



Evaluation of Legal Frameworks for Extremism Prevention in Indonesian Higher Education



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Abstract

Extremism poses a serious challenge to Indonesia's diversity and national stability, including within higher education institutions. This study aims to evaluate the legal framework governing the prevention of extremism in universities and examine its implementation at Brawijaya University as a case study. Using a socio-legal research method with a digital ethnography approach, the study draws on both primary and secondary data sources. Findings indicate that although several laws and regulations – such as the National Education System Law, the Higher Education Law, and the Presidential Regulation on the National Action Plan for Preventing Violent Extremism – have been established, they remain general and lack specific provisions addressing extremism prevention in higher education. Brawijaya University demonstrates a strong commitment through the issuance of rector regulations, integration of *Pancasila* values into the curriculum, implementation of nationalism-based student orientation (PKKMB), and partnerships with external bodies such as the Densus 88 counterterrorism unit. However, the absence of a dedicated institutional body to address extremism prevention represents a significant gap that hinders effective implementation. Therefore, the establishment of a specialized unit within each university is urgently needed to strengthen preventive efforts and ensure a safer academic environment.

Keywords: Extremism; Higher Education; Regulation; Prevention.

I. Introduction

Indonesia is a nation endowed with extraordinary cultural, ethnic, linguistic, and religious diversity. Comprising more than 17,000 islands inhabited by hundreds of ethnic groups, Indonesia represents a state characterized by remarkable pluralism. Such diversity does not merely coexist but mutually enriches one another, positioning Indonesia as one of the world's most compelling examples of multicultural harmonization.

Pancasila, as the philosophical foundation and ideological basis of the state, plays a pivotal role in preserving social harmony by emphasizing its five fundamental principles: belief in the One and Only God; just and civilized humanity; the unity of Indonesia; democracy guided by the inner wisdom of deliberation and representation; and social justice for all Indonesian people.

These principles are not merely normative ideals but are implemented across various dimensions of social life, serving as guiding values in the organization of society and governance.

The diversity possessed by Indonesia carries both positive and negative implications. The preceding paragraphs have elaborated on the positive values inherent in Indonesia's pluralistic character. Conversely, from a negative perspective, such diversity also entails the potential to generate various societal challenges. One of the most significant challenges concerns national resilience in the face of extremism. Extremism poses a serious threat to the values of tolerance and national unity that underpin Indonesian society.

Extremism refers to a set of beliefs or ideologies characterized by an intense and excessive adherence to certain views, often exceeding reasonable limits and potentially violating legal norms. It encompasses processes of political or religious indoctrination directed either toward oneself or others. Extremism further reflects a condition of radical intensity, including the advocacy of actions or viewpoints that are profoundly radical in nature. This phenomenon may be classified into several categories, including political extremism, religious extremism, social extremism, and environmental extremism.

A survey conducted by the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme/BNPT*), in collaboration with the Terrorism Prevention Coordination Forum (*Forum Koordinasi Pencegahan Terorisme/FKPT*), the Research and Development Center of the Ministry of Religious Affairs (*Puslitbang Kemenag*), the Center for Terrorism Studies of the University of Indonesia, the National Research and Innovation Agency (*Badan Riset dan Inovasi Nasional/BRIN*), the Center of Indonesian Crisis Strategic Resolution (CICSR), the Nasaruddin Umar Office, The Nusa Institute, Daulat Bangsa, and Alvara Research Institute, recorded that the Radicalism Potential Index in 2022 stood at 10% (ten percent), reflecting a decrease of 2.2% (two point two percent) from 12.2% (twelve point two percent) in 2020.

Extremism is not confined solely to societal life but may also manifest within Indonesia's educational sector. Universities, as centers for educated youth and intellectual development, are not immune to the influence of extremism. Students are not only expected to cultivate critical reasoning but are also required to learn and practice democratic values within the academic environment.

Recently, a student at Universitas Brawijaya, identified by the initials "IA", was arrested by Densus 88, the Indonesian National Police's counterterrorism unit. "IA" was alleged to have collected funds to support ISIS activities in Indonesia and to have managed social media accounts for the dissemination of ISIS-related materials associated with terrorism-related criminal acts. The prevalence of extremism cases in Indonesia, both within society at large and within the educational sector, underscores the urgent need for effective prevention and countermeasures.

The Government of Indonesia has enacted several regulatory frameworks aimed at the prevention and countering of extremism. However, such regulations remain largely abstract in nature and have yet to explicitly and comprehensively address prevention and countermeasures within higher education institutions. Based on the foregoing background, this article examines the regulatory framework governing the prevention of extremism in Indonesian higher education institutions, as well as the implementation of such regulatory measures within the university environment.

II. Research Problems

Based on the background above, the problems in this study are:

1. What is the legal framework governing the prevention of extremism within higher education institutions in Indonesia?
2. How is the legal framework implemented in preventing extremism within higher education institutions, particularly at Universitas Brawijaya?

III. Research Methods

This study adopts a socio-legal research approach. The identification conducted within this socio-legal framework is not limited to the analysis of legal texts, but also entails an in-depth examination of context, encompassing the entire legal process, from law-making to the implementation and operation of law in practice. Specifically, in configuring and examining the case under study, this research employs a digital ethnography approach. The study utilizes both primary and secondary data sources.

IV. Result and Discussion

1. Analysis of Laws and Regulations Governing the Prevention of Extremism within Indonesian Higher Education Institutions

Presidential Regulation No. 7 of 2021 on the National Action Plan for the Prevention and Countering of Violent Extremism Conducive to Terrorism for the 2020–2024 Period regulates measures for the prevention of violent extremism in Indonesia. Such prevention, hereinafter referred to as the Prevention of Extremism (PE), is carried out in a systematic, planned, and integrated manner aimed at preventing and addressing the potential for extremist violence that may lead to terrorism.¹

The prevention of extremism in this context is carried out through several measures, including:

a. Preparedness;

Preparedness involves anticipatory measures undertaken by the government, security institutions, and the community to identify and respond to threats of extremism before they escalate into acts of violence. These measures are adopted proactively with the objective of fostering a safer and more resilient environment.

b. Counter-radicalization;

Counter-radicalization refers to a planned and sustained effort aimed at preventing individuals or groups from being influenced by radical ideologies that may lead to extremism or terrorism.² The primary objective of counter-radicalization is to strengthen national values, tolerance, pluralism, and religious moderation within society. In addition, counter-radicalization seeks to reduce the underlying drivers of radicalism, including injustice, grievances, distrust, socio-economic disparities, and discrimination.³

¹ Article 1 Number 1 of Presidential Regulation Number 7 of 2021 concerning the National Action Plan for the Prevention and Countering of Violence-Based Extremism Leading to Terrorism for the Period 2020–2024, n.d.

² Irwan Jaya Diwirya, "Analisis Upaya Hukum Dalam Pencegahan Dan Penanggulangan Tindak Pidana Terorisme," *Jurnal Justicia Sains Ilmu Hukum* 7, no. 2 (November 2022).

³ Masruraini, "Akar Permasalahan Radikalisme Dan Dampaknya Terhadap Perkembangan Islam," *Mushaf Journal* 2, no. 3 (December 2022).

c. Deradicalization.⁴

Deradicalization aims to transform the views and beliefs of individuals who have been exposed to, or have been involved in, extremism, encouraging them to abandon violent ideologies and return to peaceful social life. Deradicalization programs are typically directed at individuals who have been arrested or imprisoned due to their involvement in terrorism-related activities. This process involves psychological, educational, and religious approaches designed to reshape their perspectives, as well as the provision of counseling, skills training, and social support to facilitate their reintegration into society.

The following section presents an analysis of statutory and constitutional regulations governing extremism, as well as its prevention and countermeasures:

a. 1945's Constitution of the Republic of Indonesia;

Counter-radicalization within the context of the 1945 Constitution of the Republic of Indonesia is closely associated with efforts to preserve national unity, uphold human rights, and enforce the values of Pancasila. As the foundational ideology of the state, Pancasila is enshrined in the Preamble to the 1945 Constitution and embodies fundamental values such as unity, justice, humanity, and belief in God.⁵ Through counter-radicalization efforts, preventive measures are undertaken to curb the dissemination of ideologies that are contrary to the values of Pancasila, such as intolerance and violence, which may pose a threat to national unity and territorial integrity.⁶ Furthermore, Articles 28A to 28J of the 1945 Constitution of the Republic of Indonesia guarantee fundamental human rights, including freedom of expression and freedom of religion. Nevertheless, the exercise of these freedoms must be carried out responsibly and in accordance with the law, so as not to be misused for the dissemination of radical ideologies that violate the rights of others and disrupt public order.

Counter-radicalization is also closely connected to the constitutional principles of national unity and territorial integrity (Articles 1 and 27), national resilience and defense (Article 30), and national education (Article 31). Articles 1 and 27 emphasize the importance of safeguarding unity within the Unitary State of the Republic of Indonesia, while counter-radicalization functions as a preventive mechanism against divisive ideologies, such as sectarianism, that threaten social cohesion. Article 30 underscores citizen participation in national defense and security efforts, wherein counter radicalization contributes to protecting national stability from the threat of extremism. Meanwhile, Article 31 mandates the national education system to inculcate values of tolerance and diversity, which are essential in preventing radicalism and in strengthening national unity and cohesion.

b. Law Number 20 of 2003 on the National Education System;

Law No. 20 of 2003 on the National Education System stipulates that education constitutes a conscious and systematic effort to create a learning environment and educational process that enable learners to actively develop their full potential. Through education, learners are expected to cultivate spiritual and religious strength, self-control, personality, intelligence, and noble character. In addition, education aims to equip learners

⁴ Appendix to Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention and Countering of Violence-Based Extremism Leading to Terrorism for the Period 2020-2024, n.d.

⁵ Ananda Rivaldo Pondiu Unggul et al., "Pancasila Sebagai Dasar Negara," *Intelektiva* 4, no. 4 (December 2022), accessed March 2, 2025, <https://www.jurnalintelektiva.com/index.php/jurnal/article/view/895>.

⁶ Monique Anastasia Tindage et al., "Penegakan Kontra Radikalisme Melalui Media Sosial Oleh Pemerintah Dalam Menangkal Radikalisme," *Jurnal Hukum Maqnum Opus* 2, no. 1 (February 2019).

with the necessary skills, both for personal development and for contributing to society, the nation, and the state.⁷

Provisions related to extremism within this statute can be identified in Article 1 point 2, Article 2, Article 12 paragraph (2) letter (a), Article 36 paragraph (3), and Article 37 paragraph (2). These provisions demonstrate the State's effort to align Indonesia's national education system with the values of Pancasila and the 1945 Constitution of the Republic of Indonesia, while simultaneously instilling religious values, national culture, and responsiveness to societal and global developments. Through these provisions, education in Indonesia is emphasized as a normative framework that supports the achievement of educational objectives and enhances faith, moral character, individual potential, and a sense of nationalism among learners.

Furthermore, the national education curriculum, including higher education, is regulated to incorporate religious education, civic education, and language studies as integral components of fostering national unity and nationalism. By strengthening Pancasila-based values within the national education system, the challenges posed by extremism may be effectively addressed by the State. In this regard, the national education system functions as a preventive mechanism against extremism.

c. Law Number 12 of 2012 on Higher Education;

Extremism in Indonesia constitutes a serious challenge that necessitates preventive efforts, particularly within the higher education environment. Law No. 12 of 2012 on Higher Education mandates that higher education in Indonesia be grounded in the fundamental values of Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika* (Unity in Diversity).⁸ This principle reflects the Government's commitment to positioning higher education as a means of strengthening national identity, preserving diversity, and upholding unity amid differences. Grounded in the values of scientific truth, integrity, justice, utility, virtue, responsibility, diversity, and accessibility, higher education is expected to deliver high-quality learning processes that support social cohesion and pluralism.

Furthermore, Article 35 paragraph (3) mandates that higher education curricula include courses on religion, Pancasila, citizenship, and the Indonesian language as part of efforts to foster students' awareness of national values, tolerance, and civic responsibility. In the context of preventing extremism, higher education institutions that internalize the values of *Bhinneka Tunggal Ika* and Pancasila play a crucial role in shaping students' character to be inclusive, critical, and resistant to radical ideologies. Education that emphasizes unity in diversity thus serves as a safeguard against the influence of extremist ideologies that are contrary to national values, particularly given that universities represent environments vulnerable to the dissemination of extremist doctrines.

d. Law No. 5 of 2018 on the Amendment to Law No. 15 of 2003 concerning the Stipulation of Government Regulation in Lieu of Law No. 1 of 2002 on the Eradication of Criminal Acts of Terrorism into Law;

⁷ Sara Indah Elisabet Tambun, Goncalwes Sirait, and Janpatar Simamora, "Analisis Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Mencakup BAB IV Pasal 5 Mengenai Hak Dan Kewajiban Warga Negara, Orang Tua Dan Pemerintah," *Visi Ilmu Sosial dan Humaniora (VISH)* 1, no. 1 (June 2020).

⁸ Article 2 of Law Number 12 of 2012 on Higher Education, n.d.

Law No. 5 of 2018, which amends Law No. 15 of 2003 concerning the stipulation of Government Regulation in Lieu of Law No. 1 of 2002 on the Eradication of Criminal Acts of Terrorism into law (hereinafter referred to as the Anti-Terrorism Law), constitutes the principal legal framework governing the suppression of terrorism-related criminal offenses in Indonesia. This law defines terrorism-related criminal acts as any acts that fulfill the elements of criminal offenses as stipulated under its provisions.⁹ Terrorism is defined as any act that employs violence or the threat of violence, resulting in a widespread atmosphere of terror or fear, and which may cause damage to or destruction of strategic vital objects, the environment, public facilities, or international facilities, motivated by ideological, political, or security-related objectives.¹⁰

This Law introduces several amendments concerning criminal sanctions against individuals who commit terrorism-related offenses within the territory of the Unitary State of the Republic of Indonesia. The principal amendments are as follows:

- 1) Amendments to Article 6 and its correlation with Article 7;
Article 6 delineates the constituent elements of terrorism-related criminal offenses, while Article 7 emphasizes the objectives underlying such offenses.
- 2) Insertion of Article 10A;
This provision regulates sanctions against individuals who distribute materials that may potentially be used as instruments for committing terrorism-related criminal acts, such as explosives or chemical weapons.
- 3) Insertion of Articles 12A and 12B;
These provisions govern cooperation between perpetrators of terrorism and other parties, both domestically and internationally, including military training conducted for the planning of terrorism-related criminal acts in Indonesia.
- 4) Insertion of Article 13A;
This provision stipulates sanctions against individuals who maintain associations with prohibited organizations and disseminate violent ideologies that result in terrorism-related criminal acts.
- 5) Amendments to Articles 14 and 15;
These provisions emphasize acts of incitement or mobilization of others to commit terrorism-related offenses, and encompass conspiracy, preparation, attempt, or aiding and abetting terrorism-related crimes.
- 6) Insertion of Article 16A;
This provision regulates criminal sanctions against individuals who involve children in terrorism-related criminal acts.
- 7) Amendments to Articles 25 through 34;
These provisions govern investigation, prosecution, and judicial examination in terrorism-related criminal proceedings.
- 8) Insertion of Article 34A;
This provision regulates the protection afforded to reporters, experts, and witnesses.

⁹ Article 1 Number 1 of Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Stipulation of Government Regulation in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law, n.d.

¹⁰ Article 1 Number 2 of Law Number 5 of 2018 concerning Amendments to Law Number 15 of 2003 concerning the Stipulation of Government Regulation in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law, n.d.

- 9) Insertion of Articles 35A and 35B;
These provisions regulate victims' rights to protection, as well as access to medical assistance and psychosocial and psychological rehabilitation, as part of the State's responsibility.
 - 10) Amendments to Article 36 and insertion of Articles 36A and 36B;
Perpetrators of terrorism-related criminal acts may be subject to the death penalty, life imprisonment, or imprisonment for a specified term. In addition, perpetrators may be required to provide restitution (compensation) to victims or their heirs in accordance with Article 36 paragraph (3) of Law No. 15 of 2003 in conjunction with Law No. 5 of 2018. Beyond restitution from perpetrators or other responsible third parties, victims or their heirs are also entitled to compensation from the Government or the State, which may be provided in both material and immaterial forms.¹¹
 - 11) Repeal of Articles 37, 38, 39, 40, 41, and Article 42; and
 - 12) Addition of new chapters, namely Chapters VIIA, VIIB, and VIIC.
These three chapters regulate the prevention of terrorism-related criminal acts, the institutional framework for counterterrorism, and transitional provisions, respectively.
- e. Law No. 1 of 2023 on the Criminal Code;

Law No. 1 of 2023 replaces the former Criminal Code inherited from the Dutch colonial era, aligning it with contemporary social and cultural developments as well as the values of human rights and restorative justice. According to a Professor of Criminal Law at the University of Indonesia, Prof. Harkristuti Harkrisnowo, S.H., M.A., Ph.D., the new Criminal Code embodies five principal missions, namely open and limited recodification, democratization, actualization, modernization, and harmonization. Open recodification is adopted due to the possibility of incorporating additional provisions, particularly within special chapters, namely Chapter XXXV. This principle applies exclusively to five categories of criminal offenses: gross violations of human rights, terrorism-related offenses, corruption offenses, money laundering offenses, and narcotics offenses.¹² Several provisions concerning terrorism-related criminal offenses in the Criminal Code are as follows:

1) Article 600

"Any person who uses violence or the threat of violence that creates a widespread atmosphere of terror or fear among the public, results in mass casualties through the deprivation of liberty or the loss of life and property of others, or causes damage to or destruction of strategic vital objects, the environment, public facilities, or international facilities, shall be subject to imprisonment for a minimum period of five (5) years and a maximum period of twenty (20) years, life imprisonment, or the death penalty."¹³

2) Article 601

¹¹ M. Zen Abdullah, "Analisis Yuridis Terhadap Undang- Undang Nomor 15 Tahun 2003 Jo Undang- Undang Nomor 5 Tahun 2018 Tentang Pemberantasan Tindak Pidana Terorisme Dalam Hubungan Dengan Hak Azasi Manusia," *Legalitas: Jurnal Hukum* 13, no. 1 (July 3, 2021): 26.

¹² Maudisha, "Peran KUHP Baru Dalam Upaya Penekanan Aksi Terorisme Di Indonesia," *Universitas Indonesia*, accessed March 2, 2025, <https://www.ui.ac.id/peran-kuhp-baru-dalam-upaya-penekanan-aksi-terorisme-di-indonesia/>.

¹³ Indonesia Criminal Code, n.d.

“Any person who uses violence or the threat of violence with the intent to create a widespread atmosphere of terror or fear among the public, resulting in mass casualties through the deprivation of liberty or the loss of life and property of others, or causing damage to or destruction of strategic vital objects, the environment, public facilities, or international facilities, shall be punished by imprisonment for a minimum term of three (3) years and a maximum term of twenty (20) years, or by life imprisonment.”¹⁴

3) Article 602

“Any person who provides, collects, donates, or lends funds, either directly or indirectly, with the intent that such funds be used, in whole or in part, to commit terrorism-related criminal acts or to support a terrorist organization or terrorist, shall be punished for the criminal offense of terrorism financing by imprisonment for a maximum term of fifteen (15) years and a fine of up to Category V”¹⁵

f. Government Regulation No. 4 of 2014 on the Administration of Higher Education and the Management of Higher Education Institutions;

This Government Regulation does not contain specific provisions governing extremism, radicalization, terrorism, or prohibited ideologies.

g. Presidential Regulation No. 7 of 2021 on the National Action Plan for the Prevention and Countering of Violent Extremism Conducive to Terrorism for the 2020–2024 Period;

The National Action Plan for the Prevention and Countering of Violent Extremism Conducive to Terrorism (RAN PE) 2020–2024 constitutes a strategic policy aimed at safeguarding citizens’ right to security and preventing threats of violent extremism. This policy affirms the State’s commitment to maintaining national stability in accordance with the principles of Pancasila and the 1945 Constitution of the Republic of Indonesia, while emphasizing respect for human rights. The Action Plan is structured around three main pillars, focusing on prevention, law enforcement, and partnerships and international cooperation in addressing the threats of extremism and terrorism.

1) Prevention Pillar;

This pillar focuses on preparedness, counter-radicalization, and deradicalization through eight principal strategies. These strategies include strengthening supporting data, enhancing public awareness, conducting preventive campaigns targeting vulnerable groups, securing vital objects, and implementing deradicalization programs both within and outside correctional institutions.

2) Law Enforcement, Protection of Witnesses and Victims, and Strengthening of the National Legislative Framework Pillar;

This pillar aims to enhance law enforcement efforts in terrorism-related cases and to ensure protection for witnesses and victims of violent extremism. It encompasses five primary areas of focus. The first focuses on strengthening inter-institutional coordination in the enforcement of laws related to terrorism and terrorism financing. The second enhances the capacity of law enforcement institutions in handling terrorism cases. The third provides protection for witnesses and victims. The fourth aligns the national legal framework with relevant international standards.

¹⁴ Ibid.

¹⁵ Ibid.

The fifth involves the preparation, harmonization, and evaluation of regulations to support efforts to prevent and counter extremism.

3) Partnerships and International Cooperation Pillar.

This pillar emphasizes the importance of cross-border collaboration in addressing extremism. Its first focus seeks to strengthen the capacity of stakeholders in addressing violent extremism and to ensure the sustainability of related funding. The second focus reinforces international cooperation, particularly in law enforcement, in accordance with relevant international legal instruments. This pillar reflects the understanding that global cooperation is essential to comprehensively address the challenges posed by extremism and terrorism.

Through the RAN PE, the Government of Indonesia seeks to implement a comprehensive and collaborative approach to preventing and countering violent extremism by fostering a secure environment, promoting inclusivity, and protecting human rights in responding to the threats of extremism and terrorism.¹⁶

h. Government Regulation Number 4 of 2022 on the Amendment to Government Regulation Number 57 of 2021 on National Education Standards;

Government Regulation No. 4 of 2022, which amends Government Regulation No. 57 of 2021 on National Education Standards, emphasizes the integration of Pancasila values within higher education. Graduate competency standards include the formation of students' character, ensuring that graduates are faithful, pious, possess noble morals, and understand as well as respect the national ideology (Article 6 paragraph (4) letters a and b). This approach aims to cultivate a generation that is inclusive, tolerant, and oriented toward diversity.

Furthermore, Article 40 paragraphs (6) and (7) require higher education institutions to provide courses on Religion, Pancasila, Citizenship, and the Indonesian Language through curricular, co-curricular, and extracurricular activities. The implementation of a curriculum based on national character plays a strategic role in preventing extremism by fostering critical thinking, moderation, and tolerance. Education grounded in national values is expected to produce students who are resilient to radicalism and capable of contributing to the creation of a harmonious social environment that respects diversity.

i. Regulation of the Minister of Education and Culture Number 8 of 2016 on Books Used by Educational Institutions;

Regulation of the Minister of Education and Culture (Permendikbud) No. 8 of 2016 establishes standards for books used in educational institutions to ensure their compliance with prevailing values and norms. Article 2 paragraph (2) stipulates that both textbooks and non-textbooks must be free from pornography, extremism, radicalism, violence, elements of ethnicity, religion, race, and inter-group discrimination (SARA), gender bias, and other deviant values. This provision serves as a strategic measure to prevent the dissemination of extremist ideologies within educational environments.

Educational institutions are required to use books that have been officially approved by the Ministry of Education (Article 9) and to conduct periodic evaluations of teaching materials. If books are found to be inconsistent with the prescribed standards, their use is

¹⁶ *Lampiran Peraturan Presiden Nomor 7 Tahun 2021 Tentang Rencana Aksi Nasional Pencegahan Dan Penanggulangan Ekstremisme Berbasis Kekerasan Yang Mengarahkan Pada Terorisme Tahun 2020 - 2024.*

prohibited to safeguard the integrity of the education system. In addition, this regulation allows for public participation in monitoring book quality through an official complaint mechanism (Article 10), thereby promoting more effective social control over educational materials. Strict sanctions are imposed on educational institutions, authors, or publishers that violate these provisions, including accreditation downgrades, termination of educational assistance, and revocation of operational licenses (Article 11). Publishers that provide false information may be blacklisted for a period of three years. These provisions underscore the government's commitment to ensuring high-quality educational materials that are free from extremism and support the development of learners' character grounded in national values.

In addition, Regulation of the Minister of Research, Technology, and Higher Education (Permenristekdikti) No. 55 of 2018 establishes the fostering of Pancasila ideology as an integral component of student affairs activities in higher education institutions. This regulation affirms that national insight, identity, and Pancasila ideology must serve as guiding principles for students and be systematically implemented through curricular, co-curricular, and extracurricular programs.

Higher education institutions are required to establish a dedicated student organization responsible for fostering Pancasila ideology and coordinating directly with university leadership. This organization functions as a center for strengthening the values of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika*, while also serving as a bulwark against the spread of extremism. With a strong understanding of state ideology, students are expected to develop resilience against radical ideologies that often infiltrate academic environments.

The implementation of Pancasila ideological development on campus plays a strategic role in preventing extremism, strengthening national consensus, and ensuring that younger generations understand and practice the values of nationalism. Higher education institutions, as intellectual spaces, play a crucial role in safeguarding the integrity of state ideology by positioning Pancasila as the primary foundation for shaping students who are inclusive, tolerant, and committed to national unity.

- j. Regulation of the Minister of Education, Culture, Research, and Technology Number 53 of 2023 on Quality Assurance in Higher Education.

Regulation of the Minister of Education, Culture, Research, and Technology No. 53 of 2023 on Quality Assurance in Higher Education emphasizes that graduate competency standards are not limited to academic abilities but also encompass the formation of students' character based on Pancasila values. Article 6 paragraph (2) states that higher education graduates must be members of society who are faithful, pious, possess noble morals, and exhibit character consistent with Pancasila values. Graduates are expected to apply, develop, and generate knowledge and technology that benefit society, as well as actively develop their personal potential.

Through the integration of Pancasila values into the curriculum, higher education institutions play a vital role in shaping students who are not only academically competent but also possess an awareness of the importance of tolerance, diversity, and inclusivity in social interactions. Education that instills values of faith, piety, and noble character helps students understand differing perspectives without becoming entangled in radical or extremist ideologies.

This approach plays a strategic role in preventing the spread of extremism within campus environments. By strengthening students' understanding of Pancasila values, they develop greater resilience against radical ideologies that have the potential to undermine national unity. Education grounded in Pancasila and noble character equips students with broader and more tolerant perspectives, enabling them to remain open to differences and to reject invitations or influences from extremist groups that promote violence.

Accordingly, this policy not only produces graduates who are prepared to compete in the labor market but also fosters a generation capable of safeguarding the integrity of the Unitary State of the Republic of Indonesia (NKRI) and preventing the infiltration of extremist ideologies that contradict the state ideology.

Indonesian laws and regulations have governed various aspects related to the prevention and countering of extremism, including within higher education institutions. The government bears a substantial responsibility not only to enforce these regulations effectively but also to integrate extremism prevention strategies into the higher education system. University students, as members of the academic community (*civitas academica*), constitute a group that is particularly vulnerable to the infiltration of extremist ideologies. Therefore, efforts to prevent and counter extremism in higher education institutions must encompass two principal approaches: first, the firm and consistent enforcement of relevant laws and regulations; and second, the strengthening of Pancasila education as an ideological foundation capable of shaping students' character and fostering national awareness. Through these measures, the academic community can serve as the front line in safeguarding national unity and sovereignty from the threat of extremism.

A significant shortcoming of the existing legal framework governing the prevention of extremism in Indonesian higher education is the absence of a dedicated institutional body or mechanism established within each university. Although various laws and regulations have outlined a framework for extremism prevention – such as Law Number 20 of 2003 on the National Education System and Presidential Regulation Number 7 of 2021 on the National Action Plan for the Prevention of Violent Extremism – their implementation in practice has often been suboptimal.

One of the main challenges lies in the fact that each higher education institution possesses distinct characteristics, cultures, and contextual conditions. In the absence of a specific organizational structure or body responsible for addressing extremism-related issues, preventive efforts tend to be fragmented and less effective. A dedicated body at the university level would function as a bridge between national policies and local implementation, ensuring that preventive measures are tailored to the specific conditions and needs of each campus. Furthermore, such a body could play a vital role in conducting awareness-raising activities, providing training, and developing programs aimed at enhancing students' understanding of the dangers posed by extremism. Without this form of structural support, existing initiatives often remain reactive rather than proactive, thereby increasing the risk of the spread of radical ideologies among younger generations.

Accordingly, it is imperative for the government and relevant authorities to consider the establishment of a dedicated institutional body within each higher education institution as a strategic measure to strengthen extremism prevention efforts. Through the creation of an integrated and coordinated framework, preventive measures can be implemented in a more effective and comprehensive manner, ultimately fostering a safe

and conducive academic environment for the development of students with integrity and strong national character.

2. Implementation of Laws and Regulations Governing the Prevention of Extremism in Indonesian Higher Education Institutions

Over the past several decades, Indonesia has sought to prevent extremism through the enactment and implementation of various laws and regulations.¹⁷ Through these regulations, the Indonesian government seeks to shape individual character that is resistant to radicalism. The character development promoted through these policies is grounded in the ideology of Pancasila. This is based on the understanding that Pancasila serves as the fundamental ideological foundation for addressing the challenges of extremism, radicalism, and terrorism. Such movements are inherently incompatible with three core principles of Pancasila, namely the principle of Belief in the One and Only God, the principle of Just and Civilized Humanity, and the principle of the Unity of Indonesia.¹⁸

Students, as a group of young intellectuals, bear significant responsibility in upholding national values grounded in Pancasila through four principal roles:

a. As agents of social control;

Students play a role as social watchdogs who act proactively in addressing deviations and irregularities within society.¹⁹ Dalam konteks ekstremisme, mahasiswa diharapkan mampu mengidentifikasi dan mengoreksi kecenderungan radikal di lingkungan sekitarnya, baik di kampus maupun di masyarakat luas.

b. As Iron Stock;²⁰

As the nation's future generation, students are required to equip themselves with adequate knowledge, skills, and experience. This preparation is essential to ensure that they are capable of confronting and countering ideological challenges such as extremism, which seeks to undermine the fundamental values of Pancasila.

c. As a Moral Force; and²¹

Students, as the highest level of learners, are perceived by society as bearing greater moral responsibility. They are expected to serve as role models in upholding the values of Pancasila, which can function as an effective safeguard against the influence of extremist ideologies.

d. As Agents of Change;

Students act as agents of change who are able to initiate transformation starting from small-scale actions, such as shifting mindsets from passive to more critical and constructive approaches in responding to radical ideologies. This role is particularly important in fostering an academic environment that is open and inclusive, while remaining firmly grounded in the values of Pancasila.²² One Indonesian university that has established regulations related to

¹⁷ Anan Bahrul Khoir, "Radikalisme Dan Aparatur Sipil Negara: Faktor Penyebab Dan Upaya Pemerintah Mengenai Radikalisme Pada Aparatur Sipil Negara Di Indonesia," *Kebijakan: Jurnal Ilmu Administrasi* 12, no. 2 (June 2021).

¹⁸ Nini Adelina Tanamal and Sapta Baralaska Utama Siagian, "Implementasi Nilai Pancasila Dalam Menangani Intoleransi Di Indonesia," *Jurnal Lemhannas RI* 8, no. 3 (October 24, 2022): 172-189.

¹⁹ Habib Cahyono, "Peran Mahasiswa Di Masyarakat," *De Banten-Bode: Jurnal Pengabdian Masyarakat Setiabudhi* 1, no. 1 (October 2019).

²⁰ Ibid.

²¹ Ibid.

²² Novi Suci Dinarti and Dinie Anggraenie Dewi, "Pentingnya Peran Pendidikan Pancasila Di Kalangan Mahasiswa Untuk Mencegah Paham Radikalisme," *Jurnal Kewarganegaraan* 6, no. 1 (June 2022), accessed March 2, 2025, <https://journal.upy.ac.id/index.php/pkn/article/view/2890>.

extremism prevention is Universitas Brawijaya. The Vice Rector III for Student Affairs, Alumni, and Student Entrepreneurship at Universitas Brawijaya, Dr. Setiawan Noerdajasakti, S.H., M.H., stated during a public lecture on state defense that Universitas Brawijaya demonstrates a strong commitment to instilling national insight and state defense values among all incoming students.²³

The commitment of Universitas Brawijaya to preventing extremism is manifested through several institutional measures, particularly the enactment of Rector Regulations, as outlined below:

a. Enactment of Rector Regulations;

Universitas Brawijaya has adopted several Rector Regulations as concrete measures to prevent extremism within the university environment. These regulations include:

1) Rector Regulation of Universitas Brawijaya Number 23 of 2019 on the Prevention of the Dissemination of Prohibited Organizational Ideologies;

Rector Regulation of Universitas Brawijaya Number 23 of 2019 on the Prevention of the Dissemination of Prohibited Organizational Ideologies represents a tangible expression of Universitas Brawijaya's (UB) commitment to safeguarding academic integrity and protecting the academic community from the influence of ideologies that contradict Indonesia's prevailing cultural, moral, and religious values. This regulation emerged from an institutional awareness that higher education institutions play a strategic role in shaping the character of younger generations and in countering the infiltration of ideologies that undermine national values. Amid increasing social dynamics and the growing threat of extremist ideologies, UB deemed it necessary to establish regulatory measures to ensure that the academic environment remains conducive to intellectual development and national cohesion.

The regulation defines prohibited organizational ideologies as doctrines or teachings that are either explicitly banned by the state or inconsistent with cultural, moral, and religious norms (Article 1). Prohibited organizations are defined as groups or entities that disseminate such ideologies, whether formally outlawed or substantively incompatible with local values. To address these threats, UB implements preventive measures and internal enforcement mechanisms to protect the academic community from the adverse influence of prohibited organizations.

This regulation is grounded in the principles of education and guidance, protection of the academic community, and humanity (Article 3). Its objectives include preventing the dissemination of prohibited organizational ideologies within UB and fostering an academic community free from ideologies that conflict with national values (Article 4).

The Rector of Universitas Brawijaya is vested with direct responsibility for preventing the spread of prohibited organizational ideologies on campus. The Rector collaborates with university units and student organizations to implement preventive measures, including cooperation with religious leaders, community figures, law enforcement agencies, and international partners (Article 6). Preventive strategies focus on instilling nationalism, local wisdom, tolerant religious perspectives, and humanistic

²³ Akademik UB, "National Defense Public Lecture: Strengthening National Values and Terrorism Prevention Strategy in Brawijaya University's Environment," *Prasetya Online Universitas Brawijaya*, last modified September 28, 2023, accessed March 2, 2025, <https://prasetya.ub.ac.id/en/kuliah-umum-bela-negara-penguatan-nilai-nilai-kebangsaan-dan-strategi-pencegahan-terorisme-di-lingkungan-universitas-brawijaya/>.

values, implemented through student character development and training programs (Article 9).

In addition to character-building initiatives, UB emphasizes strategies to prevent the dissemination of prohibited ideologies through network strengthening, promotion of national culture, and enhancement of academic culture. These strategies include extracurricular activities conducted in collaboration with student organizations to reinforce students' awareness of unity and diversity (Article 11).

Members of the academic community found to have disseminated or supported prohibited organizations are subject to administrative sanctions ranging from warnings to suspension or dismissal. In addition, UB applies rehabilitative sanctions aimed at providing offenders with opportunities for self-improvement and continued participation in a healthy academic environment (Articles 13 and 15).

Despite the strict enforcement of this regulation, academic freedom in teaching and scientific research remains guaranteed. Academic staff, particularly professors and lecturers, are granted scientific autonomy to study and discuss prohibited organizations, provided such activities adhere to academic standards and the values of Pancasila (Articles 19 and 20).

2) Rector Regulation of Universitas Brawijaya Number 63 of 2023 on the Student Code of Ethics;

Rector Regulation Number 63 of 2023 on the Student Code of Ethics serves as a guideline for maintaining student conduct in accordance with religious, moral, social, and legal norms, while internalizing ethical and moral values within the academic environment. This regulation governs students' obligations in fulfilling academic responsibilities, respecting the rights of others, maintaining campus neutrality from practical politics, and practicing the values of Pancasila in civic, organizational, and social life.

The Code of Ethics prohibits acts such as bullying, sexual violence, and defamation through social media in order to create a safe and conducive campus environment. Enforcement is carried out through mechanisms involving the Faculty Ethics Commission and the Ethics Supervisory Board, with violations classified as minor, moderate, or severe, and sanctions ranging from moral reprimands to academic penalties, including restrictions on academic supervision and expulsion. The implementation of this Code of Ethics reflects Universitas Brawijaya's commitment to shaping students with integrity, professionalism, and moral character, free from extremist ideologies or activities that contravene societal norms.

3) Rector Regulation of Universitas Brawijaya Number 101 of 2023 on Curriculum Development;

Rector Regulation Number 101 of 2023 on Curriculum Development contains key provisions concerning graduate competencies, as stipulated in Article 8 paragraph (1). Graduate competencies encompass not only mastery of scientific knowledge and technical skills but also emphasize Pancasila values as the primary framework for character formation. Through the internalization of Pancasila values, students are encouraged to cultivate tolerance, humanity, unity, and justice.

These values are essential in forming resilient and open-minded individuals who reject extremist ideologies that often conflict with the principles of humanity and social harmony embodied in Pancasila. By internalizing these values, students are equipped with

critical thinking skills and the ability to discern ideologies that contradict social ethics and national values. This approach aligns with extremism prevention efforts by fostering student resilience against divisive and destructive ideologies.

- 4) Rector Regulation of Universitas Brawijaya Number 34 of 2023 on the Implementation of Campus Life Orientation for New Students for the Academic Year 2023/2024;

Rector Regulation Number 34 of 2023 on the Implementation of the Campus Life Orientation Program for New Students (Pengenalan Kehidupan Kampus bagi Mahasiswa Baru / PKKMB) for the 2023/2024 academic year establishes objectives, expected outcomes, and activity materials aimed at fostering national awareness, patriotism, and state defense attitudes as part of extremism prevention in higher education.

Article 6 letter (a) emphasizes the importance of instilling national consciousness based on the four national pillars—Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika*—to cultivate student loyalty to the nation and enhance tolerance within diversity. Article 7 letter (b) underscores the need to raise student awareness of the role of education in character development and competency building that contributes to national resilience against radicalism and extremism. Furthermore, Article 12 letter (a) explicitly includes materials on the prevention and mitigation of intolerance, radicalism, and terrorism, providing students with insights into the importance of upholding Pancasila values and fostering a peaceful academic environment.

Through PKKMB, students are also instilled with values of mutual cooperation (*gotong royong*), work ethic, and integrity within the framework of the National Mental Revolution Movement, strengthening their character against extremist ideological threats. Accordingly, this policy reflects Universitas Brawijaya's commitment to producing students who excel academically while possessing strong national awareness, positioning PKKMB as an initial safeguard against extremist ideological infiltration in higher education institutions.

- b. Public Lectures on State Defense and Ideological Reinforcement;

The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia (Kemendikbudristek) has issued the 2024 Guidelines for the Campus Life Orientation Program for New Students (Pengenalan Kehidupan Kampus bagi Mahasiswa Baru / PKKMB). PKKMB is an introductory program on the Tri Dharma of Higher Education that must be attended by all newly admitted students upon entering higher education. This program aims to strengthen national unity and cohesion, foster patriotism, and introduce various co-curricular and extracurricular activities that facilitate students' adaptation to the university environment.²⁴

State defense education (*bela negara*) is not solely associated with national security aspects but also plays a significant role in nation-building. Through state defense education, students are equipped with leadership skills, discipline, cooperation, and problem-solving abilities that can contribute positively to national development. Moreover, such education fosters nationalism and shapes students' character by cultivating love, respect, and dedication

²⁴ Cicin Yulianti, "Kemendikbud Rilis Panduan Pengenalan Kampus Bagi Maba 2024, Panitia Ospek Catat Nih! Baca Artikel DetikEdu, 'Kemendikbud Rilis Panduan Pengenalan Kampus Bagi Maba 2024, Panitia Ospek Catat Nih!'," *DetikEdu*, last modified June 12, 2024, accessed March 2, 2025, <https://www.detik.com/edu/perguruan-tinggi/d-7387369/kemendikbud-rilis-panduan-pengenalan-kampus-bagi-maba-2024-panitia-ospek-catat-nih>.

to the state. By developing a deep understanding of national identity, social responsibility, patriotism, unity, and the competencies necessary to contribute to national development, state defense education strengthens students' sense of nationalism and resilience against ideologies that threaten national integrity.²⁵

c. Cooperation with Third Parties; and

Universitas Brawijaya has taken firm measures to prevent radicalism among students by establishing close cooperation with Detachment 88 Anti-Terror (Densus 88) of the Indonesian National Police. This collaboration aims to enhance awareness and understanding among the academic community regarding the dangers of radicalization and effective methods for identifying and mitigating potential threats. Through training programs, seminars, and discussion forums involving Densus 88 personnel, Universitas Brawijaya seeks to equip students with adequate knowledge and to foster a critical attitude toward ideologies that contradict national values. This initiative also contributes to the creation of a safe and conducive campus environment that supports both intellectual development and character formation among students.²⁶

d. Establishment of an Ethics Commission for the Enforcement of the Student Code of Ethics.

Universitas Brawijaya has established an Ethics Commission as a strategic measure to enforce the Student Code of Ethics, which serves as a guideline for maintaining academic integrity and appropriate conduct within the academic community. This commission is responsible for supervising, assessing, and addressing violations related to ethical standards and campus norms.

The establishment of the Ethics Commission is intended to enhance students' understanding of the importance of ethical conduct as an integral component of character building and behavior aligned with Pancasila values and academic culture. Through consistent enforcement of the Student Code of Ethics, Universitas Brawijaya demonstrates its commitment to creating a conducive learning environment, supporting the development of integrity-driven personalities, and encouraging students to take responsibility for their actions within academic life.

V. Conclusion

The analysis of Indonesian laws and regulations highlights the importance of systematic measures in preventing extremism within higher education institutions. By referring to various legal instruments, such as the 1945 Constitution of the Republic of Indonesia, the National Education System Law, and the National Action Plan for the Prevention of Extremism, the government demonstrates its commitment to integrating Pancasila values into higher education in order to foster tolerant and integrity-driven character development. However, a significant shortcoming in the existing legal framework on extremism prevention in Indonesian universities is the absence of a specific institutional body or organ within each higher education institution. Although a legal framework has been established, the implementation of extremism prevention

²⁵ Surya Insani Kamil, Aji Bayu Nugroho, and Dwi Desi Yayi Tarina, "Pentingnya Pendidikan Bela Negara Untuk Menumbuhkan Nasionalisme Mahasiswa Indonesia," *Jurnal Multidisiplin Indonesia* 2, no. 6 (June 13, 2023): 925–933.

²⁶ Devi Setya, "Cegah Radikalisme Di Kampus, UB Kerjasama Dengan Densus 88," *DetikEdu*, last modified July 6, 2022, accessed March 3, 2025, <https://www.detik.com/edu/perguruan-tinggi/d-6165390/cegah-radikalisme-di-kampus-ub-kerjasama-dengan-densus-88>.

programs often remains suboptimal due to a lack of alignment between national policies and the local contexts of individual universities.

Universitas Brawijaya (UB) demonstrates a strong commitment to character building by implementing rector regulations and educational programs that emphasize national awareness. Through regulations on the prevention of the dissemination of prohibited ideologies, the enforcement of the student code of ethics, and the implementation of the New Student Orientation Program, UB not only seeks to prevent radicalization but also equips students with leadership skills and moral values. Furthermore, collaboration with the Special Detachment 88 Anti-Terrorism Unit (*Densus 88*) and the establishment of an ethics commission further strengthen UB's commitment to creating a safe academic environment that supports the development of student character based on Pancasila values.

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