

Construction of the Meaning of Radicalism and Efforts to Prevent the Spread of Radicalism (Study at Al-Azhar Senior High School Medan)

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Abstract

This study aims to determine the Construction of the Meaning of Radicalism and Efforts to Prevent the Spread of Radicalism in Al-Azhar Senior High School Medan. This type of research is qualitative research. The result shows that the teacher understands the concept of radicalism and understands that the concept of radicalism will have a negative impact on the personality of people affected by radicalism, the implementation of Pancasila values is carried out to students in the school environment as an effort to respond to radicalism. The Al-Azhar College School is not yet fully aware of the spread of radical understanding among students, so no special efforts are made to prevent the spread of radicalism, but the Al-Azhar College School already has a system that indirectly becomes an effort to prevent the spread of radicalism in Al-Azhar schools.

Keywords

construction; meaning of radicalism; Al-Azhar school



I. Introduction

Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Indonesia is a developing country that also prioritizes and tries to develop all aspects of the education world. This research focused on the study of character education values contained in the animation movie of nussa and rarra. Character education values can be said to be a program to form attitudes that connect or harmonize between culture, environment, and social. (Astuti, R. et al. 2019)

Education and educational institutions are very likely to be disseminators of the seeds of radicalism and at the same time an antidote to radical Islam. SMA/SMK students are being worked on seriously by Islamic organizations with a radical pattern with halaqah, cycle, mabit and so on activities. On the one hand, this is very positive and helps religious teachers to instill aqidah and Islamic law. However, what must be watched out for is the other side of it all, namely the Islamic model that tends to be taught is to encourage students to be intolerant of other parties. While Znaidi and Sabir (2019) state that education is the main impetus of social orders. Its need or complete nonattendance is hazardous for the entire world. Anyway, even with understanding its significance, a few people go on with denying young ladies an opportunity to learn. I generally wonder why young ladies? For what reason don't individuals comprehend that sexual orientation hole in each part of life prevents the elements of the general public. Anyway, the issue still exists and it will require some investment to conquer it and evacuate the results.

The result of radicalism among students is the nature of discrimination for students or friends who do not share the same beliefs. There was a grouping in the friendship of the

students. This discriminatory nature triggers hatred among fellow students. The nature of discrimination, of course, has a detrimental impact on social life in the educational environment. For schools that have uniform beliefs for their students, such as IT (integrated Islam) schools, of course, belief discrimination does not occur among students at these schools, but their mentality and personality are ordered to always be friends with those of other faiths. So that the socialization process is not well connected to those who are not of the same faith.

Various studies mention the existence of doctrinal efforts to students. Education and educational institutions are very likely to become the seeds of radicalism. Studies on radicalism and terrorism indicate that certain educational institutions have taught fundamentalism and radicalism to their students. Recently, elements in formal institutions have also begun to teach elements of radical Islam, for example teaching students not to respect the red and white flag during flag ceremonies (Dawn, 2014:147).

II. Review of Literature

2.1 Construction of Meaning

Construction in the Big Indonesian Dictionary is defined as the arrangement or model or layout of a building and the relationship of words in sentences or groups of words. Meanwhile, according to the dictionary of communication construction is defined as a concept that is an abstraction as a generalization of special things that can be observed and measured. Construction is an activity to build a system.

Meaning according to Charles E. Pierce in Lawrence Kincaid (1981) explained that the narrative of meaning is generally like throwing a handful of clay at a target in the form of a sign phenomenon. Meanwhile, Brodbeck in Aubrey Fisher (1989) explains that there are three different understandings of the concept of meaning, one type of meaning according to Brodbeck's typology is the meaning of a term is the object, thought, idea, or concept indicated by the term.

Construction in a paradigm merges into a constructive paradigm which means that reality exists in various forms of mental construction, the mental construction is based on social experience that is local and specific depending on the parties concerned. Furthermore, Neuman (2015) explains that the constructivism paradigm is an attempt to understand and explain meaningful social action.

2.2 Understand Radicalism

To better understand the research problem, it is necessary to understand what is meant by radicalism. Radicalism comes from the word radical which means massive and comprehensive, hard, solid, advanced and sharp (in thinking). According to the Big Indonesian Dictionary, radicalism is an understanding or sect that wants social and political change or reform by means of violence or drastic. Sometimes radicalism is defined as a state political understanding that requires major changes and reforms as a way to achieve a level of progress. Another definition of radical is a serious process to practice success or ideals carried out in positive ways. Tarmidhi Taher (in Ali Mubezakir,

When examined from the meaning of the word radical, this understanding is an understanding that really requires changes from an existing social phenomenon, the perpetrators of this radical understanding have strong and hard beliefs to be able to get the goals of the changes they want. This is in line with what was said by Horace M Kallen (in Zada, 2002). He explained that radicalism has a strong belief in the truth of the ideology or

program they carry. In social movements, radicals fight for their beliefs. With the definition conveyed by Horace M Kallen, the idea that the notion of religious movements (Islam) that uses violent means is related to radicalism.

Radicalism as an understanding that requires a change in its development experiences a pluralism of understanding. There are those who interpret radicalism as a positive understanding, an understanding that provides goodness for the state order. The assumption is based on the meaning of radicalism which requires change. However, others criticized the existence of radicalism, especially seeing the discourse embedded by radicalism which is closely linked to Islamic religious beliefs.

Apart from the two groups, what actually caused the notion of radicalism to emerge. Islamic radicalism in Indonesia that emerged in the last decade is closely related to the multidimensional crisis that hit the country since 1997 when the Suharto government collapsed. People become violent individuals due to political repression and deprivation of socio-economic problems, people become radicalized because the government takes repressive measures against public protests and aspirations when the government fails to provide economic growth.

As stated by Mubarrak (2008) which states that the main cause of radicalism, especially in Islam, is the relative deprivation factor, relative deprivation is the feeling of being treated unfairly by other parties both in political, economic, religious and other matters, which is felt to be painful and painful. the disorientation of values caused by modernization. A radical way is chosen by a person and a group of people to change feelings of injustice into justice when non-violence methods are no longer considered capable of changing the situation. So the condition of relative deprivation can be one of the reasons for the emergence of radicalism.

2.3 Radicalism and Islamic Religion

It has been explained previously that radicalism is closely related to Islam. This is because there are many extreme movements carried out by individuals who profess to be Islam and fight for the religion of Islam. These movements are further terrorism because in the end these movements threaten the safety and comfort of many people.

When explained further, radical Islam is divided into two meanings, namely radical Islam as discourse and radical Islam as action. Radical in discourse is defined by the idea of establishing an Islamic state, an Islamic caliphate, without using open violence. Meanwhile, at the action level, radical is defined as making changes with violent actions in the name of religion as is commonly called terrorism.

2.4 Radicalism among Students

The radicalization process has entered and is targeting students. Deputy VII of the State Intelligence Agency (BIN) (Kompas, 2021) explained that millennials are the main target for recruitment of terrorism groups, the reason millennials are recruited targets is because the goal is to find targets that are not critical and swallow all the information provided. The proof is the capture of five of the seventeen members of the Pepi Fernando network with undergraduate education, and three of whom are graduates of the Syarif Hidayatullah State Islamic University (UIN) Jakarta. There are also those who have been involved in acts of terrorism, he is a student of the science and technology faculty of UIN Syarif Hidayatullah who was arrested by the Special Datasemen (Densus) 88 Anti-Terror Police Headquarters.

The seeds of radicalism have been shown by students, based on research conducted by Bahari (2010) on students, students and teachers as well as lecturers from 34 provinces in Indonesia as many as 34.3 percent have an opinion of intolerance towards religious groups other than Islam. As it is known that an intolerant attitude is one of the characteristics of a

radical understanding within a person. So the results of this study have shown that there are seeds of radicalism among students and college students. How this attitude can be owned by students in particular is most likely due to the role of education in schools. In the same study, it was found that 48.95 percent of student respondents felt that religious education influenced them not to associate with followers of other religions. Even 58,

Based on a research report conducted by the Research and Development Department of the Ministry of Religion in 1996 at four secular universities namely UI, UGM, Unair and Unhas, there was an increase in religious activities on a number of these campuses, even though these campuses became the most potential places for the development of Islamic activities that tend to be exclusive and radical.

III. Research Methods

The research method is a method used by researchers to be able to solve research problems properly in accordance with applicable rules. In this study, researchers also used research methods that were tailored to research needs. This study will use a descriptive qualitative research method.

This type of research is qualitative research. Qualitative research is defined by Maleong (2010) as a study that understands the phenomenon of what is understood by research subjects, for example behavior, perception, motivation, action, holistically and by way of description in the form of words and language, in a special context that naturally and by utilizing various scientific methods. According to Kirl and Miller (in Maleong, 2010), qualitative research is a particular tradition in social science that is fundamentally dependent on human observations, both in its area and in its terminology. Qualitative research means not expressing problems in a statistical way and also not using a measurement system as used by experts in other sciences.

Qualitative research in this study is descriptive. Descriptive means trying to put the social reality under study into existing concepts and describing them, so that each data has relevance or trying to create concepts that exist in words. Descriptive qualitative research aims to describe, summarize various conditions, various situations or various phenomena of social reality that exist in the community which is the object of research and seeks to draw that reality to the surface as a feature, character, trait, model, sign, or description of the condition, particular situation or phenomenon.

In a study entitled the construction of the meaning of radicalism and efforts to prevent the spread of radicalism at the Al-Azhar College School in Medan. Al-Azhar College High School is located on Jl. Sluice IV No. 214, Medan Moon Field. Al-Azhar is an educational institution managed by the Hajjah Rachmah Nasution foundation. Al-Azhar educational institutions of College Schools and Universities. Al-Azhar College School consists of PGTK, SD, Model SD, SMP, AR-Rahman Middle School, SMA, SMA Plus and SLB.

In this study, researchers focused on SMA and SMA Plus Al-Azhar College. Apart from the fact that the Al-Azhar College school is located in Medan, researchers are interested in choosing the location of this research because the SMA and SMA Plus Colleges of Al-Azhar prioritize Islamic values in the teaching and learning process. Al-Azhar College School instills Islamic values since kindergarten. Therefore, SMA and SMA Plus Al-Azhar College also teach more Islamic values than public schools. In addition, Al-Azhar College High School has a student association that has religious activities, in this case apart from researching the teaching and learning process, researchers also look at the activities students carry out in these religious activities.

IV. Result and Discussion

Radicalism that targets school students among high school students becomes a terrible scourge if it is not followed up by the school. Al-Azhar College High School does not want to lose the moment to protect its students from radicalism attacks. Some of the efforts made by the school include supervision of worship activities carried out by school students.

As a school that uses the curriculum of the Ministry of Religion and the commitment of the school to shape the character of its students so that they have characters based on Islamic religious values and Pancasila values. In this case, the mandatory activities carried out by schools are carrying out mandatory worship and sunnah together at school. Compulsory worship that is carried out is carrying out the Fajr to Isha prayers in congregation for high school Plus students who are in dormitory. As well as carrying out the Zuhur and Asr prayers together for superior high school students.

The implementation of sunnah prayers such as dhuha prayer is also carried out together, although some do it alone. Students are also invited to worship together, namely fasting sunnah and also giving alms and sacrifices. The process of inculcating Islamic values is carried out not only by teaching orally and in writing but also by practicing together.

In carrying out religious practices, teachers and school administrators who are represented by religious coordinators must supervise the religious practices carried out by students. Supervision is carried out by looking at whether there are unusual religious practices carried out by students, whether there are prayer readings that are not in accordance with what is being taught, or monitoring student behavior by looking at their mindset from religious activities implemented in schools.

Supervision of religious practices is intended to keep students away from religious practices that are not in accordance with what they should be and keep them away from deviant religious values. Unknowingly, these monitoring activities also keep students away from radicalization. The number of activities carried out by students can be used as a forum for teachers and administrators to be able to directly supervise students.

If there are found different worship practices carried out by students, the students will be invited to discuss. The purpose of the discussion is to find out what they do and find out more about the worship. After that the teacher will explain and remind about the practice if it is not in accordance with the practice that should be.

Al-Azhar High School does not want to relax and be trivial in supervising students. Because schools cannot predict where the values of radicalism come from and when they start entering schools. With the supervision they do more or less they are able to know the current condition of their students.

Although the school is still in the second position in the context of character learning for its students, the main place for the formation of student character is the student's own family, but parents of students have entrusted further education for their children at Al-Azhar College High School. Of course the moral burden of schools and teachers if they are not able to protect students or at least fortify students from the threat of radicalism.

The Superior High School and the Plus Al-Azhar High School apply a moderate/moderate Islamic belief. Moderate has the meaning of tending towards a dimension or a middle way. Moderate is a balance between belief and tolerance such as how we have certain beliefs but still have a balanced tolerance for other beliefs. The meaning of moderate Islam is Islam which in religious beliefs and Islamic religious practices always distances and avoids extreme behavior and actions and remains tolerant of other beliefs.

The term moderate Islam was introduced by the MUI (Indonesian Ulema Council). MUI intensifies a campaign on moderate Islam in order to create a harmonious national and

state life. Moderate Islam is being promoted throughout the country as a deterrent to radicalization. So the implementation of moderate Islam is an effort to deradicalize Islam. Moderate Islam does not make Islam as an identity but enforces Islam as truth. The point is that if Muslims apply Islam as truth, it means that the truth in Islamic teachings can coexist with other truths, while identity Islam tends to make Islam an exclusive religion so that it tends to be hostile.

The teachings of Islam have the value of humanism, namely teachings that attach importance to the benefit of the people as the central goal. So more specifically Islam teaches and practices *hablum minallah* and *hablum minannaas*. Islamic values are basically all embracing for the arrangement of social, political, economic and cultural life systems. Therefore, Islam's biggest task is actually to carry out social and cultural transformation in accordance with humanist Islamic values.

The cultivation of moderate religious values that must be instilled in students includes:

- 1) Value of faith
- 2) The value of worship
- 3) Moral values

Some of the basics in moral education that need to be applied, including: a) Instilling trust in the child's soul, which includes believing in oneself, trusting in others, especially with their education, and believing that humans are responsible for their actions and behavior. He also has ideals and enthusiasm, b) Instills a sense of love and compassion towards others, family members, and others, c) Makes children aware that moral values arise from within humans, and do not come from regulations and laws. . Because morals are values that distinguish humans from animals. d) Instilling sensitive feelings in children. The trick is to arouse children's feelings towards their humanity, e) Cultivate morals in children so that it will become a habit and character in themselves.

Al-Azhar College School as a whole applies moderate Islamic values. Students understand that Islam is a religion that loves peace and does not like violence. Knowledge of Islam for students has been described previously. This shows an indication of the success of inculcating moderate Islamic values.

Al-Azhar's school environment enforces moderate Islam. The policy imposed by the Haji Rachmah Foundation is that it does not allow any other flow of Islam apart from moderate Islam. The policy at least guarantees the safety of the school environment from practices that violate the rules.

Al-Azhar College High Schools, both superior schools and Plus schools, have a relatively similar learning culture. The difference between the two schools is the mandatory boarding for SMA Plus students. Likewise with teachers and employees who work at Al-Azhar College High School.

School administrators such as the Principal, Deputy Principal and the Foundation understand radicalism and what are the consequences of radicalism itself. The understanding possessed by school members is obtained from their own personal experience. The diverse backgrounds of educators in schools make the knowledge about radicalism they gain varies as well. However, in the end, the school community understood what the consequences of radicalism were.

Radicalism results in actions that can harm many parties, not only radical people. Therefore, the management agreed that radicalism is a dangerous concept and also more dangerous for students in schools. So radicalism should be considered and as much as possible keep students away from radicalization.

However, there has never been an activity specifically designed to discuss radicalism and socialize deradicalization in schools. This radical understanding is well understood

individually, but does not become a group issue in schools. The absence of real action to socialize deradicalization to teachers and students is a note that must be considered.

For three, the activities that are an effort to prevent radicalization that will be described in the future are activities that already exist and are indeed carried out not only to make these activities an effort to avoid radicalism. But all the activities carried out are for the sake of character education only.

Not all students at Al-Azhar College High School know the meaning of radicalism. Only some of them understand what is meant by radicalism. The knowledge they have comes from family as well as from social media and internet networks. This shows that the concept of radicalism has not been conveyed to all students in schools. The lack of openness of schools to the issue of radicalism has resulted in no special activities or efforts being made to anticipate students and school members related to radicalism.

As an effort to prevent the spread of radicalism, schools monitor the activities of student organizations both inside and outside the school. Restrictions on organizational activities, especially outside of school, are carried out so that students are not affected by various types and characteristics of organizations. Restrictions on organizing for students are only for organizations outside of school, for organizations within schools students are encouraged to follow the organizations provided by the school and follow them according to their interests and talents.

Students who are not permitted by the school to join organizations outside of school have been conveyed to parents at the beginning of the school period. The school has socialized this regulation to parents so that parents can participate in supervising their children regarding their participation in the organization. Until now, all parents of students support the existing regulations.

The regulations made by the Al-Azhar school have sanctions if they are violated by students. If it is found that there are students who join organizations outside the school, the school will reprimand the students, the school will ask them to leave the organization. If the student does not leave after being reprimanded, the school will call the parents and ask for help from parents to be able to discuss with their children about the violations they have committed. The final stage of the sanctions imposed by the relevant schools are not allowed to join organizations outside the school is a firm action to remove students from school.

The restrictions imposed by schools on their organizational activities have the aim that students can focus on studying and following lessons at school without any distractions. The target of learning at school has taken a lot of time and requires perseverance in order to achieve the academic targets desired by the school and the students themselves.

In addition, the school also does not want any grouping among students because of organizational activities outside of school, students become pretentious and arrogant because they have other groups who can defend them when they are in need of defense. For this reason parents unquestioningly support this rule. So far, no student has violated this rule.

As stated by Qodir (2014) regarding the spread of radicalism among teenagers, in this case high school students who cannot be separated from organizational practices such as the Islamic spiritual unit (Rohis), through these organizations, radical youth have room to negotiate Islamic interests. So for the sake of the security of adolescent development, the activities of the organization should be monitored so that they do not violate and have a bad impact on adolescents. Therefore, directly or indirectly, this rule has prevented the activity of spreading radicalism among students, especially in Al-Azhar College schools. The activities of spreading radicalism are often carried out from the way of organizational activities, so the Al-Azhar school has controlled the activities of spreading radicalism in the school environment.

In the Al-Azhar college environment they apply moderate Islamic rules. Islam whose teachings are overall and do not adhere to or follow certain groups or organizations, Islam whose general teachings have been taught from the most basic school level in Indonesia. Moderate Islam means the overall perspective (kaaffah) of Islam itself, without being trapped in sectarian interests or an organizational group. Moderate Islam is a humanist Islam that can protect all, from various social strata, both ethnic and religious.

At the Al-Azhar college foundation, it is not permissible for teachers to apply or teach Islamic teachings from certain groups, such as Muhammadiyah, NU (Nahdlatul Ulama) or Salafis. Teachers are not prohibited from joining any Islamic organizations, but Islamic rules or teachings from these organizations are not allowed to be shared and taught to students at Al-Azhar College, Medan. So, every teacher who will join and become a teaching staff at Al-Azhar College will be selected strictly regarding the religious organization they follow. According to the informant, this was done to prevent elements of Islamic Radicalization, especially in the Al-Azhar College, Medan. In the process of registering and selecting teachers, the foundation and the school concerned will do it.

In this case, it does not mean that teachers are not allowed to join or follow Islamic organizations. Every teacher has their own right to join any community organization or Islamic organization they want, such as Muhammadiyah, NU (Nahdlatul Ulama), Salafi, etc. However, if you have entered the Al-Azhar College environment and start teaching. So, all teachers and staff must leave for a moment the frills of their organization or group and must teach moderate Islam to students to avoid any element of Radicalism in Al-Azhar College, Medan.

For selecting teachers and ensuring that they teach moderate Islamic teachings, Al-Azhar College has its own party, namely LPIA (Islamic Education Institute). These rules have been in effect since the Al-Azhar College was founded. This is because the founders of this college, namely the extended family of H. Abdul Manan Muis, do not want the practice of Islamic teachings that are different from Islam, mostly because their family adheres to the teachings of moderate Islam.

Here is one example, namely one of the foundation's children who joined the PKS (Prosperous Justice Party) political party. So, religious activities in PKS are not allowed to be taught in Al-Azhar schools. That is one of the efforts of the Al-Azhar Foundation to avoid radicalization within the Al-Azhar College, Medan.

The following are the stages of selecting prospective teachers for Al-Azhar College, Medan, namely:

1. Prospective teachers register themselves (send CV, cover letter, supporting certificates, and other application files) to the Al - Azhar College Foundation.
2. The selector (LPIA) will screen qualified CVs and application files to enter the next selection stage.
3. Interview stage, there are 2 stages of interviews that will be conducted. First, an interview with LPIA as the selection team. Second, the Foundation will conduct interviews with prospective teachers to enter the next stage, namely the written exam.
4. Written exam stage, after the interview stage all prospective teachers who pass will take a written exam.
5. After all the selection processes are carried out and declared to have passed by the foundation, the teachers will be placed in the Al-Azhar Superior High School High School unit, Al-Azhar Plus College High School.

After the selection process until the placement of new teachers in both the Superior High School or the Plus High School. All newly joined teachers are required to attend upgrading and training held by the Superior High School and Plus Al - Azhar.

This new teacher training and training contains:

1. How is the teaching system at the Superior High School and Al-Azhar Plus High School.
2. What values must be applied when teaching at the Superior High School and Al-Azhar Plus High School.
3. What are the rules that apply in the teaching and learning system at the Superior High School and Al-Azhar Plus High School.
4. As well as explicitly conveying about the application of moderate Islamic teachings in the Al-Azhar High School, Medan.

Those are the stages of selecting teachers at the Al-Azhar Senior High School Medan, both Superior High School or Plus High School. This selection was carried out very strictly, especially the selection of religious activities and activities outside of Moderate Islam in an effort to prevent the existence of Radical Islam or Radicalism in Islam. To be in accordance with general Islamic teachings and in accordance with the Islamic teachings of the founder of the foundation, namely the Haji Abdul Manan Muis extended family.

V. Conclusion

The knowledge of radicalism possessed by students is quite good but not evenly distributed. Only some of them know the concept of radicalism well. The knowledge of radicalism possessed by students does not come from school but from the family environment and the virtual world (Internet).

The teacher understands the concept of radicalism and understands that the concept of radicalism will have a negative impact on the personality of people affected by radicalism, the implementation of Pancasila values is carried out to students in the school environment as an effort to respond to radicalism.

The Al-Azhar College School is not yet fully aware of the spread of radical understanding among students, so no special efforts are made to prevent the spread of radicalism, but the Al-Azhar College School already has a system that indirectly becomes an effort to prevent the spread of radicalism in Al-Azhar schools.

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