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Developing an Islamic Guidance Model to Improve University Students' Awareness of Radicalism

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Abstract

The rising presence of religious radicalism in Indonesia, especially in universities, is the focus of this study. University students often seek out new and challenging ideas, making them open to radical beliefs. This research aims to improve students' awareness and understanding of radicalism in higher education. The intervention used Islamic guidance services through an interactive balloon game as the main method. This study followed a Research and Development approach using the 4-D model: Define, Design, Develop, and Disseminate. Expert validation showed that the developed model had an average feasibility score of 91.91%, which is considered highly feasible. A small trial with 12 students had a user response rate of 91.02%, rated as excellent. Additionally, the N-Gain score reached 0.8388, classified as high, and the N-Gain percentage was 83.88%, placing it in the effective category. These results suggest that the balloon-based Islamic guidance is a practical and effective way to raise awareness of radicalism among university students.

Keywords: Islamic Guidance Model, Radicalism, Game-Based Media

Introduction

At the beginning of the 1998 Reform Era, there were rising worries that Indonesia might face fragmentation. This concern arose from regional governments wanting to manage their natural resources independently. Areas rich in resources believed that since Indonesia's independence in 1945, the central government had only exploited them. As a result, the topic of decentralization gained support, especially in

resource-rich regions. Decentralization not only provided room for regional autonomy but also recognized cultural diversity and local needs (Suriadi et al., 2023).

With decentralization, local governments now handle regional issues, especially in managing religious matters. Religion in Indonesia has shown it can be a strong force, often causing unrest among the public. Today, Muslims face at least two significant challenges. First, some groups tend to adopt a strict and extreme interpretation of their religious texts. They sometimes use violence to impose their views on the wider Muslim community. Second, there is a contrasting but equally extreme trend toward religious looseness. This is marked by acceptance of negative behaviors and beliefs influenced by foreign cultures and civilizations (Fahri & Zainuri, 2019). Research on the Ba'alawi lineage has also sparked public unrest. The debate about lineage involves power struggles and competition for influence between Javanese kiai and habaib. They want to control symbolic status and gain access to material benefits (Muhammad, 2024). Studies on terrorism have found that radical ideas largely come from fundamentalist Islamic groups. These groups are known for literal, fanatical, extreme, and revolutionary takes on religion (Saifullah & Afrizal, 2021). Interviews with several university students showed that some said they would not hesitate to disrupt or even commit violence if certain groups disrespect religious teachers (kyai). Religious radicalism leading to social and religious violence in the Greater Solo area is usually linked to four main factors: racial tensions, political dynamics, economic disparities, and social segregation (Musyafak & Nisa, 2021).

University students, as agents of change, play an important role in addressing and reducing social radicalism. The easy access to unrestricted information requires students to take a more critical approach. This way, they will not be easily drawn into harmful behaviors that could endanger their future. Ahmad Syarifudin, a student of Islamic Business Management at IAIN Surakarta and an activist with the Indonesian Islamic Student Movement (PMII), observed that university campuses have increasingly become fertile grounds for spreading transnational ideologies. For example, the MUSTANIR study group, connected with Hizb ut-Tahrir Indonesia (HTI), gained influence at IAIN Surakarta by placing leaders who have expertise in education and Arabic language (Musyafak & Nisa, 2021). The provision of Islamic guidance services, especially for students in the Islamic Guidance and Counseling (BKI) program at UIN Raden Mas Said, is expected to play a key role in promoting future social change. As peace-building laboratories, Islamic higher education institutions are strengthening the discussion of religious moderation through digital platforms. This serves as a counterbalance to the overwhelming flow of information on social media (Hefni, 2020).

In addition, universities provide religious education that reflects key values of moderation specifically tolerance, justice, and equality (Hefni & Ahmadi, 2022).

To ensure the effectivenessof guidance services, it is needed to use innovative and engaging particular media (Fauziah et al., 2023). One such medium is the interactive balloon adapted and developed for these services. Balloon is typically associated with children's play are repurposed as an interactive element within the Islamic guidance process for university students. In this context, balloons serve as a metaphor to raise awareness: that every 'crisis' or disruption is triggered by an initiating actor. The balloon symbolizes social problems that will not 'explode' unless provoked, either through excessive pressure or deliberate actions using sharp objects. (Fauziah et al., 2023).

In line with the balloon metaphor, a social "explosion" can be triggered by social inequality. The wealthy often appear indifferent to the plight of the poor. This condition, however, reflects a natural law (*sunnatullah*), as poverty is unlikely to be completely eradicated from the world. Allah SWT has created all things in pairs, including wealth and poverty. Nevertheless, social conflict can escalate when certain individuals exploit such disparities for example, through acts of theft, robbery, or corruption. Islam, as a religion, addresses these social problems through mechanisms such as *zakat* and *sadaqah*, which are designed to reduce the socioeconomic gap between affluent and underprivileged Muslims.

Through the use of balloon-based games, students are expected to develop their critical thinking skills and be able to find wiser solutions when faced with various social situations. The themes addressed in the Islamic guidance sessions include pluralism awareness, inter-institutional synergy, cultural communication, and strategic partnership. These themes of *dakwah* (Islamic outreach), presented through balloon games, were developed under the assumption that such an interactive approach would make it easier for students to engage with and internalize discussions aimed at preventing radical ideologies. This assumption is supported by the findings of Musyafak (2021), which identified four key strategies for preventing radicalism: promoting pluralism, enhancing inter-institutional collaboration, fostering cultural communication, and building strategic partnerships (Musyafak & Nisa, 2021). In other words, this study aims to develop an Islamic guidance model that incorporates each of these themes. The balloon game serves as a medium to introduce the material in a more engaging way. In addition, balloon-based activities have been proven to increase students' self-confidence (Anggraini, 2018).) and improve interpersonal intelligence (Hayati & Julia, 2018). From a practical standpoint, balloons are easily accessible and

can be adapted to the needs of the facilitator or researcher. Although typically associated with early childhood games, balloons can be used effectively in educational and counseling contexts (Mursidah, 2019). This study, therefore, utilizes balloon games as an instructional medium in Islamic guidance services aimed at enhancing university students' understanding of radicalism.

Method

This study is a Research and Development (R&D) approach, guided by the 4-D model proposed by Thiagarajan et al. (1974), which comprises four key phases: Define, Design, Develop, and Disseminate (Rusmayana, 2021). In the Define stage, a comprehensive needs analysis was conducted, beginning with field observations and a review of relevant literature. This was followed by a formal needs' assessment involving the distribution of a questionnaire to 216 university students to measure their level of understanding regarding radicalism. In the Design phase, the researcher developed a conceptual framework for the model, prepared instructional tools, and carried out small-scale simulations to test the initial implementation. Prior to advancing to the next stage, the draft model was subjected to validation by academic peers specifically, lecturers from the Islamic Guidance and Counseling program to ensure its relevance and feasibility. The Develop phase included two main components: expert appraisal and developmental testing. Expert appraisal involved evaluations by subject matter experts to assess the design's academic and practical soundness. Developmental testing consisted of implementing the draft model with actual participants in order to gather feedback, assess user responses, and identify areas for refinement. These findings were then used to improve and finalize the model before broader application.

Then, in the final stage, *Dissemination*, consists of three key components: validation testing, packaging, and diffusion and adoption. *Validation testing* aims to assess the effectiveness of the developed product through empirical measurement. This was conducted by implementing the model in a limited trial involving 12 students identified as having low or very low levels of understanding regarding radicalism. The concluding activities of the development phase involved *packaging*, *diffusion*, and *adoption*. These steps were designed to ensure that the product could be accessed and utilized by a broader audience. In this context, dissemination was carried out through faculty discussion forums and limited distribution of the module to lecturers and students. The limited release was intended to gather feedback and responses, which were then used to refine and enhance the module prior to its wider dissemination.

The research was conducted at the Laboratory of the Islamic Guidance and Counseling Program, UIN Raden Mas Said Surakarta. The study population consisted of 471 students, from which a sample of 216 students was selected using the Slovin formula to provide a representative overview of students' understanding of radicalism. The primary research instrument was a radicalism understanding questionnaire, consisting of 40 validated items. Instrument validity was established through expert judgment, while statistical validation was conducted using Microsoft Excel and SPSS for Windows. The reliability test yielded a coefficient of 0.890, categorized as "very high." Therefore, the instrument was deemed appropriate and reliable for use in the research process.

The data analysis in this study were based on the nature of the data, which consisted of both qualitative and quantitative types. Accordingly, the analysis involved both qualitative and quantitative methods. The quantitative analysis utilized a percentage formula to evaluate the feasibility of the developed model. In addition, to assess potential improvements in students' understanding of radicalism, the N-Gain Score was calculated by comparing pre-test and post-test scores using SPSS software. The results were then categorized and interpreted according to standard classification thresholds (Arikunto, 2013; Sugiyono, 2019).

The percentage formula used for data processing was as follows:

$$P = (n / N) \times 100\%$$

Where:
P = Percentage of feasibility
n = Total score obtained by respondents
N = Maximum possible score

Based on the percentage results, the feasibility of the developed media was then categorized as follows:

Table 1. Feasibility and Quality of the Developed Interactive Media

Interval	Category	Feasibility Level
76% – 100%	Excellent	Highly Feasible
51% – 75%	Good	Feasible
26% – 50%	Fair	Moderately Feasible
0% – 25%	Poor	Not Feasible

The qualitative data analysis involved reviewing feedback related to the feasibility and quality of the developed media. The qualitative data were sourced from written evaluations provided on expert assessment forms (including input from content and media experts, language experts, and field practitioners), as well as from student response sheets. The analysis was used to improve and refine the game-based media developed by the researcher. These qualitative insights, composed of descriptive feedback, served to complement and support the quantitative findings (Arikunto, 2013).

Theoretical Review

University students are often regarded as agents of change, characterized by strong idealism. However, such idealism can also make them vulnerable to radical ideologies, particularly when they experience identity crises, disillusionment with the system, or social injustice. As students, many are actively involved in various organizational activities, both on and off campus. Demographically, most university students are recent high school graduates who fall into the category of late adolescents—a developmental stage commonly associated with identity exploration. This period of searching is often exploited by radical groups to introduce ideological doctrines (Ayurinanda, 2018). In some cases, students may have already been exposed to radical ideas prior to entering university, often during their high school education (Ayurinanda, 2018).

Although the government has attempted to address this issue by incorporating indicators of religious moderation into social science textbooks (Abid, 2022). the influence of radicalism from earlier educational stages may still persist in higher education settings. While the presence of such ideologies in universities has not been fully substantiated, the potential remains significant due to the diverse social, cultural, and personal backgrounds of students. Moreover, radicalism is not the result of a single cause; rather, it is shaped by a combination of internal and external factors(Wicaksono & Dermawan, 2020)

Islamic religious guidance is a continuous form of support provided to individuals, grounded in the principles of Sharia (Hidayat, 2018). Its implementation is not solely concerned with worldly matters but also encompasses preparation for the afterlife. In other words, the ultimate goal of Islamic guidance is to assist individuals in becoming fully realized human beings who attain happiness in both this world and the hereafter (Hidayat, 2018). True happiness in this context refers to an individual's ability to find contentment in worldly affairs while simultaneously maintaining awareness and preparation for life after death. This sense of purpose is especially important for

university students, many of whom live far from parental supervision, particularly those studying away from home. Even in cases where parents are nearby, students often have the freedom to avoid guidance under the pretense of academic obligations—such as assignments, organizational activities, or group discussions. Therefore, it is crucial for students to cultivate an awareness of the spiritual goals and benefits of participating in Islamic guidance programs.

Common methods used in Islamic guidance typically include dialogue, role modeling, the delivery of advice, and lectures (Hidayat, 2018). The dialogical method involves direct conversations with students, allowing facilitators to interpret both verbal and non-verbal messages conveyed by the participants. The role modeling method is considered particularly effective, as it does not rely solely on verbal communication; rather, the facilitator consistently demonstrates exemplary behavior in daily life, enabling students to assess the integrity and credibility of the facilitator's words through their actions. Lectures and advice are also frequently used in Islamic guidance sessions. However, the use of advice should be approached with caution, as individuals often feel uncomfortable being advised directly. These four methods share a common feature in that they rely heavily on oral delivery.

On the other hand, "method" may also be interpreted as a tool or medium. In this study, the game-based method aims to integrate the four aforementioned approaches—dialogue, role modeling, advice, and lecture—into a single, cohesive guidance activity. In other words, the balloon game method combines these strategies into a more engaging and interactive experience for students. This integration is made possible by the dual role of the facilitator as both instructor and researcher, who delivers Islamic guidance material through a medium that is both stimulating and student-centered.

The Islamic guidance model using balloon-based games is tailored to suit the character of university students, who are generally critical and dynamic in nature. The balloon game serves primarily as an introductory medium designed to attract students' interest in the discussion topics. It has been shown to enhance interpersonal intelligence (Hayati & Julia, 2018) which refers to an individual's ability to collaborate and interact effectively with others. This capacity is especially relevant in the context of Islamic guidance, as addressing issues related to radicalism requires collaboration across various social actors. Interpersonal intelligence also facilitates meaningful engagement in social interactions. While everyone possesses some degree of interpersonal intelligence, the challenge lies in how individuals choose to utilize it. In this regard, students must be aware of their potential roles in social settings. As learners and emerging academics,

university students occupy strategic positions within society. It is therefore unfortunate when their awareness of such roles is misdirected or exploited through misguided understandings of radicalism.

The themes addressed in Islamic guidance sessions include pluralism awareness, inter-institutional synergy, cultural communication, and strategic partnerships. The theme of pluralism awareness emphasizes encouraging students to recognize the diversity inherent in religious practice—whether ritual or spiritual—and to cultivate an appreciation for that diversity. In Indonesia, radicalism often arises and spreads among groups that have failed to integrate pluralistic nationalism into their religious and social behavior(Supriyanto et al., 2019). In a multicultural nation like Indonesia, it is unrealistic to expect uniformity in religious understanding. However, cultural differences are not yet fully embraced as a blessing or a form of divine grace. People tend to be more intrigued by differences, while similarities are often overlooked. For instance, while the number of prayer units (*rak'ah*) in Islamic teachings is rarely questioned, matters related to prayer recitations, requirements, and procedural details frequently become subjects of debate.

The second theme presented in the Islamic guidance program focuses on inter-institutional synergy. This theme is considered essential given the extensive networks and access that university students possess, which, however, are often not accompanied by sufficient awareness or involvement in institutions committed to promoting religious peace. One such institution is the Center for the Study of Religion and Peace *(Pusat Studi Agama dan Perdamaian/PSAP),* established in 2014 in the city of Solo. PSAP aims to foster human fraternity by empowering communities to actively participate in efforts toward peacebuilding, social welfare, justice, democracy, and environmental sustainability in Surakarta and surrounding areas. PSAP's strategy of promoting open and academically grounded dialogues serves as a vehicle for cultivating religious moderation. Religious moderation itself plays a critical role in reducing the risks and impacts of radicalism. Given the increasing presence of radical movements within university settings, a scientific approach grounded in empirical and rational evidence is urgently needed. In line with this, educational institutions are rightly positioned to serve as laboratories for advancing the values of religious moderation (Sutrisno, 2019)

The final theme explored in the Islamic guidance program centers on cultural communication and strategic partnerships. Cultural communication is intended to raise students' awareness that Indonesian culture is distinct from the original Arab culture in which Islam first developed. Indigenous Indonesian culture has been adapted to accommodate diverse interpretations of Islamic worship practices, often through

community-based activities. Recognizing this cultural richness is crucial for students to develop a deeper appreciation of Indonesia's unique religious landscape.

Strengthening cultural narratives and adopting a cultural approach can serve as an early warning system to address religious radicalism. This includes empowering communities and reinforcing social cohesion, which has been weakened by the pressures of modernization. Building stronger institutional networks with government bodies, authorities, and universities is essential in this effort (Musyafak & Nisa, 2021). With shared institutional awareness is expected to serve as a preventive mechanism to reduce the infiltration of radical ideologies within higher education and other governmental institutions. Moreover, inter-institutional partnerships can play a key role in mainstreaming the values of religious moderation (Hefni & Ahmadi, 2022)

At least five approaches have been implemented by various countries in their efforts to address and eliminate religious radicalism, as outlined by (Juergensmeyer, 2000). These include: the power scenario, the retaliatory threat scenario, the compromise/negotiation scenario, the separation of religion and politics scenario, and finally, the mutual trust scenario. The first, the power scenario, involves controlling the actors involved in religious radicalism through the use of violence and coercion. The second, the retaliatory threat scenario, entails the imprisonment of religious activists as a deterrent, instilling fear to discourage them from taking further action. The third is the compromise or negotiation scenario, in which authorities engage in dialogue with groups suspected of involvement in terrorism or radical movements. The fourth scenario involves the separation of religion from politics, with an emphasis on returning to moral and metaphysical foundations—implying that the politicization of religion can be resolved through secularization. However, this model often provokes strong resistance from radical religious activists, sometimes escalating the intensity of their movements. The fifth and final approach is the mutual trust scenario, which requires all conflicting parties to foster mutual respect and confidence in one another as a foundation for peaceful coexistence.

Discussion

This study aimed to enhance university students' awareness of radicalism. To get a comprehensive understanding of the phenomena while implementing this interactive guidance model, we divide into three major parts of study, (1) defining stage, (2) designing stage, and (2) development stage. In alignment with the *Defining* stage of the development research model, the researcher began with a preliminary study. During this phase, unstructured interviews were conducted with several students and lecturers from

the Islamic Guidance and Counseling program. Additionally, a literature review was carried out to examine the presence and development of radical ideologies within the university context. A needs assessment was then conducted by distributing a questionnaire to students, designed to assess their level of understanding regarding radicalism on campus. The measurement scale for radicalism understanding was adapted from a study developed by Muh Haris Burhanuddinsyah, which includes two main dimensions: governmental and religious aspects.

The governmental aspect consists of two indicators: enforcing Islam as the state ideology and establishing Islamic law (*sharia*) as the foundation of national legislation. The religious aspect comprises three indicators: imposing personal religious views on others, justifying violence in the name of religion, and interpreting *jihad* solely as physical warfare (Burhanuddinsyah et al., 2016). Based on responses from the sample of 216 students, the results indicated that 76 students (35%) demonstrated a high level of understanding, 50 students (23%) showed a moderate level, and 90 students (42%) were categorized as having a low level of understanding. These preliminary findings suggest that overall student comprehension of radicalism remains relatively low, thus reinforcing the need for targeted interventions to improve awareness and critical understanding of radical ideologies among university students.

Then, the next is designing stage. During this stage, the researcher developed a conceptual framework for the product and determined the instruments for feasibility testing and student response evaluation. The modified research product design included several components: an Islamic guidance implementation module, guidance materials covering topics such as pluralism awareness, inter-institutional synergy, cultural communication, and strategic partnerships, as well as numeric codes, balloons, and balloon pumps. The balloon was employed as a supportive medium for delivering the material. Participants holding a balloon were required to present their arguments; if a participant refused to engage, their balloon would be deliberately popped. This rule was explained at the beginning of the session to generate excitement and ensure active attention to the material being presented. At the conclusion of the session, balloons could also be intentionally popped as a symbolic closing. Each inflated balloon contained a small numbered code representing a case study that the participant was expected to analyze. These case studies were carefully prepared by the researcher and directly related to issues surrounding radicalism.

In the development stage, the product underwent expert validation to assess its feasibility. A total of five experts were involved in this process. Media and content validation was conducted by Dr. Lukman Harahap, M.Pd., a lecturer in Islamic

Guidance and Counseling and the head of the Takmir Council at UIN Raden Mas Said Surakarta. Language validation was carried out by Anni Nurul Hidayati, M.Pd., a linguistics lecturer. Practitioner validation was provided by Jarir Idris, S.Sos., and Bajang Bisri Mustofa, S.Sos., both public religious preachers, along with Dhanu Eko Nugroho, S.Sos., a guidance and counseling teacher at SMK Boyolali.

The results of the expert validation regarding product feasibility are presented in the following table.

Table 2. Model Feasibility Test Results

No.	Assessment Aspect	Score (%)	Category
1	Media and Content	91.75%	Excellent
2	Language	93.57%	Excellent
3	Practitioners	90.14%	Excellent
	Average Product Score	91.91	
	Overall Feasibility Level		Highly Feasible

Based on the table above, the model feasibility test results show a score of 91.75% from media and content experts, 93.57% from the language expert, and 90.14% from practitioners. The average feasibility score of the product is therefore 91.91%. According to the product evaluation criteria established by Arikunto (2013), this score places the product in the "highly feasible" category, indicating its suitability for implementation by end users.

A limited trial was conducted to test the feasibility of the Islamic guidance service model. This trial involved 12 university students and aimed to assess the model's overall applicability and effectiveness. The results of the limited trial revealed a highly positive response toward the interactive balloon game media, with an overall response score of 91.02%, categorized as “excellent.” Among the evaluated aspects, the highest score was recorded in the content/material component at 92.75%. Other components also received strong evaluations: engagement/interest at 91.71%, implementability at 90.28%, visual presentation at 89.06%, and language use at 88.54%.

The N-Gain Score calculation was conducted using SPSS with a sample of 12 students. This calculation aimed to determine the improvement in students’ understanding of radicalism before and after the limited product trial (pre-test and post-test). The analysis yielded an N-Gain Score of 0.8388, which, according to standard categorization, falls under the "high" category (0.8388 > 0.7). Additionally, the N-Gain percentage was recorded at 83.88%, which, based on the interpretation criteria, is classified as “effective” (83.88% > 76%). Therefore, these results indicate that the

implementation of Islamic guidance using balloon-based game media effectively enhances students' understanding of radicalism.

In the dissemination phase, this research resulted in a final product package of Islamic Guidance, which includes: a Guidance Book, an Instrument for Assessing Radicalism Understanding, an Implementation Module for Islamic Guidance using Balloon Game Media, and Guidance Materials. The dissemination activities were conducted through a faculty discussion forum within the Faculty of Ushuluddin and Dakwah at UIN Raden Mas Said Surakarta. Participants included lecturers from the Faculty of Ushuluddin and Dakwah, student activists, high-achieving students, and recipients of the Bidikmisi scholarship. More specifically, the guidance book serves as a documentation tool to assist facilitators, lecturers, and practitioners in understanding the students' backgrounds. The assessment instrument aims to measure students' understanding of radicalism as it relates to both campus and broader societal life. The implementation module provides practical guidelines for conducting Islamic guidance sessions using balloon-based game media. The guidance materials consist of thematic discussion content used throughout the Islamic guidance activities.

By packaging radicalism-related content in the form of a game and presenting it within the framework of guidance sessions, students' understanding of the dangers associated with radical ideologies is significantly reinforced. In addition to its educational purpose, the game also serves to refresh students' minds from their routine activities while simultaneously functioning as a preventive tool against radicalism (Aqib, 2022). On the other hand, students' awareness of the potential risks and manifestations of radicalism expands, enabling them to develop more informed and appropriate responses. Once this awareness is achieved, counselors or facilitators can assist students in gradually reshaping their perspectives and behaviors in practicing their religious beliefs (Ayurinanda, 2018)

Radicalism, in this context, refers to students' ability to interpret, draw conclusions from, and articulate ideas or information—particularly concerning radical ideologies and their various forms. One of the most difficult factors to control in the formation of radicalism is the influence of social media. As a public platform, social media allows anyone to upload, access, and even use it as a tool for personal branding. Students with limited understanding of radicalism are particularly vulnerable to being influenced by individuals who exploit Islamic religious discourse as a means to promote radical ideas. The primary factors contributing to the rise of radicalism among university students include a lack of open dialogue, social dissatisfaction, and the pervasive impact of social media (Aqilah et al., 2025).

Other studies have shown that radical ideologies continue to spread extensively within university environments, even when access is restricted or entirely blocked. This is supported by interview findings, one of which states: "...radicalism does not end simply by protesting the existence of HTI, which is incompatible with Pancasila ideology, or by disbanding the organization through government intervention. What is truly needed is a concrete effort that begins with early detection of new university students..." (Syarifudin, July 4, 2019, as cited in Musyafak & Nisa, 2021). In line with these findings, the analysis of instruments used in this study indicates that the level of understanding of radicalism among students in the Islamic Guidance and Counseling (BKI) program remains low. Many students were found to agree with attitudes and thoughts that lean toward violence, often justified in the name of discipline and truth. However, some also expressed the belief that imposing one's will on others—especially through violence—is not aligned with the teachings of Islam.

Islamic guidance serves as an alternative approach to instill an understanding of radicalism among university students. Through this guidance, students are introduced to a peaceful and respectful interpretation of Islam. This is particularly important, as many radical conflicts in Indonesia have been carried out in the name of Islam (Ayurinanda, 2018). Addressing this issue requires a targeted preventive approach, with Islamic guidance offering a promising solution. A comprehensive understanding of radicalism is expected to enhance students' critical awareness and resilience against radical ideologies. Moreover, Islamic guidance provides a structured platform for students to engage in open dialogue and discussions related to radicalism. The lack of such spaces can hinder students' ability to understand and respect differing viewpoints, ultimately increasing the risk of unchecked radical ideological spread (Aqilah et al., 2025).

Conclusion

The implementation of Islamic guidance using balloon-based games is highly dependent on the researcher's role as facilitator, particularly in how the guidance content is structured and how case studies are selected for discussion. Balloons serve as a supportive medium, acting as a stimulus to attract participants' interest and maintain their attention throughout the session. The facilitator must also anticipate the reactions and dynamics that may result from the bursting of balloons during the activity. The radicalism-related case studies presented in this model can be expanded based on factual data, participant characteristics, and the available infrastructure. This development research has produced a comprehensive Islamic guidance package for university

students, consisting of: a Guidance Book, an Instrument for Assessing Understanding of Radicalism, an Implementation Module for Islamic Guidance using Balloon Games, and Thematic Guidance Materials. It is recommended that future researchers expand the scope of this study beyond Muslim students or those enrolled in Islamic Higher Education Institutions (PTKIN), as misunderstandings or support for radicalism can also emerge among students of different religious or ideological backgrounds.

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