

## **The Radicalism Prevention Policy in State Islamic Religious Universities in South Sulawesi: An Overview of Maqasid Syari'ah**

**Lukman Arake**

Faculty of Sharia, Institut Agama Islam Negeri Bone, Jl. HOS. Cokroaminoto,  
Kabupaten Bone, Sulawesi Selatan, Indonesia  
E-mail: fawwazlukman@gmail.com

**Ismail Keri**

Faculty of Economy and Islamic Business, Institut Agama Islam Negeri Bone, Jl.  
HOS. Cokroaminoto,  
Kabupaten Bone, Sulawesi Selatan, Indonesia  
E-mail: ismail.keri@gmail.com

**Syawaluddin Hanafi**

Faculty of Sharia, Institut Agama Islam Negeri Bone, Jl. HOS. Cokroaminoto,  
Kabupaten Bone, Sulawesi Selatan, Indonesia  
E-mail: fawwazlukman@gmail.com

### **ABSTRACT**

*This study aims to raise the perspective of Islamic law on the policy of preventing radicalism at PTKIN in South Sulawesi, which is by dharuriyyat al-khamsah in maqasid shari'ah. This research is qualitative research with a maqasid sharia approach with data collection methods obtained through documentation and interviews. The results of this study found that; First, The stipulation of the Chancellor's Decree regarding the ethics committee and appointing several lecturers from the leadership element, as well as the involvement of senior lecturers providing an understanding of peace and Islam as a religion of rahmatan lilalamin, then supervising academic activities, having strict, active, and consistent duties in carrying out ethics committee sessions, considered capable of preventing radically oriented behaviour. Second, build the image of the campus as a centre for Islamic studies and Bugis culture. Third, to provide room for discussion, both through seminars and face-to-face, especially with students exposed to radicalism. Fourth, make a study of Religious Deradicalization, which aims to prevent radicalism and strengthen religious moderation. When viewed from the perspective of maqashid shari'ah, some of these efforts in preventing radicalism in several PTKIN in South Sulawesi are very important to determine as the main factor in efforts to deradicalize religion and also religious moderation. As relevant to the values of maqashid shari'ah, which uses some of its features, namely universality, the interplay of hierarchies, and openness (freedom of the academic pulpit).*

**Keywords:** Policy; Prevention, Radicalism; Maqasid Syari'ah.

## INTRODUCTION

The phenomenon of the Chancellor's Decree regarding the prohibition of the veil (covering the face) in several Islamic religious universities is a new problem faced by Muslims in Indonesia. It cannot deny that some Muslims have a phobia of women who wear the veil, perhaps due to the involvement of women who use the cover in several activities. Terrorism cases become suicide bombers. This reinforced that women's participation in acts of terrorism tends to increase in recent years. The possible cause is that women have been considered suspicious/not the centre of attention, thus making law enforcement officers careless and not alert to them (Hartanta, 2017). One form of recognition by radical groups about women's involvement is inequality and injustice, which always places women as weak creatures. Women are used as a comparison tool for men for their courage to be active actors in terrorist acts. Then women are controlled by radical ideas by issuing a doctrine from the Jihadist movement: "If women and children can take action and dare to be martyrs, then men should be braver than women and their children" (Qori'ah, 2019).

Director of Enforcement of the National Counterterrorism Agency (BNPT) Brigadier General Petrus Reinhard Golose once indicated that terrorists had started recruiting them (women) to participate in acts of terror in Indonesia. The women recruited were then placed in strategic positions in the roles carried out by the terrorist organization Islamic State in Iraq and Syria (ISIS) (Nurhayati, 2015). Marital relations largely influenced the Jihadist groups from among women who joined ISIS. According to Lies Marcoes (Director of Rumah Kita Bersama Foundation), just like in a family, women are tasked with managing and raising funds and participating in regeneration. This Journal proves that the terrorist-radicalize movement continues to grow in Indonesia (Suprpto, 2018). In 2016, the presence of women in acts of terrorism only began to be revealed with the involvement of Dian Yulia Novi as one of the perpetrators of the pot bomb in Bekasi-West Java. Then came the names of Ika Puspita Sari, who was involved in suicide bombings outside Java and Umi Delima, wife of the terrorist Santoso in Poso-Central Sulawesi (Bhakti, 2016).

Women, but their actions (terrorists) also continue and are always in the public spotlight. For example, attacks and hostages carried out by terrorist convicts against police officers at the Mobile Brigade Command Headquarters (Mako Brimob) killed five police investigators and a terrorist convict. After the Mako Brimob attack, bombs exploded in Surabaya. The perpetrators of the bombing were a family consisting of a father, mother, two sons and two daughters (Faisal, 2018). Thus, the last act of terrorism seemed as if women were no longer alone in carrying out their actions but brought with them 1 (one) family.

Several incidents of terrorism (Qodir, 2013) above are not new causes of the emergence of phobias in society, because since the attack on the World Trade

Center (WTC) in New York, United States, on September 11, 2001, these crimes have continued to haunt and unsettle world community.

Why do terrorism and radicalism continue to occur? In his book, Hikam wrote that few community organizations are incorporated and indicated as radical Islamic movements. However, it cannot deny that the terrorist acts of specific community organizations are a combination of domestic actors and those who have trans-national connections (Hikam, 2016). The da'wah movement of *amar ma'ruf* and *nahi mungkar* is carried out in a soft or hard way to create a society based on Islamic teachings, most of which are motivated by problems of widespread moral decadence and issues of political economy (Fanani, 2002). There many agendas carried by this radical Islamic movement, such as the idea of the unity of religion and the state (Zada, 2002), the idea of purification of Islam as a way of life, liberating Muslims from western influences and the creation of an ideal society by Islamic teachings (Aziz & et.al., 1989).

Apart from terrorism, as mentioned above, Islamic Radicalism also does not stop spreading everywhere. An example of Islamic Radicalism in Indonesia is the attack on the Ahmadiyya Congregation in Cikeusik, Pandeglang, Banten. Attacks on Islamic boarding schools suspected of belonging to Shia sects in Pasuruan and Sampang, East Java. The conflict that occurs shows that this nation has not understood the meaning of diversity and difference. Although it not a few among humans who want to eliminate diversity (plurality) and replace it with unity and uniformity (uniformity), ironically, terrorists and radicals claim that all of this does because of religious (Islamic) orders (Ma'rifah, 2012).

With these terrorist acts, Muslims will continue to blame. Whereas according to Nurcholis Madjid, acts of terror are not the monopoly of Muslims. The perpetrators of terror in India are Hindus. In Japan, they are Tokugawa. In Ireland, they are Protestant; in the Philippines, they are Catholic; in Thailand, they are Buddhists and various terrors in other parts of the world with different religious frames. So it is natural that there is a terrorism movement in Indonesia, and those who do it are Islamic people/groups (Noor, 2002; Syam, 2010). However, it must also acknowledge that the problem of terrorism in Indonesia is not easy to unravel, let alone solve its roots.

Responding to a series of crimes committed by radicals/terrorists, of course, an appropriate prevention and countermeasure step is needed by the government. Because the sequence of events has taken many human lives, lost property, and caused fear among the wider community and an unfavorable impact on social, economic, political, cultural life, and Indonesia's relations with the international community.

Therefore, various preventive and repressive efforts have been carried out by the Government of the Republic of Indonesia, starting from the stipulation of Government Regulation in Lieu of Law (Perpu) No. 1 of 2002 concerning

Eradication of Criminal Acts of Terrorism which later ratified into Law No. 15 of 2013 concerning Eradication of Criminal Acts of Terrorism, Perpu No. 2 of 2017 concerning Community Organizations which was later stipulated as Law no. 16 of 2017 regarding Community Organizations, the Indonesian government then formed a particular unit called the Special Detachment 88 or Densus 88 which is a specific unit of the Indonesian National Police (Polri) in charge of carrying out terrorist countermeasures in Indonesia. And in 2010, the government issued Presidential Decree No. 46 of 2010 concerning the National Counter-Terrorism Agency (BNPT), which in 2012 was amended by Presidential Decree No. 12 of 2012 concerning BNPT.

The reality of terrorism as a criminal act with a complex base and network cannot only approach an institutional approach through law enforcement alone. Moreover, the work is only borne by the Indonesian National Armed Forces (TNI) and the Indonesian National Police (POLRI)/Detachment 88. However, the involvement of all components of society, families, the community, and community organizations, especially educational institutions, is essential in preventing terrorism for the sustainability of the nation's life and state that is safe and peaceful.

Education and higher education institutions, mainly Islamic religious higher education, are very likely to be spreaders of the virus or the seeds of radicalism and terrorism and be an antidote to radicalism and terrorism. In educational institutions, the prevention of radicalism and terrorism in Indonesia, of course, the greatest hope is to come from Islamic religious universities (PTKIN), which expects to be the main fortress to prevent new radicals' birth terrorists from students.

It might not be a problem or something surprising if radicalism develops a lot in public universities (PTU) if radicalism exists in Islamic religious universities, especially if it is a state Islamic religious college (PTKIN). The management of PTKIN source from the state budget/ APBN. Why is PTU considered not surprising compared to PTKIN? Because the possible reason is that Islamic values focus on studying and developing Islamic culture as *rahmatan lilalamin*, which is also the main goal or priority at PTKIN.

As described earlier, that preventive and repressive regulatory effort is not enough to prevent radicalism from occurring. Gusdur once stated that democracy is only lip service and will continue to do so because democracy can only truly realize the rule of law and equal treatment. For all citizens and freedom (MD, 2007). Therefore, it may require collective work from all parties.

The complexity of regulations, both regulations that come directly from the law (attributive), and the campus environment itself, which are regulated by university statutes and the authority of higher education leaders (Chancellor/Chairman). To handle in the form of decisions is expected to stem the development of democracy that has already occurred. become fertile ground for the growth of radical Islamic groups (Fealy, 2006).

The development of democracy and law enforcement and academic freedom in universities in Indonesia are the main problems because the paradigm of academic freedom provides space for anyone in the campus environment to convey ideas. Still, in reality, freedom is the way. Or provide space for terrorists/radicals to re-indoctrinate and carry out the mission of spreading hatred and terrorism in the campus environment. Not a few academics are involved as perpetrators and become targets of terror.

The description above shows that the problem that arises in the reality of radicalism and terrorism in Indonesia is higher education institutions, especially PTKIN, to prevent radicalism problems. In this regard, the issues in this research are formulated; a) Why should State Islamic Religious Universities play a role in preventing radicalism movements in Indonesia? b) What policies are carried out by PTKIN in preventing radicalism movements in Indonesia? c) How is the policy of preventing radicalism viewed from the perspective of *maqasid shari'ah*?

The author does not deny that a lot of research on radical movements in Indonesia has carried out. Still, research that discusses and examines the Policies of State Islamic Religious Universities in the Prevention of Radicalism Movements in Indonesia has never done before. The main focus of this research is the role of government institutions/institutions, namely PTKIN, which is given the authority and budget by the government to carry out the tri dharma of higher education with specificity in the field of Islamic education and teaching.

## **RESEARCH METHODS**

The focus of this research problem is the policy of preventing Radicalism within PTKIN in South Sulawesi. There are four PTKIN in South Sulawesi that became the location of this research observation, namely: Alauddin State Islamic University (UIN) Makassar, State Islamic Institute (IAIN) Bone, State Islamic Institute (IAIN) Pare-Pare, and State Islamic Institute (IAIN) IAIN) Palopo. This study aims to raise the perspective of Islamic law on preventing Radicalism at PTKIN in South Sulawesi, which is by *dharuriyyat al-khamsah* in *maqasid shari'ah*. This research is qualitative research with a *maqasid sharia* (Islamic law/judicial) approach with data collection methods obtained through documentation and interviews.

Documentation intended to find several Chancellor's decisions related to the prevention of radicalism as the primary material in this research. The interviews with several academics (leaders, lecturers and students) at PTKIN must carry out because they are also the main ingredients in finding the goals to be achieved in this research. With interviews, this research will be able to parse the response from the academic community to the rector's policy. The results of these interviews were analyzed and categorized with *maqasid shari'ah*. The name writes due to the agency's interview because of the same statement or response to the rector's policy.

## **RESULTS AND DISCUSSION**

### **The PTKIN Policy on Radicalism Prevention**

The issue of radicalism is a big problem that PTKIN is currently facing. So it takes policies that can prevent its existence and development. Several PTKIN in South Sulawesi has different ways of preventing radicalism. These methods born from the policies of the leadership of the ministry institutions. It is starting from the Regulation of the Minister of Religion regarding the PTKIN Statute. The Decree of the Director-General of Islamic Education, and the Decree of the Chancellor. Back to the statement that every campus citizen has potential and can permanently contaminate radical ideas, it needs internal and external supervision. One of the monitoring instruments is through and by law and policy. Because legally, the government, in this case, the Chancellor (campus leadership element), is the authorized holder to form and implement the rules, it is necessary to be wary of anything that has the potential to violate these rules.

Through the Directorate General of Islamic Education, the Ministry of Religion of the Republic of Indonesia has issued a Circular Letter of the Director-General of Islamic Education Number B-3663.1/Dj.I/BA.02/10/2019 dated October 29, 2019, concerning the Circular of the House of Religious Moderation. The circular letter is part of implementing policies committed to making religious moderation a part of the basis for thinking, acting, and formulating policies and programs for all stakeholders of the Ministry of Religion, including PTKIN. Before the Religious Moderation House was issued, the Indonesian Ministry of Religion first published a Religious Moderation book about religious moderation, why religious moderation is essential, and how to implement it (Ministry of Religion of the Republic of Indonesia, 2019).

It should understand that policies can only be born from government institutions, whether written or not, which regulate the government and citizens in acting/behaving. Within the scope of PTKIN, the government held the articles of association of universities with the legal basis of Regulation of the Minister of Religion (PMA). The highest policyholder in a PTKIN is the rector/chairman. He is given the authority to carry out regulatory orders and oversee everything that concerns the interests of the campus community, termed *al-amr bi al-ma'ruf* and *al-nahyi 'an al-munkar*. Based on this principle, setting rules and carrying out supervision and realization of policies can be justified. On the other hand, it should underline that Islam could justify all kinds of government actions as long as these actions support and provide benefits and aim at "the interests and benefits of the community".

PTKIN is part of socio-religious institutions that educate people's lives based on Islamic ethics and morals. In showing its existence, PTKIN must develop knowledge that contains Islamic values to provide good benefits for all creatures and the universe (*rahmatan lilalamin*). However, there a serious threat faced by

PTKIN. The threat is the movement of radical groups that use campus spaces to carry out their actions. These radical groups conduct recitations with the doctrine that their understanding is correct, apart from their knowledge of infidels. Not only doubtful other people/groups, but also terrorizing the government, not accepting the Pancasila ideology and rejecting the Unitary State of the Republic of Indonesia, and forbidding the democratic system.

Based on the phenomena described earlier, it is certainly a difficult choice! Suppose the Chancellor regulates the prohibition for those who wear the veil to gather in groups/gathering in the campus environment. The leadership is considered not to understand the values of democracy and the freedom of the academic pulpit. On the other hand, if the Chancellor does not regulate it, radicalism and terrorism will become a threat. Therefore, the concern about the freedom of radicalizing and terrorist movements to carry out their actions is one reason why the veil ban regulated on campuses.

The phobia of Muslim women in the veil, their involvement as suicide bombers in several terrorism cases, and the increasing involvement of terrorists among women in recent years are reasons why universities are taking precautions and sharing their views. Who has a phobia of veils or are concerned with developing the radicalism-terrorist movement in the campus environment. So that is one of the reasons for several PTKIN in South Sulawesi to establish a policy regarding the prohibition of using face coverings (veil) in the campus environment. IAIN Pare-Pare and IAIN Palopo, as regulated in the Rector's Decree (S.K.) regarding the code of ethics for lecturers, employees, and students, clearly restrict the prohibition of the use of face coverings/veils in the campus environment.

Regarding PTKIN's policy in South Sulawesi in preventing radicalism, four institutions (UIN Alauddin Makassar, IAIN Bone, IAIN Pare-Pare, IAIN Palopo) faced different problems and methods of prevention, found including:

- a. IAIN Pare-Pare stipulates a policy that regulates the prohibition of the veil/face-covering in the campus environment. Based on the Rector's Decree No. 164 of 2018 concerning the Student Code of Ethics, the Lecturer's Code of Ethics, the Rector's Decree No. 03 of 2018 concerning the Code of Ethics for Education Personnel (employees), and the Code of Ethics Enforcement Committee (KPKE). Leaders, lecturers, and education staff members of the KPKE (Regulation of the Chancellor No. 420 of 2019) are given the task and function of consistently carrying out supervision provisions. So that the impact is that there no longer found lecturers, employees, and students who use the veil (do not cover their faces). A code of ethics is an instrument to train and shape the academic community to become a person of character based on the demands of the Islamic religion and become a "Malebbi Warekkadana, Makkiade Ampena" human (polite in relationships). speak, and behave politely according to custom) according to the motto of the IAIN campus. Pare-Pare. Not only that, students who don't look good don't get

academic services. It has formed a habit and a mutual agreement between lecturers and employees not to serve students who commit these violations. One of the informants admitted that the discussion groups indicated radical recitations were no longer active in the campus environment. However, their presence still existed in certain places around/outside the campus. Usually, their activities gather to carry out recitations in rented houses (rented). It also acknowledges that the Academic Advisory Lecturers cannot control their students one by one, but several lecturers have tried this.

- b. IAIN Palopo, similar to IAIN Pare-Pare, has a written rule regarding the prohibition of wearing the veil for female students (Decree of the Chancellor of IAIN Palopo No. 4 of 2015 concerning the Student Code of Ethics). Students who use the cover will be reprimanded and found that students who look less than proper will not get academic services. Policies regarding the Ethics Committee have been established based on the Chancellor's Decree, but in reality, rarely carry out the Ethics Committee meeting. The leadership element revealed that IAIN Palopo once aborted Candidate Civil Servant Applicants (CPNS) Lecturers at the interview stage, in the interview process with Lecturer CPNS Applicants who gave the impression and were worried about being affiliated with radical groups. It also found that there were students affiliated with certain groups that considered radical, causing Ahmad Syarif Iskandar (Vice Chancellor for General Administration) and the Resort Police of Palopo Regency to dialogue in the Vice Chancellor's room. As for the CPNS Lecturer applicants, at the time of the interview, they used a veil/face covering; when asked about their willingness to open the veil during the teaching and learning process in the classroom later, they responded with refusal. One of the students admitted that recitation groups indicated radicalism were still active on and off-campus. Their recitation activities carry out in houses of worship (mosques).
- c. IAIN Bone, the ethics committee, has been established by the Rector's Decree. Throughout 2019, the ethics committee has not held a trial regarding violations of the code of ethics. It found that several lecturers firmly conveyed to students that they would be expelled from the classroom and not allowed to participate in the teaching and learning process for those who did not want to remove their veils. So that the female student who was wearing a veil in the classroom was willing to let it go; on the other hand, some lecturers have no problem with the use of the veil. However, it is necessary to be vigilant and investigated further by asking the person concerned about using the veil? According to them, it not contaminated with the growing stigma that the veil is synonymous with radicalism, and it is a matter of each individual's faith. On several occasions, the Chancellor of IAIN Bone advised the lecturers to study Islam and Bugis Culture. They are promoting local wisdom in line with religious law and connecting it with the progress of modern civilization, such as *siri 'na pesse*, *sipakatau*, *sipakalebbi*, and attitude.



- d. UIN Alauddin Makassar, between the government and the Muslim ummah at Alauddin Makassar State Islamic University (UINAM) is the first state Islamic university in South Sulawesi. This Islamic College was established to form national cadres who love the homeland, have faith and piety, are knowledgeable and in-depth about the Islamic religion, have noble character, understand and absorb public aspirations, and unite Muslims and bridge healthy and positive relationships. Several rules related to the code of ethics have been established, starting from the Rector's Decree Number: 175 of 2002 concerning the IAIN Alauddin Makassar Student Code of Ethics which was revised by the Rector's Decree Number 207 of 2014 concerning the UINAM Student Code of Ethics, the Rector's Decree Number: 118 of 2007 concerning the Code of Ethics UINAM Lecturer, Rector's Decree Number: 205.B of 2015 concerning the Code of Ethics for UINAM Education Personnel, Rector's Decree Number: 279.An of 2010 concerning the Existence and Work Procedure of the UINAM Code of Ethics Enforcement Commission. Like other PTKIN regulations in South Sulawesi, UINAM does not regulate the prohibition of the use of the veil. But on the other hand, in the ethics of academic life, students must obey and practice the values of Pancasila and the 1945 Constitution of the Republic of Indonesia and prioritize rational values and scientific objectives in democratic ways.

The reality of the discovery of radical groups who were conducting recitations in the campus environment, and forcibly disbanded by campus security, is proof that radicalism is a threat to the life of the nation and state. On that occasion, one expressed his attitude about not accepting the democratic system that applies in Indonesia, and the caliphate system is the best according to them.

According to K.H. Hamzah Harun Al-Rasyid (Lecturer of UIN Alauddin Makassar), what PTKIN must do in preventing radicalism is:

- a. It is convincing the entire academic community, especially lecturers and students, about the importance of understanding Islam as a whole. This conceptual aspect is essential in preventing radicalism: First, return to the Al-Quran and Al-Hadith. Second, understand religion integrally (not only a matter of faith but also morality). Third, referring to *mu'tabar* scholars and respecting differences. Fourth, a problem needs to be reviewed from a normative point of view because it is feared to be wrong in understanding the problem (misunderstand), then the norm is reflected or connected with the reality that occurs.
- b. The main focus of higher education is not politics and religious groups, but struggles together to deepen spiritual knowledge and strengthen it, develop/broadcast an integrative Islam and not by choosing or even understanding the concept of Islam in pieces. Certain people/groups according to the needs. Because it is undeniable that there are people/groups

who give an excessive portion of the text but turn a blind eye to the development of reality so that it tends to produce textual understanding, on the contrary, some people/groups give too much. For reason or truth in understanding the problem. then, in making decisions, this group places a lot of emphasis on reality and provides free space for reason. Therefore, there is no word "stop" striving to provide an objective understanding of the institution's progress.

- c. Leadership policies are needed to create work programs oriented towards preventing radicalism, for example, workshops and seminars. So that these programs can be a medium or a means to connect many people and groups. This managerial aspect is crucial because it is not only leaders who play a role, but the real potential of the academic community is involved in better university governance. Because if not us who else and if not now when?
- d. Organize and build an Islamic academic culture and foster a sense of militancy and belonging to the institution.

### **Maqasid Syari'ah**

Allah SWT as shari'a does not create laws and rules without any purpose and purpose in them. Ibn Qayyim Al-Jauziyah explained that the Shari'a's purpose is to benefit Allah's servants in this world and the hereafter. Shari'a is all fair, everything contains mercy, and everything has wisdom. And every problem that deviates from justice, mercy, benefit, and knowledge is not a shari'ah provision (Umam & Aminuddin, 2001).

The term *al maqasid* is the plural form of the word '*maqsid*', which refers to the goal (*al hadaf*) (Wehr, 1980), the target (*al garad*), the thing of interest (*al matlub*), or the final goal (*al gayah*). According to Auda, *maqasid* define as understanding the meanings and targets behind law in terminology. *Maqasid* is an alternative statement for *masalih* (benefits) (Auda, 2008). At the same time, the meaning of Shari'ah consists of two meanings: a source of water and a straight and clear path (Washil, 2015). Sharia is wisdom and the attainment of protection for everyone in the life of this world and the hereafter. The meaning of *maqashid al-syariah* in terms is *al-ma'ani al-lati syuri'at laha al-ahkam*, which means the values that are the goal of determining the law. As a basis for *ijtihad* to establish the law, it is not an exaggeration to say that the consideration of *maqashid al-syariah* is something urgent for problems that are not well organized (Umar & Ma'ani, 2018).

*Maqasid Syaria'ah* is the goal of Allah and His Messenger in formulating Islamic laws. This goal can traced in the verses of the Qur'an and al-Sunnah as a logical reason for formulation laws that oriented towards the benefit of mankind. Meanwhile, according to Wahbah Zuhaili (1997), *maqasid al sharia* means the values and goals of *syara'* which are implied in all or the largest part of its laws. These values and goals are seen as goals and secrets of sharia, which are set by al-Shari'a in every legal provision. According to Syathibi, the ultimate goal of the law is one, namely the good and welfare of mankind (Al-Qardhawi, 2007). So it can be

concluded that *maqasid sharia* is the goal that Allah SWT wants in the form of benefit for His servants and maintenance from damage (*mafsadah*) both in this world and in the hereafter.

Imam ash-Syatibi, in his book *al-Muwafaqat fi Usul ash-Shari'ah*, explains that the main purpose of implementing *sharia* is to achieve three main objectives: *dharuriyyat* (primary/necessities), *hajiyyat* (secondary/needs), and *tahsiniyyat* (tertiary/luxuries). *Dharuriyyat* is a need that humans must fulfil; if not fulfilled, it will cause damage to human life. *Hajiyyat* is a need that humans must fulfil; if not fulfilled, it will cause difficulties in human life. At the same time, *tahsiniyyat* is a complementary need because if this need not fulfilled, it will not result in damage and problems in human life (Bhakti, 2016).

Based on the above *dharuriyyat*, then ash Syatibi concludes five points that always used as the general goals of *shari'ah* or what is called *al-dharuruuiyyat al-khamsah* which concretely supports each other, namely: maintaining religion (*hifz ad-din*), protecting the soul (*hifz al-nafs*), guarding offspring (*hifz al-nasb*), defending property (*hifz al-mal*), and preserving reason (*hifz al-'aql*) (Asy-Syatibi, n.d.).

*Al-dharuruuiyyat al-khamsah*, need humans must meet that as capital for protection, maintenance, or preservation. If not maintained, these five elements will cause damage and difficulties in human life. According to *ash-Syathibi*, the ultimate goal of the law is one, namely the good and welfare of humanity. And to achieve the general-purpose, *Maslahat al-'Ammah*, Islam came with its teachings as follows (Asy-Syatibi, n.d.):

- a. Islam stipulates in its constitution a principle of avoiding narrowness and rejecting harm. Based on this principle, Islam prescribes that it is obligatory to apply fair and deliberation, maintain rights, convey the mandate, and return to the ulama to explain the correct opinion in dealing with recent cases.
- b. Emphasize the individual's mental development so that he becomes a source of goodness for the community (Zahrah, n.d.). Because when individuals become good, society will be good too.
- c. The principle of maintaining human benefit in the life of this world, Al-Syathibi said: 'Indeed, the determination of various provisions of the *Shari'a* law is nothing but the aim of achieving the benefits of the servants of Allah for the present and the future

Then, *maqasid* theory has developed, which includes the most basic and universally recognized values such as; law and justice, law and freedom, law and human rights, etc. Contemporary scholars broaden their reach and add new perspectives to the concept and classification of *maqasid*. Auda argues that the concept of human development as the main target of *maslahat* (public interest), this *maslahah* should be the target of *maqasid shari'ah* in implementing Islamic law.

This view is here to complement the shortcomings that exist in the previous *maqasid* theory. The classification (Auda, 2015): a) *Al-maqasid al-ammah* this *maqasid* that can be considered in Islamic law holistically. Like the necessity and necessity above, the ulama added new *al-maqasid* such as "justice, universality, and convenience"; b) *Al-maqasid al-khassahneeds* to considered in one particular discussion of Islamic law; c) *Al-maqasid al-juziyyah*, this *maqasid* is to understand the meaning behind a text or law. For example, the purpose of eliminating difficulties by allowing not too fast for those who are sick is to reveal the truth by determining the number of witnesses and testimonies in settlement of legal cases.

The expansion of reach and new perspectives on the concept of *maqasid shari'ah* explained that: First, maintaining religion (*hifz ad-din*) develops into protecting, protecting, and respecting differences in religion and belief; second, safeguarding the soul (*hifz al-nafs*) develops into safeguarding and protecting human dignity as well as preserving and protecting human rights; third, keeping offspring (*hifz al-nasb*) developing with an orientation of protection and care for the family; fourth, safeguarding property (*hifz al-mal*) creates by building solidarity and concern for the community environment that oriented towards economic development and development, as well as the welfare of the wider community. This development allowed the use of *maqashid* to drive much-needed economic growth in many Muslim-majority countries. Fifth, maintaining the mind (*hifz al-'aql*) is limited to the prohibition of drinking alcohol. It is now developing by improving the mindset and scientific research, developing the doctrine of problem-solving with science, suppressing the mindset that prioritizes crime, and avoiding efforts that discredit the brain's performance (mind) (Auda, 2007).

### **The Radicalism Prevention Policy in *Maqasid Al-Shari'ah* Scales**

As explained above, the phobia of women with the veil, their involvement in several incidents, and the increasing involvement of terrorists among women in recent years are why universities are also contaminated and have the same views as those who have them. Their hijab phobia, or worry about movement development, terrorists on campus. So that is why several PTKIN in South Sulawesi have issued policies prohibiting the use of face coverings (veils) in the campus environment. IAIN Pare-Pare and IAIN Palopo, as in the code of ethics for students and lecturers, regulate the prohibition of the use of face coverings/veils in the campus environment.

PTKIN has and will continue to play an important role in the development of Human Resources. Throughout history, various structures of Islamic higher education have emerged in response to various developments in society, technology and human lifestyles (Rahman, 2013). In various parts of the world, Islamic higher education institutions have created a workforce, produced a lot of research, innovated and contributed to the development of society.

This view justifies by Fethullah Gulen, who believes that education is the best way to embrace all life and plays the most significant role in spreading harmony, balance, discipline and order in human life as individuals and society. Gulen also believes that the path to justice for all (humans) depends on the availability of sufficient and appropriate universal education (Mu'ammam & Hasan, 2013).

As a government institution that focuses on education and teaching Islamic values, it is not appropriate for the academic community at Islamic universities to be exposed to radicalism and terrorism by humans who do not understand solidarity, development and also do not respect differences. Let alone involved in spreading the teachings of hatred against others as Allah SWT has given instructions to humans to understand the truth, including respecting the beliefs of others. Allah SWT in His word:

"To you is your religion and to me is my religion." (Surah al-Kafirun, 6).

The verse is a guide so that humans can live side by side with a sense of security. As the word of Allah SWT:

"The holy book is God's instructions to provide solutions to the problems faced by humans". (Q.S. Al-Imran, 13).

The Qur'an explains that long before the creation of man, God had told the angels about His plan, that He would create a caliph (power or representative) in the world. From this, it is clear that the function of human existence in this world is to carry out the task of the caliphate, namely to cultivate this world according to God's will. God's will reflected in the holy books that revealed, and the values must explore by humans to adjust the socio-cultural development of humans with these values (Shihab, 2002). Humans, according to the view of Islam, crave peace and prosperity both physically and mentally. The instructions of the Qur'an to achieve this is quite clear, namely:

"Say, O Muhammad, "Who has provided you with sustenance from the heavens and the earth?" Say, "God!" And (also say that) you (O polytheists, who associate partners with God) or we are in the truth or are in clear error. Therefore, say, you will not be held accountable for the sins we have committed, nor will we be held accountable for what you have done." Say, our Lord will bring us together and will judge us correctly (about who is right and wrong among us)." Verily, He is the Decision-giver, the All-Knowing (Q.S. Saba', 24-26)

The Rektor and other leadership elements in setting policies to prevent the growth and development of radicalism in the campus environment is an obligation that must carry out directly or indirectly so that the freedom of the academic pulpit does not deviate from the proper path. Understood in line with the perspective of

religious moderation by the academic community in carrying out their duties. Bonds and compliance with established regulations. The academic community has the right to receive attention and protection from misleading forms of ideology, including radicalism and terrorism. Because basically, the state (the constitution) is obliged to pay attention and protect students (students) as the subject of developing a nation, especially in the PTKIN environment. Because radicals and terrorists always lurk and spread their ideas so that at any time, it can happen and happen to students. Therefore, it is not surprising to find students contaminated with Radicalism at PTKIN in South Sulawesi.

Therefore, prevention of radicalism needs to be carried out, especially strategies and policy priorities for preventing radicalism by integrating. It into every work program of activities, by applying the principle of prioritizing the interests of Islamic intellectual development, for that rahmatan lil alamin must be owned by students.

Tabel 1. The following is the formulation of the Radicalism Prevention Policy at PTKIN from the perspective of *maqasid shari'ah*

No	Maqasid Syari'ah	Radicalism Prevention Policy at PTKIN
1.	Religious Protection	- Lectures and Religious Studies
2.	Life/Body Protection	- Establish a Code of Ethics Enforcement Committee
3.	Property Protection	- Collegial collective governance
4.	Intellect Protection	- Legal awareness - Pancasila ideology - Research and discussion/seminars
5.	Family Protection	- Fostering Solidarity (Sipakatau), Building a culture of religious tolerance and moderation - Equality - Community dedication - Fulfilment of rights and obligations

The above formulation mainly based on the Regulation of the Minister of Religion regarding the PTKIN Statute and the Chancellor's Decree on the Student Code of Ethics, the code of ethics for academic staff (employees), and the Lecturer Code of Ethics.

### **The Role of Religion on the other Four Maqasid Syari'ah**

The picture above shows how religion is the source of all efforts to maintain the other four aspects of *maqasid shari'ah*. Nurturing the soul, for example, religion is what guides humans to always take care of their lives with a feeling of security and comfort with their environment. The Messenger of Allah said: "welcomes the

morning with a feeling of security with his surroundings, it is as if he has obtained all the pleasures of the world". If threatened, religion instructs to endeavour to solve problems through the rule of law; religion also prohibits killing other people without a justified reason, and religion prohibits suicide.

Against the prevention of radicalism in the field of education, religion has obligated humans to study. It very visible causes of weakness of Muslims in terms of science, information technology, history, culture, politics, law, and other sciences. This is certainly contrary to the command of Allah SWT as described in the verses of the Qur'an which command to emigrate, move, travel, and conduct research. The Word of Allah SWT:

"Indeed, the sunnah of Allah were in effect before you, so walk on the earth and see what happens to those who deny (apostles)." (Q.S. Ali Imran: 137).

PTKIN has a significant homework load, namely the Islamization of knowledge or the screening of knowledge contrary to fundamental Islamic values. Knowledge spread throughout the world today is not all free from values and interests, philosophies and doctrines. Religious teachings have coloured several others. Quality education not only educates people to be religious, but also full of tolerance towards fellow human beings. In other words, the religious spirit in private space and tolerant spirit in public space. The result is a generation of Muslims who preserve peace and justice (peace and justice strong institutions) throughout the world as *Islam Rahmatan lil Alamin* (Islam benefits the universe). So, personal piety, such as obeying *mahdhah* worship, is combined with social purity, such as having social sensitivity, respecting the human rights of others.

Furthermore, religion is also a guide in setting policies to prevent radicalism in the hereditary field. The descendants referred to in this case are the next generation who understand Islam in a *kaffah* way. One thing that destroys offspring is behavior that influences and invites family or other people to accept radical teachings and encourage someone to commit suicide bombings. On the other hand, the culture of the people of South Sulawesi teaches *sipakatau* (humanizing) values, namely respecting the rights of others which are obligatory to be respected. This is in line with the words of Allah SWT:

وَابْتَغِ فِيهَا مَا مَلَكَتْ يَدَاكَ مِنَ الْبَارِئَاتِ وَأَتَى الْبَارِئَاتِ الْأَخْرَجَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي  
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And seek in what Allah has bestowed upon you (happiness) in the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not make mischief in the world. (face of) earth. Verily, Allah does not like those who make mischief." (Q.S. al-Qasas: 77).

The Messenger of Allah also said:

"Not among my Ummah are those who do not respect those who are older and do not love those who are younger than them, and do not know the rights of those who are knowledgeable." (HR. Ahmad).

Finally, the role of religion in the field of property Islam gives freedom to humans to seek and cultivate their wealth to maintain their survival in the world. The freedom given is, of course, limited and does not mean it is value-free. A human being is required to frame the freedom he has in the search for wealth according to the guidance of the Shari'a so as not to fall asleep and be careful of slander of wealth. For example, the prohibition of obtaining property by stealing, cheating, selling illicit goods, eating the proceeds of usury, or justifying any means.

Wealth, which God has bestowed upon humans, is a trial for them (Q.S. al-An'am, 165), whether they carry out the social function of the property or not (Q.S. al-Hadid, 7). Thus, Islam does not justify the existence of property that not use. "Whoever owns the land, let him cultivate it," said the Prophet Muhammad. When it comes to wealth, the Qur'an never uses the word *maluka* (your property). Still, it links it to others – for example, *mal Allah* (treasure of Allah), *amwal al yatama* (treasures of orphans), or *amwalukum* (treasures of orphans). Their property). Everything shows that property must have a social function. Only once did the Qur'an show the word *mal* (property) in the Q.S. al-Haqqah, 28, this said by a person who regrets on the Day of Resurrection. Because the property has a social function, it is not allowed to be owned by people who can waste it (Q.S. an-Nisa, 5). From this, it knows that although each individual, both male and female, has the right to the results of his efforts (Q.S. Ibrahim, 51), this should not cause harm to the other party. In this case, the Prophet Muhammad underlined that "*La dharar wa la dhirar*" means that it is not permissible for a person to act that causes harm to others, whether he takes advantage of the action or not (Shihab, 2002).

It is essential to know that the profits derived from the business are not always identical with the material, asset growth, and assets. Profits in Islam have two orientations, namely material and non-material. The addition of assets defines the material aspect of profit. While the Non-Material aspect, profit is closely related to purity, patience, gratitude, and being protection from stinginess. The impact of implementing the concept of profit in Islam is that all business actors carrying out their business will always protect themselves from disgraceful acts, untrustworthiness, fraud, damaging the environment, and other despicable acts that prohibit by religion.

The explanation of the above concept about the policy at PTKIN is to manage finances as well as possible, the academic community to work hand in hand by prioritizing the spirit of togetherness to realize the welfare of the *ummah*, as well as institutional priorities oriented to scientific development, including the development of religious moderation insights. The benefits obtained are certainly not wealth (money), but students who are well educated can become human beings who are Islamic, humanist, tolerant and have a national perspective (nationalist).



They will be the ones who will become extensions of spreading the seeds of peace in their environment so that the wider community and also parents of students feel confident and proud to include their children in PTKIN.

PTKIN must provide enlightenment about the social function of wealth because, for radicals, wealth is used in the way of Allah to spread negative doctrines and scare the public. Civil servants or working in the government are part of the misguided people because we follow a democratic system in Indonesia, and they reject it.

## CONCLUSION

Radicalism in Indonesia is quite worrying. First, starting from disbelieving each other, fearing the government, rejecting the Unitary State of the Republic of Indonesia (NKRI), not accepting Pancasila as a state ideology, and forbidding democracy. The person or group wants to carry out a change movement using violence (anarchism) and, in the name of religion, usurping God's authority to judge others. Second, again doubting PTKIN's vision and mission in improving the quality of human resources (H.R.) that are humanistic and oriented towards Islamic progress. And third, how to strengthen religious moderation in the Indonesian Ministry of Religion, especially at PTKIN in South Sulawesi. At the same time, the discourse on improving intellectual quality at PTKIN in South Sulawesi still overshadowed by radicalism. On the other hand, PTKIN must be vigilant and continue to monitor the dangers. The threat of radicalism spreading thrives in the campus environment, so prevention efforts by setting policies must carry out.

Several PTKIN policies in South Sulawesi seek to prevent radicalism. First, stipulating the Chancellor's Decree regarding the code of ethics and ethics committee by appointing several lecturers from the leadership and senior lecturers tasked with supervising academic activities in the campus environment, as did IAIN Pare-Pare, actively and consistently conducts ethics committee sessions. Second, collegial collective work involving leadership elements and empowering senior lecturers with all their potential can prevent thoughts and actions. Third, the leadership of PTKIN in the work program realizes it through dialogue, in the sense that it gives space to discuss with the academic community, especially students exposed to radicalism both through seminars and face-to-face. Fourth, UIN Alauddin Makassar created a Religious Deradicalization study community whose work program aims to prevent radicalism and strengthen religious moderation. Those oriented or have the opportunity to become radical and provide knowledge about the importance of the peace and Islam religion of *rahmatan lilalamin* as done by IAIN Bone by building the image of the campus as a centre for the study of Islam and Bugis culture, which is fundamentally the *sipakatau*, *sipakalebbi*, and *sipakalebbi* paradigms. Fifth, from some of these efforts, when viewed from the perspective of maqashid shari'ah, the policy in preventing Radicalism at PTKIN in South Sulawesi is an essential supporter in efforts to deradicalize religion and also religious moderation. This is in line with the values of maqashid shari'ah, which

uses some of its features, namely universality, the interplay of hierarchies, and openness.

Regarding the policy of preventing Radicalism by PTKIN in South Sulawesi, this has relevance to the nature of diversity, religious moderation, and peace, namely as a strategic step in its role as an institution. That produces intellectuals (peace agents) who prioritize rationality about diversity which will later play a role and prevent radicalism—at the same time, providing a positive influence on the environment.

The Chancellor, with his policies, is expected to be able to develop a house of religious moderation, which will later function as a filter (preventive) against the radicalism movement at PTKIN. However, in the future, the Chancellor must be firm in a (regulative) decision that emphasizes the prohibition of understanding or movements that reject Pancasila & the 1945 Constitution of the Republic of Indonesia. On the other hand, PTKIN, in carrying out one of its functions as a da'wah institution, should be able to unravel and provide an understanding to the broader public. The assumption or phobia of the community that women who use the veil follow one of the school's guidelines from several schools in the science of fiqh requires its use. It is an option for women who want to wear the veil or don't want to wear it.

## **ACKNOWLEDGMENTS**

Finally, we would like to thank the academic community who has helped and contributed a lot from this research carried out to completion. In particular, we would like to thank the academic community and the leaders of UIN Alauddin Makassar, IAIN Pare-pare, IAIN Palopo, and IAIN Bone for taking the time to interview.

## **REFERENCES**

- Al-Qardhawi, Y. (2007). *Dirasah fi Fiqh Maqashid al-Syariah (Terjemahan)*. Jakarta: Pustaka Al-Kautsar.
- Asy-Syatibi, A. I. I. (n.d.). *al-Muwafaqat fi Usul al-Syari'ah*. Beirut: Dar alKutub al-ilmiyyah.
- Auda, J. (2007). *Maqasid al-Syari'ah as Philosophy as Islamic Law: A System Approach*. London: The International Institut of Islamic Thought.
- Auda, J. (2008). *Maqasid Al-Shariah A Beginner's Guide*. London: The International Institut of Islamic Thought.
- Auda, J. (2015). *Membumikan Hukum Islam melalui Maqasid Syari'ah*. Bandung: Mizan.
- Aziz, A., & et.al. (1989). *Gerakan Islam Kontemporer Indonesia*. Jaka: Pustaka Firdaus.

- Bhakti, M. A. (2016). Perempuan dan Terorisme. Retrieved from Radicalism Studies website:  
<https://www.radicalismstudies.org/96/2016/02/perempuan-danterorisme/>
- Fealy, G. (2006). *Voices of Islam in Southeast Asia: A contemporary sourcebook*. Singapore: Institution of Southeast Asian Studies.
- Hartanta, I. M. R. (2017). Teroris Perempuan; Ancaman Faktual di Indonesia. *Jurnal Ilmu Kepolisian*, 11(2), 6.
- Hikam, M. A. S. (2016). *Deradikalisasi: peran masyarakat sipil Indonesia membendung radikalisme*. Jakarta: Penerbit Buku Kompas.
- Ma'rifah, I. (2012). Rekonstruksi Pendidikan Agama Islam: Sebuah upaya membangun kesadaran multikultural untuk mereduksi terorisme dan radikalisme Islam. *Conference Proceedings Annual International Conference on Islamic Studies (AICIS) XII*. Surabaya: IAIN Sunan Ampel Surabaya.
- MD, M. M. (2007). *Hukum Tak Kunjung Tegak*. Bandung: Citra Aditya Bakti.
- Mu'ammam, M. A., & Hasan, A. W. (2013). Studi Islam Perspektif Insider/Outsider. *International Journal of Research Science & Management*, 5(8), 165–173.
- Noor, H. M. (2002). Islam, Terorisme dan Agenda Global. *Jurnal Petra*, 5(2), 1–15.
- Nurhayati, A. (2015). Dekonstruksi feminitas dalam gerakan teroris di dunia Islam. *JRP (Jurnal Review Politik)*, 5(1), 84–99.
- Qodir, Z. (2013). Deradikalisasi Islam dalam perspektif pendidikan agama. *Jurnal Pendidikan Islam*, 2(1), 85–107.
- Qori'ah, S. M. (2019). Keterlibatan Perempuan dalam Aksi Terorisme di Indonesia. *Sawwa: Jurnal Studi Gender*, 14(1), 31–46.
- Rahman, S. A. (2013). *Diversity of Higher Education Models*. Selangor: IIUM Press.
- Shihab, M. Q. (2002). *Tafsir Al-Mishbah: Pesan dan Kesan Keserasian Al-Quran*. Jakarta: Lentera Hati.
- Suprpto, S. (2018). Aksi Terorisme: Dari Gerakan Ideologis ke Gerakan Inkonstitusional. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, 12(2), 143–160.
- Syam, N. (2010). *Radikalisme dan Masa Depan Hubungan Agama-agama: Rekonstruksi Tafsir Sosial Agama*.
- Umam, K., & Aminuddin, A. (2001). *Ushul Fiqh*. Bandung: Pustaka Setia.
- Umar, M. H., & Ma'ani, B. (2018). Urgensi Hak dan Perlindungan Anak dalam Perspektif Maqashid Al-Syariah. *Al-Risalah*, 17(2).
- Washil, N. F. M. (2015). *Qawaid Fiqhiyyah*. Jakarta: Amzah.

- Wehr, H. (1980). *A Dictionary Of Modern Written Arabic*. London: Mac Donald & evan Ltd.
- Zada, K. (2002). *Islam Radikal*. Jakarta: Teraju.
- Zahrah, M. A. (n.d.). *Dar al-Fikr al-Araby*. Beirut: Dar al Fikr.
- Zuhaili, W. (1997). *Nazariat al Darurah al Syar'iyah, Muqaranah Ma'a al Qanun al Wad'I (Terjemahan)*. Jakarta: Gaya Media Pratama.