not touch the affective aspect of the students. A doctrinal religious education is one of the causes of the development of radicalism. Religious education is taught as an attempt to monopolize God and righteousness and in itself judge others of different religions with him, thus indirectly shaping black-and-white thoughts on students.¹²

A doctrinal religious education is more developed in education, especially in general education. Religious education in public education institutions is still partial while the passion to study religion is very easy for the doctrinal process of radical understandings where secondary worship seems to be preferred or only understand the teachings of religion as a normative piety.

Religious doctrinal education in students who study general science causes radicalism understanding of students is higher than students who study the science of religion. This is supported by the results of research

¹¹ Khamammi, Zada. 2002. *Islam Radikal Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia*, Jakarta: Teraju p. 7

¹² Asy'arie, Musa, 2005. *NKRI, Budaya Politik dan Pendidikan*, Yogyakarta: LESFI p. 188

conducted by the Institute of Islamic Studies and Peace (LaKIP) Jakarta. Research conducted between October 2010 to 2011 on Islamic Religious Education teachers and students (Junior High School and Senior High School) in Jakarta, Bogor, Depok, Tangerang and Bekasi areas, showed that 49% of students agreed with the action of radicalism for the sake of religion.¹³

At some college campuses, the student's tendency to support radicalism is very high. This is revealed in research on Islamic Campus involving 2466 samples of students from various leading universities in Indonesia. When the students were asked about the implementation of the *amar makruf nahi munkar* in the form of sweeping places considered immoral sources, they responded as follows: around 65% (1594 respondents) supported sweeping disobedience, 18% (446 respondents) supported and actively participated in the activities sweeping. Approximately 11% (268 respondents) said they did not support sweeping, and the rest, 6% (158 respondents) did not give the answer. Furthermore, those who support sweeping argue that such sweeping activities as part of religious orders (88%), support sweeping because of the opinion that the security forces are unable to enforce the law (4%), and for reasons of moral decadence (8%).¹⁴

Research Methods

This research is a quantitative research conducted using ex post facto method. The study was conducted to see the difference of radicalism of religious understanding due to religious education from the Faculty which was already the State Islamic Institute of Surakarta when the research was conducted. The research was conducted at the State Islamic Institute of Surakarta in 2018. This place was selected because Surakarta became one of the areas with high level of vulnerability in terms of religious

¹³ Rokhmad, Abu. 2012. Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal. Jurnal *Walisono* Volume 20, Nomor 1 p. 18

¹⁴ Fadjar, Abdullah. dkk. 2007. *Laporan Penelitian Islam Kampus*, Jakarta: Ditjen Dikti Depdiknas. P. 35

understanding radicalism. The State Islamic Institute of Surakarta is an Islamic Higher Education Institution is an Islamic higher education institution that has an important role in the process of deradicalization of Islamic understanding.

The population of this study was all students in undergraduate level (S1) in the academic year of 2016 as many as 10,980 students from 22 majors. Samples were determined by quota for each department. Each department's quota was determined by 10 people in each. The total sample in all majors was 220 people. Sampling was done on quota basis, so the sampling was done using quota sampling technique. The collecting of quotas from each department was done randomly.

This study involved two data, namely religious education data and religious understanding radicalism. Religious education data included Public Faculty and Religious Faculty. The Faculty of Education and the Faculty of Economics and Business were included in the public faculty while the Faculty of Sharia and the Faculty of Ushuludin and Da'wah were included in religious faculty. The data of religious understanding radicalism were collected using a questionnaire of religious radicalism. Questionnaires are tested for quality in terms of validity and reliability. Test validity using expert judgment method. Test reliability used Alpha Cronbach formula.

The data analysis included requirement testing and hypothesis testing. The prerequisite test included the sample randomness test, the data normality test and the variance homogeneity test. The sample randomness test used the liability of the procedure. The normality data test used Kolmogorov-Smirnov and Shapiro-Wilk test. The variance homogeneity test used Levene test. The data analysis used independent sample t test.

Description of data

The data of religious radicalism of students in Public Faculty and Religious faculty in percentage form could be compared in the following table:

Table 1.

Comparative data of radicalism understanding of religion student of Public Faculty and Religious Faculty in percentage

Class	Data	Category	Faculty of Public	Faculty of Religion
1	40 – 59	Very Low	0.83	1
2	60 – 79	Low	8.33	7
3	80 – 99	Medium	48.33	49
4	100 – 119	High	42.51	40
5	120 – 139	Very High	0.00	3
	Jumlah		100	100

Comparison of percentage religious understanding radicalism of students in Public Faculty and Religious Faculty can be described in the following graph:

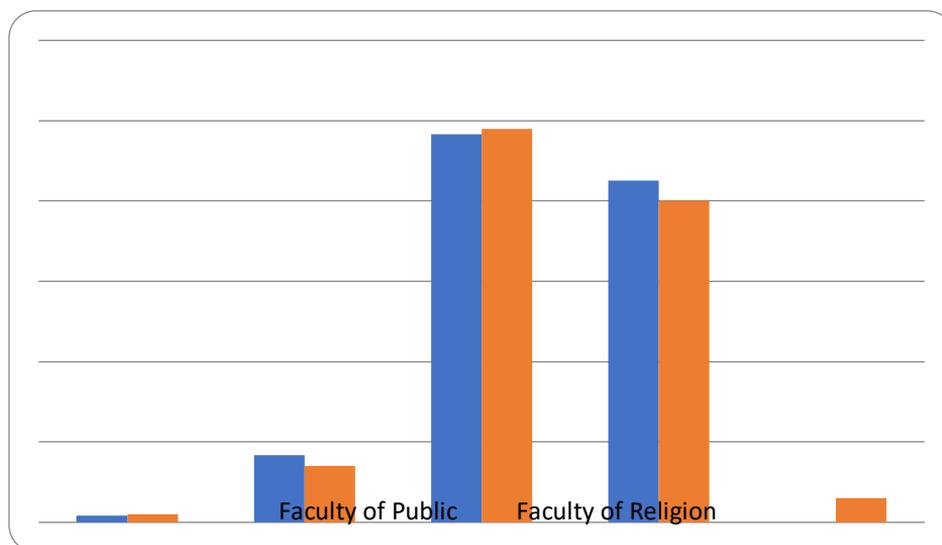


Figure 1

The comparison of religious understanding radicalism of students in Public Faculty and Religious Faculty

From the data, it was seen that the religious understanding radicalism of

students in Public Faculty and Religious Faculty did not differ significantly. From the data was also seen that the most of the' religious understanding radicalism of students is in the medium category, as well as the students in Public Faculty and Religious Faculty.

The data of religious understanding radicalism can also be presented in descriptive statistics. The descriptive statistical test results using SPSS can be summarized as follows:

Table 2

Comparison of descriptive statistics of the radicalism of religious understanding of students of the Faculty of Public and Faculty of Religion

No	Descriptive Statistics	Public Faculty	Religious Faculty
1	Number of data	120	100
2	Mean	96.73	96.70
3	Median	98.00	97.00
4	Mode	98.00	95.00
5	Standard deviation	11.075	12.045
6	Minimum	56	59
7	Maximum	120	131

From the comparison, it can be seen that the mean of religious understanding radicalism of the students in Public Faculty (96.73) is slightly higher than the average of religious understanding radicalism of the students in Religious Faculty (96.70). The small difference explained that the possibility of the difference of religious understanding radicalism of the students in Public Faculty and Religious Faculty was not significant.

Assumption Test

Assumption test included sample randomness test, data normality test and homogeneity test of variance. The randomness test of the sample is not done statistically, but uses the liability of the procedure. In the implementation of the study, the sampling procedure was performed randomly, taking random sampling from each department and faculty.

Test the normality of data of radicalism of religious understanding of the students of the Faculty of Public is done using the formula Kolmogorov-Smirnov and Shapiro-Wilk. Calculations using SPSS program help. The test uses a 5% error rate. From result of output can be seen that data of radicalism understanding of religion of student of Faculty of General have normal distribution because of significance above 0.05, either on test using Kolmogorov-Smirnov formula (0.058) or using Shapiro-Wilk formula (0.020).

The data normality test of radicalism of religious understanding of the students of the Faculty of Religion is also done using the formula Kolmogorov-Smirnov and Shapiro-Wilk. Calculations using SPSS program help. The test uses a 5% error rate. From the output it can be seen that the radicalism data of religious understanding of Faculty of Religion students have normal distribution because of the above 0.05 significance, both on the test using Kolmogorov-Smirnov formula (0.200) and using Shapiro-Wilk formula (0.293).

Testing homogeneity of variance is done to know homogeneity of data variance of radicalism of religion understanding on group which is compared, that is radicalism data of religion understanding of student group of Faculty of General with radicalism of religion understanding of student group of Faculty of Religion. The test was performed using Levene test with 5% error level. Calculations using SPSS program help. Output test results show as follows: From these outputs it can be seen that the data of religious understanding radicalism in the group of students of the Faculty of Public and Faculty of Religion has a homogeneous variance because of its significance above 0.05

Hypothesis testing

Data analysis was conducted to test hypothesis about the difference of religious understanding radicalism between the public and religious faculties. Because the requirements of data normality and variance homogeneity are met to use parametric statistics, the data analysis is

performed using t test with 5% error level. Calculations using SPSS program help. Ouput data analysis shows the following results:

Based on the results of the analysis it is known that descriptively there is a radicalism of religious understanding between the students of the Public Faculty and the students of the Religious Faculty, where the score of religious understanding of the students of the Faculty is slightly higher than the students of the Religious Faculty. Of the 120 students of the Faculty of Public who were analyzed, the average radicalism of their religious understanding was 96.73 with a standard deviation of 11.075. Whereas from 100 students of Faculty of Religion who analyzed, the average of religious understanding radicalism is 96.70 with standard deviation 12.045.

Testing the significance of radicalism differences in religious understanding is done with the help of SPSS program gives the following results:

Table 3

Results of data analysis "Independent Samples Test"

		Levene's test for equality of variances				95% Confidence Interval of the Difference				
		F	Sig	T	df	Sig (2 tailed)	Mean Differen ce	Std Error Differ ence	Lo w er	Upper er
Radik alisme	Equal varia nces assu med	0.3 27	0.568	0.01 6	218	0.987	0.025	1.561	- 3.0 51	3.101
	Equal varia nces not assu med			0.01 6	203.5 73	0.987	0.025	1.573	- 3.0 76	3.126

From the results of the analysis is known some things as follows:

1. Test homogeneity of variance using Levene test obtained F equal to 0.327 and significant at 0.568. If the level of significance is determined 5%, it can be concluded that the data of radicalism of religious understanding on the group of students of the Public Faculty and students of the Religious Faculty had a homogeneous variance because of its significance of 0.568 higher than the error rate set 0.05.
2. Since the variance in both groups is homogenous, the analysis used Equal Variances Assumed.
3. From the results of analysis using Equal Variances Assumed, it is known that the average radicalism of religious understanding of the students of the Faculty of Public and Faculty of Religion has a difference of 0.025. The test results show t value of 0.016. The value of significance (p-value) is 0.987 divided by two, namely 0.496. If the significance limit of 5% is determined, then it can be concluded that the difference in the mean of religious radicalism of Public Faculty and Religious Faculty was not significant because the significance value of 0.496 is much higher than the specified significance limit which is only 0.05. In other words the hypothesis is that religious understanding radicalism of the students of the Public Faculty is higher than that of the Religious Faculty was not proven.

Discussion

Based on the analysis of research data, the Islamic education influence on religious understanding radicalism is not significant. The religious understanding radicalism of college students in the Public Faculty is not significantly different from the students studying at the Religious Faculty. Despite the descriptive radicalism of the students 'religious understanding, the students' religious understanding was higher than that of the students of the Religious Faculty, but at the 95% confidence level there is no evidence that the difference is significant. In probability, the possibility that the radicalism of religious understanding of the Public

Faculty students is higher than that of the Religious Faculty would not exceed 5%. This conclusion gives some implications.

First, religious education can not only be linked to formal education backgrounds. In an open era, students can access religious learning resources from many sources. The religious understanding radicalism could not be correlated to the institution in which the student studies. Outside of formal education institutions, students also study off-campus. Student interaction with off-campus educational organizations has a greater contribution in the formation of religious understanding radicalism. The radical contribution of religious understanding in formal education is not as great as student interaction with off-campus religious organizations. Linking the radicalism of religious understanding with formal education is irrelevant.

Secondly, the religious understanding radicalism was formed more stronger because of the interaction of students with the extra-campus organization, whether its implementation outside campus or inside campus. The religious organization of the extra-campus is more successful in shaping religious thought and movement than the intra-campus institutions. Caderization of religious organizations extra-campus was more intensive, more structured and better for understanding the basic needs of students. The recruitment that was used was more informal, kinship, bending and touching of their soul with the spirit of *ukhuwah Islamiyah*.

The teaching material was given in the form of doctrine and truth is accepted without any further questioning. There was no need for discussion and dialogue in accepting religious teachings, because what was needed in receiving truth is only faith. Learning is more pragmatic and doctrinaire. This is different from the pattern of internalization of religious teachings on campus. The curriculum and learning are formal, rigid and dominated cognitive formation. Coaching is also not intensive and does not touch the soul. Discussions of different religious understandings require the wisdom and depth of students' religious understanding. The process towards the wisdom and depth of religious understanding requires patience, diligence and hard work of the students. This tiring and

requires patience process is then accepted as something that is not practical and verbose.

Third, the religious education process of the Public Faculty at the State Islamic Institute of Surakarta could make students more moderate in religious understanding. The State Islamic Institute of Surakarta opened many dialogues of understanding differences in lecture discussions. Dialects of diverse dialogue of religious understanding will open broader and more open insights, thus creating a more inclusive and moderate understanding of religious thought. As a result, at the State Islamic Institute of Surakarta, the differences in the religious understanding radicalism of the students of Public Faculty and Religious Faculty were not significantly different.

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