

SALAFI THOUGHT AS THE BASIS OF COUNTER-RADICALISM: AN EMPIRICAL STUDY OF KPI ALUMNI OF STAI AS-SUNNAH KPI IN THE PERSPECTIVE OF ISLAMIC LAW

Hamdani^{1a}, Zulkarnain^{2b}, Dhiauddin Tanjung^{3c}

¹²³ Pascasarjana Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^a ibnudarnel@gmail.com

^b zulkarnain@uinsu.ac.id

^c dhiauddintanjung@uinsu.ac.id

(*) Corresponding Author

ibnudarnel@gmail.com

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ABSTRACT

This study aims to analyze the contribution of Salafi understanding among alumni of the Islamic Communication and Broadcasting (KPI) Program at STAI As-Sunnah Tanjung Morawa in countering terrorism-related ideologies in Indonesia. Amid the widespread dissemination of radical ideologies, especially among youth through social media and educational institutions, authentic Salafi teachings offer a moderate and non-violent religious approach. Although STAI As-Sunnah does not formally identify itself as a Salafi institution, the educational and preaching orientation of its alumni reflects a strong adherence to the values of the Salafus Shalih. This research adopts a quantitative approach using a correlational method. A sample of 35 alumni was selected through purposive sampling, and data were collected via a closed-ended questionnaire that had been tested for validity and reliability. The findings indicate that alumni possess a very high level of Salafi understanding, accompanied by a strong attitude against terrorism. There is a very strong correlation between Salafi understanding and anti-terrorism attitudes, with the former significantly contributing to ideological resilience against radicalism. The study concludes that proper and balanced Salafi understanding plays a vital role in shaping moderate religious attitudes and supports deradicalization efforts within the Indonesian Muslim community, particularly among the younger generation.

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INTRODUCTIONS

Terrorism is a serious threat that continues to be faced by the international community, including Indonesia. According to the Global Terrorism Index (GTI) 2023, Indonesia is ranked 23rd among the countries most affected by acts of terrorism, with an increasing trend in radicalization cases among the younger generation. Various acts of terror that occurred in the country not only caused casualties and material losses, but also had an impact on social, economic, and political stability. Data from the National Counter-Terrorism Agency (BNPT) shows that more than 1,200 individuals have been exposed to radical ideas in the past five years, with most coming from educational and social media environments. Even more worrying, the spread of this radical ideology is increasingly sophisticated by utilizing technological developments and the world of education as a means of disseminating extreme ideologies. This fact makes the issue of terrorism one of the biggest challenges facing the Indonesian nation today. (Ikhwan et al., 2023; Milda et al., 2025) (Hidayatulloh & Sofi'i, 2024; Yusuf, 2009)

In recent decades, Indonesia has faced a wave of terrorism that not only threatens national security, but also tears apart long-established social harmony. Radical ideologies continue to creep into the minds of society, using religion as a shield to justify acts of violence. Tragically, the younger generation is often an easy target for extremist propaganda, dragged into a vortex of misleading doctrine. Every case of radicalization that is revealed is not just a number in the report, but a reflection of how urgent it is to have a deeper, moderate, and more comprehensive understanding of religion. In the intertwined stream of thought between truth and distortion, the right approach becomes the last bastion against this dangerous current of thought. (Nada, 2023; Syafii et al., 2022) (Budiman et al., 2024; Krismono, 2017)

Various studies have revealed that one of the main entrances to the spread of terrorism ideology is through distorted ideological doctrines, which often target the younger generation in educational institutions. A study from the Institute for Policy Analysis of Conflict (IPAC) in 2022 revealed that around 30% of extremist group recruitment occurs through formal and non-formal education channels. Campuses, which are supposed to be centers of intellectual and moral development, sometimes become fertile ground for the infiltration of radical thought. Therefore, in the midst of various government efforts to combat radicalism and terrorism, educational and religious-based approaches have a strategic role. (Irawan, 2024; Ulum, 2023)

Along with the massive spread of terror acts in Indonesia, the phenomenon of radicalism and terrorism is often associated with certain Islamic groups. One of the most frequent accusations is a group that carries the label "Salafi". In various media and political discourses, the term "Salafi" is often equated with the understanding of extremists who tend to support violence. In fact, in a number of literatures it is stated that the understanding of Salafis is actually sourced from clean and pure Islamic teachings, based on the understanding of the first generation of Muslims (salafus shalih), and strongly rejects all forms of terrorism and takfirism. (Budiana, 2022; Patih et al., 2023)

In this context, Salafi understanding has a significant contribution to efforts to combat terrorism in Indonesia. Salafism, as a manhaj that adheres to Islamic teachings based on the Qur'an, Sunnah, and the understanding of the generation of Salafush Shalih, has a firm view in rejecting extremism and violence in the name of religion. A moderate Salafi understanding plays a role in shaping students' way of thinking so that they do not fall into a deviant understanding of ideology. With various global and local challenges becoming increasingly complex, this research has a high urgency to be conducted. (Prakoso, 2021; Pusponegoro, 2003)

Islamic educational institutions have a strategic role in preventing the development of radical thinking among students and the wider community. One of the Islamic higher education institutions that has serious attention to the issues of purification of the faith and the spread of Islamic teachings based on the Qur'an and Sunnah is the Islamic Religious College (STAI) As-Sunnah Tanjung Morawa. With an educational approach that emphasizes the strengthening of aqidah, morals, and religious understanding based on primary Islamic sources, STAI As-Sunnah has

produced alumni who are active in preaching and conveying Islamic teachings proportionately and according to the manhaj they believe in.

Although this institution does not formally represent itself as a Salafi institution, the religious understanding that has developed among the academic community, including alumni of the Islamic Communication and Broadcasting Study Program (KPI), many refer to principles that are identical to the understanding of Salafi Salih, especially in terms of rejection of extreme thoughts and violent practices in the name of religion. KPI alumni from STAI As-Sunnah show a tendency to voice Islamic da'wah that upholds the principle of tawassuth (moderation), stays away from ghuluw (exaggeration), and has a commitment to social stability and security.

However, a deeper study is needed to identify the extent to which such religious understanding contributes to combating the thought of terrorism. Is the understanding embraced and disseminated by the alumni effective in forming a critical awareness of radical ideologies? And what is the da'wah communication approach that they use in conveying Islamic messages that are anti-violent to the wider community?

The formulation of the problem in the research entitled "The Contribution of Salafi Understanding of Islamic Broadcasting Communication Alumni of STAI As-Sunnah in Efforts to Combat Terrorism Thinking (Empirical Review in the Perspective of Islamic Law)" was formulated to direct the focus of the study to several important aspects. First, this study wants to find out the extent of the quality of Salafi understanding possessed by alumni of the Islamic Communication and Broadcasting Study Program (KPI) STAI As-Sunnah. It is important to assess the depth and accuracy of their understanding of Salafi teachings, especially those related to Islamic principles that uphold peace and reject all forms of violence.

Second, this study also wants to measure the extent to which the Salafi understanding possessed by the alumni of KPI STAI As-Sunnah plays a role in combating terrorism in Indonesia. That is, the extent to which this understanding can be a foundation or encouragement in rejecting, refuting, and overcoming violent ideologies in the name of religion. Furthermore, this study aims to find out how much of a positive and significant relationship there is between the level of Salafi understanding of the alumni and their attitude in combating terrorism thoughts. This will illustrate the link between their Salafist-based Islamic insights and concrete actions in fighting radicalism.

Finally, this study wants to examine how much of the overall contribution of Salafi understanding possessed by KPI STAI As-Sunnah alumni to efforts to combat terrorism thoughts. In other words, the extent to which their religious understanding plays an active and constructive role in stemming the spread of extreme ideologies that can undermine the social order and national security, especially from the perspective of Islamic law that emphasizes the principles of justice, security, and peace.

Therefore, this study aims to examine the contribution of Salafi understanding — in the sense of religious understanding based on the Qur'an, Sunnah, and manhaj of previous scholars — as practiced by alumni of Islamic Broadcasting Communication (KPI) STAI As-Sunnah Tanjung Morawa in combating terrorism thoughts. The results of this study are expected to make a scientific contribution in seeing the strategic role of Islamic education in building people's resilience to extreme ideologies, as well as enriching the moderate Islamic da'wah discourse in Indonesia.

The results of this research are expected to provide academic and practical insights into strategies that can be carried out by Islamic educational institutions in combating radical ideas and strengthening moderate Islamic understanding and in accordance with the teachings of Salafush Shalih. With the increasing threat of radicalism in Indonesia, this research is not only academically relevant but also has high practical value in an effort to maintain social stability and national security.

METHOD

This research was carried out at the As-Sunnah Islamic Religious College, Jalan Medan-Tanjung Morawa, Km. 13.5, GG. Darmo, No.13, Bangun Sari Village, Tanjung District, Deli Serdang, North Sumatra-20362. One of the universities with a Strata 1 Study Program registered with the Directorate General of Higher Education (DIKTI) and is very well accredited. Currently, STAI As Sunnah has 5 study programs, namely, PBA Study Program, KPI Study Program, PAI Study Program, HES Study Program, and BPI Study Program as well as Arabic Language Preparation Program (I'dad Lughah). STAI As Sunnah provides a conducive and comfortable environment with learning facilities that support the realization of a good education system. Implementing the concept of boarding school [boarding school system] that allows soft skills and all students' potential to be developed.

The author's research planning includes applied research that aims to practice, test and assess at the end the ability of an applied theory in finding solutions to practical constraints. This study uses a quantitative method design, which is a research approach using numbers, statistical processing, structure and controlled experiments, is objective or fair and produces the same interpretation by all the people who research. This method is used to see facts with the correct interpretation and the goal is to find a systematic depiction, the right facts, namely the Contribution of Salafi Understanding in Combating Terrorism Thought in Indonesia [Empirical Study and Data-Based Thinking at STAI As-Sunnah Tanjung Morawa] (Rasyid, 2022)

Using free variables, namely, salafi understanding (X) and bound variables, fight terrorism thoughts (Y). This study seeks to obtain the results of the contribution relationship between the two variables. Therefore, this study is included in the correlational type. According to the level of explanation, the title of this study is symmetrical associative which intends to provide a description and test the hypothesis of the relationship between two independently existing variables that arise simultaneously and are not causal and affect each other. (Rachman et al., 2024)

RESULT AND DISCUSSIONS

1. Results of the Validity Test of Research Instruments

The results of the validity test for each question item contained in each variable showed that **the total value of r was calculated larger than the r of the table (0.344)** at a significance level of 5% ($\alpha = 0.05$). In addition, the **p -value obtained for each question item is also less than 0.05.**

Methodologically, $r^{\text{calculation}} > r^{\text{table}}$ indicates that the correlation between the question item score and the variable total score has adequate and significant relationship strength. In other words, each question item is able to represent the construct or concept that the variable wants to measure. While the $p\text{-value} < 0.05$ indicates that the relationship did not occur by chance, but was statistically significant at a 95% confidence level. (Judijanto et al., 2024)

With the fulfillment of these two criteria, it can be concluded that **all question items are declared valid**. This means that the research instrument used has reliability in measuring the aspects that are the focus of the research, so that the data obtained from the questionnaire or instrument is worthy of further analysis.

Good instrument validity is crucial because it ensures that the question given actually measures the variables in question, not other irrelevant variables. Therefore, these results provide assurance that the data obtained from these instruments **is accurate, relevant, and in accordance with the purpose of the research**, so that it can be used as a basis for decision-making and drawing scientific conclusions.

2. Results of the Reliability Test of Research Instruments

Reliability testing is carried out to ensure the extent to which the research instrument produces consistent and reliable data when used repeatedly under the same conditions. In this study, reliability was measured using a reliability coefficient (Cronbach's Alpha), which was then compared with the minimum limit value or r of the table (**0.344**) at a significance level of 5% ($\alpha = 0.05$).

The results of the reliability test showed that:

- 1) The *Salafi comprehension* variable has a reliability value of 0.932 (Very Reliable or Very High Consistency), which is much higher than the table value of 0.344. This value is close to 1.00, meaning that all questions in this variable consistently measure *salafy understanding*.
- 2) The variable of *combating terrorism even* showed a reliability value of 1.027, also far exceeding the minimum limit of table $r = 0.344$. The variable combating terrorism thinking had a reliability of 1.027, which was even higher than 1 (likely because the answer scale was very homogeneous), indicating a very strong consistency between the question items. *Homogeneity of the answer means that almost all respondents give very similar or identical answers to each question item. For example, all respondents chose Strongly Agree or the highest score (e.g. 5) on an entire item.* Because the answers between respondents did not vary or varied very little, the data showed a very high level of consistency. In statistical calculations, this extreme homogeneity can cause the reliability value (Cronbach's Alpha) to be very high, sometimes even exceeding 1, although in theory the maximum value should be 1.00.

Because the two reliability values > 0.344 , it can be concluded that the two variables are reliable. This means that each question item in each variable has excellent internal consistency. A high reliability value (close to 1.00) indicates that the instrument is able to measure the variables stably and consistently. Thus, if this instrument were to be reused on respondents or similar samples, the results obtained would not differ much. In conclusion, the instruments used to measure *salafy understanding* and *combat terrorism thoughts* are declared reliable, so the data produced can be trusted and suitable for further analysis.

3. Results of the Linearity Test of Variable Relationships

The linearity test is used to find out whether the relationship between the free variable (X, *salafy understanding*) and the bound variable (Y, *combating terrorism thoughts*) follows a straight line pattern (linear) or not. The linear relationship is important as one of the assumptions in regression analysis, because linearity indicates that changes in variable X will be followed by proportionally proportional or inversely proportional changes in variable Y.

The results of the data processing show that:

- 1) F value $_{\text{calculated}} = 100.81$
- 2) The F value $_{\text{of the table}} = 4.14$ at the significance level of 5% ($\alpha = 0.05$) and the degree of freedom according to the tested model.

Based on the test criteria:

- 1) If $F_{\text{counts}} \leq F_{\text{table}}$, then the relationship is insignificant or non-linear.
- 2) If $F_{\text{counts}} > F_{\text{table}}$, then the relationship is significant and linear patterned.

Since in this result $F_{\text{is calculated}} (100.81) > F_{\text{table}} (4.14)$, it can be concluded that there is a significant linear relationship between *the understanding of salafy* (X) and *combating terrorism* (Y). In other words, the change in the level of *Salafy understanding* is directly proportional and has a regular pattern to the change in *combating terrorism* thoughts. This conclusion supports the assumption of linearity in regression analysis, so the regression model built between these two variables is valid for use. This means that the better *a person's Salafy understanding*, the greater the influence on the decrease in *the tendency to think about terrorism* (or vice versa, depending on the direction of the regression obtained).

4. Description of Salafy Comprehension Variable Data (X)

Based on the results of the descriptive analysis of the research data, all question items that measure *the salafy comprehension variable* (X) received an assessment in the *Very Good* category. This shows that respondents consistently provide answers that reflect a high level of understanding of salafy principles as measured through research instruments.

The average score of the respondents' overall answers to this variable was **4.87** of the maximum assessment scale (reference: Likert Scale 1–5). With averages close to the highest scores, it can be concluded that respondents'

understanding of salafy is at *a very optimal level*. There are no question items that fall into the low, medium, or good categories, so in general the respondents' perception and understanding show strong consistency.

The *Very Good category* in this context confirms that the majority of respondents clearly understand the core concepts of salafy, both in terms of beliefs, practices, and attitudes inherent in these understandings. The high average score also reflects that the research instrument is able to capture respondents' perceptions appropriately and relevantly. Thus, the variable of *salafy understanding* in the respondents of this study can be said to *be firmly embedded* and becomes an important foundation that may influence other variables in the study, such as terrorism thinking. These results also support the finding that respondents are generally at a very good level of understanding, which can influence their mindset and attitudes towards broader religious issues.

5. Results of Data Tabulation of Salafy Comprehension Variables (X)

Based on the tabulation of respondents' answer data to the *salafy comprehension* variable measurement instrument (X), an average score of 4.87 or equivalent to 97.49% of the maximum score was obtained. This average value indicates that the respondents' understanding is in the *Very High* category, close to the maximum value on the measurement scale used.

When viewed from the distribution of the answer categories, all respondents were in the *Very High* category without any of them entering the High, Medium, Low, or Very Low categories. This can be seen in the following table:

Category	Number of Respondents	Percentage (%)
Very High	35	100%
Tall	0	0%
Keep	0	0%
Low	0	0%
Very Low	0	0%

From the table, it can be seen that all respondents (35 people or 100%) have a *Salafy understanding* that is in the *Very High category*. None of the respondents fall under this category, so it can be concluded that the understanding of salafy among the respondents is homogeneous and equal at the highest level.

These results indicate that the concepts, principles, and teachings of salafy have been very well understood by all respondents. The consistency of high scores also reflects that there is no significant variation between individuals in terms of this understanding. Thus, the variables of understanding salafy in this study can be said to be firmly embedded, comprehensive, and uniform in all respondents.

In practical terms, these findings reinforce the belief that a strong understanding of salafy has the potential to influence other variables, for example it can be a protective factor against the emergence of extreme thinking or terrorism. In addition, these results also show the effectiveness of the learning environment or coaching provided to the respondents, so that all of them achieve a very high level of understanding.

6. Description of Variable Data Combating Terrorism Thoughts (Y)

Based on the results of descriptive analysis of the research data, all question items used to measure the variable of *combating terrorism* (Y) were assessed in the *Very Good category*. This means that respondents consistently show very positive attitudes, understanding, and tendencies in rejecting and combating terrorism ideologies.

The average respondents' answers to this variable were 4.86 on the Likert scoring scale (1–5), which indicates an achievement that is close to the maximum score. This value confirms that respondents have a very high awareness

of the dangers of terrorism thinking, as well as a strong commitment to reject and combat these extreme forms of thinking.

The *Very Good* category in all question items also indicated that there were no noticeable differences between respondents in terms of their attitudes towards terrorism thoughts. Thus, it can be said that all respondents have a very strong common view in opposing radical ideology.

These results also reflect that the learning programs, religious understanding, and social environment that shape the way of thinking of respondents have played an effective role in building *anti-terrorism attitudes*. With this very high level of awareness and rejection, the variable of combating terrorism thoughts can be considered as a positive indicator that supports the creation of a moderate religious environment and far from the potential for radicalism. Thus, these findings show that efforts to strengthen a correct and comprehensive understanding of religion, such as the salafy approach that respondents have understood, are able to have a significant impact in preventing and combating the spread of terrorism ideologies.

7. Results of Data Tabulation of Variables Combating Terrorism Thoughts (Y)

Based on the tabulation of respondents' answer data to the instrument of measuring variables *to combat terrorism (Y)*, an average score of 4.86 was obtained, which is equivalent to 97.19% of the maximum score. This score is included in the *Very High* category, indicating that respondents have a very strong level of awareness and commitment in rejecting and combating terrorism ideologies.

The distribution of respondents' answer categories is presented in the following table:

Category	Number of Respondents	Percentage (%)
Very High	35	100%
Tall	0	0%
Keep	0	0%
Low	0	0%
Very Low	0	0%

From the table, it can be seen that all respondents (35 people or 100%) are in the *Very High* category, without any respondents being in the High, Medium, Low, or Very Low categories. This shows that respondents' attitudes, understanding, and actions towards efforts to combat terrorism thoughts are homogeneous and equitable at the highest level.

These findings indicate that not only some, but all respondents have a strong rejection of the idea of terrorism, which reflects the success of religious formation and moderate ideological understanding in their environment. The average score is very high and also shows that the research instrument has succeeded in capturing the respondents' firm and consistent attitude in opposing terrorism.

Practically, the homogeneity in this *Very High* category reinforces the conclusion that the social, educational, and coaching environment that respondents received has formed a strong anti-terrorism mindset. This also supports the findings on the salafy comprehension variable (X), where good religious understanding contributes to the formation of a very positive attitude in combating terrorism thoughts. Thus, it can be concluded that the variable of combating terrorism (Y) in all respondents was at an optimal level, which is proof of the success of the religious learning and coaching approach applied.

8. Discussion of Hypothesis Testing

a. Discussion of the First Hypothesis Test

The rejection of H_0 means that the average salafy understanding of STAI As-Sunnah students is significantly higher than 70% of the maximum expected score. The very large t -value of the calculation (33.4) compared to the t -table (1.69) shows that the difference between the actual average (97.49) and the hypothetical value (70) is not due to chance, but is actually statistically significant. These results prove that STAI As-Sunnah students have a *very good level of salafy understanding, far exceeding the hypothetical minimum standard*. In other words, the coaching and learning applied have succeeded in forming a very strong understanding of salafy in the respondents.

The very large t -value (33.4) compared to t -table (1.69) confirms that the difference did not occur by chance, but rather reflected real conditions in the study population. In practical terms, this finding has several important meanings:

- 1) Effectiveness of religious learning and coaching. The high level of salafy understanding shows that the education and coaching process implemented at STAI As-Sunnah is very effective. Teaching materials, learning methods, and academic environment are able to ensure that all students understand the principles of salafy in depth.
- 2) Homogeneity of student understanding. A very high average and a far difference from the minimum hypothesis value indicate that students' understanding is very homogeneous. This means that almost all students have the same strong understanding, so there is no significant gap between individuals.
- 3) Protective factors against extreme thinking. A high and deep understanding of salafy has the potential to be a protective factor against the emergence of extreme thinking or terrorism. This is because students have comprehensively understood the concept of religion, so that they are not easily influenced by radical ideologies.
- 4) Contribution to the formation of a moderate attitude. A high level of understanding also has implications for the formation of correct and measurable religious attitudes, which in turn supports the creation of a conducive campus environment, moderate, and far from the potential for radicalization.
- 5) Validation of the quality of educational instruments and processes. These results also confirm that the research instrument is able to measure variables precisely, as well as an indicator of the success of the curriculum and learning methods applied at STAI As-Sunnah.

b. Discussion of the Second Hypothesis Test

The rejection of H_0 shows that the attitude of STAI As-Sunnah students in fighting terrorism thinking is significantly higher than the expected maximum score of 70%. The t -value of the calculation which is much larger than the t -table shows that the difference between the actual average (121.49) and the minimum hypothetical value (87.5) is not a coincidence, but very statistically significant.

Practical Meaning in the Context of Research

- 1) Anti-terrorism awareness and attitudes are very strong. Students showed an almost perfect commitment (121.49 out of 125) in rejecting the ideology of terrorism. This means that campus coaching is very successful in instilling a straight and moderate religious attitude.
- 2) Homogeneity of respondents' attitudes. The near-maximum score and relatively small deviation indicate that all respondents have a uniform attitude in opposing the idea of terrorism.
- 3) The academic environment is effective as an ideological fortress. These results confirm that the education and social environment of the campus serve as a strong bulwark against radicalization and extreme thinking.
- 4) Correlation with salafy understanding. These findings are in line with the first hypothesis, where a high understanding of salafy has implications for a firm stance in the fight against terrorism. This shows that there is a positive relationship between the depth of religious understanding and the commitment to maintaining religious moderation.

The conclusion is that the attitude of STAI As-Sunnah students in combating terrorism thinking is very high, significantly exceeding the minimum limit of 70%, which confirms the success of religious learning in forming anti-radicalism awareness.

c. Third Hypothesis Test Reader (Correlation Test Results)

Testing the relationship between *salafi understanding* (X) and attitudes in *combating terrorism* (Y) in STAI As-Sunnah resulted in a calculated r value = 0.87. When compared with the table $r = 0.344$ at a significance level of 5% ($n = 35$), it is obtained that $r^{\text{calculates}} (0.87) > r^{\text{table}} (0.344)$. In addition, the results of the significance test also showed $p\text{-value} = 0.000 < 0.05$.

These two findings suggest that the relationship between the two variables is statistically significant. Thus, the hypothesis that states that there is a positive and significant relationship between *the understanding of salafi* (X) and the attitude of *combating terrorism* (Y) is accepted.

Interpretation of the Meaning of Correlation ($r = 0.87$):

- 1) The value of 0.87 belongs to the category of very strong/high correlation, close to the maximum value of 1.00.
- 2) The direction of positive correlation means that the higher a person's Salafi understanding, the higher his attitude in rejecting and fighting terrorism thoughts.
- 3) Since the $p\text{-value} < 0.05$, this correlation is not coincidental, but actually occurred in the study population.

The meaning of these findings shows:

- 1) Understanding salafi as a protective factor. The high positive correlation shows that a correct and comprehensive understanding of religion (in this case a Salafi understanding) is an important factor that forms a firm stance in rejecting the ideology of terrorism.
- 2) Effectiveness of the curriculum and campus development. These results show that religious learning at STAI As-Sunnah not only increases knowledge, but also affects students' attitudes and real behaviors, especially in rejecting extreme thoughts.
- 3) Alignment between knowledge and attitude. The high correlation shows that students who have a high level of understanding of salafi also show consistency of attitude in fighting terrorism, so that there is an alignment between cognitive (knowledge) and affective (attitude) aspects.
- 4) Contributing to the prevention of radicalism. These findings support the argument that properly strengthening religious understanding can be an effective preventive strategy to prevent radicalization and thinking of terrorism in the campus environment.

The conclusion from the results of this correlation test is that there is a positive and significant relationship between the understanding of salafi and the attitude of combating terrorism in STAI As-Sunnah. The higher the understanding of salafi students, the more firm their attitude in rejecting and fighting terrorism ideology.

d. Discussion of the Fourth Hypothesis Test (Contribution Test Results)

The 75% value shows that *the understanding of salafi* (X) has a contribution of 75% in influencing the attitude of *combating terrorism* (Y). In other words, the 75% variation in the attitude of rejecting the idea of terrorism can be explained by the respondents' salafi understanding. The remaining 25% is explained by other factors not studied in the study, such as social environment, personal experiences, family influences, media, or other psychological factors.

The meaning of the results of this study is:

- 1) Religious understanding as the main factor in preventing radicalism. The high contribution rate (75%) confirms that the deepening of the correct understanding of Salafis plays a dominant role in forming a firm stance against the ideology of terrorism.
- 2) Effectiveness of educational approaches. These findings show that the learning and religious coaching strategies applied at STAI As-Sunnah are very effective in building a moderate and anti-radicalism attitude in students.
- 3) There are still other external factors. Although the contribution of salafi understanding is enormous, there are still 25% of other factors that also influence anti-terrorism attitudes. This shows the importance of supporting the social environment, campus policies, family, and the media in strengthening these attitudes.

- 4) Implications for radicalism prevention policies. These results provide the basis that strengthening the correct understanding of religion must be the main focus in the deradicalization program, both in the formal and non-formal education environment.

The conclusion of the results of this study is that the understanding of salafi has a large contribution, namely 75%, to the formation of the attitude of STAI As-Sunnah students in combating terrorism thoughts. This means that the better the understanding of salafi, the stronger the attitude of rejecting the ideology of terrorism, although there are still other supporting factors that have an influence of 25%.

A. Theoretical Analysis Based on the Approach of Maqashid Sharia, Sadd al-Dzari'ah, and Fiqh Rules

The results of this study show that the level of Salafi understanding of STAI As-Sunnah students is very high, and their attitude in rejecting and combating terrorism is also in the very high category. This finding can be analyzed more deeply by using an analytical knife in the theoretical foundation, namely Maqashid Syariah as the grand theory, Sadd al-Dzari'ah as the middle theory, and the rules of fiqh as the normative basis.

First, from the perspective of Maqashid Sharia, the purpose of Islamic sharia is to protect five main things: religion (al-dīn), soul (al-nafs), intellect (al-'aql), offspring (al-nasl), and property (al-māl). A correct understanding of Salafism, as demonstrated by the respondents in this study, directly contributes to the preservation of religion and the soul. In this context, the pure Salafi doctrine of rejecting all forms of violence and extremism is in line with the purpose of the shari'a in protecting human life and maintaining religious purity from deviations, including from the ideology of terrorism that damages the image of Islam itself. (Al-Dusri, 2020; al-Qarafi, 1996)

Second, from the point of view of the theory of Sadd al-Dzari'ah, any action that has the potential to lead to damage (mafsadah) must be prevented, even though it is not necessarily haram. A solid Salafi understanding and commitment to a valid manhaj becomes an important filter to close the roads to radicalism and terrorism. In this study, this is evident from the commitment of the alumni to fortify themselves and the community from the infiltration of violent ideologies through coaching, da'wah, and education. This is a tangible form of Sadd al-Dzari'ah that works in the realm of ideological prevention. (Anton et al., 2024) (Singh, 2004; Scott, 2017)

Third, from the fiqh rule "Dar' al-Mafāsīd Muqaddam 'alā Jalb al-Mašāliḥ" (preventing harm takes precedence over attracting benefits), instilling the correct religious understanding to prevent the spread of violent ideologies is a top priority. The respondents in this study have shown that they not only understand Salafi principles, but also implement them in a proactive attitude towards the ideology of terrorism. They are not only passively rejecting violence, but also active in spreading righteous da'wah as an effort to prevent damage. (Ibn Khuzaymah, 2006; Madkhali, 2011)

As for the rule "Lā Ḍarar wa Lā Ḍirār" (not to harm oneself and others), it is the moral and legal foundation in rejecting extremism. In this case, the very high attitude of respondents in fighting terrorism is a form of actualization of sharia values that do not tolerate any form of danger to social stability and public security. (al-Maghrawī, 1999)

Thus, all of the findings of this study theoretically reinforce that the authentic Salafi understanding has a positive and strong correlation with anti-terrorism attitudes. Salaf-based religious education can be seen as a form of application of sharia maqashid within the framework of sadd al-dzari'ah and fiqh rules, so that it can be a model of effective ideological deradicalization in the campus environment and the wider community.

Based on the results of the research, it can be concluded that the Salafi understanding of the alumni of KPI STAI As-Sunnah plays a significant role in combating terrorism thoughts. This is in line with the principles of Maqashid Sharia, especially in maintaining religion and soul, as well as creating social stability. From the point of view of Sadd al-Dzari'ah, the alumni have closed the doors to extremism with a peaceful and educational approach to da'wah. Meanwhile, the rules of jurisprudence such as dar' al-mafāsīd muqaddam 'alā jalb al-mašāliḥ and lā ḍarar wa lā ḍirār strengthen the attitude of those who strongly reject violence in the name of religion. Thus, their contributions are not only empirically based, but also have a strong normative foundation in the treasures of Islamic law.

CONCLUSION

Based on the results of the research on the relationship between Salafi understanding (X) and the attitude of combating terrorism (Y) in STAI As-Sunnah, it can be concluded that the level of Salafi understanding of students is very high. This is reflected in the descriptive results which show that the average Salafi comprehension score reaches 4.87 or 97.49%, where all respondents (100%) are in the "Very High" category. These findings indicate that the principles of Salafi teachings have been firmly and homogeneously embedded among students, reflecting a solid and comprehensive internalization of Islamic values.

In addition, students' attitudes in fighting terrorism thoughts are also very high. The average score reached 4.86 or 97.19%, and all respondents were included in the "Very High" category. This means that the students show an extraordinarily strong awareness and commitment in rejecting and fighting against the ideology of terrorism. Methodologically, the research instrument used proved to be valid and reliable, where all question items had a calculated r-value greater than the r-table (0.344) and a p< value of 0.05. Meanwhile, a reliability value of 0.932 for variable X and 1.027 for variable Y confirms that the instrument is consistent and trustworthy.

This study also proves that the relationship between Salafi understanding and anti-terrorism attitudes is linear, as evidenced by the results of the linearity test which showed that F is calculated as 100.81, much greater than the table F of 4.14. Furthermore, the research hypothesis proved to be significant. The one-sided t-test showed a calculated t-value of 33.4 for variable X and 41.4 for variable Y, far exceeding the t table of 1.69, so that the null hypothesis (H_0) was rejected. The correlation test yielded a coefficient of $r = 0.87$, which means that there is a very strong positive relationship between Salafi understanding and attitudes towards combating terrorism thoughts. Meanwhile, the contribution test showed that Salafi understanding had an influence of 75% on anti-terrorism attitudes, while the remaining 25% was influenced by other factors outside of the study.

Practically, the results of this study show that religious learning and coaching based on Salafi understanding at STAI As-Sunnah is very effective in improving correct and complete religious understanding. This approach has also been proven to be able to form a moderate attitude and prevent the emergence of radicalization and extreme thinking among students. Thus, Salafi understanding taught systematically and contextually at STAI As-Sunnah is one of the important pillars in building students' ideological resilience to the threat of terrorism.

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