

# The Design of Islamic worldview in preventing radicalism at the University of Muhammadiyah Gresik

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DOI: 10.18326/attarbiyah.v8i1. 93-105

Submitted:  
8 March 2023

Revised:  
13 August 2023

Accepted:  
22 August 2023

## Abstract

This research is motivated by students who are not consistent in showing moderate thoughts. As happened to Islamic education students at the University of Muhammadiyah Gresik, some took part in extra-campus activities such as the student *dakwah* institute. Still, in their development, their understanding turned into acts of group and ideological struggle. So, it is necessary to have an Islamic mindset to control their religious knowledge so that it is dynamic and tolerant. To explore these problems, a research method with a qualitative approach is needed, which aims to understand specific issues related to complexity in depth. In contrast, researchers use a case study type of research. The result is the role of the Islamic worldview, which is carried out through the learning process of Islamic education in an andragogical way on campus, in the context of teaching and learning activities in Islamic education study programs, the creativity of lecturers professionally in the field of Islam who are qualified, including integrating actual themes designed to provide insight basic knowledge of Islam to students so that they have a robust Islamic framework of thought and are increasingly enthusiastic about exploring Islam more deeply, to stem the flow of radical opinions.

**Keywords:** Islamic worldview, millennial generation, radicalism

## INTRODUCTION

Today we witness social and political phenomena increasingly coexisting, elbowing, and kicking with ethnic religious phenomena. These situations 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) (Amirudin, 2018), 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) have created an impression of dualism between the natural and virtual worlds, making it difficult to properly recognize the clear boundaries between discourse in cyberspace and social reality in the real world (Mbai, 2014). 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. However, they must face a flood of information scrambling to influence their thinking, understanding, and awareness in strengthening their radical and religious attitudes. Extremes on a certain level can provoke horizontal conflict. However, more than that, religious politics is not impossible to undermine the existence of the values of Bhinneka Tunggal Ika and Pancasila as the state ideology.

Several studies and surveys show that many middle-class and younger educated Muslims are empathetically involved in the radicalism movement (Bamualim, Latief, & Abubakar, 2018). 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.

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. Second, pro-violence attitudes and behavior stand out in responding to political conflicts and disputes (Porta & LaFree, 2012). Accompanying the symptoms of radicalism is what the Dutch anthropologist, Martin van Bruinessen, called a conservative turn, namely the strengthening of conservatism in religion among Indonesian Muslims (Bruinessen, 2013).

As happened to Islamic education students at the Faculty of Islamic Religion, University of Muhammadiyah Gresik recently, some take part in extra-campus activities such as student da'wah institutions to strengthen cultural-moral bonds. Still, in current developments, the student's understanding has changed into an act of group and ideological struggle (Hwang, 2009). 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 of diversity, both found through cyberspace content that has a radical knowledge that influences it (Schmid, 2013). 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.

Efforts to prevent radicalism can be carried out by enlightening people through, for example, coaching the ummah through Friday pulpits, weekly recitations, and every religious moment, study material about the face of Islam which is *rahmatan lil alamin*, about tolerance, compassion for fellow human beings, conveying spiritual messages to soothing people. Indonesian unity is needed (Sholeh, 2018). Islamically speaking, the fact is that currently, we live in an era dominated by ideas that invite people to forget and even dare to oppose God (Jamal, 2000). Therefore, understanding aspects of faith and its challenges is the most crucial thing in life; the goal is for young people, especially to be safe in the afterlife (Husaini, 2013). As stated above, in the current era of information disclosure, it is almost impossible for them to limit the infiltration of various types of information, whether containing faith or disbelief (Ridwan & Murod, 2022). So powerful is the influence of the internet today in shaping their thoughts, attitudes, and behavior.

Therefore, this research is focused on the formulation of the problem, namely: 1) what is the basic structure of Islamic understanding of students at the University of Muhammadiyah Gresik?; 2) what is the Islamic worldview of students at the University of Muhammadiyah Gresik regarding the notion of radicalism?.

Religious education and learning are keys to how Islamic education students build their spiritual knowledge. Religious knowledge will affect the perspective of a student of Islamic education and affect his religious practices, social relations, and views as a Muslim in the life of the nation and state.

## METHOD

The researcher uses qualitative consideration, and qualitative research aims to capture meaning or understand specific symptoms, events, facts, events, realities or problems regarding social and human events with deep complexity (Rahardjo, 2018). 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 point of view of students of Islamic education at the faculty of Islamic religion, University of Muhammadiyah Gresik, about radicalism.

The research type used in this study is a case study. A case study is a method used in research conducted on an integrated system, whether in 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 another (Nazir, 2010). Why did the researcher choose this because the researcher wanted to go directly into the field by prioritizing humanism, aiming to understand, analyze, and explore millennial youth who accept or have radical views.

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

The data that has been collected in this study is data that is under the research focus, namely about the basic structure of understanding (attitude and behavior) in depth and applying an Islamic perspective to students of Islamic education at the faculty of Islamic religion, University of Muhammadiyah Gresik regarding radicalism. In comparison, the data source of this research is the subject from which the data was obtained (Arikunto, 2002). Data

sources in qualitative research must be well-defined because data cannot be obtained without data sources. The data sources in this study were students of the Islamic education study program, Islamic faculty, Muhammadiyah University of Gresik, aged in their 20s and actively involved in campus da'wah institutions, a total of 10 students. Therefore, to obtain complete and comprehensive data, Nasution (1988) used three techniques to collect data in this study, namely: (a) in-depth interviews; (b) participant observation; (c) documentation study. These three techniques are essential techniques in qualitative research that are agreed upon by most experts. After identifying and recruiting the respondents, 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 felt sufficient and no new, different information can be extracted from the source (saturation).

Checking the data's validity is very necessary to ensure the data produced can be trusted and 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 impact 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, Sugiyono (2015) conveyed the possibility that a going native would occur in the implementation of the study. So to avoid this happening, it is recommended to test the validity of the data. Checking data validity in qualitative research includes credibility, dependability, confirmability, and transferability.

## RESULT AND DISCUSSION

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

### **Basic Structure of Islamic Understanding Students of Islamic Education, The University of Muhammadiyah Gresik**

In the current era, the increasingly widespread flow of information technologically has a powerful impact, especially for students of Islamic education at the University of Muhammadiyah Gresik, who incidentally are literate with computers, the internet, tablets,

Smartphones, and various other information devices. Different information that can be accessed so easily has multiple characters and types. In short, their maturity in cultivating their knowledge and insights is also determined by the information they obtain, including social, political, economic, cultural, and religious data. In particular, their spiritual understanding and experience are 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: First, they have Islamic religious insights that are broad enough to understand and digest the surrounding situation and can 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 Islamic education they get is much better for understanding normative matters and efforts to translate their views into organizational activities. Fourth, as activists, they interact with many parties in their networks (Biyanto, 2015).

Their religious style as young *dakwah* activists is generally scriptural in the sense of using the arguments of the Qur'an and Hadith with a literal understanding without going through comparative reasoning processes with available interpretation models. They also do not contextualize the meaning of the text of the scriptures according to the context in which the verses were revealed or the emergence of the Hadith and take general principles to be defined in a new, changing context. This religious scripturalism influences the ethical understanding of social relations with adherents of different religions, including understanding religious tolerance. Epistemologically, they define the concept of tolerance based on verses or Hadith, which are believed to provide principles that provide boundaries for what is permissible and what is not permitted in practicing tolerance.

The tolerance paradigm becomes a theoretical framework for assessing the principles of democracy and human rights (principles of citizenship), which simultaneously serve as a reference point for a democratic Indonesian state in regulating the social and religious life of its people, such as the principles of freedom of religion, equality, non-discrimination, anti-violence, and so on. The results of this paradigmatic assessment give rise to a configuration of attitudes and behaviors that vary and are stratified when viewed from a democratic perspective, from the farthest to those that approach the standards of civic tolerance. In short,

the model of tolerance promoted by da'wah activism among Muslim students today is not far from what was formulated by Jeremy Menchik, who researched the relationship between Islam and democracy in contemporary Indonesia as communal tolerance, namely tolerance based on Islamic teachings with the characteristics of prioritizing the rights of collective rights over individual rights. Another logical consequence of this paradigm is that it requires the accommodation of secular law within limits that do not conflict with Islamic law and acceptance of the principle of a nation-state that stands on the principle of belief in God. Menchik even claims that communal tolerance is a paradigm of tolerance for Muslims in Indonesia. In a small way, it can be seen in the process of extra-religious activities in the higher education environment (Menchik, 2016).

The extra-campus activities they participate in at the tertiary level include the campus da'wah institute, which aims to strengthen cultural-moral ties. Still, in its development, it becomes an act of defending identity and relying on activism based on their group and ideological struggles. In such a context and locus, radicalism can develop. The activities they participate in, for example, those that are not supervised and controlled by the campus authorities, in this case, the accompanying lecturer (Bamualim, et al., 2015), can be misused by other group activists who usually infiltrate through their alumni as one of the doors for peddling their radical or extreme religious discourse.

Examining the statement submitted by one of the alumni of Islamic religious education students, uploading quotations from the verses of the Qur'an and Hadith on social media (social media) through the alumni group WhatsApp media with the complete sound of the Hadith in Arabic and below it is written a translation in Indonesian which in general, the meaning is in line with the editorial of one of the alumni. The sentence was quoted from the statement of Sayyid at-Thanthawi, former Grand Sheikh al-Azhar and Mufti of Egypt, which was extracted from the Hadith of the Prophet Muhammad narrated by Hindun bin Abi Halah issued by Imam at-Thabrani and Imam at-Tirmidhi. In the expressions of the Hadith and their translations, there is only the expression "if Allah's religion is insulted (His teachings are violated)". There are no words that state "if Muslims are insulted". In his comments, Nadirsyah Hosen, professor of Islamic law at Monash University in Australia, criticized the translation of the Hadith that went viral on social media as development, if not a twist, the more precise meaning of the Hadith is "but if the teachings are violated, then nothing can be



Done." standing above his anger." Meanwhile, the translation "if Allah's religion is insulted" is considered by Hosen as tendentious development of meaning. In addition, according to Hosen, the Hadith is conveyed in several different traditions, not in a legal context, but in the context of the Prophet's etiquette and morality. In short, the spirit of the Hadith, according to Hosen, lies in the firmness of the Prophet Muhammad in ensuring the upholding of Allah's teachings by Muslims, and not the anger of the Prophet in responding to non-Muslim insults against Islam or Muslims (Hosen, 2018).

Wildan et al. (2019) said that in order not to happen as above, the basic competency of the Islamic understanding of Islamic education students must be strengthened, for example, in the learning process of Islamic education on campus, by organizing andragogy learning (adult learning). In the context of teaching and learning activities in the Islamic education study program, lecturer creativity is needed so that students have adequate professional and pedagogical knowledge, including integrating actual themes. Wildan (2013) From that activity: First, students will get used to material discussion lessons that teach tolerance and the dangers of extremism in religion. Second, students will get used to thinking critically and democratically in teaching and learning activities. Third, the capacity of lecturers is under their field of expertise (mismatch). Fourth, the campus environment forms the personality and understanding of faithful Islam.

As Muhammad Wildan's solution offered above has been programmed in the Islamic education study program and the University of Muhammadiyah Gresik with programs to increase student capacity in Arabic and Islamic understanding, some of the best practices of which are 1) *Baitul Arqam* Islamic Boarding School program (*Pesantren Kilat Baitul Arqom*); 2) additional Arabic language programs; 3) student excellence class; 4) *tahfid al-Qur'an*; 5) strengthening student character through Islamic Education Student Association training (HIMAPAI); 6) increasing reading and writing of the Qur'an (BTQ); 7) joy of preaching Ramadan (every month of Ramadan); and 8) implementation of *Al-Islam and Kemuhammadiyah* Courses from semester 1-4.

This means the basic structure of Islamic understanding of Islamic education students is very good through the learning activities above, designed to provide fundamental insights about Islam. It is hoped that they will have a robust Islamic frame of mind to sort and select various forms of thought that are deemed to deviate from Islamic teachings. In other



Words, it is hoped that with the above activities, they will not be swayed by religious thoughts, further encouraging them to draw closer to God.

### **Islamic Perspective Worldview Students of Islamic Education at the University of Muhammadiyah Gresik Against Radicalism**

The 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. 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 Islamic education students toward deviating understandings of Islamic religious teachings, one of which is radicalism or extremism. They can understand that the knowledge of radicalism is dangerous and is not justified in Islam. According to their view, no matter how beautiful and delicious the dishes that come from pigs are, a Muslim will understand it as an unlawful item that must be avoided. A Muslim woman with 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 of a woman who understands gender equality, when preparing drinks for her husband and children, she will feel like an insult to herself. She will ask: why doesn't her husband prepare drinks for her, even though she has a higher income than her husband? According to Ridwan (2021), if knowledge has been kept away, even removed from *adab* values, the result is the loss of *adab* in household life.

Departing from the understanding of gender equality, they are sometimes faced with enormous challenges, where they are in a circle of competition and, currently, the acceleration of intensive technology and knowledge networks, especially to respond to how to overcome uncertainty about their future (Hasan, 2013). What is clear is that these challenges tend to have a negative impact, especially when they are forced to face their future so that they become more prosperous. Their psychological shock exacerbates this due to the unequal ownership and distribution of material resources. In such a context, anxiety and tension within them can potentially arise. Those 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 have a good impact when education and learning Islamic religious education becomes one of the keys to how their process builds their spiritual knowledge. Their religious knowledge will influence their perspective and affect their religious practices, social relations, and views as Muslims in the life of the nation and state.

In the millennial era, it's not just family, educational institutions, friendships or social circles, and organizations that influence their religious learning process as millennial Muslim students (Arifin, Mughni & Nurhakim, 2022). Social media turns out to contribute 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 and patterns of communication between individuals but also the birth of various sources of religious learning media (Arifin, 2016). It is not surprising that the spiritual style of students of Islamic religious education at the University of Muhammadiyah Gresik is influenced by internet technology and social media.

They should be the most careful in the existing environment because they are seeking knowledge intensively. Knowledge is like food for the soul, which makes the soul calm. If the knowledge taught does not positively impact the human soul, then education must be wrong (Al-Utsaimin). To achieve a calm soul (*nafsul muthmainnah*), it is necessary to carry out various kinds of serious worship (*mujahadah*). With that, it is hoped that they will become happy believers (in Islam), and have a calm soul as in the Qur'an: *O lustal muthmainnah, return to your Lord with pleasure and pleasure* (Husaini, 2022).

This contentment and serenity are emphasized in Islam; so that humans reach a high level as students and are not trapped in a civilization that worships and praises lust and deifies lust, as is cultivated by radicalism today. Such a materialistic civilization will not lead them to achieve serenity and happiness in life when they are young.

This kind of thinking is reflected in the minds of students of Islamic education at the faculty of Islamic religion at the University of Muhammadiyah Gresik today. They also think believers eat and have fun enjoying food and other pleasures of life. However, do not make eating and all worldly pleasures the goal of life and the highest enjoyment, namely knowing and worshipping God. That is true happiness; remembrance of Allah is to reassure the soul. How many of them are deceived by worldly pleasures? They think that they will be happy when they drink all the world's lusts, but it turns out that the world's delights deceive them. The .

proof is how many people who are famous and abundant in wealth and freedom of thought who are radical or extremist finally live their lives in anxiety and end up on illegal drugs and even tragically by suicide.

Worldly thoughts and lifestyles deceive many students of the same age, so they forget real life in the hereafter. In essence, that is Satan's success in decorating immoral and evil things so that they look beautiful and charming in the eyes of them and humans in general. That is the actual condition of their thinking if they are not equipped with an Islamic worldview that can deliver true happiness in the world and hereafter. On the other hand, wrong knowledge will further add to the anxiety of their thinking. Indeed, it is not helpful knowledge, as the prayer in the Al-Qur'an Al-Baqarah verse 201, which is always recited after every prayer, namely: Ya Allah, give us good in this world, also provide good in the hereafter and protect us from the torment of hell.

## CONCLUSION

Design of the Islamic worldview, which is carried out through the actual creativity of the learning process of Islamic religious education, is designed to provide fundamental insights about Islam to students of Islamic education at the faculty of Islamic religion, the University of Muhammadiyah Gresik so that they have a framework of Islamic thought that is solid and unwavering -ambiguous and increasingly enthusiastic in exploring Islamic scholarship even further, 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 the meaning of education. It is simply understood as a place to gain knowledge and skills so that they can study on campus, achieve success in a decent future, and live comfortably. Education is not understood as a correct scientific process to gain valuable knowledge to become a good person, that is, a civilized person (man of *adab*/human being).

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