

Character Building on Higher Education: How to Anticipate Radical Ideology at Islamic University in South Sulawesi

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ABSTRACT

This study aims to determine the efforts to build character education carried out in Islamic universities in South Sulawesi as a solution to anticipating radical ideology among students. The research method used is qualitative naturalistic with a socio-education approach, the data obtained from observations and interviews. The study results concluded that the three Islamic colleges of South Sulawesi in building student character to counteract radical ideologies began by synergizing the vision and mission of the teaching-based institutions' Islamic moderation with the learning curriculum. Socialization of student discipline and code of ethics is also an essential part because it substantially aims to ward off radical ideologies and warn students not to commit despicable acts. The three campuses also make maximum efforts to carry out workshops, seminars, and studies on the importance of having moderate Islamic character and insight, national insight, diversity in social interaction, and collaboration with the authorities regarding the dangers of the ideology of radicalism. Researchers suggest the three campuses' leaders be firm in taking action against students who spread the ideology of radicalism in the campus environment and strictly enforce the rules starting from the leadership level to subordinates. The campus must cover all student organizations' work programs to control activities and integrate campus activities with student affairs.

Key Words:

Character Building; Radical Ideology, Students

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Introduction

Indonesia is one of the world's countries consists of several provinces with a Muslim majority population. One of them is South Sulawesi Province, which has many universities, both public and private. In this province, there is also the State Islamic religious college (PTKIN) in Makassar (Islamic University), Palopo, Pare-Pare, and Bone (Islamic Institute). The last three institutes located in an area that is not the provincial capital have been focused on researchers to research how they play a role in building character on students to anticipate radical ideology. According to the Indonesia Ministry of Religion, all state Islamic universities, including in South Sulawesi Province, should counter radical ideology understanding in each region. Each campus's role is essential to counter radical ideology, which can infect the civitas academics, especially the students, not to enter the PTKIN campuses in Indonesia (Suharto et al., 2014).

The term student refers to students carrying out learning activities in higher education units expected to have competencies, namely, competencies balanced between attitudes, skills, and knowledge (Ilham, 2020a). Student

stereotypes and introducing themselves as students in the world of student affairs are certainly a matter of happiness and pride for those who hold the status as educated people, agents of change and social control in a society that has strong morals, high integrity, strong personality, sensitive and has a social concern, and have a national spirit (Kartasasmita, 1997). Student affairs refer to academic matters related to the students themselves. The term student affairs can also be associated with students' proper management in higher education (Hisbullah & Firman, 2019), meaning hierarchies and higher education governance interactions. In the management of higher education, especially in the State Islamic Institute (IAIN), student affairs are a separate field separated from academic and institutional management and the fields of staffing, planning, and finance. It makes student affairs interesting to research because student affairs cannot be denied the complexity in its management. These student affairs issues are not necessarily the responsibility of student coaches on campus, but student coaches need to formulate policies together with student coaches who are in the line of command and coordination lines. The

complexity of problems in student affairs certainly requires much energy in solving them.

According to Pirol, if radicalism ideology infects students in the campus world, it can positively affect other students. It is because no campus wants to be a den of terrorists or educate potential terrorists. The seeds that emerge need to be watched out for and measured how significant the impact will be. Persuasive to assertive approaches can undoubtedly be considered for others in the same area to anticipate undesirable events in the future (Pirol & Sukirman, 2017)

Starting from the above premise, the researcher is interested in examining the State Islamic Institute of Religion (IAIN) role in South Sulawesi and the efforts to foster student character in counteracting radicalism. The researcher's three institutions are (IAIN Palopo, IAIN Parepare, and IAIN Bone). These three institutions were chosen based on the researcher's assumption that this college is a standard of Islamic religious education which belongs to and is managed by the state so that the form of religious education in this college Having standardized nationally, these three tertiary institutions also commit to warding off and preventing the entry of radicalism movements and ideas.

1.1 Character Education at PTKIN

1.1.1 Forms of Character Education

Character educators strive to provide an immortal way of life, a set of values that will be maintained regardless of the setting in which the child finds his or her identity (Hudd, 2010). Consistent with childhood socialization theory, character education programs have traditionally been decisive in their goals. The socialization model most determines in treating children as passive recipients of messages is learning through punishment and rewards (Corsaro, 2005) (in Hudd, 2010). Therefore, before providing character education, adults must understand the character traits first. Character traits are limited to courage, good judgment, integrity, politeness, kindness, persistence, responsibility, tolerance, self-discipline, respect for school personnel, responsibility for school safety, service to others, and good citizenship.

A person's "character" refers to the dispositions and habits that define a person's usual way of responding to desires, fears, challenges, opportunities, failures, and successes. It can

describe that a person's character is related to moral judgments about a person's worth or morals that see in him (Ilham, 2020a). Having a strong, generous, or respectable character means being worthy, worthy of admiration and respect. Singla states the character is the sum of all the qualities that make us like who we are. They are our values, thoughts, words, and actions; in other words, they are us. Like it or not, we will often be judge by our character (Singla, 2009) (Pala, 2011).

The learner's character is described in terms of simple actions, and as a profound attribute that is closest to exemplifying the skills a character educator wants to develop: grappling or the ability to choose and reconsider many things the context in which a character must be practice. (Sizer & Sizer, 1999) (Hudd, 2010). Character in humans can see in the deeds seen in the heart's limbs and attitudes; this will see before and after the action is done (Dodi Ilham, 2020). The character appears in students through visuals, so it is straightforward for someone to judge it even though it is not entirely accurate.

In principle, character education is values education that involves aspects of knowledge (cognitive), feelings, and actions (Goleman, 2001 (in Pane, 2016)). Lickona in Setiawan (2013) states that in value education that produces character, it consists of three components of good character, namely: moral knowledge, moral feelings, and moral action, as clearly seen in Figure 1. The three components (Figure 1) must be mutually correlating in the application of character education. Knowing morals, which includes moral awareness, knowledge of moral values, foresight, moral reasoning, decision making, and self-awareness, are essential things that students must have (Pane, 2016). Although it sometimes understands that the first aspect to be an indicator is knowledge, especially knowledge of morals.

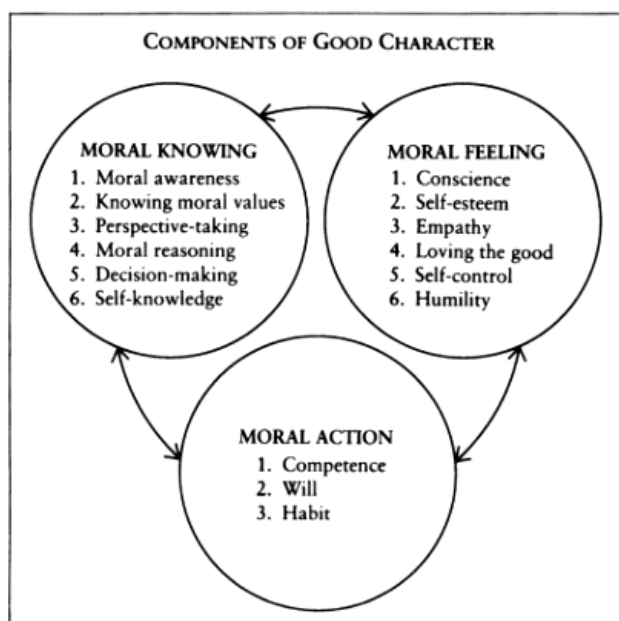


Figure 1. Three-Component Character according to Lickona

However, character education, which is limited to moral knowledge, is also inadequate. It is necessary to proceed to moral feelings, including conscience, self-confidence, empathy, kindness, self-control, and humility. It goes further to the most critical stage, namely moral action. It is essential because, at this stage, driving one's motive for good behavior can be seen from his competence, desires, and appearance of habits. The construction of three interrelated moral components is required to implement character education in developing students' moral intelligence (Pane, 2016).

Character education is exclusively focusing on students in general, from kindergarten to high school. Adults are considering to have character traits; consequently, character building in adulthood is limited to institutions that value character as part of their culture (Calabrese & Roberts, 2002). The institutions in question are schooling as one of the formal institutions. In a particular sense, the character is expressing through individual behavior. This framework originates from Aristotle's belief that character explains the history of one's actions and how a person can be the judge in acting for the future (Sherman, 1989, (in Calabrese & Roberts, 2002)). Currently, character education is best to understand as a deliberate attempt to promote virtue, moral values, and moral agency in youth, particularly in school (Beland, 2003; Lickona,

1991) (Berkowitz & Hoppe, 2009). Effective character education begins with an institutional emphasis on promoting character development. It, in turn, requires some emphasis. First, it needs to be necessary for the mission and core of institutional identity (Elbot & Fulton, 2008) (Berkowitz & Hoppe, 2009).

Character education is a national movement that creates schools that foster ethical, responsible, and caring young generations by setting an example and teaching good character through an emphasis on universal values that we all share. It is a deliberate, proactive effort by schools, districts, and states to instill in their student's important core ethical values such as caring, honesty, fairness, responsibility, and respect for themselves and others. Character education is not a "quick fix." It provides long-term solutions that address moral, ethical, and academic issues of concern to our society and the key to our schools' safety (Character Education Partnership, 2010) (Pala, 2011).

Character education includes various concepts such as positive school culture, moral education, fair community, caring school community, socio-emotional learning, positive youth development, civic education, and service-learning. These approaches promote young people's intellectual, social, emotional, and ethical development and share a commitment to helping young people become responsible, caring, and contributing citizens. Educating minds and promoting ethical values leads to success for individuals and society (11 Principles of Effective Character Education, 2010) (Pala, 2011).

1.1.2 Steps of Character Education

The first step in character education is to review the long list of social ailments that characterize children and adolescents to document youth disorders' tidal wave. Rosa Susanti (2013: 481) explains that some of the diseases of character loss in society include brawls between students, the presence of promiscuity, and the existence of socio-economic-political gaps in society, environmental damage that occurs in all corners of the country, legal injustice, violence and riots, and corruption that is endemic and penetrates all sectors of public life, anarchist action, social conflict. Wynne and Hess (1991; also Wynne & Ryan, 1997) reviewed statistics for homicide, suicide, births outside of marriage, premarital sex,

drug use, delinquency and crime rates, and plunging academic achievement test scores. Lickona (1991) notes an increase in violence and vandalism, stealing, cheating, disrespect, peer cruelty, bigotry, foul language, selfishness, and illegal use of substances (Pala, 2011). The five critical steps to successful character education are:

- i. Instructions must have a plan. Direct instructions must be planning because the character education will not just happen. Once organized, it will serve as a springboard for other school ideas and activities.
- ii. Application. Students must be able to apply what they have learned. Learning the definition of persistence is beneficial to young children if they rarely see it in action
- iii. Teacher-friendly. All teaching and school-wide components of the program should be as teacher friendly as possible. It increases the likelihood of the program being accepted by teachers and teaching effectively.
- iv. All support them. Everyone on the school Internet must support the student's program to reach full potential. School leaders can make this critical by providing needed materials, scheduling time for programs and assemblies, and often talking about them.
- v. Prepare students. Junior high school students and high school students often approach the notion of educational character with skepticism.

Substantial and planned efforts purpose create for a school climate conducive to maximum student acceptance. (Character Education Informational Handbook & Guide II (2001) (in Nutmeg, (2011)).

1.1.3 The Urgency of Character Education

Character education will benefit from advances in other psychological science domains (Lapsley & Narvaez, 2007). Character is a concept with little theoretical significance in contemporary psychology, although it has been a source of ethical reflection since time immemorial. Effective character education will also require deep integration with the educational psychology literature, which is the knowledge base for learning best practices. In short, character education must be compatible with our best

insights about psychological functioning; Character education must be compatible with our best insights about teaching and learning (Lapsley & Power, 2005; Narvaez, 2005) (in Lapsley & Narvaez (2007)).

Goleman and Lickona realize that character education is an integrated unit of essential aspects for a student. Environmental conditions are a fundamental aspect of character education because, through it, the goals of environmental education can be achieved, namely to build a community that is fully aware and sensitive to the environment and its complexities, and enables them to acquire knowledge, skills, attitudes, motivation, and willingness to work together. As individuals and groups towards preventive action and solutions to environmental problems (Karim, 2003: 46) (in Pane, MM, & Patriana, R. (2016)). Below is a list of the benefits of quality character education (Pala, 2011).

- a. It helps students develop critical human qualities such as justice, perseverance, compassion, respect, and courage and understand why it is essential to living with them.
- b. It promotes character development through the exploration of ethical issues throughout the curriculum.
- c. It develops a positive and moral climate by involving students, teachers, staff, parents, and the community.
- d. It teaches how to resolve conflicts fairly and create safer schools freer from bullying, fear, violence, and more conducive learning.
- e. It does not just grow the mind; it nourishes the heart
- f. Very important for a successful school. It helps children understand the importance of virtues that create a caring and safe school environment.
- g. It also teaches children the principles of how they can become successful and productive citizens. Without the proper values of a caring citizen, society will destroy. It is vital for our society's welfare that children are taught universal values (Character Education Questions).
- h. It creates an integrated character culture that supports and challenges students and adults to strive for excellence.

- i. It creates a school where children feel safe because they are in an atmosphere that values respect, responsibility, and compassion - not because guards or metal detectors are installing on doors.

Deliberate teaching of good character is essential in today's society because our youth face many opportunities and dangers that previous generations did not know. They bombard with more negative influences through the media and other external sources prevalent in today's culture. Therefore, it is essential to create schools that simultaneously foster character development and promote learning. (Pala, 2011).

1.2 Radical Ideology in PTKIN

1.2.1 The discourse of Radical Ideology in PTKIN

The radical ideology understanding of the Islamic religion by some people who understand and interpret religious textuality radically has emerged almost all over the world today. As the country with the largest number of Muslims, Indonesia has a big responsibility to anticipate and overcome it by de-radicalizing religious understanding (Kisbiyanto, 2016). Islam has become the accused of borne the most massive social sins in recent history from every incident. Terrorism and radicalism have become global concerns and significant world issues. Jainuri Wazis (2019) argues that, in human history, it has always appeared in thoughts and movements on a global scale (including Muslims). Radicalism arises from thoughts based on beliefs about the values, ideas, and views held by someone who is considered the most right and others are wrong. People who hold this view do not accept other thoughts than theirs. He is very closed, usually has difficulty interacting, and only talks to each other in his group. The knowledge authority they have is attributed to and obtained from specific figures not owned by others. Therefore, usually, radicals do not accept other figures as sources of reference for their knowledge, they do not want to understand various people's opinions, but they just want to unify everything into their opinion (impose their will). In politics, examples of categorizing as radical are acts of treason, revolution, demonstrations, and social protests that are anarchist and various destructive acts of violence.

In contrast to radicalism, actions and movements are characterizing by extreme actions to change a situation as desired. Extreme people are usually reactive to the problems they face and commit violence in responding to problems. Violent acts committed by radical groups are motivated by their teaching motives and values.

The radical ideology and movement aim to establish a system following the aspired values, different from the existing ones. Based on this definition, Jainuri emphasizes that radicalism can appear in every human being, religious (both Muslim and non-Muslim), ethnic groups, races, and anyone with the characteristics. Because essentially, radicalism will appear in the form of ideas and movements. Both are founding in conservatives' religious movement, ideological orientations, traditionalists, nationalists, modernists, liberalists, and globalists. "Insistence" in defending ideology and forcing it on others to accept the ideas and actions of one party is an attitude that is also founding in modernists, liberalists, and globally. Hence, radicalism is an attitude that can only found in conservatives, traditionalists, and nationalists are incorrect. With the support of the media, in the case of Islam, this impression spreads widely and forms stereotyping as if radical groups come from conservative, traditionalist, and purifications Islam. On this basis, movements that are "labeled" as radical expose the most frightening threat and must. Therefore, eradicated in a way that is outside the typical legal corridors (Wazis, 2019).

1.2.2 Deradicalization steps in PTKIN

Deradicalization of Islamic religious understanding will become the task and concentration of scientists, experts, and practitioners in Islamic religious colleges. Therefore, PTKIN, as a center for Islamic education and broadcasting (da'wah), requires competent professionals, including the competence of lecturers in developing a vision, curriculum, and learning that shows moderate Islam (Kisbiyanto, 2016). The handling of radicalism, which relies too much on formal legal approaches and is repressive, which the government has carried out so far, needs to be reviewed. It is because the logic of the approach through legal mechanisms is against the logic held by terrorists. (Mukhibat, 2015). Sadiyah (2018) adds that the prevention program used as a policy by UIN Syahid Jakarta and UIN SGD Bandung to

instill Islamic values towards radicalism among students, namely the prevention program, made a policy UIN Syahid Jakarta, a campus is a place for intellectuals. Lecturers strengthen specific national insight courses to avoid radicalism; students are given lecture theory and practiced in the field. Meanwhile, UIN SGD Bandung has prevented deradicalization programs based on radical understanding through the human, heart, and psychological approaches.

According to Syamsul Arifin, the role of the world of education can be plot as an institution that can be optimized to carry out what is called deradicalization. The role of education, especially those managed by Muslims, is expected to play this role, along with other institutions, so that the face of Islam in Indonesia still looks friendly, tolerant, moderate but still has dignity in the eyes of the world. In line with (Kisbiyanto 2016), he said that curriculum management at PTKIN has a strategic role in achieving the vision of implementing higher education, especially in Indonesia, predominantly Muslim (Ilham, 2020b). PTKIN has the responsibility of developing religious harmony and transforming peaceful Islamic values and anti-radicalism.

Hadziq (2019) also identifies the roles and strategies of campus Islamic student organizations that are carrying out in counteracting radicalism, namely: First, the Radicalism Responsive Cadre formation curriculum by including material about Indonesian and national values, traditionalizing dialogue in every activity Second, the internalization of Islamic social values by campaigning for Islamic moderation, maximizing the role of organizational figures as role models for both senior figures on campus or outside the campus. Third, Partnerships with Higher Education, affiliated with intra-organizational activities on campus.

1.2.3 Radical Ideology Symbols in PTKIN

Hasyim Muzadi as an Indonesian Islamic scholar, cleric, and the fourth Chairman of Nahdlatul Ulama, is one of the National Seminars at Hotel Novotel Semarang (20 July 2011), said that people who think radically (deeply, down to the roots) are acceptable. Someone who believes that Indonesia is experiencing many problems must be replaced by an Islamic government system (Khilafah Islamiyyah), for example, then such a radical opinion is adequate. However, radical

thinking like this will escalate into radicalism. According to Endang Turmudi and Riza Sihbudi (in Suharto et al., 2014), radicalism is not a problem, as long as it is only in the form of ideological thoughts within its adherents. However, when ideological radicalism shifts to the movement's territory, it will cause problems, especially when the spirit to return to the basis of religion is blocked by other political forces. In this situation, radicalism will often accompany violence or terrorism.

In that context, according to Rahimi Sabirin in Assagaf et al. (2015), radicalism is a religious thought or attitude characterized by four things. First, being intolerant, unwilling to respect the opinions and beliefs of others. Second, fanaticism, which is always feeling right for ourselves, thinking that other people are wrong. Third, an exclusive attitude, namely differentiating oneself from the habits of the majority of the people. Fourth, a revolutionary attitude, which tends to use violence to achieve goals.

2. Materials and Methods

This research is qualitative research with a naturalistic kind, using a socio-education approach. The socio-education approach is carrying out to determine the forms and methods of interaction between leaders, employees, lecturers in educating students, socializing in organizations, disseminating campus policies, and forms of coaching. Researchers carried out this approach by mingling with academicians on three campuses for around six months. The data obtained from observations and communication through informants' direct interviews in this study are leaders in student affairs and student organizations' management in three PTKINs (IAIN Palopo, IAIN Bone, and IAIN Parepare) in South Sulawesi. The researcher also uses the secondary data in this research to include materials or writings related to the educational service system, institution curriculum, institution policy announcement, and higher education services as supporting data and documentation data.

The data analysis stage is 1) data collection, collecting data from a review of documentation with interviews. 2) Conducting data condensation, which is a selection process, focusing attention on simplifying the rough data obtained in the field. This activity is carried out continuously from the beginning of the activity to the end of data

collection. In this study, data reduction carrying out from interview data and related documentation. 3) Present the data. The point is to present the data that has been filtered and organized in a descriptive narrative. In presenting the data, interpretation of the results of the data found is carrying out so that the conclusions formulated are objective. 4) Verification and conclusions, namely concluding the data that has to obtain from the research results.

3. Result and Discussions

3.1 Result

3.1.1 The Role of PTKIN Throughout South Sulawesi in Building Student Character

The results of research at IAIN Palopo show that this campus has implemented a core character education program based on the National Religious Standards of PTKI, as well as the basis for implementing the law in the Decree of the Director-General of Islamic Education No. 102 of 2019 concerning the Religious Standards of Islamic University (Muammar Arafat, Vice-Rector Academic, and Institutional of IAIN Palopo). The role of the campus provides an understanding of strengthening Islamic studies through lectures by inviting students to pray before and after lectures in class, lectures after congregational prayer at the campus mosque, delivering strengthening character education through new student recognition events, and encouraging all campus residents to stop activities during prayer hours to the mosque to carry out congregational prayers (Abdain, Deputy Dean III of Student Affairs of the Sharia Faculty IAIN Palopo). Nursyamsi states that character education is grown through lectures, in the form of getting used to reading several verses of the Koran before starting learning in class. She also evaluates the extent of the prayers carried out by students one day and night and provides strengthening character education in between lecture material explanations (Nursyamsi, Vice Dean Student Affairs Faculty of Education and Teacher Training IAIN Palopo).

At IAIN Bone, the system used in building student character is to provide a complete understanding of religion, not half-heartedly. The role played by the campus is to make the leadership an example/role model for students related to the implementation of character education (Abdulahanaa, Vice-Rector Student Affairs, and Cooperation of IAIN Bone). The position of the

lecturer is the spearhead of student character development. Before starting the new academic year, all lecturers conduct internal meetings regarding the strategies and methods used in the lecture process. It hoped that all teaching lecturers also instill character education in every material presented in the class (Wardana, Dean Faculty of Education and Teacher Training IAIN Bone). The campus's role in building student character lies in the leadership and lecturers, where the leader is the director of institutional policy, and the lecturer is the director/manager of student's in-class lectures. Leaders and lecturers will always be examples for students to maintain a lecturer's integrity (Muslihin, Vice Dean Student Affairs Faculty of Education and Teacher Training IAIN Bone). In community service, the institution has reinforced character values before students participate in KKN activities. For this reason, students who cannot educate or registered as students who develop automatically will not be included in these activities unless they are willing to change for the better (Faturrahman, Head of Research and Community Service IAIN Bone).

At IAIN Pare-Pare, the campus's role in fostering student character is direct coaching through student organizations. Furthermore, IAIN Parepare in building character helps guide students, especially to counter radical ideology. So that at IAIN Parepare, it has become a policy not to accept or reject students who wear veils. He continued that he did not see that wearing the veil was radical because maybe that was his understanding of covering one's genitals or wearing clothes (meaning that there was no radical or non-radical understanding, but was like that of covering one's genitals), but because it has become campus decisions must be obeyed collectively. He suggested interviewing Vice-Rector Student Affairs and Cooperation also Vice-Rector Academic and Institutional of IAIN Parepare, he said, getting more data. (Mahsyar, Director of the Postgraduate Program at IAIN Parepare). The faculty's role in providing a forum for fostering character values carried out in the new academic year, especially for new students. The lecturers who will teach the students has given instructions to integrate the material with character education values (M. Yasin Soumena, Vice Dean Economic Faculty IAIN Parepare). The campus's role in building student character is by guiding from an early age, where at the beginning

of the student's entry into the campus, there has been socialization of regulations that prohibit actions that can trigger radicalism (M. Djunaid, Head of Research and Community Service IAIN Parepare).

3.1.2 The Pattern of Student Development in PTKIN throughout South Sulawesi in Countering Radicalism Ideology

Implementing student coaching at IAIN Palopo is carrying out using the PTKI curriculum preparation method based on character education. Furthermore, the approach used is in structural and non-structural forms, which structurally go through a formal learning process at IAIN Palopo, while non-structurally through scientific activities accompanied by lecturers. Also, the strategy used is no less critical, which in substance by making/establishing norms related to character education, is structurally reflected in the enforcement of norms by the authorities. The cultural aspect is carrying out through dialogue, scientific studies, and interactions in the local culture of politeness (Muammar Arafat, Vice-Rector Academic, and Institutional of IAIN Palopo). The coaching pattern uses an andragogic approach (adult learning) by providing direction to students in an equal manner, meaning that students are positioning as friends instead of feeling awkward when interacting with their lecturers. The strategy implemented in the classroom is to use active learning with the method of discussion/dialogue, recitation/assignments, and encouraging each student to attend public lectures held on campus (Muhaemin, Vice-Rector Student Affairs, and Cooperation of IAIN Palopo). Efforts that have created to counteract radicalism using anticipation include:

- a. They are inviting experts in public lecture forums, for example, from the National Counter-Terrorism Agency (BNPT).
- b. Cooperate in the form of an MOU between FKPT and IAIN Palopo.
- c. Provide training/seminars for lecturers and students on the socialization of moderate Islam.
- d. Strive to activate positive student activities in arts, sports, and scientific studies, so there is no activity wasted (Vice-Rector III IAIN Palopo).

- e. Guide students suspected of being affected by radicalism (Vice Dean Student Affairs Faculty of Sharia, IAIN Palopo).
- f. Strive to maximize the Academic Advisor's role for each student (Nursyamsi, Vice Dean Faculty of Education and Teacher Training, IAIN Palopo).
- g. Strive to strengthen character education content via Civic Education courses (Vice Dean I Faculty of Economic IAIN Palopo).

IAIN Bone conducts student development through routine recitation activities, the pattern of guidance given in Islamic teachings universal peace, instilling an understanding of Maqasid Sharia, and strengthening the Ushul Fiqhi course. A persuasive approach is always applying to students, and the pattern is not in the form of violence but is more humane (Vice-Rector Student Affairs and Cooperation of IAIN Bone). The faculty also asked the management of student organizations to be open in informing the work programs/student activities that will be carrying out so that all student activities are controlled and known by the faculty (Dean of the Tarbiyah Faculty IAIN Bone). At IAIN Bone, several courses adopt character development, such as character education courses and civic education. These two courses function in presenting the contents of character education values integrated with the material to be presenting (Vice Dean I Tarbiyah Faculty IAIN Bone). What is done by the campus is aggressively combing through students who have indicated to have radicalism. Furthermore, the institution also requires material on the values of character education to be given during debriefing activities for students who are going to Community Service Program, and always entrust students who are Community Service Program not to bring group understanding personally but must blend with the conditions of the community in their area of having a Community Service Program.

Lukman Anshar stated that the IAIN Bone student council often held seminars and discussions about understanding Islam Nusantara. It is done in order to build character and national insight and as an effort to anticipate radicalism. The IAIN Bone student council also instructed all student organizations under their auspices to socialize and

carry out activities like this (Lukman Anshar, IAIN Bone Student Council Representative). Anugrah Rizkiawan, an IAIN Bone student, also stated that student activities were always directing national insight to understand the importance of togetherness in a pluralistic life. The activity is in inter-institutional studies, including each class representative who will later become a mouthpiece for his classmates (Anugrah Rizkiawan, Public Relations Coordinator for the IAIN Bone Student Council). Regular dialogue activities together on counteracting radicalism with the spirit of local cultures such as *sipakatau* (respect every human being), *sipakalebbi* (mutual respect), and *sipakainge* (remind each other). Another effort made by the institution is to involve the Koran Study Institute (LKQ) through a study every Friday night, where some of the themes are the dangers of the ideology of radicalism (Muhammad Junaid, Coordinator of the Religious Affairs of the IAIN Bone Student Council). The pattern carried out by the campus in IAIN Pare-Pare is to integrate the roles of all IAIN Parepare residents, from the leader to the subordinates (the security guard position). It finished establishing complete cooperation to combat students' outbreak against the ideology that leads to radicalism (Mahsyar, Director of the Postgraduate Program at IAIN Parepare). In the beginning, students are accepting to study at the IAIN Parepare campus, they are socializing on the rules that are enforced, including for women who are prohibiting from wearing a face-covering of any kind, and when students commit violations, it will be issued automatically (M. Yasin Soumena, Deputy Dean Faculty of Economy IAIN Parepare). Persuasive coaching continues to intensify, and a strict code of ethics is applied. The students are not allowed to carry out institutional activities (Monday-Friday) during class hours. Also, the students' rules are encouraged, such as men must have a neat appearance (the hair should not long), women cannot use face coverings, and student activities on campus are limited to 11.00 pm (M. Djunaid, Head of Research and Community Service IAIN Parepare).

3.2 Discussions

3.2.1 The role of the PTKIN in South Sulawesi in building student character

The role of Islamic religious campuses in South Sulawesi in building student character is to guide student attitudes and personalities. The campus is a forum for character building, both directly in the learning process and indirectly in the process of activities in the campus environment. In building character values, the curriculum is adopting from strengthening character education values based on ministerial regulations and local wisdom values in each campus area.

3.2.2 Patterns of student development at the PTKIN in South Sulawesi in counteracting radicalism

Each campus builds the pattern of student coaching at Islamic campuses in South Sulawesi. Each campus creates an integrated order by fostering character values. The pattern used is theoretical and applied through exemplary, starting from the leadership level down to subordinates. For example, student development through collaborative activities in developing work programs integrates/adjusted between campus work programs and student work programs. For this reason, all student organization activities are controlled by the campus, to preventive actions that lead to acts of radicalism overcoming.

3.2.3 Constraints in coaching student affairs of the PTKIN in South Sulawesi

The obstacle faced by Islamic campuses in South Sulawesi in coaching student affairs lies in students' background before entering campus, both family background and educational background (SMA). Students who enter the campus come from different areas and have diverse family backgrounds and school backgrounds where students; during high school, some students have joined in an organization or religious studies that lead to extreme studies. Furthermore, sometimes to match campus work program activities with student organizations, sometimes the planned programs coincide with other activities. Also, sometimes students get doctrines or issues from outside the campus that make student characters change. For example, there are studies outside the campus outside the campus's control, so that they indicated to provide extreme Islamic studies, leading to radicalism ideology.

3. Conclusion

The role of the State Islamic Religion college (PTKIN) throughout South Sulawesi in building student character as an effort to anticipate radicalism is significant and urgent because this educational institution is a forum for the formation of character education values, either through curriculum, teaching and learning process activities, or activities student affairs. The pattern of student development at the State Islamic Institute (IAIN) throughout South Sulawesi in building character has stated in their respective campuses' code of ethics and student affairs. Substantially, this code of ethics and order aims to ward off evil radical acts or ideology. These discipline rules lead to an antidote to radicalism ideology, such as student institutional rules in activities, dress, dress, and rules related to serving students, although during this study, there were no radicals found as long as the researcher researched the research location. The campus also strives to conduct workshops, seminars, and studies on the importance of having Islamic Islamic insight, national insight, and diversity insight into social interaction.

Coaching the PTKIN in South Sulawesi lies in the students' background, family background, culture, educational background, and organization before joining the Islamic campus. However, the campus's efforts were made by building character to ward off radicalism ideology by implementing strict rules. For violators of the rules, they are given sanctions by the rules of ethics and conduct rules that apply to each campus. In counteracting radicalism ideology in the campus environment, it is better to carry out the leadership level rules to the subordinate level. The campus must cover all student organizations' work programs to control activities and integrate campus activities with student affairs.

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