Effectiveness of Interreligious Literacy in Preventing Radical Views in Higher Education: Narrative Inquiry Research

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The notion of radicalism or extremism is currently a problem faced in the world. Many organizations or institutions adhere to this ideology with the aim of their own interests on behalf of the Islamic religion. In dealing with these problems, various efforts have been made by the government, one of which is implementing interfaith literacy at the tertiary level to suppress radical views. Universities are the target of this organization because students are considered to have souls that are still unstable and volatile. This research aims to study the effectiveness of this interreligious literacy in suppressing radicalism in several universities. This study used a qualitative approach with a narrative inquiry design as its research methodology. This study involves students and stakeholders who play an important role in this interfaith literacy. The research findings show that this interreligious literacy program can prevent and suppress radical understanding among students by changing the pattern of religious education from a closed doctrinal pattern to shifting to using a functional humanistic approach. The increase in students' interfaith literacy skills can be seen from the change in their perspective or mindset towards the teachings of Christianity and other religions. It can be concluded that interreligious literacy is effective in counteracting and preventing the spread of radicalism in the campus environment. The implication of this research is that this inter-religious literacy program provides an alternative to revitalizing religious education and its models in increasing students' religious knowledge and socializing religious values in an inclusive and humanistic manner.

Keywords: interreligious literacy, radicalism, education, Islamic, higher education

INTRODUCTION

In the current era, as people's mindsets and culture develop, religion is often associated with human interests to achieve personal goals. One of them is the spread of radicalism throughout the country in the name of Islam (Sirry, 2020; Snook et al., 2021). Of course,

this is contrary to the essence of Islam itself. Islam itself is essentially a religion that brings peace and tranquility in the world and gives instructions to all mankind to achieve their happiness in this world and in the hereafter (Vellenga & De Groot, 2019; Viana & da Silva, 2021).. Radicalism in Indonesia targets university students. Based on the results of a survey by the ministry of religion, the Indonesian government has opened fifteen higher education institutions in Indonesia, including Islamic universities and general academic colleges spread throughout Indonesia. The spread of radicalism in tertiary institutions is caused by several factors including the dynamics of social and political life, the absence of supervision, no limits on efforts to prevent extreme religious beliefs, and the unstable personality of students so they are easily influenced (Sunier, 2012; Wong et al., 2019). This radical understanding can be seen in several student organization activities both on and off campus. Examples of activities in tertiary institutions that lead to the cultivation of radical views are lecture activities that encourage students to give negative views of other religions, oppose everything that is different from their beliefs with violence, recruit students to join organizations for certain political purposes, and other activities that are contrary to their beliefs. with the essence of Islam. Several universities work together to overcome this problem, one of which is by implementing a literacy program using the interfaith literacy model. Some of the cooperating tertiary institutions consist of Islamic tertiary institutions and general academic tertiary institutions. Organizing inter-religious literacy programs into study activities and organizational activities on campus to prevent and dampen this radical understanding (Ludigdo & Mashuri, 2021; Schmidt, 2021). Majortita leading tertiary institutions in Indonesia have received quite a number of foreign students from various countries. This is also what encourages interfaith literacy to be implemented in universities. This application can be through learning in lectures or through non-academic activities. Several well-known campuses such as public public universities in the Java region and several state Islamic universities have begun to accept many foreign students. This is what encourages universities to implement inter-religious literacy programs with the aim of introducing religious moderation.

This inter-religious literacy program focuses on three aspects, namely aspects that cause extreme and radical attitudes, preventive measures taken by the government to prevent or reduce radicalism, and their effects on democracy, youth attitudes, and state ideology (Bonino, 2018; Decker & Pyrooz, 2019). The causes of radical movements include interpretation of texts or doctrines that are misused to support radical movements, leading students' thinking to justify exclusivism, and communication that leads to one particular movement with the aim of inviting students to avoid social and economic inequality. Prevention efforts that can be taken by the government or stakeholders in universities include limiting or blocking sites or websites with radical content, disbanding organizations or institutions that encourage radical movements (Abbas, 2007; Schmidt, 2021). The influence of radical movements on democracy, youth, and state ideology can be seen from the speech styles of important figures, student attitudes in responding to other religious phenomena, youth intolerance, and ideological differences that seek to replace state ideology. Research on interfaith literacy is still rarely done. The issue of preventing radical movements among youth is very important

so that this radical understanding does not run rampant and has a very bad impact on the peace and tranquility of the country (Karell & Freedman, 2019).

The majority of previous research investigated matters relating to the causes of radicalism, the focus of prevention, the characteristics of individuals who have been exposed to radicalism and the influence of radicalism on individual lifestyles. This research is different from previous research, this research is an applicable study on an ongoing religious literacy program. Through this research, researchers seek to map religious learning, the role of interfaith literacy programs in increasing tolerance for differences, and examine the effectiveness of this interfaith literacy program. In addition, this research also raises the role of tertiary institutions in developing religious moderation in the campus environment to prevent the development of radicalism. There are many ways to prevent radicalism from developing, including through education, research publications, programs, approaches or teaching methods in tertiary institutions. One of the approaches taken through the learning process in tertiary institutions is to apply a learning model that encourages critical thinking and involves various perspectives to avoid radical understanding of seeing things. Based on this explanation, the researcher formulated two research questions, namely 1) How is the implementation of the interfaith literacy program in tertiary institutions? 2) What is the role of the interfaith literacy program in preventing radicalism in tertiary institutions?

Literature Review

The Role of Education in Preventing Radical Understanding

Various efforts to deal with this radicalism have been carried out by the government in various ways, one of which is targeting universities or institutions that are considered to be embracing radicalism. One of the ways the government does is by optimizing the role of education, namely by implementing policies that are against or suppress radical understanding (Fodeman et al., 2022). Radicalization is an idea, ideology, or thought that is based on the aim of disrupting the state system or ideology through various illegal efforts including violence, brainwashing, incitement, and extreme interpretations of the scriptures or existing doctrines (Latief & Nashir, 2020; Suyanto et al., 2022). These radicals have begun to develop in several countries whose main goal is to want to control a country for personal interests by inviting or spreading radical ideas to the community, especially youth. Efforts to oppose radicalism are carried out by instilling the value of nationalism in various formal and informal educations. Through this method, it is hoped that this radical understanding can be prevented and suppressed.

Efforts to prevent and suppress radical understanding are very urgent considering that radical understanding has been rampant massively, especially attacking via the internet. The internet is the method most often used by parties who want to instill radical views because there are no boundaries and it is relatively fast and easy. The internet is often used by certain parties to spread this radical understanding through text, or videos that contain propaganda or doctrine to invite people to join them (Bonino, 2018; Freer, 2020). Universities have a very vital role in preventing or suppressing this understanding because the majority of groups or parties who spread this radical

understanding target universities. Universities must organize programs that can prevent their students from being influenced by radical ideas by changing or modifying religious pedagogy to maintain student psychological stability, instill a culture of tolerance, and increase awareness that Indonesian society is diverse. Several previous studies raised local culture and values as an effort to deal with or prevent the spread of radicalism among youth (Arifianto, 2019; Hoewe & Bowe, 2021). Previous research has reported that radicalism can be overcome through an educational approach that promotes tolerance between religious communities and is able to reduce radical or extreme views (Snook et al., 2021). In addition, other research conducted in the Bali region proves that areas equipped with various places of worship can foster a sense of tolerance among communities, thereby reducing conflict between groups.

Interfaith Literacy in Education

Inter-religious literacy has attracted the attention of researchers in response to the many incidents caused by the spread of radicalism. This inter-religious literacy has been carried out a lot in Europe and America in order to deal with threats from the spread of threatening ideologies and radical movements (Viana & da Silva, 2021; Wong et al., 2019). The term religious literacy is a person's ability to understand and use his understanding to worship according to his beliefs and as a barrier for him to commit crimes against followers of other religions. Individual indicators that have a high level of literacy towards their religion are more tolerant of adherents of other religions, not the other way around and even commit acts of violence against adherents of other religions. In addition, the individual will carry out his obligations and stay away from the prohibitions seriously without demeaning other religions. There are several terms in interreligious literacy including symbols of belief, doctrine, practice, verbal, character, interpretation, and metaphor in life (Kolb, 2020; Li & Zhang, 2022). Anatomical literacy is defined as individual knowledge of their religion and the ability to practice it in everyday life when living side by side with adherents of other religions, the ability to respect adherents of other religions, and the ability to create a peaceful life when interacting with diverse communities. Inter-religious literacy is also interpreted as knowledge about existing religions and understanding that every religion is different.

In the case of community life, inter-religious literacy is the individual's ability to recognize and understand that each religion is different and accepts the different practices of that religion in everyday life in order to create a harmonious and peaceful life. This inter-religious harmony and peace is a benchmark for community groups in mastering inter-religious literacy. There is a study in America that the growing incidents of intolerance have caused many conflicts in the region, through this research on inter-religious literacy, these conflicts can be reduced and prevented, namely by means of communication and dialogue with important inter-religious figures (Li & Zhang, 2022; Qvotrup Jensen et al., 2022). The main causative factor for radical understanding is intolerance. This sense of intolerance is deliberately spread through radicalism so that conflicts, marginalization and discrimination occur. Through these events the government can be shaken by certain groups. In addition, subsequent studies in England proved that interfaith literacy is very important to be instilled through education and the

workplace. This increase in inter-religious literacy can prevent and minimize conflicts or divisions between religious adherents.

Implementation of Inter-religious Literacy in the curriculum

The curriculum is an educational component that contains guidelines for teachers to achieve the goals that have been set and guides teachers in carrying out the learning process. The educational curriculum that is very appropriate to instill literacy among religious believers is the Islamic religious education curriculum. There are two types of models for developing curriculum, namely 1) top down, namely a curriculum development model that starts from policy makers and is conveyed to education implementers, 2) bottom up model is a curriculum development model that starts from development carried out by teachers through the learning process and is refined (Snook et al., 2021). by curriculum makers. Inter-religious literacy learning can be incorporated into curriculum components, namely objectives, materials and content, and learning strategies. In the Islamic religious education curriculum there are 3 topics raised, namely faith, Islam, and morality. This component must contain literacy learning between religious believers by providing cases or studies to foster a sense of tolerance among students. There are several modifications to learning instructions to increase interfaith literacy in the learning process. This can be adjusted to the competency standards to be achieved. Several modifications to learning instructions to improve students' religious literacy skills, including cross-religious case study analysis, reporting on how other religions view a problem, ways of other religions in solving a problem, and various other learning instructions that can be adapted to learning topics.

METHOD

This study used a qualitative approach with a narrative inquiry design as its research methodology (Connelly and Clandinin, 2000). We consider this method suitable for capturing experiences and detailed stories about the role of interfaith literacy in preventing radicalism in the tertiary environment. In particular, this research method is defined as a qualitative approach that narratively portrays the dimensions of the experience experienced by the subject. The inter-religious literacy program initiated by the association of universities is a long-term effort that can be used as a strategy to counteract and prevent the spread of radical understanding among students (Qvotrup Jensen et al., 2022; Sirry, 2020). Primary data from the study were obtained through interviews and supported by observations and questionnaires to investigate the implementation of the inter-religious literacy program and the effectiveness of its role in preventing and suppressing radicalism. Observations are carried out in classrooms studying Islamic religious education and in places where religious activities are held, such as mosques, non-Islamic religious activities, areas or areas that are used as places for student service by universities. These observations and interviews were conducted to describe the impact of this interfaith literacy program among students.

The universities selected in this study were two Islamic universities (Code: College A and B) in East Kalimantan and two general academic universities (Code: C and D) in East Kalimantan, Indonesia. Aspects studied through interviews include materials,

learning strategies, and student experiences after studying religious education. Interviews and observations were carried out directly while the data generated from the questionnaires were obtained online. The sample used for in-depth interviews amounted to 25 informants who were selected using purposive sampling technique. Resource persons are determined based on several aspects, namely varying backgrounds regarding their beliefs and experiences of inter-religious literacy programs that have been implemented in higher education. The samples selected to obtain comprehensive and valid data were the rector, vice chancellor, dean, lecturers of the Islamic religious education study program, and students. As part of research ethics, researchers use pseudonyms in this study and use codes for universities.

Instrument

The instruments used in this study were interview question sheets, observations, and questionnaires. The interview question sheets were divided into two categories, namely questions that revealed the implementation of the interfaith literacy program and its effectiveness in preventing or suppressing the emergence of radical views in tertiary institutions. Observation sheets are used to analyze learning aspects that contain interfaith literacy programs. Questionnaire sheets are used to support data on the effectiveness of implementing interfaith literacy programs in reducing radical understanding from the perspective of education implementers in tertiary institutions and students. The level of validity and reliability of the instrument was tested through empirical judgment and expert judgment. Instrument validity and reliability tests were carried out through empirical tests carried out on research samples by obtaining a Cronbach score (0.90) and expert judgment. The expert judgment was conducted by involving 3 interfaith literacy experts with Ph.D qualifications. From the results of empirical tests and the reliability of the instruments made to meet the criteria for use in research.

Table 1

Sample research questions

Number	Sample Question
	Implementation of an interfaith literacy program in tertiary institutions
1	What activities are carried out in order to increase student interfaith literacy?
2	Assignments given to students to increase tolerance?
3	How to realize interfaith tolerance among students?
4	How is the implementation of the literacy program in the learning process activities?
	Coexistence of Diverse Students and Da'wah in Higher Education
1	How do you respond to the presence of foreign students in your environment who have different beliefs?
2	Do you feel disturbed by the habits or routines of Islamic students?
3	How was your experience after participating in real work college activities in a diverse community environment?
	The Role of the Interfaith Literacy Program in Preventing Radicalism on Campus
1	What do you get through this interfaith literacy program?
2	What is the impact felt by students through the interfaith literacy program?
3	In your opinion, is the interfaith literacy program on campus effective in increasing tolerance among students?
4	What are the criteria for individuals with good interfaith literacy?

Procedures and data analysis

The procedure for this research was first to collect data through interviews with predetermined sources, interviews were conducted based on known problems. Namely the implementation of the interfaith literacy program and its effectiveness in preventing the spread of radical views in tertiary institutions. This main data is in the form of the practice of implementing interfaith literacy programs and their effectiveness. Next, the data is analyzed and divided into two categories, namely qualitative data which includes the implementation and effectiveness of the program. This data analysis was carried out through data reduction, exposure, and verification. To maintain the validity of the data obtained, the researchers conducted triangulation through FGDs that focused on materials and practices at the five campuses that were sampled in this study.

FINDINGS

Implementation of an interfaith literacy program in tertiary institutions

Based on the results of interviews with stakeholders at four tertiary institutions, the implementation of the interfaith literacy program at Islamic tertiary institutions A and B is carried out through a learning process, religious activities in places of worship, and campus organizations. In addition, this interfaith literacy program is also carried out by inviting religious leaders to give public lectures or preaching on certain days. The interfaith literacy program at public academic universities B and C, the interreligious literacy program is implemented through religious learning in the study of Islam, Christianity, Hinduism and Buddhism. In addition to the learning process, inter-religious literacy programs in general academic tertiary institutions are carried out through

various cross-religious studies or research to foster tolerance among students. Data from interviews with a student named Sendi (a pseudonym), a vice chancellor from Islamic university A and a lecturer in religion at the university, interfaith literacy is provided through assignments that prioritize cross-religious studies on certain concepts, for example explaining concepts or teachings from perspectives of Islam, Christianity, Hinduism, Buddhism. In addition, the study of religion is also attached to the context of sociology and cosmology. This research on religious studies requires students to collect data accurately through interviews with leaders from various religions. In addition, universities also often invite important religious figures as guest lecturers so that students fully understand religion and have a high sense of tolerance. In addition, interviews were obtained from the vice chancellor of higher education B, the tertiary institution carries out an interfaith literacy program through the Community Service Program by placing students in areas where the people are diverse both in terms of religion and ethnicity. This program emphasizes that Islamic tertiary institutions function as campuses that must actively preach and foster tolerance towards a multicultural society.

The implementation of the religious literacy program in tertiary institutions is carried out in teaching and learning activities, namely by providing opportunities for Christian students to study Islamic religion, and vice versa. The interfaith study learning activities, for example, give assignments to students to find out how other religions view a problem and how to solve it. Muslim students find out how other religions view and solve problems, and vice versa. In addition, the teacher also provides open discussion opportunities in class for Muslim and non-Muslim students to give their opinion on a problem. The introduction activity is complemented by various activities such as surveys, dialogues, or discussions about religion that affects life. Through this activity, students directly practice studies and traditions that exist in certain religions. Cross-study practice activities are not on religious activities that are sacred in nature. The activities of the interfaith literacy program are limited to increasing general knowledge. It is certain that this cross-study study activity will not interfere with the faith of students in one another because at the beginning the teacher emphasized that every learning activity or literacy program activity is carried out solely to increase tolerance, so that radical understanding will not emerge among students. The interfaith literacy program is not only carried out in lectures or seminars because if it is only limited to that scope, the context is too narrow. So, at this B Islamic college, the rector suggested to lecturers and students to give opportunities to do community service and collaborate with interfaith to look at things from various perspectives. One of the collaborations carried out by Islamic universities is by cooperating with Christian universities in the East Kalimantan region. Cooperation is only carried out at Islamic and Christian tertiary institutions, but increasing interfaith literacy is carried out by providing knowledge about other religions, such as Hinduism, Buddhism, and Confucianism because some of them have students who adhere to these religions. In addition, universities also hold visits to Christian universities and other institutions. These activities are part of the interfaith literacy program to achieve the goal of religious moderation.

Data obtained from Herdi (pseudonym) a lecturer at university A (male 50 years), the campus policy that allows lecturers and students to conduct interfaith studies is followed up by conducting research related to interfaith. The demand for conducting the study provides opportunities for students to make visits or interviews with interfaith leaders with the aim of providing students with facts about other religions from trusted sources. For example, conducting interviews with Christian religious leaders in the area. Herdi found that students who are Christian can be good friends with each other and provide accurate information about their religion. When conducting a religious visit, dialogue to a religious location occurs dialogue or discussion. He gave a statement:

"Tolerance in a multicultural society will be realized and in the future students who understand each other between religions will become potential leaders who respect the beliefs of their people. If tolerance has been established in this diverse society, peace and tranquility will occur in this country and minimize conflicts that occur due to religious differences. A state that upholds the value of tolerance can prevent people from inviting other people to engage in religious conflicts."

In addition, another lecturer, Mutaqin (pseudonym) Male, 38 years old, lecturer at college B, when you want to know about a particular religion such as Christianity, you have to go directly to the place where the teachings of that religion are spread and ask the religious leaders directly, Likewise, if you want to know about Islam, you have to ask the ustad or Islamic religious leader directly. If you don't do this, you are more likely to experience misunderstandings and create exclusivism that makes individuals claim their true religion and blame other religions, causing conflict. The following is an excerpt from the lecturer's dialogue.

"By being directly involved in the field of students in exploring a study, my students will become more aware of the similarities and differences between their religion and other religions. In addition, this direct observation also makes students more aware of religious traditions. If this is not done, it is likely that students will feel most true to their religion and not open. This is what causes conflict. A multicultural society really needs a high tolerance value, this tolerance value is raised through interreligious understanding or interreligious literacy carried out in universities."

The opinion of one of the students, namely Mira (a pseudonym) 23-year-old woman, said that the interfaith literacy program which provides opportunities for students to study interfaith, real work lectures in a pluralistic society, and visits to Christian tertiary institutions or other places of worship can provide knowledge about Christianity and other religions that shape the mindset of students so that they are able to maintain good interactions with non-Muslim students. The following is an excerpt from the interview.

"From the experience I gained by visiting other places of worship and having dialogue with other religious leaders, my thoughts and mindset are more open and tolerant of differences. Apart from that, this interfaith literacy program has also made me appreciate people of other religions more by working together on college assignments with non-Muslim students and making good friends with them. So, in my opinion this literacy program is very important in preventing students from being radicalized and

preventing students or other parties from spreading negative views in the campus environment."

Data from two general academic tertiary institutions, namely universities C and D, this interfaith literacy program is applied through the Community Service Program. Students who take part in Community Service Program activities at these tertiary institutions are placed in areas where the people are diverse in terms of religion. Students placed in the area receive training so that they understand the diversity of society so that students are able to adapt and invite the community to create a better life amidst this diversity. University lecturers and religious leaders are involved in the provision of these students in forming character and instilling broad insights, as well as upholding the value of tolerance when engaging in society during Community Service Program. Through this method, students can fully understand Islam and not blame other religions. In addition, students learn to solve problems that occur in a diverse community environment, not to become a problem. During this Community Service Program, students are given the opportunity to be directly involved in certain religious rituals or traditions, for example Islamic or Christian religious rituals, so that their view of religion is more open and leads in a positive direction.

Coexistence of Diverse Students and Da'wah in Higher Education

It turns out that the coexistence of diverse students does not only occur in general academic tertiary institutions, but also occurs in Islamic tertiary institutions. The coexistence that occurred at Islamic universities A and B began to occur when various programs and policies that provided opportunities for foreign students to study in Indonesia began. Since then, coexistence among diverse students has become commonplace. One example is the BIPA program or Indonesian language learning for foreign speakers, so that many foreigners from various countries learn Indonesian on the campus. In addition, these foreign students are also provided with campus dormitory facilities. In addition, many students from outside who study at the campus use the hostel services. They were all invited by students from within the country and abroad to study culture, religious material by inviting religious leaders or given debriefings by campus lecturers. The campus of the Islamic university cooperates with several foreign campuses, so that the Islamic university supports interfaith literacy programs to maintain peace and prevent radical views among students. Some of the activities carried out by these foreign students include interfaith or cross-disciplinary studies.

This religious listas study activity is packaged in the context of socio-political and religious issues both nationally and internationally. This activity is mandatory for both domestic and foreign students to participate in in the first academic semester. In this activity, Muslim and Christian students as well as students from abroad can hold discussions, listen to debriefings, exchange ideas. Muslim students can learn about Christian religion and culture, and vice versa Christian students can learn about Islam from Muslim students. With this communication and exchange of ideas, negative stigma towards each other and radical understanding can be prevented because students get information from reliable sources. This activity can prevent the occurrence of groups of exclusivism in the campus environment which will lead to divisions.

One of the teachers in the BIPA program who is also the head of the student dormitory at Islamic college A, initially Muslim students felt uncomfortable with the clothes worn by Christian students who lived in the dormitory. However, after receiving an explanation, Muslim students can understand that they wear minimal clothing because of their habits since childhood. Vice versa, Christian students complained about the sound of people reciting the Qur'an and the call to prayer through loudspeakers at campus mosques and off-campus mosques at dawn. They also understood after getting explanations from Muslim students through discussion. Through this study activity, students can understand each other, so that radical understanding is far from the campus environment. These students who come from abroad and are Christians have a positive impact on tertiary institutions because they want to learn about Islamic culture. Dena (51 year old male) a BIPA teacher said that foreign students studying BIPA were able to understand the Islamic religion and they were able to adapt to the environment by following various Islamic religious cultures and traditions. This is what can prevent misunderstandings so that people claim their own religion is the most correct. With this activity, all students can show mutual respect. In addition, through interfaith studies, these Christian students were introduced that religion is not a religion that adheres to radical and extreme views as they get from the western news media. This finding was obtained from one of the BIPA teachers, namely Lida (45-year-old woman) whose job is to guide foreign students to learn Indonesian values, traditions and culture. The following is an excerpt from the interview:

"From my experience while accompanying foreign students who are studying at this campus, they claim to have had an extraordinary and enjoyable experience while studying at this campus. They gained experience visiting Islamic boarding schools in East Kalimantan and several Islamic religious places of worship. From this experience, they were surprised that the Muslim community was not the same as what they had heard about from the outside news media. These foreign students admitted that they were very happy because they could learn Islamic religious music and dance with some Islamic boarding school students. During this visit, they discussed Islamic religious values and culture, so they came to the conclusion that Islam is a religion that highly values tolerance and is very peaceful."

This interreligious literacy program through interfaith studies or studies makes students understand each other, so that they are able to show good attitudes and behavior and are able to work together. This activity is able to foster the value of inter-religious tolerance among students at Islamic tertiary institutions. In addition, students at Islamic college B carry out the Community Service Program activity program by placing students in a Christian community. This Muslim student works side by side with the Christian community during the Community Service Program activities. Initially, this Muslim student felt uncomfortable living in a heterogeneous society. However, after interacting for a long time they were able to carry out Community Service Program well. Students who carry out this Community Service Program are aware that Indonesia is a pluralistic country and prioritizes peace. Based on the results of interviews with the local village head, initially the students who took part in the Community Service Program here felt afraid and uncomfortable because of their different religions. However, as time went on

these Community Service Program students showed a better attitude, they were able to collaborate and work with local residents in implementing the Community Service Program. They also care about their fellow citizens in their Community Service Program assignments by showing sympathy for those who have died. One of the important figures in the Community Service Program area, Fuad (pseudonym) 50-year-old man stated that the main goal of Community Service Program is to foster a sense of tolerance through direct practice, not just from theory.

The Role of the Interfaith Literacy Program in Preventing Radicalism on Campus

The influence of Islamic religious education which includes an interfaith literacy program can be analyzed from the correlation between content and the level of interfaith literacy of students in tertiary institutions. This inter-religious literacy is very influential on students' perspectives on information that comes and their views on groups or communities of different religions. Prevention or resistance to this radical understanding is carried out in an organized, integrated and continuous manner so that this radical understanding does not develop and influence the minds of students. Students at universities A, B, C, and D, both Islamic tertiary institutions and general academic tertiary institutions, are used to carrying out routine activities together with students who are not of the Islamic religion, both foreign students and domestic students of different religions. This interfaith literacy activity is carried out both in academic and non-academic activities. Student activities that mingle with students of other religions in the academic field, for example, are students jointly conducting cross-religious or cross-disciplinary studies. In addition, lecturers also provide opportunities for Islamic and non-Islamic students to work together in group assignments, both religious study assignments and other assignments in the lecture process. In the non-academic field, students are also given the opportunity to collaborate with non-Islamic students, for example Islamic students accept foreign students who wish to study at the college from various religions, races or ethnicities. In addition, these foreign students are guided to participate in campus routine activities outside of lectures such as joining organizations or other organizational activities. All students at tertiary institutions learn together through a process of academic and non-academic activities, so that these students uphold tolerance and moderation. These two values are very effective in preventing radical ideas from entering the minds of students.

The literacy program contained in learning or study in the context of preventing radical understanding consists of three types of activities, namely students studying directly or being directly involved in conducting studies or research by visiting places of worship, students carrying out routine activities side by side with non-Islamic students, and inviting prominent figures. -religious leaders to convey the truth about religious teachings. Through these three types of activities in tertiary institutions, the level of interfaith literacy of students increases significantly and the level of student tolerance is very high. This tolerance is obtained by students because they get an understanding of religious teachings as a whole and not distorted. Basically, inter-religious conflicts are caused by distortions of religious teachings carried out by someone with the aim of influencing other groups or individuals. Therefore, the main key is to avoid

misunderstandings about religious teachings, we must get them from trusted sources, not from people or groups of people who have personal interests in dividing this pluralistic society. The following is a quote from one of the Islamic religious leaders who filled out da'wah activities at college A.

The interaction between the Muslim community and the Christian community has long produced several patterns of interaction, including interaction patterns of mutual respect, side by side, and violence or resistance. The majority that causes Muslims to hate Christians is that the Muslim community considers the Christian community to have changed the holy book which resulted in misunderstandings in worshiping their god. However, with the existence of this interfaith literacy activity, these misunderstandings can be minimized through three types of activities, namely students learning directly or being directly involved in conducting studies or research by visiting places of worship, students carrying out routine activities side by side with non-Muslim students, and bringing in prominent figures. religious leaders to convey the truth about religious teachings. Through the interfaith literacy program which is applied in academic and non-academic activities, it is able to change closed conservative and dogmatic thinking into a more open mindset. The following is the experience of one of Devira's students (a pseudonym), a 20-year-old female student from college B, when she visited Christian universities and Christian places of worship.

"At first I was afraid and surprised when at the Islamic college where I studied there was an interfaith literacy program by giving students the opportunity to visit other universities where Christian students were studying. The visit was made to conduct interfaith studies and while I was participating in this literacy program, I was also given the opportunity to visit places of worship for Christian students. After making this visit, my negative impression of Christianity disappeared. I have become more open in discussing or collaborating with students at my university who are Christian in order to complete academic or non-academic assignments."

From the student quotes, the researcher can conclude that Muslim students have a negative stigma about Christianity or other religions. However, after participating in the interfaith literacy program, he was able to change that mindset to be more open to accepting that any religion teaches goodness about human values. This is also in accordance with the mindset of one of the students from the C general academic college, namely Rey (pseudonym) a 22-year-old male. He said that visiting Christian universities and interacting with Christian students made his mindset positive towards other religions and put more emphasis on the value of tolerance. He gains new insight into the history of Christianity from a different perspective and from trusted sources. The student admitted that the information he received from the resource person was immediately significantly different from the information conveyed by groups or individuals who adhere to exclusivism and are intolerant of diversity. In addition, the interfaith literacy program in teaching Islamic religious education teaches students to be open and accepting of students or other individuals who do not share their religion. The changing mindset of students to a more positive direction makes the space for radical understanding narrower and non-existent because basically this radical understanding

arises because of the mindset of individuals who feel that their religion is the most correct (exclusivism) and is intolerant.

DISCUSSION

The discussion of research findings is divided into three sub-chapters according to the focus of the research study, namely the implementation of interfaith literacy programs in tertiary institutions, the coexistence of diverse students and da'wah in tertiary institutions, and the role of interfaith literacy programs in preventing radicalism on campus. From the aspect of implementing interfaith literacy programs in tertiary institutions, researchers found several activities that encouraged students to be actively involved in increasing their interreligious literacy. Some of the interfaith literacy activities carried out in tertiary institutions include cooperation between tertiary institutions with Islamic and Christian nuances, real work lecture programs in diverse communities from aspects of their beliefs, interfaith studies in the classroom given by lecturers (Laruelle & Hohmann, 2020; Latief & Nashir, 2020). In addition to these activities, there are several other activities carried out in class such as open discussion in viewing a problem from various religious perspectives. Other activities include visits to places of worship of various religions, dialogue with religious leaders, and inviting religious leaders to campus to give public lectures or religious lectures. The implementation of the interfaith literacy program activities is in accordance with government regulations which encourage universities to suppress radicalism in the higher education environment. Based on rights according to Islam, of course the understanding of radicalism, intolerance, and terrorism is against Islamic law (Vellenga & De Groot, 2019; Viana & da Silva, 2021). The values that can prevent radicalism are the values of tolerance, peace, and mutual respect which can be promoted through the learning process in universities. The learning process is also designed to promote these values in the social and psychological aspects of students. Another finding of Islamic religious education in tertiary institutions in the pedagogical aspect is also carried out by providing lecture material or implementing it in conducting interfaith research studies. In the psychological aspect, students can be given the opportunity to visit for religious discussions or dialogue to other places of worship or witness other religious rituals. In the sociological aspect, students are encouraged to interact and work together with non-Islamic students in carrying out assignments and delivering material that views radicalism, extremism and terrorism based on the holy book of the Koran. The implementation of this interfaith literacy activity program is in accordance with the theory that the value of interfaith tolerance will be better if the individual knows other aspects thoroughly about other religions (Lust, 2011; Matin, 2013).

The focus of the second study is the coexistence of diverse students and da'wah in tertiary institutions. This study discusses the existence of various students including their activities and the da'wah methods carried out in tertiary institutions to suppress radical views. Activities that promote pedagogical, psychological, and sociological aspects in this interfaith literacy program are in accordance with literacy practices on the four campuses of Islamic tertiary institutions and general academic tertiary institutions in the four tertiary institutions (Arifianto, 2019; Kaliszewska, 2020).. The findings of activities

at four tertiary institutions in the framework of implementing an interfaith literacy program are in accordance with the nature of the educational process with the aim of instilling a value of tolerance among students. Activities in the process of implementing the interfaith literacy program at the four tertiary institutions consist of three types of activities, namely students learning directly from trusted sources, students carrying out routine activities side by side with non-Islamic students, and interfaith literacy through da'wah activities. Through these three types of activities in tertiary institutions, the level of interfaith literacy of students increases significantly and the level of student tolerance is very high. This literacy activity is carried out to facilitate students to gain experience, complete understanding in order to ward off radical ideas that come to them (Abbink, 2020; Di Puppo & Schmoller, 2020; Jory & Saengthong, 2020). This literacy activity also aims to make students aware that they must respect and tolerate other students who are non-Muslims. Basically, radicalism, extremism and terrorism arise in a person because they do not have an open mindset and are tolerant of other religions. Activities that involve students directly so that they gain extensive knowledge about other religions can change their mindset to be more open. Direct student involvement in both academic and non-academic activities provides new understanding and awareness. This interfaith literacy activity can enable students to gain new views or perspectives on other religions from trusted sources.

The interfaith literacy program in the learning process in the classroom is well implemented in various aspects of material, assignments, methods, and so on is the right strategy in instilling tolerance and openness in students. In addition, this religious studies course should be given at the beginning of the semester and at the end because it can be used as a control for students' attitudes and behavior both in the tertiary environment and when they are involved in society (Bonino, 2018; Freer, 2020). Islamic religious education materials or other religions that are carried out on campus must be packaged or delivered must encourage students' minds to become more open, not more closed or intolerant, so the role of lecturers and policy makers in making the curriculum is very important. Material or content of religious studies must be used as a strategy to ward off radical views among students. The study of certain religions will be dangerous if insights or views from other religions are not provided, so a learning model that provides concepts from the perspective of other religions and prioritizes harmony, inclusive, and humanistic values is very much needed (Decker & Pyrooz, 2019; Laruelle & Hohmann, 2020; Vellenga & De Groot, 2019). This is in accordance with the theory that the education system must be rooted in the values and culture of the nation so that inter-group conflicts can be prevented and minimized. Religious education must change from being doctrinal and closed to being humanistic and functional in people's lives. This interfaith literacy program focuses on the involvement of students in the human aspect as the nature of the goals of religion itself, so that students need the application of religious understanding in people's lives (Ismayilov, 2019; Latief & Nashir, 2020).. The religions of Islam, Christianity, Hinduism, Buddhism regulate human beings not only in relation to God but also how to relate to fellow human beings. All religions recognize that peace is the main key in realizing the unity of the people. This does not happen if there is a doctrine in a certain religion that denigrates or claims that their religion is the

most correct and blames other religions. This interfaith literacy program is considered very urgent to be immediately implemented in all tertiary institutions. Therefore, a literacy program is needed that is able to provide broader knowledge and insight to Muslims and other people about each other's teachings so that their mindset is more open and tolerant (Kemper, 2019; Suyanto et al., 2022)..

The focus of the third study is to look at the role and impact of this interfaith literacy activity program on various aspects of life in the tertiary environment. The experience of communicating and interacting directly with religious leaders, activities, and places of worship provides new perspectives, so that the mindset or stigma of students changes to upholding tolerance and being more open to the teachings of other religions (Abbink, 2020; Fodeman et al., 2022). Through the interfaith literacy program, student attitudes, mindsets, and views towards differences become more open to differences in religion, ethnicity, and differences in social groups. Activities in the interfaith literacy program such as visits to places of worship or campuses of other religions, interfaith studies, and dialogue with religious leaders provide students with new perspectives that result in an attitude of pluralism and inclusiveness (Sirry, 2020; Snook et al., 2021; Hadianto et al., 2021, 2022). If students already have the values of tolerance, pluralism, openness, and inclusivism, these students will be stronger in counteracting radicalism. They will not be easily influenced by radical and extreme views. This is consistent with the theory that the higher the level of interreligious literacy, the more broad-minded and open-minded individuals are to existing differences (Sunier, 2012; Vicini, 2020;). This mindset that changes to a more positive direction will change the climate and atmosphere on campus that has diverse beliefs. In addition, inter-religious conflicts in society can be suppressed through a deep understanding of inter-religious literacy because students already have sufficient inter-religious literacy to enter society and can spread it to other communities (Lust, 2011; Matin, 2013). The implication of the inter-religious literacy program is to prepare students to have a tolerant, open, inclusive, and humanist in living in a pluralistic society. In addition, it prepares students to be able to ward off radical, extreme and exclusive understandings that come to them both when they are on campus and in the community. This is in accordance with previous research that this socio-political change will greatly affect people's lives, so an antidote is needed so that people are not influenced and provoked by radicalism.

CONCLUSION, IMPLICATION, RECOMENDATION

Religious literacy programs that are implemented in academic activities and non-academic activities in tertiary institutions are able to increase students' interfaith literacy. This program is broadly divided into three types of activities carried out on campus, namely visits to places of worship, Community Service Program in pluralistic societies, and Christian tertiary institutions, routine activities side by side with non-Islamic students, and inter-religious literacy through da'wah activities. These activities have proven to be able to make students more tolerant and open to religious differences in their campus environment. The increase in students' interfaith literacy skills can be seen from the change in their perspective or mindset towards the teachings of Christianity and other religions. Of course, this is very effective in counteracting and preventing the

spread of radicalism in the campus environment. Students will not be easily influenced by radical ideas spread by certain parties because basically, inter-group conflicts or radical understandings arise when individuals are indoctrinated by closed religious teachings or have misinterpretations of teachings. The interfaith literacy program that is implemented in the learning process presents peaceful, humanistic religious values. In addition, religious teachings or education change or shift from being doctrinal to being humanistic-functional in people's lives. The implication of the interfaith literacy program is to prepare students to have a tolerant, open, inclusive, and humanistic spirit in living in a pluralistic society. In addition, it prepares students to be able to ward off radical, extreme, and exclusive understandings that come to them both when they are on campus and in the community. The limitations of this study are that it was not equipped with quantitative analysis, the sample used was limited and only in one area of East Kalimantan, and it did not pay attention to the variables of gender, social or economic status of students which might affect the level of literacy among religious adherents. Therefore, the researcher recommends that further research use quantitative methods to measure the level of literacy among religious adherents, use a larger and more in-reach sample that can represent the Indonesian island, and pay attention to gender, social and economic status of students so that the research conducted is more comprehensive.

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