Development of anti-radicalism TMSM model to build the character of students majoring in Mathematics Department at Universitas Negeri Makassar

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ABSTRACT

This study aims to develop an anti-radicalism TMSM model to shape student character within the scope of the mathematics department of Universitas Negeri Makassar (UNM). This type of research is R & D (Research and Development). Research that will find and develop a training model based on the PLOMP development method. The results of this study found that training is needed to anticipate and maintain the harmony and harmony of student thinking away from radicalism. Then, the selected mentors have gone through a unique selection that guarantees they can help implement TMSM in terms of recitation, morals, mentality, and understanding. Then, the TMSM Anti Radicalism Model Prototype (TAR Model) is designed to plan, train, and form anti-radicalism characters in the Mathematics Department of UNM. The pattern of the approach in student character building is daily and weekly. Finally, the supporting tools for the anti-radicalism character-building model for students of the Department of Mathematics FMIPA Makassar State University are RPT (Training Implementation Plan) and BSPT (Weekly Training Handbook).

Keywords: Development; anti radicalism TMSM Model; character building

1. INTRODUCTION

Islam is a religion that comes to earth with the mission of *rahmatan lil'alamin*. Therefore, Islamic thought must have a socio-cultural movement paradigm that seeks to present the face of Islam, which is *rahmatan lil alamin* in individual or social living conditions (Alhadi & Alhady, 2020). Islam is a value, not a concept and ideology. The purpose of Islam is to transform the teachings of Islam into a society that has yet to be less Islamic. Islam can coexist with other ideas without losing the essence of the

teachings, especially in a non-dominant position. Islam can coexist peacefully and tolerably.

Not only theory, which is ideal and abstract, but the value system derived from revelation should be implemented in life (Farid & L, 1997). History also shows that cultural Islam is an alternative that is prioritized in the lives of Muslim communities, given the onslaught of secularism and capitalism in the world today (Kuswadi, 2017). The teachings of Islam brought to Indonesia were basically through a trade approach and a socio-cultural approach (Kuswadi, 2017). The people at that time mostly embraced Hinduism. The arrival of Islam resulted in a change of understanding in Indonesian society.

In Indonesia, religious sects and understandings through social interactions during society have given birth to various movements, both positive and negative (Asrori, 2015). Lately, many religious understandings have begun to emerge, and among some of these understandings, some have the potential to cause sectoral conflicts. They sometimes call themselves reformists (Islamic reformists) or other names that seem to understand perfect Islam, even though some of their teachings are contrary to the teachings of Islam, which are *rahmatan lil'alamin*, so it is not uncommon to trigger a strong reaction from those who feel tainted (Mualif, 2019).

In the case above, hardline Islam, radical Islam, liberal Islam, secular Islam, and other forms of Islam emerged. As a layperson and holding tight to the eastern culture built by the Unitary State of the Republic of Indonesia (NKRI) under the auspices of Pancasila and the 1945 Constitution, the arrival of opponents of social harmony in the frame of religion will be labeled (cornered) with the terms above (Hilmy, 2015). Therefore, a radical understanding of religion can disturb the community, where religious understanding practiced (sometimes) is considered wrong. This also happens to young Muslims with a standard religious understanding in public universities. In this case, it is necessary to try a technique or a way to minimize and avoid internal conflict and radical understanding so that in-depth research is needed to find a solution.

Islam is a religion that provides security, comfort, tranquillity and serenity for all its creatures. There is no religious teaching in it that teaches its followers to hate and hurt other creatures. Even if there is, it is a small part of one of its people's problem-solving efforts, not its teachings.

The emergence of political issues regarding Islamic fundamentalism and radicalism is a new challenge for Muslims. This issue has long been on the surface of international discourse. Islamic radicalism as a historical-sociological phenomenon is a problem that is widely discussed in global political and civilizational discourse due to the power of the media, which has great potential to create perceptions of the world community. Western Europe and the United States give many labels to radical Islamic movements, from hardline groups, extremists, militants, right-wing Islam, and fundamentalism to terrorism. Even in Western countries, after the destruction of the ideology of

communism (post-Cold war), Islam is seen as a movement from a frightening civilization. No political turmoil is more feared than the rise of an Islamic movement labeled Islamic radicalism. Western accusations and propaganda against Islam as a religion that sustains radicalism have become international rhetoric.

Naming the term radicalism for Islamic modernization movements in opposition to the Western invasion and its allies is even deliberately used as a political commodity. Islamic modernization movements, such as the Palestinian resistance, the Iranian Islamic Revolution, the Al-Jazair FIS Party, the anti-US behaviour exhibited by Mu'ammar Ghadafi or Saddam Hussein, the Islamic movement in Southern Mindanao, the anti-US Sudanese Muslim community movement, the outbreak of Indonesian Muslim solidarity with oppressed brothers and sisters and so on, are phenomena used by Western media in campaigning for the label of Islamic radicalism (Hadiyanto et al., 2017).

From the Western perspective, the Islamic movement has become a phenomenon that needs to be suspected. Especially after the destruction of the New York WTC building, which was allegedly carried out by hardline Islamic groups (Al-Qaeda and Taliban), the term Islamic radicalism has become a more globalized discourse which has implications for the suspicion of the world community, especially the West and the United States against the Islamic movement. This happened because Western Europeans and the United States succeeded in involving and coloring the media to shape public opinion (Hidayat, 2017).

In the above matters, the author tries to elaborate more broadly on Islamic fundamentalism, allegedly the beginning of the worldwide Islamic radicalism movement. Fundamentalist thinking in everyone who believes in it has the potential to create radicalism. This is due to their prejudice against the arguments they perceive and interpret themselves or their teachers.

One of the alternatives to get the solution is to develop a model of cadre, training, or learning by using one of the cadre, training, and training model development approaches developed by Plomp (Rochmad, 2012), which consists of 5 stages, namely (1) initial assessment, (2) design, (3) realization/construction, (4) test, evaluation and revision, and (5) implementation. This research designs a prototype model of anti-radicalism student character building by only focusing on the first four stages of the PLOMP model.

2. METHODS

This type of research is R & D (Research and Development). Research that will find and develop a training model based on the PLOMP development method (Akker, 2007). Research Subjects are a team of experts in character and model development and understand the unique character possessed by students of the Department of Mathematics FPMIPA Makassar State University who are Muslim so that the resulting prototype model is ready to use in the Department of Mathematics FPMIPA Makassar State University. The model approach to be developed in this stage is a model of Cadre,

training, and training to raise awareness in students through TMSM. The stages of the TAR Model development refer to the stages of model development proposed by Plomp (Akker, 2007), which only reaches four stages, namely: (a) initial assessment stage, (b) design stage, (c) realization (construction) stage, and (d) expert validation stage.

3. RESULTS AND DISCUSSION

a. Results

General Condition of FMIPA UNM Students

Students of the Department of Mathematics FMIPA UNM come from various circles of society, regions, and various backgrounds of organizational experience. They are very heterogeneous in many similarities, namely, they all graduated from SMA/MA/Equivalent. The condition of FMIPA students looks religious by looking at the characteristics of the long pants worn by male students that look hanging. Female students generally wear skirts, and few wear long dresses (*gamis*) with their veils. They crowd the campus mosque when it is prayer time, and then they remain there.

Stay at the mosque to conduct religious studies. Many students and employees prefer to stay in the mosque to spend their breaks from their lecture activities. Some rest while waiting for the congregational prayer time. Some also discuss religious issues and learning problems, even in the mosque's foyer used as a place of study. This phenomenon is one indication that FMIPA students are religious students, but it cannot be denied that some hang out on the porch of the mosque to unwind.

This is where FMIPA students' understanding of religion tends to be at odds with the understanding of Islamic Religious Education lecturers. What they get in places of study is what they debate with their lecturers. They used to bring thick books as their reference to argue. Now, they rely on Mr. Google as their primary reference.

If they have adhered to one school of thought, that is what is considered the most correct, other people's opinions are considered wrong. So shallow is their understanding of religion that they sometimes decide to return to their hometowns after studying for a year at the place of study because they consider learning general knowledge unimportant and useless. If they do not return home, they move to STIBA, considered their savior.

Similarly, the condition of students of the Mathematics Department in understanding religious teachings tends to be textual. They consider heresy what is done every action that is not based on the habits of the Prophet Muhammad, so sometimes they are dubbed as heretics.

A crisis has emerged in society, where the truth has become invisible, rather than opinions or issues that are increasingly popular so that opinions rise to be consumed by the public as truth. This also affects students due to the influence of technology.

They learn more about religion on social media rather than studying with scholars or teachers. As a result, they could be more polite in speaking, behaving and acting.'

Today, along with the rapid flow of modernization, human behavior demands to be fast-paced and follow the development of modernization. This flow impacts the shift in life values.

Humans are social creatures who cannot live alone, needing other people. So, of course, in this case, students, wherever they are, must pay attention to behavior, nurturing and habituating these manners. This is the fundamental manner of life. Practicing such behavior is praiseworthy morality.

Students must place themselves with the practice of wisdom in thinking and doing. This should be the main component for students. Therefore, they are equipped with a myriad of knowledge, insights, and, of course, the value of morality. This is what is done in TMSM activities in the Mathematics Department. By equipping students with a myriad of knowledge daily, they are taught to read the Koran, *tahsin* reading, to maximize their role in society. Students of the Mathematics Department will make themselves by their predicate as progressive scholars who strive to actualize themselves into qualified individuals, both in faith and knowledge, so that they can play a progressive role in the life of religion, nation, and state.

With the provision of faith and knowledge presented through the material presented by the speakers in the TMSM activities, students will become moral individuals, and the title of the best people can be realized. Achieving the degree of being the best person includes having a personality that believes, fears, carries out good deeds, and prevents terrible deeds. In line with that, students majoring in mathematics must have faith and fear Allah accompanied by efforts to become the best learners by deepening religious knowledge and general knowledge, understanding campus academic rules, and then actualizing it in their lives to become successful students.

Therefore, students majoring in mathematics by increasing faith, piety and knowledge and actualizing them in life wisely are a necessity. That way, usefulness will always exist and flow wherever the student is, and an enlightening civilization can be realized. This is in the words of the Prophet Muhammad SAW, "The best human being among you is the most benefit to others".

Shape of TMSM for Mathematics Department

Two forms of approaches have been taken so far in the TMSM cadre, training or learning, namely:

1. Classical every Saturday

Most of the learning in higher education is given classically, meaning that the

teacher explains to students orally. Many consider the classical form of teaching to be the most appropriate form, basically with the form of teaching. Classical teaching allows the instructor to teach a large group of participants with four classes, as is the case at TMSM. During classical teaching, participants have to do two things: listen and take notes.

The usual methods used in classical teaching are lecture and question-and-answer methods. This question-and-answer method usually focuses students' attention by asking questions directed by the material given at that time.

The activity carried out every Saturday, which the activity coordinator guides, is tahsin reading the Alqur'an. This is done because, in general, the reading of the Alqur'an of new students of the Mathematics Department still needs to be revised, but among them, some have good reading, and some have even memorized 30 juz. It was emphasized to them that they wanted to learn the Alqur'an because the Alqur'an is the holy book of Muslims revealed by Allah through the mediation of Angel Gabriel to the Prophet Muhammad SAW. The Quran is the greatest mu'jizat.

Muslims must believe the holy book of Alqur'an but must study, read and practice it. The process of understanding the Qur'an in classical activities gave birth to various efforts to learn the Qur'an that varied. Some tried to learn the Qur'an by correcting the makhraj, some tried to memorize it by sitting alone in the corners of the room, and some took advantage of free time during the change of courses.

2. Mentoring every weekday from Monday to Friday

Islamic religious education courses on public campuses are only given 2 to 3 credits during college, ranging from 2 to 3 hours weekly. State Universities (PTN) and Private Universities (PTS) should be able to provide religious education rights for students as a spiritual need because much material needs to be relearned in adulthood.

Understanding worship is one of the main things to be sharpened and re-explored by students, even often found among those who are illiterate in the Koran, not fluent in reading the Koran. Likewise, regarding social life on campus, students as part of the academic community need to be sufficiently regulated by the student code of ethics made by the campus but also based on noble values from religion because campus life is nothing but a part of a long row of time from the daily life of students.

Mentoring as one of the coaching methods with a directed system teaches various education to each member or participant. Education that exists in mentoring is a process of awareness and direction, as well as strengthening the religious base for Muslim students. The implementation of mentoring on campuses has become a positive activity. This is felt by the rise of scientific culture from mentoring activities, both in nature and studies fostered by mentors. Mentoring activities can provide a broader Islamic insight than relying on religious learning in the classroom with 2 to 3

credits only.

Mentoring is one of the coaching methods in order to build character and insight for students. Mentoring has been widely practiced in educational institutions, from secondary schools to universities. Mentoring, commonly called halaqah, is a group of people sitting in a circle, meaning the learning process circles around the mentor or teacher. Mentoring is carried out as a form of coaching in the form of guidance in reading the Alqur'an in groups and is carried out every day from Monday to Friday regularly and continuously. Each group consists of 3-5 people guided by a mentor who has received a certificate from the department and passed TMSM.

Mentoring is carried out in collaboration with the TMSM coordinator. Mentoring is a moral development with a small group system supported by Islamic activities in the campus environment, hoping to increase students' faith and understanding to form a Muslim personality. The department leaders and faculty leaders welcomed this activity because this activity has a massive influence on the character-building of students majoring in mathematics.

The evidence for the importance of mentoring is found the Qur'an Surah Al-'Ashr (103:1-3) which reads:

وَٱلْعَصْرِ ۝ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ۝ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ ۝

"I swear by the time. Most surely man is in loss. Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience."

In mentoring, there is mutual advice between mentors and mentees. They remind each other.

Prototype of Student Cadre Model

The Indonesian Dictionary, well-known as Kamus Besar Bahasa Indonesia (KBBI), defines the word prototype as "prototype/pro-to-ti-pe/n an early model (original model) that serves as an example; standard example; typical example". Therefore, the form of the model book produced while not yet applied is referred to as a prototype model.

The material offered in this model is grouped into three parts: college academic rules, mental readiness to accept changes in learning patterns and matriculation for uniformity of religious understanding.

The main reason for offering these three main points is to instil in students the behaviour of obeying academic rules, realizing the importance of independent

attitudes and behaviour in determining future success and instilling the basic concepts of Religion rahmatan Lil Alamin, which is far from radical. The approach used in training these three things is classroom learning, which focuses more on mental preparation and student knowledge than physical preparation. The main reason for doing something like this is so that the nuances of education and maturation through personal awareness are more visible and by the governance of student development in the Mathematics Department, which has abandoned the pattern of cadre and acceptance of new students with violence.

Meanwhile, the classical approach focuses on understanding knowledge in the fields of religion, academics, and mentality. The three fields are presented by UNM lecturers, training presenters or other competent people. Presenters in Islamic religion tend to be presented by UNM Islamic religious education lecturers, and academics are usually presented by department, faculty, or university leaders. Mentality is usually by competent UNM lecturers, such as promiscuity has been presented by UNM Psychology lecturers.
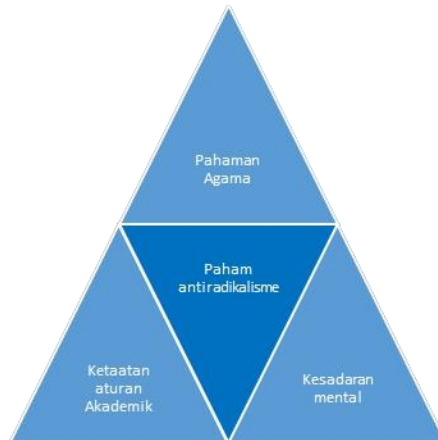

Figure 1: Combination pyramid of the three TMSM materials

The combination of these three elements is hypothesized to bring students who are anti-radicalism. Based on the experience that has implemented these three points with materials that have almost changed every year from September 2014 to March 2020, some things still need to be maintained, and some need to be modified. This paper reveals the things that still need to be maintained and those that need to be replaced in instilling anti-radicalism understanding in students.

Although it has been developed and worked on by various parties, there are advantages and disadvantages to implementing TMSM so far. The advantage of the previous TMSM was that the delivery of Saturday materials varied on one main topic but alternated between the three topics. The weakness is the unavailability of a curriculum to

be used as a reference in implementing TMSM every semester for new students.

The three main subjects are elaborated into specific topics that focus on the goal of cultivating rational, anti-radicalism understanding. This paper suggests four topics for each of these subjects, and they are outlined in the following table.

Table 1: Weekly TMSM material schedule

No	Package	Material
1	General	Opening & Recitation Placement Test
2	Academic	Lecture rules & department administration governance
3	Religion	Qur'an as rahmatan lil alamin guidance
4	Mental	Mathematics student personality
5	Academic	UNM Academic Rules
6	Religion	Maintain sunnah in thought and action
7	Mental	Comparison of studying at domestic and overseas HEIs
8	General	MID TEST Season Holiday
9	Academic	UNM student rules
10	Religion	Organizing life with the aqidah ahlussunnah wal jamaah
11	Mental	Promiscuity v.s. Islamic friendship
12	Academic	UNM Statute
13	Religion	Grounding ahlaqul karimah in daily life
14	Mental	Become an Islamic organizer
15	General	Closing & Submission of TMSM & Memorizationcertificates

Model Supporting Devices

Two things support this model:

1. Training Implementation Plan (RPT)

The RPT is designed to assist trainers (mentors) in training new students. The importantthings contained in this RPT are;

a. Introduction info: material title, length of training/supervision, methods used, names of presenters (if any)

b. Core material: activities that mentors do from time to time

c. Closing: Summarize the day's activities' results and prepare for the next activity.

2. Handbook of Monthly Training (BSPT)

This research also designed a pocketbook to be simple to carry and sufficient to understand the material in each weekly meeting (so far on Saturdays). This pocketbook is designed similarly to regular books but in a more modest size. Therefore, this pocketbook contains a cover sheet, introduction, list of these, body (material content), references,

additional readings, and author's bio. These seven sub-sections are the minimum core of writing a weekly pocketbook. However, it is possible to provide links or websites containing downloads of additional enrichment material in videos, books, or presentation slides.

b. Discussion

1. Model Implementation Pattern

Success Management Training Model in Mathematics (=TMSM) Anti Radicalism (TAR) is designed for 1 (one) semester and only for the first semester (new) for new students in the Department of Mathematics, Faculty of Mathematics and Natural Sciences (FMIPA), Makassar State University (UNM). Based on the UNM academic system, the number of meetings planned for one semester is 16 (sixteen) with two scheduled exams (Mid and final semester). Thus, these 14 meetings are lecture meetings in the form of material presentations, discussions, and daily tests (quizzes). Therefore, the TAR Model is designed for 12 meetings with no opening or closing ceremony. The twelve meetings are sequenced by presenting academic, religious, and mental nuances (in order).

The heterogeneity of the presentation of material every week (usually every Saturday, so it is known as Saturdays) with different topics and focuses has extra attention to the development of student psychology. This is intended so that student awareness can be grown, starting from personal awareness (internal), achievement awareness (external to the class), and moral awareness (generally external). All of these awarenesses contain the three main aspects of cadre material presentation (academic, religious, and mental).

2. Achievement of Self-Awareness

This TAR model designs six weekly materials to achieve goals in terms of self-awareness. The weekly materials for fostering self-awareness for students are rules related to majors (academic), the importance of the Qur'an and Sunnah in thinking and acting (religion), and the personality traits of Mathematics Department students, as well as a comparison of how students learn at home and abroad (mental). After these six weekly materials are completed, the last material is a comparison or comparison between the way Indonesian and non-Indonesian students learn.

The main hope of this material is the growth of self-awareness that something needs to be changed to compete with those from abroad. This last material is based on the other five materials, so self-awareness will have a greater chance of occurring. The primary awareness in students that is expected is (1) mental awareness that personal mentality must be prepared, (2) religious self-awareness that the main foundation in running this life is Alqur'an and sunnah, and (3) academic self-awareness that the primary foundation for success on campus is to follow the rules that apply in the Mathematics Department.

3. Achievement of Achievement Awareness

This TAR model also raises awareness of achievement for new students. This achievement awareness is an awareness that supports the strength of their attitudes and behaviours in pursuing academic achievement on campus. The TAR model designs five weekly materials, first comparing studying at home and abroad (previously as the final step of self-awareness).

4. Achievement of Moral Awareness

Seeing the global phenomenon is inevitable because colonization with a new face has merged with various aspects of human life, ranging from economic, socio-cultural, and educational aspects. The life of society in general and students in particular have been dominated by the use of information technology that seems limitless. This causes changes in human behaviour that reflect the loss of human and religious values.

Efforts made as a form of moral development by various educational institutions with various methods continue to be developed. In the Department of Mathematics FMIPA UNM, a training model (TMSM) was developed as a form of moral development for students. Coaching is carried out programmatically and consistently. This is done based on the assumption that morals are the result of coaching efforts, not happening by itself. From this coaching, noble individuals, obedient to Allah and His Messenger, respectful to parents and fellow creatures created by Allah will be formed.

5. Achievement of Anti-Radicalism Understanding

As a religious country, Indonesia ranks as one of the most populous Muslim countries. Indonesia is not a religious country but guarantees the freedom of its citizens to practice their religion as well as possible. Therefore, radical actions in the name of religion cannot be justified in the context of religious life in Indonesia.

Deradicalization of Islamic religious understanding is clearly a joint task, including higher education practitioners. The issue of terrorism that originates from the radicalization of religious understanding is a product of da'wah and wrong education.

CONCLUSION

The condition of UNM students is conducive and may be due to the academic atmosphere built under the A-accredited campus. However, the essential thing is that the attitude developed on campus is still thick with the nuances of teaching as a campus of the former IKIP, even though some signals indicate an attitude of radicalism in students. This possibility is likely because UNM is a general campus, not a religious campus like IAIN. Thus, most students are very likely to be infected by radicalism because of their way of understanding the arguments that are still textual. Therefore, training is needed to anticipate and maintain the harmony of students

thinking away from radicalism as a medicine or advisor for those who have been or are starting to be contaminated and guards for those still or not trapped in radicalism.

The forms of TMSM implementation in the Department of Mathematics that have been implemented so far are weekly and daily. Weekly presents unique material or training classically every Saturday, while daily is an interaction between students and their mentors. Their mentors are students who are senior to them and have completed the cadre process by the previous TMSM. The mentors chosen have undergone a unique selection that guarantees that they can help the implementation of TMSM in terms of recitation, morals, mentality, and understanding. This is what can guarantee that new students as TMSM participants can avoid radicalism.

The TMSM Anti Radicalism Model Prototype (TAR Model) is designed to plan, train, and form anti-radicalism characters in the Mathematics Department of FMIPA Makassar State University students. The pattern of approaches taken in forming student character is daily and weekly. Daily coaching is in the form of grounding the Qur'an in students every time they touch the Qur'an (ETTA) system. In other words, every time or day, they learn the Qur'an. Hopefully, with this touching condition, the tenderness of the heart and moral righteousness will begin to form time after time. After that, weekly coaching is given as a weekly control point and adds understanding to students so they are under control.

Moreover, it is directed at understanding academic, mental, and religious aspects. This combination is designed in the TAR Model so that it is believed to shape students' character in anti-radicalism genuinely. Special attention is given to this weekly schedule that presents training materials oriented from self-awareness to achievement awareness to akhlaq awareness. Each of these realizations is drawn from a combination of the three main aspects and leads to the formation of an anti-radicalism character.

Supporting tools for the anti-radicalism character-building model for the Department of Mathematics FMIPA Makassar State University students are in the form of RPT (Training Implementation Plan) and BSPT (Monthly Training Handbook). This tool is based on a daily schedule formed from an in-depth study of the TAR model. They monitored the accuracy of the material and training provided in the weekly schedule so that the TAR Model is equipped with two tools, RPT and BSPT. Both of these tools can be used as a reference to accompany the curriculum in shaping the character of anti-radicalism.

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