

Communication Strategy Through Patience To Boost Patriotism Spirit: Response Of Environmentalism Student Organization (Mapala) To Reject Radicalism On Campus

by Bambang Kamajaya Barus

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1 Communication Strategy Through Patience To Boost Patriotism Spirit: Response Of Environmentalist Student Organization (Mapala) To Reject Radicalism On Campus

La Estrategia De Comunicación A Través De La Paciencia Para Impulsar El Espíritu De Patriotismo: Respuesta De La Organización De Estudiantes Ambientalistas (Mapala) Para Rechazar El Radicalismo En El Campus

AHMAD HIDAYAT

The Psychology Department, University of Riau Islam Indonesia

ahmadhidayat@psy.uir.ac.id

<https://orcid.org/0000-0002-0768-2679>

MUHAMMAD AZHAR

Department of Islamic Educational Psychology, Universitas Muhammadiyah

Yogyakarta, Indonesia

azhar@umy.ac.id

<https://orcid.org/0000-0002-7846-3203>

12 LIM PURNOMO

Department of Islamic Educational Psychology, Universitas Muhammadiyah

Yogyakarta, Indonesia

Halim_purnomo@yahoo.co.id

<https://orcid.org/0000-0003-3515-7609>

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Resumen: Investigaciones previas han explorado el potencial de radicalismo entre los estudiantes en Indonesia. Sin embargo, por otro lado, existen varios potenciales sin explotar en las universidades para rechazar el radicalismo que se infiltra en la vida universitaria. Los motivos detrás de los movimientos radicales son antitéticos a la codicia política, los intereses económicos, el poder y la arrogancia de la civilización, a menudo involucrando a los estudiantes en la consecución de sus objetivos políticos. La bondad y conciencia son necesarias para abordar el problema del radicalismo entre los estudiantes. Esta investigación se enfoca en el estudio de la

estrategia de paciencia y el rechazo del radicalismo por parte de los estudiantes de Mapala con respecto a: a) el radicalismo estudiantil, b) el radicalismo religioso (Islam), c) el radicalismo ideológico (Pancasila), con sus respectivos casos. Mapala, como una organización estudiantil intrauniversitaria, ha introducido un nuevo enfoque al no enfrentar a los grupos radicales con las mismas actitudes extremistas y radicales. En cambio, rechazan el radicalismo a través de acciones tangibles que promueven el patriotismo. El problema de investigación es cómo se implementa la estrategia de comunicación de la paciencia para impulsar el espíritu de patriotismo por parte de la organización estudiantil Mapala al rechazar el radicalismo. El método de investigación utilizado es descriptivo cualitativo. El investigador realizó una revisión de la literatura utilizando la búsqueda de Google y la aplicación Scopus.com con palabras clave que incluyen Mapala y Radicalismo. Los hallazgos de la investigación son los siguientes: A. Radicalismo estudiantil; la estrategia de comunicación de Mapala implica usar la paciencia para promover la importancia de la conservación ambiental como parte de la fe. B. Radicalismo religioso; el enfoque de comunicación de Mapala implica practicar la paciencia al evitar la participación directa en la política práctica para prevenir divisiones y promover valores éticos universales, inteligencias múltiples, humanismo, proecología, patriotismo y antirracismo. C. Radicalismo ideológico; la estrategia de comunicación de Mapala implica paciencia a través de la integración del código ético de los miembros de Mapala con la ideología Pancasila.

Palabras clave: Radicalismo, Paciencia, Patriotismo, Mapala.

Abstract: Previous research has explored the potential for radicalism among students in Indonesia. However, on the other hand, several untapped potentials exist in universities in rejecting radicalism from infiltrating campus life. The motives behind radical movements are antithetical to political greed, economic interests, power, and the arrogance of civilization, often involving students in achieving their political goals. Kindness and patience are needed in addressing the issue of radicalism among students. This research focuses on the study of the patience strategy and the rejection of radicalism by Mapala students concerning: a) student radicalism, b) religious radicalism (Islam), c) ideological radicalism (Pancasila), with their respective cases. Mapala, as an intra-campus student organization, has introduced a new approach by not countering radical groups with the same extremist and radical attitudes. Instead, they reject radicalism through tangible actions that promote patriotism. The research problem is how the communication strategy of patience to boost patriotism spirit is enacted by Mapala student organization in rejecting radicalism. The research method used is qualitative descriptive. The researcher conducted a literature review using Google search and the Scopus.com application with keywords including Mapala and Radicalism. The research findings are as follows: A. Student Radicalism; Mapala's communication strategy involves using patience to promote the importance of environmental conservation as part of faith. B. Religious Radicalism; Mapala's communication approach involves practicing patience by avoiding direct involvement in practical politics to prevent divisions and promoting universal ethical values, multiple intelligences, humanism, pro-ecology, patriotism, and anti-racism. C. Ideological Radicalism; Mapala's communication strategy involves patience through integrating the ethical code of Mapala members with the Pancasila ideology. **Keywords:** Radicalism, Patience, Patriotism, Mapala.

1. INTRODUCTION

Research by Valero-Matas (2021) found that a decrease in religious socialization within the family and an increased indifference towards transcendental matters are contributing factors to the declining religiosity among

students. As a result, students may develop negative views towards religious institutions. According to Qodir (2018) youth who have a limited understanding of religious teachings are vulnerable to narrow interpretations of radical ideologies. This vulnerability can lead them to adopt intolerant and radical attitudes.

There is a potential for radicalism among university students, often stemming from external organizations outside the campus. The interaction between students and these external organizations can potentially foster radicalism within the campus environment (Basri & Dwiningrum, 2019). Several opportunities to prevent radicalism from infiltrating campus life remain untapped by universities (Beni & Rachman, 2019).

This study is motivated by several factors. First, the decline in religious socialization within families and the growing indifference towards transcendental matters have contributed to the decreasing religiosity among young people. Students who do not have a strong understanding of their religious teachings are susceptible to narrow radical interpretations. Second, the importance of learning from the exemplary behavior of Mapala organizations. Soe Hok Gie was a prominent figure among student activists at the University of Indonesia who popularized Mapala through the Moral movement. Third, the patience exhibited by Mapala organizations, which have chosen not to confront radical groups with the same extreme and radical attitudes but rather reject radicalism through patient actions, is noteworthy. Their communication pattern is built on patience towards nature and its preservation.

The researcher used the scopus.com application to search for keywords related to radicalism sources. One study by Rohayana & Sofi (2021) discusses the sources of radicalism. Radical religious paradigms are characterized by monolithic, textual, and rigid interpretations of sacred texts. According to radical groups, Islamic law or teachings are limited to the Quran and Hadith leaving no room for alternative interpretations. They do not consider rationality in determining laws or teachings. In this sense, the literal interpretations put forth by radical groups should be rejected because not all Quranic verses and Hadith can be understood textually; sometimes, context or reasons behind those Quranic verses must be considered, with the assistance of human reason (Rohayana & Sofi, 2021).

Radicalism, as defined in the Kamus Besar Bahasa Indonesia, refers to radical political ideologies, beliefs, or movements that seek drastic and often violent changes in social and political systems (Wiktionary.org, 2017). The motives behind radical movements run counter to political greed, economic interests, power, and the arrogance of civilization. The paradox of Islamic radicalism among activists advocating secularism, pluralism, and religious liberalism has been ongoing and has nurtured radicalism on both sides (Ritaudin, 2014).

The "Kilometer 50" case is a recent example of the misuse of power by law enforcement authorities, involving radical actions against members of the Islamic

Defenders Front (Forum Pembela Islam). The Islamic Defenders Front gained notoriety for its controversial actions since 1998, including the closure of nightclubs, alleged brothels, and places deemed sinful by its members. In addition to these controversial activities, members of the Islamic Defenders Front have been actively involved in humanitarian efforts, such as sending volunteers to tsunami-stricken Aceh and providing volunteer assistance and logistics during earthquakes in Padang and other humanitarian activities (Wikipedia.org, 2022). The "Kilometer 50" case refers to the tragic killing of six members of the Islamic Defenders Front by police officers on December 7, 2020. This incident was categorized as unlawful killing by the National Commission on Human Rights. According to Andryanto (2022) this incident was extrajudicial and outside the legal process. The "Kilometer 50" case serves as a real-world example of the paradox of radicalism.

Haedar Nasir, who served as the chairman of Muhammadiyah from 2015 to 2022, one of the largest Islamic organizations in Indonesia, wrote about the Paradox of Radicalism in Indonesia, expressing his concerns about the evolving issues of radicalism. Haedar Nasir, as cited by (Dafidsuki, 2015) explained that when a group of Muslims express their willingness to die for their faith, they are labeled as radicals. The word "jihad" has acquired entirely negative connotations and is associated with radicalism and street violence. The term "Wahhabi" is often linked to the negative aura of jihadist, radicalism, and terrorism. However, when a group of people, in the name of nationalism and the defense of the Unitary State of the Republic of Indonesia, engage in activities like sweeping or expelling others with different political ideologies and religious beliefs, they are not called radicals. Moreover, if they use the slogan "hubbul wathan" (love of the homeland), their actions are seen as genuine nationalism. This paradox surrounding radicalism has created a complex narrative (Ritaudin, 2014).

National education through student organizations is considered a strategic, innovative, integrated, systematic, serious, and comprehensive approach to counteracting radicalism (Rahmat et al., 2019). Social learning from an Islamic perspective is influenced by innate characteristics (fitrah) and is achieved through learning Islamic values, virtues, truths, and patience. Everything an individual perceives influences their mental formation (Sudjatnika, 2016). Saputra (2017) explained that mental formation leads to spiritual intelligence in Mapala members and is influenced by several aspects, including flexibility in thinking, high awareness, the ability to face challenges, knowledge of existing values without causing harm, and the pursuit of truth.

Regarding campus organizations in Indonesia, they are regulated by Minister of Education and Culture Decree No. 155/U/1998, which provides general guidelines for student organizations in higher education institutions as non-structural components. There are two types of student organizations: intra-campus and extra-campus. Intra-campus organizations are those officially recognized by the university, such as Mapala, while extra-campus organizations operate independently outside the

university's formal umbrella. The strategy in this study involves the patience exhibited by Mapala organizations in enhancing patriotism and rejecting radicalism on campus. Patience is considered the opposite of violence and can be a path to rejecting radicalism. Students are often seen as intellectuals, future leaders, and agents of change, making their rejection of radicalism a crucial issue in this research.

The researcher conducted a keyword search for "Mapala" on scopus.com. One study by Crosby (2013), an author from the University of Technology Australia, explores Mapala organizations in Indonesia. Crosby explains that Mapala is an environmental movement that emerged in Central Java after the fall of the New Order regime. Activists disseminated this movement through advertisements and international environmental organizations, contributing to the formation of a multi-scale environmental activist identity. According to the Wikipedia.org (2023) Organisasi Pecinta Alam Ganendra Giri website (2023), Mapala is defined as a hobby group characterized by positive and sacred hobbies. The purpose of this group is to expand and enhance love for nature and its preservation. Environmentalist students aim to rebuild idealism among students, fostering genuine love for nature, the homeland, and the people of Indonesia.

According to Saputra (2017) explains that being an environmentalist requires both physical and mental strength to face challenges during expeditions. Therefore, environmentalist students are believed to possess good emotional balance, which can impact their patience and various positive aspects of their lives, especially those related to nature and the social environment. According to Kardjono (2010) states that stable emotional control is a manifestation of patience in individuals. With patience, individuals become wiser and more cautious in their actions. According to Hidayat et al (2023), patience must be actively understood and undergo a process that helps individuals confront challenges. Patience is considered an aspect of psychology and religion that becomes a source of individual strength (Hood & Swanson, 2016). Furthermore, patience is viewed as a result of basic principles of morality and spirituality, indicating that individuals have a strong connection with the Creator when facing life's challenges (Das et al., 2018). Anatassia et al (2015) found that patience is the most important virtue in problem-solving. Virtue values are related to the individual's relationship with the universe and provide meaning in life.

In conclusion, patience is a mental attitude and skill exhibited by Mapala members in communication that can play a significant role in addressing radicalism among students. The communication strategy involving patience to enhance patriotism and reject radicalism is a unique case. The indicators in this study include:

Phenomenon of Student Radicalism

The reality of student radicalism movements in universities

Response of Mapala Organization

Promoting the importance of environmental conservation as part of faith

Phenomenon of Religious Radicalism (Islam)

The reality of violence-prone religious radicalism movements

Response of Mapala Organization

There is a need to cultivate a spirit of nationalism based on religious values, so that a mature believer is a true nationalist.

Phenomenon of Ideological Radicalism (Pancasila)

The reality of movements attempting to replace Pancasila ideology with Khilafah

Response of Mapala Organization

Mapala Organization is capable of integrating Pancasila into its code of ethics.

2. METHOD

This writing is based on research that utilizes qualitative methodology. Creswell (2014) describes qualitative methodology as a method that explores and understands the meaning of social issues. This writing also employs data collection through a literature review technique. Creswell (2014) further elaborates that the literature review technique is a research method that involves searching for and organizing literary sources related to the issue under investigation. The data sources used by the author include books, journals, reports, previous research, news articles, and documents related to student radicalism in Indonesia. After the data is collected, the author then conducts descriptive data analysis (as described in (Kurniawan et al., 2023).

3. RESULT AND DISCUSSION

The responsibility of members of a nature-loving organization extends beyond organizing activities within their group; it also involves providing education to the community. The aim is to ensure that more parents, educators, and especially millennials understand that nature-loving activities serve as a platform for character education. Traditional classroom teaching and learning in schools and campuses can be seen as "indoor school" education, whereas nature-loving activities represent "outdoor school" learning. These two learning models synergize and complement each other. Nature-loving activities encompass and elaborate upon the four components of character education: cognitive development, emotional intelligence, moral values, and physical fitness. This holistic approach nurtures emotionally and intellectually intelligent nature enthusiasts who possess strong positive character traits (Stone, 2023).

Members of the Mapala Organization demonstrate a commendable Adversity Quotient. The concept of Adversity Quotient closely relates to the notion of patience among members of the Student Nature-Lovers Organization (Prasetyawan & Ariati,

2020) ,Subandi, 2011) The theory of patience is relatively new and continues to evolve within the realm of positive psychology. Schnitker (2012) defines patience as an individual's tendency to remain calm when faced with situations that can be frustrating, challenging, or even distressing. Peterson and Seligman posit that patience is a virtue associated with positive social characteristics. Furthermore, they believe that individuals who are more patient tend to exhibit greater empathy and maintain a sense of gratitude regardless of the circumstances (as cited in Bülbül & Izgar, 2017).

This patience can play a vital role in countering radicalism, aligning with the findings of Nur Aishah Zainal et al (2021) who identified four factors that can influence and foster a sense of patriotism among Malaysian youth: behavioral aspects (patience), the learning process, the current environment, and the construction of patriotic values. The phenomenon of student radicalism refers to the extreme attitudes and actions taken by a group of students in an effort to bring about profound social change. Students are often seen as active agents of change with a high degree of intellectual freedom. The motivations behind student radicalism can vary, ranging from dissatisfaction with government policies to a strong emphasis on specific social issues.

It is important to note that student radicalism is not a static phenomenon and can potentially be transformed. As described by Aryani (2020), in the case of Yusuf Adirima, his religious orientation, such as jihad, evolved over time due to various life dynamics. The concept of jihad that he initially believed in, which involved taking up arms against the enemies of Allah, transformed into a commitment to combat various forms of violence and help the poor in need of assistance, including those affected by acts of terrorism, both perpetrators and victims.

Al-Qardhawi (1986) offers solutions to address the issue of radicalism, including: (1) Respecting the aspirations of radical Islamist groups through dialogical and democratic means, (2) treating them with humanity and brotherhood, (3) avoiding responding to extremism with extremism; both sides should be pulled toward moderate positions to facilitate compromise, (4) promoting freedom of thought within society to enable healthy dialogue and constructive criticism, fostering empathy between different ideological groups, (5) refraining from declaring each other as non-believers and avoiding reciprocating accusations of disbelief, (6) studying religion correctly according to the methods established by Islamic scholars and delving into the essence of religion to become wise Muslims who do not merely possess literacy but also guidance, and (7) not practicing a partial and reductionist form of Islam by understanding the essence and goals of Islamic law (as cited in (Rahmanto, 2022).

The Mapala Organization has indeed implemented several of the recommendations offered by Al-Qardhawi. Research conducted by Husaini (2021) demonstrates that the delivery of the message "an-nadhafatu minal iman" (meaning cleanliness is part of faith) by the Mapala organization involves organizing activities

that support the dissemination of this message by actively involving communicants in these activities. Internally, the organization conducts regular environmental clean-up work parties at their basecamp every month and maintains daily shifts as routine tasks. These activities aim to instill the habit of cleanliness, starting from their immediate surroundings, by regularly engaging in such activities. It is hoped that this habit will effectively convey the message of "an-nadhafatu minal iman."

On an external scale, the Mapala Organization hosts an annual environmental seminar in commemoration of National Earth Day on April 22nd. During this event, they discuss environmental issues relevant to the current year, allowing communicants to understand the potential consequences of environmental degradation. This knowledge motivates communicants to apply the messages conveyed to prevent environmental damage.

In addition to these activities, Mapala also organizes competitions, such as competitions on how to turn household waste into more useful items, which are open to both students and the general public. These activities aim to promote responsible waste management practices. Furthermore, they spread the message of "an-nadhafatu minal iman" by conducting conservation education programs at kindergartens in Medini Village, Kendal Regency, and organizing trash cleanup activities along mountain climbing trails to increase awareness of environmental cleanliness.

Indonesian teenagers take pride in their nation due to the cultural diversity, ethnicities, languages, religions, cuisines, rich and beautiful natural resources, and favorable climate. They also take pride in the quality and character of the Indonesian people, as well as the history and struggles of the nation (Vatin & Sartana, 2023). Engaging in outdoor activities as members of the Student Nature-Lovers Organization (Mapala) can help develop a healthy personality and a sense of pride in their nation. Their love for their homeland is likely to increase through their journeys to various regions, fostering patriotism among Mapala members (Nurlitasari & Rohmatun, 2017).

The Temu Wicara (Discussion Forum) during the Meeting and Introduction Forum for Nature-Loving Student Organizations (abbreviated as TW-TWKM) at the University Level throughout Indonesia, held in XXXII Year 2022, established the objective of the TW-TWKM Student Nature-Lovers Meeting as follows: to generate ideas and concrete actions for the internal organization, society, and the nation, driven by sincerity and concern, thereby creating a dynamic and humanistic environment. The documentation of the event states, "We walk to witness His greatness" (Document of the Meeting and Introduction Forum for Nature-Loving Student Organizations at the University Level throughout Indonesia in XXXII Year 2022, number: 001/KEP/PRA.SID.TW/TWKM-XXXII/VI/2022). Based on this Mapala documentation, it can be concluded that the actions taken are motivated by sincerity and concern, resulting in a dynamic and humanistic environment.

Mapala's communication strategy, which promotes cleanliness as part of faith and conducts actions driven by sincerity and concern to create a dynamic and

humanistic environment, is likely to enhance patriotism and reject radicalism in various forms. Pratama & Maryam (2023) concluded that the sense of community among student nature-lovers is predominantly categorized as good. The aspect of "membership" receives the highest score, meaning that members of the student nature-loving organization feel safe within the organization's environment, which encourages them to contribute to the organization. Mahargiyantar (2011) found that the positive impact on Mapala members who participate in group activities is that they get to know their fellow group members, leading to interpersonal interest within the Mapala group. High group cohesion can lead to a sense of togetherness, which can result in hostility and stereotypes towards out-groups.

Research by Triana et al (2019) shows a relationship between group cohesion and fanaticism. Mapala's strategies can also be seen as a response to Matas' (2021) research mentioned above, which aims to find solutions to the negative image that young generations have of religious institutions.

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3.1. The phenomenon of religious radicalism

The phenomenon of religious radicalism is influenced by various factors, including unemployment and poverty, moral and religious decay, misinterpretation of religious teachings, lack of understanding of *maslahah* (benefit) and *mafsadah* (harm), unstable political and security conditions, ignorance, lack of selectivity in absorbing information, excessive religious fervor, following personal desires, and deviating from the guidance of religious scholars and engaging in *jihad* for purposes outside its original mission (Maulana, 2022).

In the context of religious radicalism, it is important to note that it can also be associated with intolerance towards specific religions. Groups exposed to radicalism may have a limited capacity to accept differences, believing that interpretations or teachings outside their own beliefs are incorrect (Kurniawan et al., 2023).

In Indonesia, religious radicalism has been observed in movements such as Salafi and Hizbut Tahrir Indonesia (HTI). According to Wahib (2011) the Salafi movement, in one of its ideological aspects, seeks a return to the pure teachings of the Quran and Sunnah, adhering to pure monotheism without following a particular Islamic school of thought (*mazhab*) and abstaining from independent juristic reasoning (*ijtihad*). They identify themselves as *ahlussunnah wal jamaah* with a different definition compared to other religious groups, and they have an anti-party and anti-Western stance. In Indonesia, Salafi groups were involved in politics through Laskar Jihad and conducted holy wars (*jihad*) in the early 2000 in Maluku. However, after the dissolution of Laskar Jihad, they returned to an anti-political stance.

Azmy (2020) found that the Islamic fundamentalism in the ideology of Hizbut Tahrir Indonesia (HTI) is characterized by its view of democracy as a system that is blasphemous and completely unrelated to Islam. They advocate for the establishment of the Islamic Caliphate (*Khilafah Islamiyyah*) as a symbol of political supremacy in

Islam. HTI fundamentally rejects democracy because it is not in accordance with Islamic principles and refuses to participate in Indonesian politics. This fundamental difference between Mapala, which does not engage in political activities, and groups suspected of radicalism, such as Salafi and Hizbut Tahrir Indonesia, is highlighted by their stance on politics.

The history of nature lovers in Indonesia began with the formation of the "Perkumpulan Pecinta Alam" (Nature Lovers Association), initiated by Awibowo in October 1953 in Yogyakarta. The term "Pecinta Alam" (Nature Lover) was popularized by students at the University of Indonesia. Mapala at the University of Indonesia in 1964, with figures like Soe Hok Gie, Herman Lantang, and Gusti Katopo, popularized Mapala as a moral action. These developments led to the rapid growth of various nature-loving groups in Indonesia (wikipedia.org). Soe Hok Gie, a prominent figure in the Mapala organization, played a crucial role in the history of the student movement in Indonesia. He revived campus activities that were free from extraneous student organizations that sought to control the campus for their political interests. He continued to criticize social issues through personal example. As a student, Soe Hok Gie advocated for maintaining students' loyalty as a moral force to fight for justice on behalf of the common people (Suastiani & Liana, 2014).

With the establishment of the Mapala Code of Ethics at the Fourth Gladian (1974), simultaneously, in Western countries, there was an introduction of a Universal Environmental Ethics (1972). This era marked a monumental phase in Mapala's activities and attention to the environment in industrialized nations. The Universal Environmental Ethics stated: "Take nothing but pictures, leave nothing but footprints, kill nothing but time." Despite the similarity of avoiding involvement in politics within their respective organizations, there is a fundamental difference between the history of Salafi and Hizbut Tahrir Indonesia and Indonesian student nature-loving organizations. Furthermore, based on the circular of the Minister of Education and Culture of the Republic of Indonesia Number 01/V/78 regarding the Normalization of Campus Life, there was a shift in the expression of nationalism within Mapala. Since then, Mapala has been prohibited from engaging in political activities. Mapala's communication strategy employs patience, promoting ethical behavior among its members, fostering multiple intelligences, promoting a humanistic approach, advocating for pro-environmentalism, nurturing patriotism, and opposing racial discrimination. Until now, student nature-loving organizations have proven to have a strong sense of nationalism (Dafidsuki, 2015).

The history of the Mapala organization mentioned above can indeed provide valuable lessons in understanding how to prevent radicalism among students. It illustrates a positive approach to addressing the frustrations students may experience due to social injustices, steering them away from choosing radical organizations as an outlet for their frustrations. Mapala's strategic decision to distance itself from the political sphere while expressing its love for the homeland in a positive manner can serve as a model for rejecting the spread of radicalism among students.

The concept of patience is diametrically opposed to radicalism and aligns with the principles of Islam itself. The Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) interprets "Islam" as a way to build individuals in a state of peace, with complete submission to Allah. As such, a person who practices Islam prioritizes peace for oneself and others, as well as the safety of oneself and others (Digital, 2020).

The positive values gained through mountain climbing activities include physical rejuvenation, such as breathing, walking, and sightseeing, fostering appreciation for water, air, and land, building friendships and solidarity, bridging social gaps, and nurturing a love for nature (Saputra, 2017). These findings align with Anuraga (2018) research, which highlights the development of values among Mapala members, including solidarity, tolerance towards others, environmental awareness, and social sensitivity. These values can ultimately empower Mapala to become agents of change and prevent the spread of radicalism among students.

3.2. The phenomenon of ideological radicalism

The phenomenon of ideological radicalism among certain student groups who aim to replace the Pancasila ideology because it is considered inconsistent with the principles of Islamic teachings is noteworthy. They view the caliphate as a political system that aligns better with their religious beliefs and see it as an authentic implementation of Islamic values that can unite the Muslim community in Indonesia or worldwide, deeming it ideal for the resurgence of Islam.

According to Amin (2012) explains that Indonesia is a highly diverse nation, and the commitment of the nation's founders, especially those with Islamic foundations, to nationalism deserves appreciation. They set aside their egos for the sake of national unity, recognizing the majority Muslim population. However, in recent times, some have noticed a weakening of nationalist sentiments, driven by religious fervor. Given this situation, it is essential to foster a form of nationalism rooted in religious spirit, making a true believer also a true nationalist.

A book review by Rohman (2013) titled "Pancasila 1 Juni dan Syariat Islam" by Hamka Haq (2011) elaborates on the need to raise awareness among the populace, especially with the declining sense of responsibility in practicing and upholding Pancasila, as this is a concern that Pancasila may contradict Islamic values. Pancasila is seen as an embodiment of Islamic teachings, emphasizing values such as coexistence, tolerance, justice, gender equality, and various aspects of worldly life.

The five principles of Pancasila are as follows: Belief in the One and Only God, Just and Civilized Humanity, Unity of Indonesia, Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among People's Representatives, and Social Justice for All Indonesian People. Pancasila is integrated into the Mapala organization's Code of Ethics. The Code of Ethics for Indonesian nature enthusiasts consists of the following key points: 1) Nature enthusiasts in

Indonesia acknowledge that nature and its contents are creations of the One Almighty God. 2) Nature enthusiasts in Indonesia, as part of the Indonesian community, recognize their responsibility to God, the nation, and the homeland. 3) Nature enthusiasts in Indonesia are aware that all nature enthusiasts are siblings as creatures who love nature as a gift from the One Almighty God (Wikipedia.org, 2023). The aforementioned Code of Ethics clearly represents the integration of Pancasila ideology into the ethics of the Mapala organization.

The Mapala organization will reject various forms of radicalism with patience. Based on El Hafiz et al (2013) the word "sabar" (patience) from an Islamic perspective can be defined as an active initial response to restrain emotions, thoughts, words, and actions in obedience to the rules for the purpose of goodness. It is supported by optimism, perseverance, a spirit of seeking information/knowledge, a willingness to explore alternative solutions, consistency, and a lack of complaint.

4. CONCLUSION

Radicalism on campus, whether in the form of student, religious, or ideological radicalism, can be countered through communication strategies based on patience, as implemented by the Mapala organization. In addressing student radicalism, Mapala utilizes patience to promote the importance of environmental conservation as part of faith, fostering solidarity and a sense of national pride. In dealing with religious radicalism, Mapala emphasizes patience by avoiding direct involvement in practical politics, promoting universal ethical values, multiple intelligences, humanism, and patriotism. Against ideological radicalism, Mapala successfully integrates Pancasila values into its code of ethics, demonstrating the harmony between Pancasila and religious teachings. This strategy can serve as an effective model for other student organizations in countering radicalism while strengthening positive character traits and social harmony among their members. To combat radicalism on a global scale, an education approach based on values emphasizing patience, tolerance, and universal humanity is essential. Universities in Indonesia are encouraged to enhance the internalization of Pancasila ideology while creating environments that foster cross-cultural dialogue. Globally, student organizations worldwide can adopt communication strategies that promote environmental awareness, bridge cultural differences, and prevent radicalism through interfaith and inter-ideological approaches. Additionally, international collaboration in research and educational programs addressing radicalism prevention must be strengthened to develop more inclusive and sustainable solutions.

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