

The Role of the Ministry of Human Rights in Combating Radicalism againts Students

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Abstract

Radicalism poses a serious threat to state integrity and democracy. In Indonesia, it has increasingly affected the younger generation, including students. A human rights approach is crucial in fostering public understanding of tolerance and Pancasila as the foundation of state ideology. To counter radicalization effectively, collaboration between the government, educational institutions, and society is essential. One key institution in this effort is the Ministry of Human Rights, which plays a role in promoting legal awareness and human rights education. This study aims to examine its role in countering radicalism among students. Using a normative legal research method through literature and legal document analysis, this study explores how government policies address radicalization in educational environments. Findings indicate that preventing violence, intolerance, and terrorism requires a comprehensive strategy that integrates legal, educational, and social approaches. While a human rights perspective is vital, it must be supported by concrete actions, including legal education programs, student engagement initiatives, and policy reforms. The government must ensure that human rights protection is not merely conceptual but has real impacts on students and society. The Ministry of Human Rights can strengthen its role by developing collaborative programs with universities and civil society, integrating human rights education into curricula, and ensuring policies that safeguard students from radical influences. Through these efforts, radicalism can be countered effectively while upholding democratic values and national unity.

Keywords: Basic; Rights; Radicalism; Students.

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Introduction

Historically, radicalism has existed in Indonesia for a long time. After independence in the 1950s, Kartosuwirjo, under the banner of Darul Islam (DI), led a political movement that justified its actions in the name of religion. However, this movement was ultimately suppressed. Radicalism re-emerged during the New Order era and continued through the Reformation period and into the post-Reformation era, evolving in various forms across different regions of Indonesia.¹ According to Muthohirin (2015), radical movements have increasingly appeared in public spaces across Indonesia. Acts of terrorism have escalated, ranging from small-scale attacks to large-scale operations. Rahmat Saleh also highlights that

¹ Ahmad Asrori, "RADIKALISME DI INDONESIA: Antara Historisitas Dan Antropisitas," *Kalam* 9, no. 2 (February 2017): 253, <https://doi.org/10.24042/klm.v9i2.331>.

radical groups often target young people for recruitment, with many schools in Indonesia becoming key targets for radicalization efforts.²

According to data from the Center for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah Jakarta (2018), 57.03% of elementary and middle school teachers in Indonesia hold intolerant views. Similarly, research from the Institute for Islamic Studies and Peace (LaKIP) found that 48.9% of students support radical actions. These findings indicate that schools are particularly vulnerable to radical influences.³ A study by Bambang Pranowo on middle and high school teachers revealed that radicalism among both students and teachers is at an alarming level. While the percentage of those willing to engage in radical behavior is not overwhelmingly high, the presence of radicalism in educational institutions remains a serious concern. This reality underscores the urgent need for increased attention and preventive measures.⁴ Furthermore, Saifuddin (2011) found that university students—particularly those in general universities (PTUN)—are also targets of radicalization. This is attributed to the fact that many students come from high schools (SMA) or vocational schools (SMK) where religious understanding is often limited, making them more susceptible to radical ideologies.⁵

Radicalism is an ideology that demands drastic social and political change through violence. The term originates from the Latin word "radix," meaning root. At its core, radicalism reflects a mindset that seeks transformation by rejecting the existing system and pursuing its goals through force.⁶ In general, radicalism refers to beliefs or behaviors that employ violence to respond to differences, resolve conflicts, or achieve objectives. According to Asrori (2015) and Kusuma & Aziza (2018), radicalism is defined as an ideology that supports acts of violence to bring about change. This ideology poses a significant threat to Indonesia's pluralistic society, as it promotes principles that contradict humanitarian values, particularly

² Ary Dean Amri et al., "KEWASPADAAN DINI TERHADAP PAHAM RADIKALISME DI KALANGAN REMAJA," *BangDimas: Jurnal Pengembangan Dan Pengabdian Masyarakat* 1, no. 1 (2022): 12–16.

³ Sholahuddin Al Ayyubi, "Begini Cara Menangkal Radikalisme Di Sekolah," *Kabar24.Bisnis.com*, 2019.

⁴ M. Irwan Tahir Imran Tahir, "PERKEMBANGAN PEMAHAMAN RADIKALISME DI INDONESIA," *Jurnal Ilmiah Administrasi Pemerintahan Daerah* 12, no. 2 (2020): 74–83, <https://doi.org/10.33701/jiapd.v12i2.1360>.

⁵ Dean Amri et al., "KEWASPADAAN DINI TERHADAP PAHAM RADIKALISME DI KALANGAN REMAJA."

⁶ Muhammad Nur Yamin, Millah Hanifah, and Bakhtiar Bakhtiar, "RADIKALISME DI KALANGAN MAHASISWA," *SUPREMASI: Jurnal Pemikiran, Penelitian Ilmu-Ilmu Sosial, Hukum Dan Pengajarannya* 16, no. 1 (May 2021): 25, <https://doi.org/10.26858/supremasi.v16i1.14428>.

tolerance. As a result, radicalism is considered a potential threat to both national integrity and the democratic process.

Recent incidents of radicalism in education primarily involve violence, including student brawls at the high school level, teacher abuse of students, bullying, physical assaults among students, and even student-perpetrated murders. Several notable cases highlight this issue, such as: Violence at the Jakarta Maritime Academy (Sekolah Tinggi Pelayaran – STP), Fatal incidents at the Institute of Public Administration (Institut Pemerintahan Dalam Negeri – IPDN), Violence resulting from school orientation programs (Masa Orientasi Sekolah – MOS) and university initiations (Ospek), A documented case of elementary school students in Bukittinggi physically assaulting a classmate, which was recorded and circulated on YouTube. These cases underscore the urgent need for preventive measures and stricter enforcement of regulations to combat violence in educational institutions.⁷

Education is essential for the continuity of human life. As stated in the goals of the state, education serves as a means to enlighten the nation, making it a fundamental right of every Indonesian citizen. This is enshrined in the Preamble (Fourth Paragraph) and Article 31 of the 1945 Constitution of the Republic of Indonesia. Additionally, Article 1 of Law No. 20 of 2003 on the National Education System defines education as: *"A conscious and planned effort to create a learning environment and process that actively enables students to develop their potential—spiritually, emotionally, intellectually, and morally—while equipping them with the necessary skills for themselves, society, the nation, and the state."* From an early age, every individual has the right to education, whether within the family, community, or formal educational institutions. Education is a human right protected by law, without discrimination. Therefore, the state has an obligation to protect, respect, and fulfill this right, as well as to monitor and address violations that may occur.

Radicalism in education constitutes a violation that hinders the objectives of education, as outlined in Article 3 of Law No. 20 of 2003, which aims to develop students' potential so they become individuals who are faithful and devoted to God, morally upright, healthy, knowledgeable, capable, creative, independent, and responsible democratic citizens. Therefore, before radicalism escalates into a serious threat, preventive efforts are necessary to minimize and eliminate its influence within educational institutions, as radical ideologies pose a danger to students as the nation's future generation. Aspilhanto (2017) emphasizes that

⁷ Zulfani Sesmiarni, "MEMBENDUNG RADIKALISME DALAM DUNIA PENDIDIKAN MELALUI PENDEKATAN BRAIN BASED LEARNING," *KALAM* 9, no. 2 (February 2017): 233, <https://doi.org/10.24042/klm.v9i2.330>.

preventing the spread of radical ideologies requires proactive measures involving key stakeholders, including (1) the government's role in regulation and oversight and (2) religious institutions and schools through religious education curricula that promote moderation and tolerance.⁸

The government plays a crucial role in preventing the spread of radicalism among young generations, particularly students. In fulfilling citizens' right to education, the government is responsible for organizing and facilitating education through state institutions. The Ministry of Primary and Secondary Education has implemented preventive measures through various learning methods and curriculum subjects. Several studies highlight the effectiveness of these approaches. Aisyah Arianti et al. found that civic education plays a vital role in countering radicalism among youth by focusing on character building and a deep understanding of democracy, tolerance, and respect for differences, thus preparing students to engage in society while safeguarding them against radical ideologies.⁹ Zulfani Sesmiarni's research suggests that education based on the brain-based learning approach—aligned with how the brain naturally learns—can effectively minimize and block radical influences in schools.¹⁰ Muhammad Hilmi H. and Fredy Hermanto's study at MTS NU TBS Kudus found that preventing radicalism in religious schools can be achieved through the Strengthening Character Education (PPK) program, integrating intracurricular, co-curricular, and extracurricular activities. Intracurricular activities focus on social studies (IPS) with real-life applications, while extracurricular activities emphasize school culture and student engagement.¹¹ Similarly, Irwan Fathurrochman and Abu Muslim's research at SD Islamiah Magetan highlights that implementing nationalism-based character education (PPK) using Aswaja practices—through classroom learning, school culture, and community engagement—can effectively counter radicalism in schools.¹²

⁸ Basri Basri and Nawang Retno Dwiningrum, "Potensi Radikalisme Di Perguruan Tinggi (Studi Kasus Di Politeknik Negeri Balikpapan)," *JSHP: Jurnal Sosial Humaniora Dan Pendidikan* 3, no. 1 (March 2019): 84–91, <https://doi.org/10.32487/jshp.v3i1.546>.

⁹ Aisyah Arianti et al., "Peran Pendidikan Kewarganegaraan Dalam Mencegah Radikalisme Di Kalangan Remaja Gen Z," *Katalis Pendidikan: Jurnal Ilmu Pendidikan Dan Matematika* 1, no. 3 (July 2024): 226–32, <https://doi.org/10.62383/katalis.vii3.592>.

¹⁰ Sesmiarni, "MEMBENDUNG RADIKALISME DALAM DUNIA PENDIDIKAN MELALUI PENDEKATAN BRAIN BASED LEARNING."

¹¹ Muhammad Hilmi Hafidhuddin and Fredy Hermanto, "PERAN PEMBELAJARAN ILMU PENGETAHUAN SOSIAL DALAM UPAYA PENCEGAHAN RADIKALISME DI MTS NU TBS KUDUS," *Sosiolum: Jurnal Pembelajaran IPS* 3, no. 2 (November 2021): 132–37, <https://doi.org/10.15294/sosiolum.v3i2.45870>.

¹² Irwan Fathurrochman and Abu Muslim, "Menangkal Radikalisme Dengan Penguatan Pendidikan Karakter Nasionalisme Melalui Amaliyah Aswaja Di SD Islamiyah Magetan,"

Radicalism in education, particularly among students, constitutes a human rights violation and requires early prevention through educational systems and regulatory measures. The government, through the Ministry of Primary and Secondary Education, implements preventive efforts via curriculum adjustments, while the Ministry of Religious Affairs oversees religious-based schools. As education is a fundamental human right, its protection also falls under the Ministry of Human Rights (Kementerian HAM), which operates under the Coordinating Ministry for Law, Human Rights, Immigration, and Corrections (Kemenko Kumham Imipas). Addressing radicalism in education requires a human rights-based approach, emphasizing the role of Kemenko Kumham Imipas in formulating policies and preventive measures. This study highlights the importance of legal and institutional frameworks in safeguarding students from radical influences and ensuring education remains a space for tolerance, democracy, and national unity.

Method

This research is a normative legal study with a descriptive approach, utilizing statutory and conceptual methods. The study is conducted through literature and document analysis, examining primary, secondary, and tertiary legal materials related to the role of the Ministry of Human Rights in preventing radicalism among students. Primary legal materials include the 1945 Constitution of the Republic of Indonesia, Law No. 20 of 2003 on the National Education System, Law No. 39 of 1999 on Human Rights, and other relevant regulations. Secondary legal materials consist of research documents, scholarly journal articles, and academic books, while tertiary legal materials include general and legal dictionaries, articles, news reports, official websites, and other non-legal sources that support the analysis of radicalism in education.

Discussion

1. The Role of the Ministry of Human Rights in Countering Radicalism Among Students

The Ministry of Human Rights (Kemenkumham) has undergone restructuring under the Red and White Cabinet, resulting in a coordinating ministry and three separate ministries: the Coordinating Ministry for Law, Human Rights, Immigration, and Corrections, the Ministry of Law, the Ministry of Human Rights,

QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama 13, no. 2 (December 2021): 801–18, <https://doi.org/10.37680/qalamuna.v13i2.1071>.

and the Ministry of Immigration and Corrections.¹³ According to Law No. 39 of 1999 on Human Rights, human rights are inherent rights granted by God that must be respected, upheld, and protected by the state, law, government, and all individuals to safeguard human dignity. The existence and enforcement of human rights (HAM) serve as a fundamental pillar in a democratic and civilized society. The state plays a crucial role in protecting individual rights by adopting laws, policies, and measures that promote and uphold human rights. Additionally, government institutions must prevent violations within their jurisdiction and take action against any infringements. Human rights protection is a core principle in international law and national constitutions worldwide, reflecting a global commitment to safeguarding human dignity regardless of background, belief, or social status.

Human rights encompass basic freedoms, including the right to life, freedom of thought, speech, and religion, as well as protection from discrimination. The presence of radical ideologies in various sectors, particularly in education, poses a serious threat. Educational institutions are intended to nurture moral and intellectual values, making radicalism a dangerous disruption to personal and social development. Radicalism often involves violence or coercion, directly undermining human rights on both individual and societal levels. Therefore, protecting human rights in education is paramount, ensuring that schools and universities remain safe, inclusive spaces for students and educators.

A human rights-based approach is essential in combating radicalism, emphasizing tolerance and Pancasila as the nation's ideological foundation. Human rights education aims to strengthen awareness of tolerance and democratic values, fostering a non-violent approach to addressing radicalism. A holistic strategy involving collaboration between the government, educational institutions, and society is necessary. This includes integrating tolerance-based curricula, training educators to recognize radicalization, and taking firm action against human rights violations in schools. These collective efforts are vital to ensuring that education remains a secure and supportive environment for students, free from the threat of radicalism.

The term radicalism originates from the Latin word *radix*, meaning root, which implies deep and thorough thinking about an issue. According to the *Cambridge Advanced Learner's Dictionary*, radicalism refers to the belief in or

¹³ Humas Kemenkumham Jabar, "Kemenkumham Siap Bertransformasi Dalam Kabinet Merah Putih," KEMENKUM, 2024.

expression of the need for significant or extreme social or political change. This concept aligns with the idea of advocating fundamental transformation, often through drastic measures.¹⁴ In the *Kamus Besar Bahasa Indonesia (KBBI)*, radicalism is defined as an ideology or movement characterized by extreme actions aimed at achieving social or political change, often through violence. The core of radicalism lies in its fundamentalist thinking and extreme actions, making it a critical concern in maintaining societal harmony.¹⁵

Radicalization, while often associated with violence, is deeply rooted in complex social, economic, and political factors. Issues such as widespread economic inequality, social injustice, and political instability can foster frustration and alienation, leading individuals to seek extreme solutions. In many cases, radicalization emerges as a response to perceived injustice and is shaped by psychological factors. Individuals drawn into radical movements often seek identity, purpose, or belonging, influenced by personal experiences, trauma, or social exclusion. According to Rubin (in Aziz), radicalization is a personal process in which individuals adopt extreme political, social, or religious ideologies, often justifying the use of indiscriminate violence to achieve their objectives. This transformation highlights the critical need for preventive strategies to address its root causes.¹⁶

Radicalism and violence in the name of religion pose a serious threat to humanity today. When narrow religious interpretations are used to justify acts of terror and violence, they not only endanger society but also threaten the integrity of religion itself. Such distortions can lead to skepticism and even a loss of faith in religion and God, as religion is misused to legitimize terror. Karen Armstrong argues that modern society has lost wisdom in religious life, as many fail to embody the compassion and empathy that are fundamental to religious teachings.¹⁷ Radicalism does not emerge in a vacuum but is shaped by various socioeconomic and political factors. Economic inequality, social instability, legal system corruption, and political decay marked by persistent corruption create an

¹⁴ Cambridge University, *Cambridge Advanced Learners Dictionary* (Singapore: Cambridge University Press, 2008).

¹⁵ Pusat Bahasa Kementerian Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008).

¹⁶ Abdul Aziz, "Memperkuat Kebijakan Negara Dalam Penanggulangan Radikalisme Di Lembaga Pendidikan," *Hikmah Journal Of Islamic Studies* XII, no. 1 (2016): 29-56, <https://doi.org/10.47466/hikmah.v12i1.55>.

¹⁷ Karen Armstrong, *The Great Transformation: Awal Sejarah Tuhan* (Bandung: Mizan, 2007).

environment where radical ideologies can thrive.¹⁸ Additionally, weak civic education leaves communities vulnerable to simplistic and extreme solutions to complex societal issues. In religious radicalism, theological doctrines are often misused to justify radical beliefs and actions, further legitimizing extremism under the guise of faith.¹⁹

Radicalization is a social process that involves profound changes in the way individuals or groups think. This process often includes the adoption of extreme worldviews, where individuals or groups believe that drastic and immediate change is the only solution to social, political, or religious issues.²⁰ Radicalization not only influences ideology but also affects behavior, often leading to a willingness to use violence as a means to achieve objectives. Beyond personal and psychological factors, radicalization can also be triggered by external influences, including social media and extremist propaganda. Social media has become an effective tool for radical groups to recruit new members and disseminate their ideologies. The internet provides a platform for isolated individuals to find like-minded communities that reinforce their radical beliefs. Globalization influences the cultural values of the Indonesian nation, bringing both positive and negative impacts. This phenomenon presents threats, challenges, and opportunities for Indonesia in its efforts to enhance national welfare. In this global era, interactions between nations have become closer and more intense, with national borders becoming increasingly blurred. Geographic boundaries no longer serve as barriers, allowing for cultural exchanges among nations. This interaction fosters acculturation, where two or more cultures meet and influence each other, shaping a dynamic cultural landscape.²¹

Formal education in Indonesia is increasingly vulnerable to radicalism, as extremist ideologies have infiltrated educational institutions. Some teachers and lecturers have been found promoting radical views, taking advantage of the open and democratic nature of education to spread their ideology. Law No. 20 of 2003 on the National Education System (Sisdiknas) regulates the objectives, principles, functions, structure, implementation, supervision, and quality assurance of national education. This law affirms that the national education system is based

¹⁸ Radhar Panca Dahana, "Kekerasan Di Batin Kita," *Jurnal Maarif: Arus Pemikiran Islam Dan Sosial* 5, no. 2 (2010): 29–31.

¹⁹ A. Syafii Maarif, "Radikalisme, Ketidakadilan, Dan Ketahanan Bangsa," *Jurnal Maarif: Arus Pemikiran Islam Dan Sosial* 5, no. 2 (2010): 148.

²⁰ Dahlia Lubis and Husna Sari Siregar, "BAHAYA RADIKALISME TERHADAP MORALITAS REMAJA MELALUI TEKNOLOGI INFORMASI (MEDIA SOSIAL)," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 20, no. 1 (January): 21–34, <https://doi.org/10.14421/aplikasia.v20i1.2360>.

²¹ Pusat Bahasa Kementerian Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*.

on Pancasila and the 1945 Constitution, emphasizing respect for religious, cultural, ethnic, linguistic, and regional diversity. Additionally, it guarantees every citizen's right to quality education without discrimination.

One of the key efforts to prevent radicalism in education is through the optimization of human rights education (HRE) in Indonesia. HRE aims to raise awareness, understanding, attitudes, and behaviors regarding fundamental human rights, which must be respected, protected, and fulfilled by both the state and society. This education also focuses on strengthening tolerance and reinforcing Pancasila values as the nation's ideological foundation.²² Effective HRE requires collaboration among various stakeholders, including the government, educational institutions, and the wider community. The government must take strategic steps to integrate HRE into the national education system, such as training educators, developing relevant teaching materials, and ensuring proper implementation in schools. Strengthening HRE is crucial in countering radical ideologies through non-violent approaches that align with human rights principles. Human rights encompass fundamental entitlements, such as the right to life, freedom, dignity, and protection from discrimination, which serve as the foundation for fostering a just and inclusive society. Furthermore, human rights-based education must incorporate an understanding of Indonesia's history and culture, including Pancasila as the nation's ideological foundation. Pancasila is not merely a national motto but also a tool to strengthen national identity and social solidarity amidst diversity. Education that promotes Pancasila should emphasize inclusivity and social justice, ensuring that students internalize these values as part of their civic responsibilities.

The implementation of human rights education must be adapted to the social and cultural conditions of each region. An effective educational approach in one area may not be suitable for another, depending on its unique social and economic characteristics. Therefore, the government should provide flexibility for each region to develop educational methods that align with local needs. The success of human rights education in preventing radicalization also depends on community involvement in existing programs. A society that actively participates in formulating and implementing educational policies will be more likely to embrace and uphold them. Hence, collaboration between the government and the public is crucial in fostering collective awareness of the importance of human

²² Oki Wahyu Budijanto and Tony Yuri Rahmanto, "Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia Di Indonesia," *Jurnal HAM* 12, no. 1 (April 2021): 57, <https://doi.org/10.30641/ham.2021.12.57-74>.

rights-based education. Beyond education, the state must also ensure effective protection of citizens' fundamental rights, including freedom of speech, freedom of religion, and protection of minority groups. By guaranteeing that every individual can enjoy these rights without discrimination, the state can prevent social tensions that could potentially lead to radicalization.

Human rights are the fundamental rights inherent to every individual, which, in a constitutional context, represent the basic rights of every citizen. Indonesia is a constitutional state (Article 1, Paragraph (3) of the 1945 Constitution of the Republic of Indonesia) that upholds a legal system ensuring legal certainty and the protection of human rights. The 1945 Constitution guarantees the human rights of all Indonesian citizens and provides legal certainty, as stated in Article 28, Paragraph (1) of its amendments, which affirms that every person has the right to personal protection, family security, honor, dignity, and control over their property. Additionally, every individual is entitled to safety and protection from fear-based threats, ensuring their freedom to act or refrain from acting in accordance with their fundamental rights. The obligations related to human rights also extend to limitations on these rights, as stated in Article 70 of Law No. 39 of 1999 on Human Rights: *"In exercising their rights and freedoms, every person must adhere to limitations prescribed by law to ensure the recognition and respect for the rights and freedoms of others and to fulfill just demands in accordance with moral considerations, security, and public order in a democratic society"*.

Human Rights Education (HRE) is considered highly effective in promoting and protecting human rights. Therefore, the state has an obligation to ensure, provide, implement, and monitor effective HRE for government officials and society. Education is a nation's valuable asset—an investment in shaping and developing national character.²³ Quality education fosters national progress and civilization, while poor education negatively impacts governance and public participation, weakening national resilience. HRE involves education, training, and information aimed at fostering a universal human rights culture.²⁴ To enhance awareness, understanding, and skills related to human rights, HRE must be integrated into the learning process in both governance and society.

Fighting radicalism requires continuous collaboration between the government, educational institutions, and society. Preventing radicalization is not solely the government's responsibility—educational institutions play a vital role in

²³ M. E Muhtaj, *Pendidikan HAM Di Era Digital, Prosiding Seminar Nasional Fakultas Ilmu Sosial Universitas Negeri Medan*, 2018.

²⁴ Muhtaj.

shaping the character and understanding of future generations. A curriculum that promotes tolerance, respect for human rights, and an appreciation for pluralism is essential in building a peaceful and inclusive society. Education that emphasizes respect for diversity is a key strategy in countering radical ideologies. Society also plays a crucial role in preventing radicalization. Public awareness and active participation in maintaining peace can reinforce government policies. Through dialogue, outreach programs, and community empowerment, the values of humanity and Pancasila can be strengthened. Ultimately, an inclusive approach—engaging the government, educational institutions, and society—is essential for effectively combating radicalism and strengthening national unity.

The Ministry of Human Rights plays a strategic role in this effort by implementing legal awareness programs that reach all levels of society. Programs based on legal and human rights education are expected to reduce the potential for radicalization, especially in educational institutions and communities. Preventive legal outreach initiatives provide people with knowledge about their fundamental rights and how to protect themselves from radical influences. With a stronger understanding, society can become guardians of humanitarian values and tolerance in their surroundings. The importance of human rights education in combating radicalization extends beyond merely teaching human rights principles—it also involves reinforcing Pancasila as the nation's ideological foundation. This education must instill a deep appreciation for diversity and the significance of coexistence built on mutual respect. As a nation rich in ethnic, religious, and cultural diversity, Indonesia must continue to promote education that fosters unity. By integrating human rights and Pancasila-based education, Indonesia can mitigate the threat of radicalization, which not only endangers national security but also disrupts social harmony.

In the perspective of international human rights law, human rights education is recognized as a global consensus in achieving universal awareness of human rights.²⁵ Article 26(2) of the 1948 Universal Declaration of Human Rights (UDHR) explicitly states that education must aim at the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. From a global perspective, human rights education is widely accepted as an effective tool for fostering social harmony, tolerance, and world peace. Education should be understood as a framework through which

²⁵ Sonya Hellen Sinombor, “KEDUDUKAN DEKLARASI UNIVERSAL HAK ASASI MANUSIA (UDHR) DALAM SISTEM HUKUM DI INDONESIA,” *AL WASATH Jurnal Ilmu Hukum* 3, no. 1 (April 2022): 1–12, <https://doi.org/10.47776/alwasath.v3i1.336>.

governments can promote mutual understanding, tolerance, and friendship among all nations, racial groups, and religions, ultimately contributing to the advancement and preservation of peace. A concerning issue arises when Islamic educational institutions, which are expected to act as agents in preventing radicalism, may instead become spaces that perpetuate radical teachings. This risk emerges when religious education, which should serve as a source of moderate values, fails to influence the academic atmosphere within Islamic schools. Similarly, if Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika (Unity in Diversity) do not shape both academic and practical aspects of education, the spread of radicalism within Islamic educational institutions may persist and take root.

2. The Role of the Ministry of Human Rights in Preventing Radicalism Among Students

To combat radicalism, the Ministry of Human Rights promotes human rights education, tolerance, and Pancasila values. However, success depends on collaboration between the government, schools, and society. One government effort is deradicalization, which has been applied to former members of groups like NII, Komando Jihad, and Laskar Jihad. However, radical ideas continue to spread, showing that these programs are not fully effective. A human rights-based approach can help by raising awareness of people's rights, reducing radicalism. Law No. 77 of 2019 also emphasizes public education on terrorism through formal and informal learning. In a democratic legal system, balancing public interests and individual rights is crucial. This approach strengthens national respect for human rights and promotes social harmony.

To be more effective, efforts to counter radicalism should adopt a human rights-based approach. This approach helps people recognize the rights of others, reducing the spread of radical ideologies. Law No. 77 of 2019 highlights the need for public education on terrorism prevention through formal and informal learning. In a democratic legal system, resolving conflicts between public interest and individual rights should follow necessity and proportionality principles. Beyond legal frameworks, the Ministry of Law and Human Rights plays a key role in promoting human rights awareness. The government must ensure that citizens respect one another's rights, preventing misinterpretations that could lead to radical movements. A protective state approach is crucial to maintain Pancasila-based national unity.

The state plays a central role in protecting, supporting, and ensuring the security and well-being of its citizens. This is especially crucial for individuals who may be drawn into radicalism due to economic hardship, rather than purely ideological motives. Human rights education is key in preventing radicalism. By strengthening public awareness of human rights, tolerance, and national ideology (Pancasila), society can become more resilient against radical influences. However, education alone is not enough. The government must also take proactive measures to protect its citizens, including strict law enforcement and preventive monitoring to curb radical activities that violate human rights principles.

The statement also highlights the power dynamics between the state, which governs its people, and the citizens themselves. The recognition and guarantee of human rights protection by the state reflect the principles of good governance, where the government has both a moral and legal obligation to acknowledge and safeguard the constitutional rights of its citizens, particularly concerning their well-being. By ensuring strong human rights protection, the state not only strengthens national integration but also promotes overall societal welfare. One initiative that the Ministry of Law and Human Rights (Kemenkumham RI) can implement is the formation of working groups (Pokja) within communities. These groups, coordinated by legal educators, would be responsible for designing, implementing, and evaluating legal awareness programs based on community needs. In preventing radical ideologies, the involvement of religious leaders and other relevant stakeholders is essential.

As transnational radical movements continue to grow, posing a serious threat to national disintegration, the principles of human rights recognition and protection must be directed toward safeguarding, protecting, ensuring security, peace, and, most importantly, guaranteeing citizens' welfare. Many individuals who join radical movements may do so not solely due to ideological beliefs about jihad but rather as a response to economic hardship. Given the rise of transnational radicalism, the primary concern is its potential negative impact on national integrity. Therefore, it is crucial to emphasize the recognition and protection of human rights, focusing on efforts to support, protect, and provide a sense of security, stability, and well-being for citizens. Some individuals may be drawn into radical movements due to economic pressures rather than ideological motivations. In addressing the threats posed by transnational radicalism, the state must ensure protection and security for its people. This includes efforts to shield citizens from extremist influence and potential harm. By fostering a safe and stable environment,

the state can guarantee that its people are protected and can live free from the fear of extremism.

Ensuring citizen welfare is a proactive measure to address the root causes of radicalism. When individuals have better economic opportunities and improved well-being, they are less likely to be influenced by radical ideologies. Therefore, the state must strive to create a more stable and equitable economic environment, minimizing the factors that drive individuals toward radical movements. To effectively counter transnational radicalism, a comprehensive approach is required—one that includes human rights recognition and protection, an understanding of the root causes of radicalism, and concrete measures to enhance societal well-being. These efforts must be continuous to ensure the nation's security and stability. In this context, while citizens play a role in engaging with human rights education, the state must also provide protection against radical movements. This discussion is essential because, in the broader framework of national integration and constitutional rights recognition, the state's commitment to human rights protection reflects the power dynamic between the governing body and its people. The implementation of human rights guarantees, particularly in terms of welfare, underscores the state's responsibility to acknowledge and safeguard its citizens' rights.

The government plays a central role in providing protection and guarantees for human rights (HAM) that go beyond mere conceptual frameworks and have a tangible impact on all citizens living within society. In addressing the threat of radicalism, which can undermine the core of the nation and state, it is crucial to emphasize human rights protection, ensuring both security and well-being for the people. According to the theory of responsive law proposed by Philippe Nonet and Philip Selznick, in the context of the Ministry of Law and Human Rights (Kemenkumham)'s role in countering radicalism among students, responsive law demands policies that are not solely repressive through law enforcement but also educational and preventive. This includes legal awareness programs, strengthening human rights education, and collaboration with educational institutions and communities to foster legal awareness based on national values and tolerance.²⁶

Human rights education (HRE) serves as a crucial tool in combating radicalism, which can spread subtly yet effectively. Through HRE education, the

²⁶ Sulaiman Sulaiman and Muhammad Nasir, "Hukum Responsif: Hukum Sebagai Institusi Sosial Melayani Kebutuhan Sosial Dalam Masa Transisi," *Ius Civile: Refleksi Penegakan Hukum Dan Keadilan* 7, no. 1 (April 2023): 94, <https://doi.org/10.35308/jic.v7i1.7570>.

government can indirectly strengthen efforts to promote and protect the human rights of its citizens. Therefore, the state has an obligation to ensure, provide, implement, and monitor effective HRE for government officials, society, and professionals. The focus of HRE lies in teaching religious tolerance, respecting individual rights, and reinforcing Pancasila values, aligning with human rights as Indonesia's national ideology.²⁷ The Ministry Human Rights (Kemenkumham) plays a vital role in implementing legal outreach programs that actively involve the public, fostering partnerships between the government and society in formulating, planning, and executing HAM education. Consequently, HRE becomes an essential instrument in government efforts to counter radicalism, ensuring the protection of citizens' rights and national security.

Conclusion

Human rights education plays a crucial role in preventing radicalism, which can spread covertly yet effectively. Through human rights education, the government can strengthen efforts to protect and promote human rights for its citizens. Therefore, the state must ensure, provide, implement, and monitor effective human rights education for government officials, society, and professionals. The primary focus is on teaching religious tolerance, respect for individual rights, and reinforcing Pancasila values.

The Ministry Human Rights plays a key role in implementing legal outreach programs that actively engage the community, fostering partnerships between the government and society in formulating and carrying out human rights education. This education is not merely theoretical but also serves to shape responsible young generations with social and moral maturity. By instilling human rights values from an early age, future generations can become more resilient against radical ideologies that threaten national integrity. As a concrete step, human rights education can be implemented through the National Legal Development Agency by establishing Working Groups (Pokja) at the village or sub-district level. These groups would involve various stakeholders, including law enforcement officials, non-governmental organizations, academics, and local communities, to provide legal education at the grassroots level. Through this approach, human rights

²⁷ Fazli Rachman PA, Esra Julita Br, Roselli Lumbansiantar, Saparutdin Brutu, Riska Marpaung, Abigael Siallagan, Putri Andini, "PERAN PENDIDIKAN KEWARGANEGARAAN BERBASIS NILAI-NILAI PANCASILA DALAM MENCEGAH ISU RADIKALISME," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 4 (2024): 967–81, <https://doi.org/10.23969/jp.v9i4.19154>.

education can be more widely disseminated, strengthening public awareness of their rights and helping to reduce the spread of radical ideologies in Indonesia.

Suggestion

Human rights education in Indonesia needs to be strengthened by enhancing the substance and depth of its curriculum. It should go beyond theoretical instruction and incorporate practical applications that resonate with students and the broader community. This can be achieved through case studies, open dialogues, and simulations on real-life human rights issues. By engaging students in interactive learning, they will develop a deeper understanding and appreciation of human rights values and their application in daily life, particularly in the context of diversity and tolerance. The government, through the Ministry of Education and Culture, must ensure that human rights education becomes a top priority in the national curriculum. Additionally, human rights-based outreach programs should be expanded with a more collaborative approach. One way to achieve this is by establishing Working Groups (*Kelompok Kerja* or *Pokja*) that bring together various societal elements, including law enforcement, non-governmental organizations, academics, and religious leaders. These working groups can serve as effective platforms for disseminating knowledge and promoting a deeper understanding of human rights at the local level. By doing so, communities can more easily embrace and apply human rights principles in their daily lives, while also strengthening cooperation between the government and society in tackling radicalization.

Media and technology should be utilized as strategic tools in the fight against radicalization. Mass and social media play a crucial role in shaping public opinion and awareness. Therefore, it is vital for the government and relevant institutions to leverage media platforms to spread messages of peace, tolerance, and mutual respect. Media should be actively involved in large-scale educational campaigns that inform the public about the dangers of radicalization and equip them with the skills to identify and counter extremist narratives, especially online. By actively engaging media, positive messages about human rights and tolerance can reach a wider audience, including individuals who may be influenced by radical propaganda. Finally, it is essential to create a safe and inclusive environment for all citizens. The state must ensure that policies prioritize not only security but also social justice for all Indonesians. More equitable economic development, along with guarantees of fundamental rights such as education, healthcare, and employment, will help reduce social disparities that often fuel radicalization. The government must also ensure that every individual's rights are respected without discrimination, so that all citizens feel valued and included. By doing so, Indonesia

can foster a more tolerant, just, and resilient society, free from the destructive influence of radicalization that threatens national unity.

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