

ISTAWA: Jurnal Pendidikan Islam (IJPI)

P-ISSN: 2502-573; E-ISSN: 2541-0970

2023, Vol. 8 No. 1

<http://journal.umpo.ac.id/index.php/istawa/>

**Islamic Worldview in the Prevention of Radicalism of Islamic
Religious Education Students at the University of
Muhammadiyah Gresik**

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ABSTRACT: *The background of this research is that today's students are not stable in presenting moderate Islamic thoughts that have become the basis of identity today, but must face a flood of information scrambling to influence their thinking and awareness in strengthening their extreme religious attitudes at a certain level can provoke horizontal conflict. As happened to students of Islamic religious education at the Muhammadiyah Gresik University recently, that among them there are those who take part in extra-campus activities such as the Student Da'wah Institute aimed at strengthening cultural-moral bonds, but in its current development their understanding has turned into an act of group struggle. and ideological. For this reason, an Islamic worldview is needed to provide control over their religious understanding which will be dynamic and tolerant in diversity. For this reason, a research method is needed to explore these problems using a qualitative approach, because qualitative research aims to capture meaning or understand certain symptoms, events, facts, events, realities or problems regarding social and human events with deep complexity. while the type of research that researchers use in this study is a case study. This study concludes that there is a need for the role of Islamic worldview which is carried out through andragogical PAI learning process activities on campus, in the context of teaching and learning activities in PAI study*

programs, the creativity of qualified professional lecturers in the field of Islam, including integrating actual themes designed to provide comprehensive insights fundamentals of Islam to PAI students so that they have a framework of Islamic thought that is solid and unswayed and more enthusiastic in exploring deeper Islamic scholarship, so as to be able to assess and filter various forms of deviation in Islamic religious teachings and to stem them from radicalism.

Penelitian ini dilatar belakangi oleh mahasiswa sekarang ini sedang tidak *ajeg* dalam menampilkan pemikiran secara Islami yang moderat telah menjadi pijakan identitas di zaman sekarang, tetapi harus menghadapi banjir informasi yang berebutan mempengaruhi pemikiran dan kesadaran mereka dalam menguatkan sikap keberagaman mereka yang ekstrim pada tingkat tertentu dapat memprovokasi konflik horizontal. Sebagaimana yang terjadi pada mahasiswa pendidikan agama Islam Universitas Muhammadiyah Gresik akhir-akhir ini, bahwa diantara mereka ada yang mengikuti kegiatan ektra kampus seperti Lembaga Dakwah Kemahasiswaan bertujuan memperkuat ikatan-ikatan moral kultural, namun dalam perkembangannya saat ini justru pemahaman mereka berubah menjadi aksi perjuangan kelompok dan ideologis. Untuk itu diperlukan alam pikir yang Islami (*Islamic worldview*) untuk memberikan control pemahaman keagamaan mereka yang akan dinamis dan toleran dalam keberagaman. Untuk itu diperlukan sebuah metode penelitian untuk menggali permasalahan tersebut dengan menggunakan pendekatan kualitatif, karena penelitian kualitatif lahir bertujuan untuk menangkap arti (*meaning*) atau memahami gejala, peristiwa, fakta, kejadian, realitas atau masalah tertentu mengenai peristiwa social dan kemanusiaan dengan kompleksitas secara mendalam, sedangkan jenis penelitian yang peneliti gunakan dalam penelitian ini adalah studi kasus. Penelitian ini menyimpulkan bahwa perlunya peran *islamic worldview* yang dilaksanakan melalui kegiatan proses pembelajaran PAI secara andragogi di kampus, dalam konteks kegiatan belajar mengajar di prodi PAI,

keaktivitas dosen secara professional dibidang keislaman yang mumpuni, termasuk mengintegrasikan tema-tema actual yang dirancang untuk memberikan wawasan yang mendasar tentang keislaman kepada para mahasiswa PAI agar mereka memiliki kerangka (*framework*) pemikiran Islam yang kokoh dan tidak terombang-ambing dan semakin bersemangat dalam mendalami keilmuan keislaman lebih dalam jauh lagi, sehingga mampu menilai dan menyaring berbagai bentuk penyimpangan dalam ajaran agama Islam serta untuk membendung mereka dari arus radikalisme.

Keywords: *Islamic Worldview, Radicalism, Millennial Generation.*

INTRODUCTION

Today we witness social and political phenomena increasingly coexisting and elbowing and kicking with ethnic-religious phenomena, situations which make the public and academics wonder what and how to explain it. The explosion of acts of radicalism and extremism in the name of religion, the strengthening of conservatism (conservative turn, to use Martin van Bruinessen's term), to the rise of populism and identity politics, have colored contemporary life which is increasingly global. Massive digital interaction and communication between university students (millennial generation) has created an impression of dualism between the real world and the virtual world, making it difficult to properly recognize the clear boundaries between discourse in cyberspace and social reality in the real world. This complex phenomenon of millennial life involves the most dominant social actors, namely young people (in this case students) who are not only literate in technology, but in their minds it is difficult to escape from digital ontology and epistemology, they are popularly called the millennial generation who need to think or Islamic understanding (Islamic worldview).

Today's young people or millennial Muslim students are not stable in presenting thoughts or understandings of moderate Islam that have become the basis of identity in this era, but must face a flood of information that is scrambling to influence their thinking or understanding and awareness in strengthening their radical and religious attitudes. extremes on a certain level can provoke horizontal conflict. However, more than that, the phenomenon of religious

politics is not impossible to undermine the existence of the values of *Bhinneka Tunggal Ika* and *Pancasila* as the state ideology.

A number of studies and surveys show that a significant portion of the middle class and educated Muslim youth are empathetically involved in the radicalism movement (Bamualim, 2018: 4). Another survey revealed the existence of intolerance tendencies in some Muslim students. From a study of high school students and college students, for example, it was revealed that 9.5% of respondents tended to be intolerant of non-Muslim minorities. 65% of them also stated their support for sweeping actions carried out by radical Islamic organizations (Bamualim, 2018: 7).

Some observers cite two things as a sign of the strengthening currents of radicalism and extremism among students: First, the continued strengthening of religious movements and ideologies that push the agenda for changing the socio political system as a whole. Second, pro-violence behavior and attitudes stand out in responding to conflicts and political disputes (Porta and LaFree, 2013: 13). Accompanying the symptoms of radicalism, what the Dutch anthropologist, Martin van Bruinessen, calls a conservative turn, namely the strengthening of conservatism in religion among Indonesian Muslims (Bruinessen, 2013).

As happened to Islamic Religious Education students at the Faculty of Islamic Religion, Muhammadiyah University of Gresik recently, that among students there are those who take part in extra-campus activities such as Student Da'wah Institutions aimed at strengthening cultural-moral bonds, but in current developments the student's understanding has changed. into an act of group and ideological struggle. In this context, the notion of radicalism has entered them with no control over the Islamic understanding that underlies them to be moderate, dynamic and tolerant in diversity, both found through cyberspace content that has a radical understanding that influences it. It could also be due to the lack of control and supervision on the part of the campus, which ultimately radicalism can promote their radical or extreme religious discourse.

Therefore, this researcher is focused on the formulation of the problem, namely: 1) what is the basic structure of Islamic understanding of PAI UMG students?; 2) what is the Islamic world view of PAI UMG students towards the notion of radicalism?

In fact, religious education and learning is one of the keys to the process by which PAI students build their religious knowledge. Religious knowledge will affect the perspective of an PAI student and

affect how his religious practices, his relations in social life, and his views as a Muslim in the life of the nation and state.

LITERATURE REVIEW

Islamic Worldview

The Islamic worldview in this study is the Islamic view of life/nature, which comes from the German "Weltanschauung". The word Weltanschauung consists of two words, namely Welt which means Weltanschauung which means world view or natural view.

Muslims have a natural view (Islamic worldview or the worldview of Islam) which is in line with the natural view that forms the basis of Western civilization. Exploring the Islamic worldview is very important to do as an alternative to the Western worldview which has produced Western civilization (Bachtiar, 2022). According to Syed Muhammadi Naquib al-Attas, Islam has a worldview that is different from the views of the world/nature of other civilizations. In Islam, the view of nature is not merely a thought about the physical world and human involvement in history, social, politics, and culture. The Islamic view of the world neither originates from philosophical speculation formulated especially from the visible world. The Islamic natural view does not recognize the dichotomy between the sacred and profane. The Islamic view of nature also includes the world and the hereafter. The worldly aspect must be related in a very profound way to the hereafter aspect, and the hereafter aspect has ultimate and final significance, without negating the importance of this worldly aspect. So, reality is not limited to facts, which can be wrong and are one dimension of reality. Reality is the actualization of something that is always true (ie haqq). So, the Islamic view of nature is the vision of reality and truth, which appears in the minds of the Muslims which expresses the totality of existence. The view of nature in Islam is the Islamic view of existence (ru'yaat al-Islam li al-dinding) (Al-Attas, 1995: 1-2).

Radicalism

Radicalism referred to in this study is a socio-political religious phenomenon which has the following characteristics: (a) although they do not always carry out acts of violence, supporters of radicalism have the potential to get caught up in acts of violence, bearing in mind that there is this tendency in this movement, as said Dellai Porta and LaFree (Bartlett and Miller, 2011: 23); (b) urged revolutionary political change and strongly opposed the status quo. (c) resistance to legitimate government, because they feel alienated and discriminated against, as it is called (Schmid, 2013: 9). (d) Radicalism is a spectrum/variant of

independence that is only one level below extremism and terrorism (Schmid, 2013: 10). That is, radicalism is a symptom of pre-extremism and terrorism.

In contrast to radicalism, the variant of extremism by Schmid is defined as a religious political thought and movement that aims to create a homogeneous society based on rigid and dogmatic ideological doctrines. Extremists aim to create a conformist society (manut), suppress opposition groups, and usually undermine minorities. In essence, they prioritize, (Schmid, 2013: 11): (a) the use of force/violence rather than persuasion; (b) uniformity rather than diversity; (c) the collective aim of individual freedom; and (d) giving orders instead of conducting dialogues. Muhammad (2003), for the sake of analysis, the following is an matrix to explain the tendency of the attitudes and behavior of millennial Muslim youth towards radical thoughts/understandings, which are still within the framework of Islamism.

Millennial Generation

In this study, young Muslims or Muslim youths are defined as young people who are Muslim, aged between 15-24 years, according to the definition of the United Nations (The United Nation). Millennials are meant to be the generation of young people born between 1982 and around 20 years later. In 2017 they were between 16 and 36 years old (Bamualim et, all, 2018: 9).

Another concept is attitude and behavior. In the Kamus Besar Bahasa Indonesia (KBBI) (2000: 232), attitude means actions and so on based on convictions and beliefs. The equivalent is attitude, which means a way of feeling or thinking about someone or something, especially one that can influence someone's behavior (a way of feeling or thinking about someone or something, especially as this influences one's behavior). As for behavior, it means individual responses or reactions to stimuli or the environment. Muzakki (2004), the equivalent is behavior which means way of behaving (how to behave). So attitude means more mental attitude and stance, while behavior means more procedures, traits and character.

METHODS

The approach that researchers use is qualitative with considerations, qualitative research aims to capture meaning or understand certain symptoms, events, facts, events, realities or problems concerning social and human events with in-depth complexity (Raha. In this case the researcher intends to get an in-depth picture related to the basic structure of understanding (attitude

and behavior) in depth and apply the Islamic perspective of PAI FAI UMG students about radicalism.

The type of research that researchers use in this study is a case study. A case study is a method used in research conducted on an integrated system, be it in the form of a program, activity, event, or group of individuals bound by place or time. The conclusion of the case study only applies to the cases studied, because each case is unique and has different characteristics from one to another (Raha. Why did the researcher choose because the researcher wanted to go directly to the field by prioritizing humanism, aiming to understand, analyze, and exploring how and why millennial youth accept or have radical views.

In this qualitative research, the researcher is present in the field to make observations, because the researcher is the main research instrument who must be present directly in the field to collect data. The positions of researchers and members in this study play a very complex role, namely as planners, implementers, data collectors, analyzers, interpreters of data and in the end the researchers become reporters of the results of the research they carry out.

Data on qualitative research methods, namely what is said by people related to a set of questions posed by researchers (Ahmad, 2005: 63). The data that has been collected in this study is data that is in accordance with the research focus, namely about the basic structure of understanding (attitude and behavior) in depth and applying the Islamic perspective to PAI FAI UMG students about radicalism. While the data source of this research is the subject from which the data was obtained (Rah. Data sources in qualitative research must be well defined, because data will not be obtained without a data source. Data sources in research on millennial youth/students of the PAI FAI UMG study program range from in their 20s (according to UN standards) and actively involved in campus preaching and student organizations, whose religious tendencies and ideological spectrum are different.

In order to ensure the quality of planning, the first important step taken is to compile and develop research designs and instruments, which serve as guidelines for the research team, research assistants, and research management in carrying out the entire series of activities. Therefore, Nasution (1988: 55) in order to obtain complete and comprehensive data, the data collection in this study used three techniques, namely: (a) in-depth interviews; (b) participant observation; (c) documentation study. These three techniques are basic techniques in qualitative research that are agreed upon by most

of the experts. After the respondents were identified and recruited, the researchers collected the data needed in this study using the three techniques above. This technique aims to dig in depth the necessary information so that the data is considered sufficient and no new different information can be extracted from the source (saturation).

Checking the validity of the data is very necessary with the aim that the data produced can be trusted and can be accounted for scientifically. Checking the validity of the data is a step to reduce validity in the process of obtaining research data, of course, if the error is carried out, it will have an impact on the final result of a study. Therefore, the validity of the data in qualitative research is an attempt to increase the degree of trust in the data. In qualitative research, what becomes the instrument is the research itself. Therefore, Sugiono (2015: 337) conveys the possibility that going native will occur in the implementation of this research. So to avoid this happening, it is recommended to test the validity of the data. Checking the validity of data in qualitative research, includes: credibility, dependability, confirmability, and transferability.

FINDINGS AND DISCUSSION

The results of research and discussion related to the role of Islamic worldview in preventing radicalism among the millennial generation (a case study of Islamic religious education students at Muhammadiyah Gresik University) will be described according to the following research focus.

The Basic Structure of Islamic Understanding of PAI UMG Students

In the current era, the increasingly widespread flow of information technologically has a very strong impact, especially for PAI UMG students, who incidentally are literate with computers, the internet, tablets, smart phones and various other information devices. Various information that can be accessed so easily has various characters and types. In short, their maturity in cultivating their knowledge and insights is also determined by the information they obtain, including information related to social, political, economic, cultural and religious issues. Aryani (2020), in particular, their religious understanding and experience is also determined by the model and type of information they get when they carry out extra-campus activities.

Those who take part in extra-campus activities are mostly student activists who are educated in Islam and have several characteristics, namely: First, they have Islamic religious insights that

are broad enough to understand and digest the surrounding situation and are able to think systematically. Second, apart from that, they have access to more Islamic reading sources than any other group in their generation. Third, as Muslim activists, the intensity of learning PAI that they get is much better for understanding normative matters as well as efforts to translate their views into organizational activities. Fourth, as activists, they interact with many parties in their networks.

The extra-campus activities that they take part in at the tertiary level include the Campus Da'wah Institute aimed at strengthening cultural-moral ties, but in its development, it has turned into an act of maintaining identity, and relying on activism based on their group and ideological struggles (Rohayana, 2021). In such a context and locus, radicalism can develop. The activities they participate in, for example those that are not supervised and controlled by campus authorities in this case are accompanying lecturers, Chaider S. Bamualim, et, all (Bamualim, 2018: 8), can be misused by other group activists who infiltrate usually through their alumni as one of the doors for peddling their radical or extreme religious discourse.

Muhammad Wildan said that in order not to happen as above, the basic competence of Islamic understanding of PAI students must be strengthened, for example in the PAI learning process on campus. By organizing andragogy learning (adult learning). In the context of teaching and learning activities in PAI study programs, lecturer creativity is needed so that students have adequate religious and pedagogical professional knowledge, including integrating actual themes. From that activity: First, students will get used to getting material discussion lessons that teach tolerance and the dangers of extremism in religion. Second, students will get used to thinking critically and democratically in the process of teaching and learning activities. Third, the capacity of lecturers is in accordance with their field of expertise (mismatch). Fourth, the campus environment that shapes the true personality and understanding of Islam (Wildan, 2019: 16-17).

As Muhammad Wildan's solutive offer above, actually it has been programmed in the PAI Study Program and UMG with programs to increase student capacity in Arabic and Islamic understanding, some of the best practices include 1) the Baitul Arqam Islamic Boarding School (PKBA) program, (in this case it was held by UMG), 2) additional Arabic language programs (not included in lectures), such as qira'atul pola, 3) student excing (excellence class), 4) tahfid al-Qur'an, (in this case the UMG program), 5) strengthening student character through Islamic Religious Education Student

Association (HIMAPAI) training, 6) increasing reading and writing of the Qur'an (BTQ), 7) joy of preaching Ramadhan (every month of Ramadan), and 8) implementation of Al-Islam and Kemuhammadiyah courses starting semesters 1-4.

This means that the basic structure of Islamic education students' understanding of Islamic education is very good through the learning activities above, designed to provide very basic insights for them about Islam. It is hoped that they will have a strong Islamic frame of mind, so that they can sort and select various forms of thought which are deemed to deviate from Islamic teachings. In other words, it is hoped that with the above activities they will not be swayed in religious thoughts, further encouraging themselves to draw closer to God.

Islamic worldview PAI UMG Students Against Radicalism

Islamic worldview is not a new teaching in Islam. Because, Islam is a religion that has been perfect from the beginning. Developments in Islamic history, the concept of *tajdid* (renewal) in Islam, is not making new things in Islam, but is an attempt to restore the purity of Islam (Julhadi et al., 2022). Like car paint, Islamic colors are timeless. If it starts to become covered with dust, then the task of the *tajdid* is to polish the paint again, so that it shines brightly as before. Not replace with a new color that is different from the previous color.

Likewise the Islamic worldview of PAI students towards deviating understandings in the teachings of Islam, one of which is radicalism or extremism. They can understand that the understanding of radicalism is a very dangerous understanding and is not justified in Islam. According to their view, no matter how beautiful and delicious the food that comes from pork (boar boar in Javanese), a Muslim will understand it as an unlawful item that must be avoided. A Muslim woman who has an Islamic worldview will feel calm and happy when doing her household chores, because she feels sure that what she is doing is worship. Unlike the case with a woman who understands gender equality, when preparing drinks for her husband and children, she will feel as an insult to herself. She will ask: why doesn't her husband prepare drinks for her, even though she has more income than her husband? According to Ahmad Alim (Husaini, 2013: 187), that is if knowledge has been kept away, even removed from *adab* values, the result is a situation called the loss of *adab* in household life (the loss of *adab*).

Departing from the understanding of gender equality, they are sometimes faced with big challenges, where they are in a circle of

competition and in the current, the acceleration of intensive technology and knowledge networks, especially to respond to how to overcome the uncertainty of their future (Hasan, 2013: 41-45). What is clear is that these challenges tend to negative impact, especially when they are forced to face their future, in order to become more prosperous. This is exacerbated by their psychological shock due to the ownership and distribution of material resources that are not evenly distributed. In such a context, feelings of anxiety and tension within them have the potential to arise. who are unstable, can be influenced by the temptation of radicalism or extremism, who like to offer efficacious formulas in the name of religion, which can make them more peaceful.

Their peace will actually have a good impact, when education and learning of Islamic religious education becomes one of the keys to how their process builds their religious knowledge (Abidin et al., 2022). Their religious knowledge will influence their perspective and influence how their religious practices, their relations in social life, and their views as Muslims in the life of the nation and state.

In the current millennial era, it's not just family, educational institutions, friendship or social circles, and organizations that are factors that influence their religious learning process as millennial Muslim students. Social media turns out to make a contribution to their learning of Islamic religious education, in fact the presence of the internet and social media does not only affect patterns of interaction between children and parents, patterns of communication between individuals, but also the birth of various sources of religious learning media. It is not surprising that the religious style of students of Islamic religious education at the University of Muhammadiyah Gresik is influenced by internet technology and social media.

CONCLUSION

The role of Islamic worldview which is carried out through the creativity of the actual learning process of Islamic religious education which is designed to provide basic insights about Islam to PAI students so that they have a framework of Islamic thought that is solid and unwavering and more enthusiastic in deepening knowledge. Islam further, so as to be able to assess and filter various forms of deviation in Islamic religious teachings and to stem them from radicalism or extremism. Their biggest challenge from the Islamic worldview is about the meaning of the word education itself, which is simply understood as a place to gain knowledge and skills so that they can study on campus and achieve success in a decent future and live

comfortably. Education is not understood as a process of correct scientific knowledge, in order to gain useful knowledge, so that one becomes a good person, that is, a civilized person (man of adab/human being).

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