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THE COLOURFUL OF ISLAMIC STUDIES

An Academic Report from Leiden

Leiden University Library



Short Course Research Methodology
MORA 2018



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ISBN: 978-623-7066-13-2

Editor: Lalu Muhammad Ariadi dan Fikria Najitama

Desaigner: Atta Huruh

Layout and Setting: Team Publisher

Publisher:

Pustaka Ilmu

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Jakarta Pusat Telp. 021-3853449, 3812344, 3519734

Fax. 021- 34833981

Members IKAPI

Edition I, April 2019

Publisher and Distribution:

CV. Pustaka Ilmu Group

Jl. Wonosari KM. 6.5 No. 243 Kalangan Yogyakarta

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e-mail: pustakailmugroup@gmail.com

website: www.pustakailmu.co.id

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ISLAMIC STUDIES AND KNOWLEDGE BUILDING IN CONTEMPORARY INDONESIA

-Comments on the Islamic Studies Writing Series-

The challenges faced by islamic studies education and research training relate not only to a changing world of work which is increasingly influenced by globalization, but also to educational policies and needs whose action –or lack of it– generates to develop a functional islamic studies educational system.

The various topics examined in the articles presented here in this book address themselves to major islamic studies research problems which should tackled in order to improve the impact of the quality of islamic topics learning, particularly among Pesantren and Islamic School in Indonesia.

Since education in Pesantren and Islamic Studies is geared to income young moslem generation, the most relevant area for the alleviation of the lack of islamic topics understanding for common people is the islamic studies writing of the informal method. However, this term may be rather misleading, as the informal writing standar's composition changes constantly with knowledge quality problem from one islamic school to another in Indonesia.

Turning now to the articles presented in this book, i would stress that our own experience on islamic studies research and writing relates to this book more to our research and writing training in Leiden Universiteit, Netherland which have jointly managed by The Directorate of Islamic Higher Education Ministry of Religious Affairs – Republic of Indonesia and Leiden Universiteit from August 20 to September 14, 2018.

In addition, it should be remembered that our training course in Leiden Universiteit proposes training courses to improve the islamic studies on analyzing gaps and also on writing research paper. It is very elusive term which needs to be spesified and contextualized in each our work. Indeed, the course may be redefined not only by research-writing context of the islamic studies issues. But also by quality's level of integration many perspectives of science.

Moreover, we are especially indebted to Director of the Directorate of Islamic Higher Education of MORA, Prof. Dr. Arskal Salim, GP who sent us to follow this program. Our sincere gratitude goes to Dr. Suwendi, Dr. Mahrus Elmawa, and all staffs of Directorate of Islamic Higher Education of MORA. We are greatly indebted to all staff of Leiden University Centre for the Study of Islam & Society (LUCIS), Leiden University, Netherland for their guidance in this program, especially to Dr. Dorrit van Dalen, Dr. Nico Kaptein, Dr. Marielle Matthee, Dr. Mara van Schaik and Professor Petra Sijpesteijn for their kindness and hospitality.

Sincerely,

Editor



THE RELATIONSHIP BETWEEN FAMILY AND RADICALISM

by

Ali Halidin
(IAIN Parepare)

INTRODUCTION

The term of radicalism is being an usual in Indonesia, radicalism is a thought of some one that disagree or would like to make the change of the Indonesia ideologi. As we now, the ideologi of Indonesia state is Pancasila with its five principles. So by the permanent regulation UU 45, everybody should obey the pancasila, they should do pancasila as it needs. On this research, firstly, I would like to describe the Pancasila should be theirs life principle and as guedance for all of the people. If someone for the Indonesian people, disagree or may be refuse it, he/she may be categorized as radical (someone who refuse pancasila). Radical is only just a behavior or someone thinking, its not an action. They dont brake the law, because the state will not funish the people of their thought. But somehow, its occur be an action or doing the violence, like terrorism and bombing. And

the racism sometimes had been influenced by religion ideology, or maybe gang of trouble makers (GPK), but its very small.¹

Actually the radicalism comes from the indoctrination efforts that have done by groups of people in Makassar. This study about indoctrination happen in learning interaction on informal school, such as reciting groups (kelompok pengajian). On informal learning, there isn't limitation of the age of the member. They were not called student, but the follower. So the relation between follower and murabbi was really strong. Refusing the Pancasila, not honor to the flag, not singing Indonesia raya and also building the religion state are including radicalism.²

The murabbi comes to the family groups to teach them, may be its not problem, but the materials of the learning is going to be important, in changing their main to the religious teaching. This study to find out, the relation in familiy recitation group to the radicalism. Some families implied on radicalism intakes, refusing the Pancasila as an ideology and also building the new state. So, to look after the realitionsip, could be see at the kitabs or some papers that devided to the member family recitation groups. Some of the kitabs consist of the al-jihad materials and also to do the pure Islam religiuos teaching, and but the more hard is building the new state based on Islam as a ideologi permanently. The al-jihad kitabs it is written by Abdullah al-Azzam, Anung al-Hamat and also papers by the murabbi in theirs group.³

Al-jihad according the Islam people is going to be an obligation, but there are kinds of jihad in versus of the qur'an, not

¹ Ludigdo, Unti, and Ari Kamayanti. "Pancasila as Accountant Ethics Imperialism Liberator." *World* 2.6 (2012).

² Bittner, Egon. "Radicalism and the organization of radical movements." *American Sociological Review* (1963): 928-940.

³ Ferree, Myra Marx. "Resonance and radicalism: Feminist framing in the abortion debates of the United States and Germany." *American journal of sociology* 109.2 (2003): 304-344.

just doing the wars or killing some people based on difference ideology. According to al-Maraghi and Ibn Katsir, al-jihad is doing the ibadah seriously, or with in efforts, one of them is learn very hard and finding the knowledge that will be useful for theirs life.

DESIGNING OF RADICALISM

An act of terrorism with suicide bombing in Surabaya involving the perpetrators of a new family first occurred in Indonesia. The family consisting of father, mother, and children committed terror and detonated the bomb that stuck to their bodies. Director of the Center for the Study of Religion and Democracy of *Paramadina* institue Ihsan Ali Fauzi said the spread of radicalism is more easily done to the family. It was also briefly disclosed in the research in 2016.

This study, said Ihsan, said that increasing security encourages family-based recruitment is considered more secure. "The transmission of radicalism within the family is also difficult to detect," said Ihsan at the Indonesian Institute of Sciences office, Jakarta, Thursday, May 17, 2018. Therefore, according to Ihsan, family ties accelerate radicalization. The consideration is no longer politics or ideology, but family ties. In a family relationship, there is love, trust or trust, and a willingness to sacrifice. That way, they are difficult to betray because they have family relationships.

This is also felt by former terrorism prisoner Ali Fauzi Manzi. He is the terrorist brother of Ali Imron and Amrozi. Both are the perpetrators of the Bali Bomb I in 2002. Since the age of 18, Ali told, he joined his brothers. He is in charge of assembling bombs. The four were arrested and imprisoned. His brother was sentenced to death and for life. Out of prison, Ali gets medical treatment financed by police. His view of the evil police changed because he was treated humanely. Ali then continued

his life by lecturing and becoming a terrorist observer to form a *deradicalization* institution for former terrorists in Surabaya.

Ali also said not only family relationships that can make people can be bound and formed radical ideology. "The process that occurs in the place of coaching a potential terrorist can also," he said. He said, essentially, a terrorist community that provides two support to its members.

First is nonmaterial support, ie ideology and brotherhood or friendship. This community provides radical understanding to its members through educational institutions, *halaqah daurah, idad*, and others. The second support is material, which is education, work, and health assistance. "The presence of the two supports that bind members so difficult to get out," said Ali. Finally, a feeling of worry arises, if it goes out, they do not get those two endorsements, have no friends, and be ostracized.⁴

The emergence of the phenomenon of terrorism in Indonesia has invited us to discuss a phenomenon that emerged from media coverage: "radical Islam". Post- bombing *Kuningan*, many parties are trying to associate this bombing with groups labeled "radical" by the mass media. In fact, the labeling of "Radical Islam" is actually still very problematic and needs to be debated. Given the "radical" or "populist" group - borrowing the term Vedi R Hadiz - labeled by media and terrorist analysts, does the discourse cease by stigmatizing these Islamic groups as terrorists, regardless of the historical discourse that led to the emergence of the act of terror itself, does the discourse no longer pay attention to other causes that are actually more substantial than mere labeling.⁵ It becomes interesting for writers to analyze

⁴ Omelchuk, L. V. "The Distinction of The Notions "Terror", "Terrorism" and "act of Terrorism" in the Inverstigation of Criminal of Fenses of a Terrorist Nature." (2016).

⁵ Farrar, S. A. "Risk v. Due Process: Placing Asian Counter-Terrorism Strategies under a Rule of Law: Problems and Prospects." *APYIHL* 1 (2005): 93.

the involvement of religious fundamentalism when Indonesia is faced with a phenomenon of the emergence of a transnational terrorist movement that some time ago carried out bombings in several places. From media coverage, the author sees that as if the Bali bombers were the ones who were indoctrinated to justify any means of meeting their ideological demands.

Finally, there arose a stereotype of a “fundamentalist” religious movement. This stereotype is widespread not only in acts of terrorism, but also in other aspects unrelated to acts of terror. In some places, people with strong Islamic identity are suspected of being “terrorists” or “fundamentalists” who are considered dangerous. Thus, it becomes interesting to explore the phenomenon of religious radicalism. Why did this movement arise in Indonesia? What are the factors behind it? This article will try to answer that question to explain the roots of Islamic radicalism in Indonesia.

1. **Terrorism is never exhausted**

Post-reformation marked by the opening of democratic taps has become a fertile ground for the growth of radical Islamic groups. The phenomenon of radicalism among Muslims is often based on religious belief, even if the originator of radicalism can be born from various axes, such as economic, political, social and so on. Radicalism that leads to terrorism becomes an important issue for Indonesian Muslims today. These two issues have caused Islam to be labeled as a religion of terror and Muslims are considered to love the path of holy violence to spread their religion. Although the assumption is easily countered, but the fact that the perpetrators of terror in Indonesia is a *hard-line* Muslim greatly burden the psychology of Muslims as a whole.⁶

⁶ Ahmad Asrori, “Radikalisme Di Indonesia: Antara Historisitas dan Antropisitas.”

The involvement of various parties in dealing with the problem of radicalism and terrorism is desirable. The goal is to narrow the space for radicalism and terrorism, and remove it altogether. In the context above, the role of schools and educational institutions is very important in stopping the rate of Islamic radicalism. Education and educational institutions are very likely to be the spreading of the seeds of radicalism as well as the deterrent (read: *deradicalisation*) of radical Islam. Studies on radicalism and terrorism indicate that certain Islamic educational institutions (especially non-formal ones, such as *pesantren*) have taught fundamentalism and radicalism to learners. Later, formal schools also began to teach elements of radical Islam, such as teaching students to disrespect the Red and White flag during the flag ceremony.

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It becomes interesting for writers to analyze the involvement of religious fundamentalism when Indonesia is faced with a

Kalam 9.2 (2015): 253-268.

⁷ Syamsul, and Hasnan Bachtiar Arifin,. “Deradikalisasi Ideologi Gerakan Islam Transnasional Radikal.” *Harmoni* 12.3 (2013): 19-36.

phenomenon of the emergence of a transnational terrorist movement that some time ago carried out bombings in several places. From media coverage, the author sees that as if the Bali bombers were the ones who were indoctrinated to justify any means of meeting their ideological demands.

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2. The Violence for god

Religious freedom under Indonesian law is interpreted as an obligation to become a member of one of 5 official religions or into 6 after *Konghuchu* is also recognized as an official religion. This rule applies to adherents of old or tribal religions, such as the *Dayak* tribe in Kalimantan, who therefore convert to Christianity or part of Hinduism into Hindu *Kaharingan*. Since the founding of the Republic of Indonesia until November 2001, 858 churches have been destroyed, either totally or severely damaged, and banned or shut down by state apparatus.⁸

During the reign of President Soekarno lasting 21 years, only 2 pieces of the church were destroyed. While during Soeharto’s 32-year rule, there were 456 churches destroyed. Within 17

⁸ Mark Woodward, et al. “Muslim education, celebrating Islam and having fun as counter- radicalization strategies in Indonesia.” *Perspectives on Terrorism* 4.4 (2010).

months of Habibie's reign there were 156 churches destroyed. During the 21 months of Abdurrahman's rule there were 232 churches destroyed and within four months of the reign of Megawati Soekarnoputri there were 12 churches destroyed. The figures include the destruction in the conflict area of Maluku, Poso, which since the beginning of 1999 as many as 192 churches and 28 mosques were damaged.

The destruction of the church often coincides with the onset of mass riots. For example, the 26 December 1996 riot in *Tasikmalaya*, in just 24 hours, 15 churches, 18 police stations, 3 hotels, 6 banks, 8 factories, 7 supermarkets, 89 shops and restaurants belonging to the Chinese people were damaged. The day before the incident, a *kyai* was persecuted at the police station. Actually both parties: the police and the head of the *pesantren* agreed to settle peacefully. But the next day, disgruntled *santris* chanted prayers, protests at the mosque and then diverted into violent demonstrations

During January 2005, there was an attack and destruction of Hindu temples in *Legian, Kuta, Tuban* and *Pedonganan*. Six temples were damaged during the attack. The destruction of the synagogue also afflicts the Muslim community. Unfortunately the author has not been able to collect data well to be presented in this paper. However, our memories are still quite fresh about the case of the destruction of the mosque in *Kupang* before the Ambon conflict broke out. Similarly, the destruction of the An Nur mosque in the *Talake Ambon* area by Christian mobs, on April 26, 2004. The mosque was attacked after the Muslims were attacked with homemade rifles by Christians.

On October 3, 2004, the communications forum of Central *Karang* Muslims, with the support of FPI, erected a wall 2 meters high and 5 meters wide which closed access to Sang *Sang*

Catholic School. Residents around the Muslim majority object to the operation of the school because a Catholic parish regularly conducts religious activities in the school hall. This is mentioned contrary to the school operating permit. The local government finally destroyed the wall on 25 October 2004, just hours before Gus *Dur's* arrival.²⁰

The severe damage experienced by the religious community occurs in areas where conflicts between different religious communities take place with high scale and intensity. Open conflicts between Christian and Muslim groups in Ambon broke out on the *Lebaran* holiday in 1999. The cause of the quarrel between Christian taxi drivers and a Muslim thugs who happened to be Muslim because of money deposit issues. Since then, the conflict has escalated, causing massive casualties and the destruction of public and private facilities and infrastructure on both sides. Violent conflict involving two different religious communities took place in *Poso*. The conflict, preceded by trivial quarrels between young people, eventually sparked a long-running conflict between religious groups. From 1999 to 2001, hundreds of houses and houses of worship were destroyed and burned, and casualties reached more than 200 people.

3. Violence on Symbol of Obscenity

Sixty members of FPI *Bekasi* attacked eleven dimly lit stalls on Masjid At *Taqwa* Street, Sunday, May 21, 2006. A row of stalls serving musical entertainment and alcoholic beverages has been urged by FPI to close. But the stall is increasing in number. This further convinced the group that the procedure of upholding the good and evil and upholding Islam was never seriously undertaken by the government. They even got the impression that the government did not have the will. Therefore, as CSOs

who claim to be Islamic law enforcers, FPI feels obliged to adopt “decisive” - violence - to reinforce their message. These CSOs feel they have a mandate to condemn those who defied FPI’s conviction.

Previously on May 22, 2006, *Kapolresta Bekasi* appealed for acts of violence, destruction committed by community institutions in combating public disease does not occur in the jurisdiction of *Bekasi*. If there is an anarchist action the police will not remain silent and will provide strict sanctions. However, this hard message, never materialized.

On another occasion, April 12, 2006 at around 2 pm about 500 members of the Islamic Defenders Front (FPI) came to the Playboy Magazine Office at the Asean Aceh Fertilizer Building (AAF). Their intent was to protest the publication of the adult magazine. Arriving at the AAF Building, FPI members then held a rally. However, a few moments later, Zainal and Agus along with several other FPI members pelted the AAF Building using stones the size of an adult’s fist until some of the glass building broke. The stone is derived from the sidewalk of the road which is four meters in front of the building.

4) Violence as God’s Command

Violence in the name of religion or that places religion as justification gets a varied response. Azyumardi Azra uses a political perspective in understanding this issue. According to Azyumardi, violence in the name of religion has existed since the post-independence era with the emergence of DI / TII.⁹ Since the fall of Soeharto, this group appears more visible, more militant, and vocal. This is increasingly hardened by the presence of mass

⁹ Azyumardi Azra. *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay- Indonesian and Middle Eastern’Ulam’in the Seventeenth and Eighteenth Centuries*. University of Hawaii Press, 2004.

media, especially electronic media such as TV many gave their coverage on the football of similar groups. This action can be due to religious factors alone and can also be political. This can start from a certain religious understanding then filled by political content, or on the contrary, the political content was first given a religious justification. They have a particular political agenda justified by the verses of the Qur'an or Hadith or views certain scholars. Or it could be both.

The use of religion as a means of justification can be due to an understanding of religion that is very literary or literal. This understanding encourages them to engage in certain political actions, including acts of violence.¹⁰ The using of violence by this group according to Azyumardi because of initially this group as a political group, to again public support of the majority Muslim Indonesia, they include religion as the medium. The goal is that his political stance, including violence, seems to be justified by religion. This method is actually due to see religious teachings in bits and pieces. For example, understanding jihad is just war. The war developed is *indiscriminatory* in that not only non-Muslims are targeted, but also Muslims of different opinions. Muslims themselves, ultimately became the target of their version of jihad.

Father Mudji Sutrisno understands it from a cultural point of view. In terms of culture, religion serves as a glue of peace. It is a text that teaches peaceful relations with others and sincerely peace with the Almighty. Geertz places it as a space for meaningful living and life-oriented originating from the sacred text of truth to the underlying layers of other worldviews such as common sense, science and aesthetics. The crisis at the religious stage will result in a fundamental and total crisis. Because

¹⁰ Idi Subandy Ibrahim and Asep Syamsul M. Romli. *Amerika, terorisme, dan Islamophobia: fakta dan imajinasi jaringan kaum radikal*. Nuansa, 2007.

the meaning of life was collapsed. Here, it was answered that the role of religion is culturally an individual or collective identity or community. There, also, lies one of the answers to why business was so desperate to avoid an identity crisis, the community holds the religion closely to the interpretation of the laws of absolutely true. Nevertheless, conflicts can still be addressed culturally. The most striking example is the discourse of civilizational conflict from Samuel Huntington it can make each civilization can feel its own identity and challenged by conflict to use the path of identity politics to defend itself and resist. Then, the potential religion becomes the vehicle and legitimator of violence when the radicalism of political identity struggle takes it as ammunition.

Tamrin Amal Tamagola, understands the inter-religious conflict has existed long ago, but it is not the fruit of reform. Religious conflicts in Halmahera, for example, have occurred since the 1960s and in Kalimantan since the 1950s. However, the conflict still about *sara*, and every *sara* conflict has been crushed by the Soeharto government. This is achieved through the rationalization of a set of hegemonic-ideological institutions, among others by imposing the principle of *Pancasila* as *asas tunggal*.¹¹

After the fall of Soeharto, violent conflicts involving different religions were widespread because of the time-bombing factors that had been left during the New Order, and the destruction of conflict management institutions belonging to both civilian and state-controlled communities. The form of institutional marginalization is presented in the systematic demolition of social and institutions. Sigit was accused as terrorist, he was

¹¹ Tamrin Amal Tamagola. "Anatomi Konflik Komunal di Indonesia: Kasus Maluku, Poso dan Kalimantan 1998-2002." *Revitalisasi Kearifan Lokal: Studi Resolusi Konflik di Kalimantan Barat, Maluku dan Poso* (2007).

unexpectedly secured were father and son. In the house, Sigit has four children, and his wife and also questioned in police and witness status," he said.

"The head of the local neighborhood association, who did not want to be named, said S indeed tended to be closed. "I once asked for his identity three years ago, but he did not give. Just say the ordinary citizen and preach," he said. Not yet known whether S migrants and since when to live in *Bintaro*. Before securing two suspected terrorist networks in *Mojokerto*, Densus 88 also arrested an alleged member of a terrorist network in *Pelemahan* sub-village, *Banyuarang* village, *Ngoro* sub-district, *Jombang* district, on Thursday afternoon. Suspected terrorists who secured initials NR, 36 years old, who day-to-day selling bananas.

Special Detachment (*Densus*) 88 Antiteror Police raided the house in RT 05 RW 02 *Jemaras Kidul* Village, *Klangenan* Sub-district, *Cirebon* Regency, Thursday, May 17, 2018. Previously, a *cilok* seller who allegedly as a terrorist was arrested while buying water refill in one of the stalls in the area around 13:00. *Saeti*, a resident of *Jemaras Kidul* whose house is just 50 meters from the rented house raided by *Densus 88 team*, said

"The terrorist suspect had been living there for two years. "But during that time they never get along," he said. *Saeti* said his neighbors were selling and always leave early and come home in the afternoon. After that, go into the house and his house immediately closed. "His wife is the same, never mixed with the neighbors here," he said. *Andi*, another resident, revealed the contracted house was also hired by an alleged terrorist named *Junaidi*. *Junaidi* himself had been arrested for being linked to the alleged bombing of *Thamrin*. "Until now we do not know his name," he said. Until this news was revealed, the rented house was still ransacked. Police have not issued a statement related to the raid".

5) Hatred and dissatisfaction

Sometimes, radicalism is identified with the problem of terrorism. Thus, alleged perpetrators of the terrors to citizens are often addressed to those who are considered radical. In fact, conceptually it is still in the debate. What exactly is radicalism.

In an interview with Tempo magazine (21/3/2011), Arsyad Mbai stated that radicalism is the root of terrorism. According to him, radical ideology is the cause of rising terrorist acts in Indonesia, so the prevention of terrorism must be followed by the eradication of radicalism since the 2000s.

Actually there are several ways for looking at the problem of radicalism. The most typical point of view is shown by Samuel Huntington (1997) with Clash of Civilization thesis which sees terrorism as an implication of the clash of two major civilizations in the world: Islamic vis-a-vis West.

Huntington's logic stems from a realistic viewpoint that views world politics as a struggle for power over power. The difference is from the classical realist thinkers such as Morgenthau that put the country in a central position, or Waltz which puts power (power) in a material perspective, Huntington departs from the division of the world over what he calls "civilization".

The historically marginalized group, with historical consciousness, tried to restore the political position of Islam with non-state and structural roads. In the global context, the existence of Islamic political marginalization by hegemony in international politics (the United States) leads to awareness to restore the political lands of Islam. Transnationalism brought the awareness to Indonesia in the form of Islamic political movements.¹²

¹² Martin Van Bruinessen. "Genealogies of Islamic radicalism in post-Suharto Indonesia." *South East Asia Research* 10.2 (2002): 117-154.

The radicalism was read as a portrait of historical consciousness combined with class consciousness. This article will elaborate the two arguments as a tool to trace the roots of Islamic radicalism in Indonesia. The results of a survey conducted by the Jakarta Institute for Islamic Studies and Peace (*LaKIP*) in 2010 were astonishing, as many as 48.9% of students in *Jabodetabek* declared their consent to radical action.¹³

The results of the above survey at once can awake the teachers, especially teachers Islamic Religious Education (PAI), that there is a danger will threaten the students. Because at some public college campuses, the student's tendency to support the actions of radicalism is also very high. This is revealed in research on Islamic Campus involving 2466 samples of students from various leading universities in Indonesia. When the students were asked about the implementation of the *amar makruf nahi munkar* in the form of sweeping places that are considered the best source, they answered as follows: around 65% (1594 respondents) supported the implementation of sweeping *kemaksiyatan*, 18% (446 respondents) support as well as actively participate in the activities sweeping. Approximately 11% (268 respondents) said they did not support sweeping, and the rest, 6% (158 respondents) did not give the answer. Furthermore, those who support sweeping argue that such sweeping activities as part of religious orders (88%), support sweeping because of the opinion that the security forces are unable to enforce the law (4%), and for reasons of moral decadence (8%).¹⁴

The number of respondents who consider sweeping activities including religious orders was made very unfortunately. That

¹³ Mukhibat Mukhibat. "Re-Edukasi dan Re-Motivasi terhadap Pelaku Radikalisme dan Terorisme: Membangun Kesadaran Keagamaan yang Inklusif dan Humanis di Indonesia." *SOSIOHUMANIKA* 7.1 (2016).

¹⁴ Ahmad Fuad Fanani. "Fenomena Radikalisme di Kalangan Kaum Muda." *MAARIF* 8.1 (2013): 4-13.

Islam forbids communism is true, but Islam strongly emphasizes the way of *dakwah* with good manner in *amar makruf and nahi munkar*. So sweeping activities to the places or every one who assumed the *ahli maksiat* one will be categorized as the radical act. The mission of *nahi munkar* that is very noble, to make people aware from the *maksiat* or turned into a source of conflict. On the other hand, the sweeping movement appears to be the “fierce” face of Islam itself. That the security apparatus is less responsive in eradicating crime and crime may be true, but it can not be interpreted by the permissibility of civilians to take over the duty of the apparatus.

The phenomenon of violence in the name of religion that is often known as religious radicalism increasingly is looked fierce, when there are various events of terror bombing in the country. Some of the terror events in the form of bombings have killed many victims and have had a profound impact on the social life of Indonesians, at least there have been more than 20 bombings since 2000 until now.¹⁵

Various phenomenon of radicalism and violence mentioned above, certainly does not appear by itself. So this paper also, will tries to unravel a number of factors causing the radicalism in the field of religion and it has penetrated of education, and how efforts can be made to anticipate this destructive ideology.¹⁶

In the religious field, the phenomenon of religious radicalism is reflected in the destructive-anarchist actions in the name of god, a group of people against the different religious groups or groups with the same religion but in diferent ideology, and this is including the act of religious and radicalism or the activities to impose opinions, desires, and religious ideals by force. The

¹⁵ Henry Munson. “Religion and violence.” *Religion* 35.4 (2005): 223-246.

¹⁶ David G Bromley and J. Gordon Melton, eds. *Cults, religion, and violence*. Cambridge University Press, 2002.

radicalism can infect all adherents of religion, not least among Muslims, but also outside of the muslims group.

Firstly, I would like to describe here is making Islam a final ideology in regulating individual life as well as state politics. Secondly, adopted Islamic values adopt its source in the Middle East as it is without considering the social and political developments when the *Qur'an* and *hadis* are present on this earth, with local realities today. Thirdly, because attention is more focused on the text of the *Qur'an* and *hadis*, this purification is very careful to accept all non-Islamic cultures (Middle Eastern cultures) including being careful to accept local traditions for fear and interfering with Islam with heresy. Fourth, reject the non-Middle Eastern ideology including Western ideology, such as democracy, secularism and liberalism. Again, all established rules should refer to the *Qur'an* and *hadis*. Fifth, the movement of this group often opposed the wider community including the government. Therefore, sometimes ideological and even ideological friction occurs with other groups, including the government.

THE STRATEGY IN OVERCOMING THE RADICALISM IN THE FAMILY

1. Be religious by spreading hatred, recruitment and strategy

A literal religious understanding, bits and pieces of verses of the *Qur'an*. Such an understanding barely leaves room for accommodation and compromise with other moderate Muslim groups, and therefore the mainstream of the *ummah*. This kind of Islamic group has emerged since the time of *al-Khulafa 'al-Rashidun* the fourth Ali ibn Abi Talib in the form of the very radical *Khawarij* and committed many murders against the

Muslim leader whom they declared ' *kafir*'. A false reading of Islamic history combined with an exaggerated idealization of Islam at some point in time. This is evident in the views and movements of the *Salafi*, especially on the radical spectrum of *Wahabiyya* which appeared in the Arabian Peninsula in the late 18th century until the 19th century and continues to spread to the present day.

The main theme of this *Salafi* group and cell is the purification of Islam, was cleaning Islam from the understanding and practice of religion which they view as 'heresy', which they often do by violent means. With such religious understanding and praxis, these radical groups and cells are 'splinter' from mainstream Islam that holds dominance and hegemony of theological authority and religious law as well as religious leadership.¹⁷ Hence, responses and strong reactions often arise from 'mainstream', mainstream, religious groups. They rarely issue decrees, even fatwas, which set the splinter groups as heresy and misleading. Such provisions or fatwas in practice are not uncommonly used by certain mainstream groups as a basis and justification for taking vigilante action.¹⁸

Intra-religious and inter-religious violence; also even among religious people with the state. This is particularly evident, for example, with the increased activity of church closures in places where majority Muslims, such as *Bekasi*, *Bogor* and *Temanggung* recently. Or closing of mosques in non-Muslim majority areas in various places in the country, such as in Bali after Bali bombing in October 2002; including anarchism against the various facilities and mosques of *Ahmadiyah* and its congregations. Various

¹⁷ Syamsul Bakri. "Islam dan Wacana Radikalisme Agama Kontemporer." *Jurnal Dini-ka* 3.1 (2004): 1-8.

¹⁸ Anzar Abdullah. "Gerakan Radikalisme Dalam Islam: Perspektif Historis." *Addin* 10.1 (2016): 1-28.

acts of violence against *Ahmadiyya* followers also continue to occur in a number of places ranging from NTB, *Parung*, *Cikeusik* and various other locations. Then there are hardliners or hardliners among Muslims, upholding their own laws-in the name of *shari'ah* (Islamic law) -as *Lasykar Jihad* had done in Ambon during the Christian-Muslim communal conflict; or raids by the Islamic Defenders Front (FPI) in recent years, especially in Ramadan, over discotheques and other entertainment venues on behalf of *al-amr bial-ma'ruf wa al-nahy 'anal-munkar* (calling for good and preventing *munkar*).¹⁹

For them not enough just *amar ma'ruf with oral*, words; must carried out prevention of *munkar* by hand (*al-yad*), or strength. Moreover, such actions can also lead to social conflict. The mainstream Muslims as represented by NU, *Muhammadiyah*, and many other organizations-repeatedly declare, they reject violent means, even to uphold the good and prevent even *munkar*. However, the appeals of these mainstream organizations are often ineffective; especially within these organizations there are also *hard-line* groups that continue to also put pressure on them internal to the leadership of each organization.²⁰

- a. The continuation of intra and inter-religious social conflicts during this reformation period, again, is due to a variety of complex factors. First, it relates to the euphoria of freedom, where each person or group feels able to express their freedom and willingness, regardless of the others. Thus there are symptoms of decreased tolerance. Secondly, political and social fragmentation continues, especially among political, social, and military elites, which continue to impact on the grassroots and lead to horizontal and

¹⁹ Haedar Nashir. *Gerakan Islam syariat: reproduksi Salafiyah ideologis di Indonesia*. Pusat Studi Agama dan Peradaban Muhammadiyah, 2007.

²⁰ Jamhari Jajang Jahroni. *Gerakan Salafi radikal Indonesia*. Rajawali, 2004.

latent conflicts. There are various indications, conflicts and religious nuances even in the provocation of certain elites for their own interests. Third, the inconsistency of law enforcement. Fourth, widespread disorientation and dislocation in Indonesian society, due to difficulties in daily life. The increase in the price of other daily necessities makes the society increasingly squeezed and squeezed. As a result, these crashed and splintered people or groups can easily and inexpensively perform emotional acts, and may even be hired to commit unlawful and violent acts.

- b. Dissemination of Islamic Radicalism The advocates of Islamic radicalism use various means and media to disseminate their ideology, both in the framework of internal cadre members and for the benefit of socialization to the public. The following is the means taken to disseminate the ideology of radicalism. Through the organization cadre. Organizing is an activity of coaching members and prospective members of an organization of sympathizers or bearers of radicalism.
- c. Individual recruitment is usually done by underground radical Islamic organizations such as the NII, through what is often referred to as brainwashing. Almost all of the brainwashing victims of this group recounted their experiences in relation to the doctrine of their teachings or ideologies laden with the content of radicalism, such as allowing robbing for the benefit of the NII, as testimony of one of the victims posted on vivanews.

The International Crisis Group (ICG) routinely reports that jihad books are published by a kind of publishing network that has an ideological closeness to *Jamaah Islamiyah* (JI). Most of the JI related publishing companies are located in Solo, managed by alumni of *Al-Mukmin*

Pesantren, founded by *Ba'asyir* and *Sungkar*, in Ngruki, Solo. Although very few seem to be members of IKAPI, it is almost entirely a member of the Islamic Publishing Union or SPI, an association that seems to be dominated by Ngruki. These publishing houses appear on their site: [http:// solobook.wordpress.com/](http://solobook.wordpress.com/). Some of the publishers are Al-Alaq, Arafah group, Al- *Qowam Group*, *Aqwam Group*, *Kafayeh Cipta Media (KCM)*, Publisher in other Solo area, and *Ar-Rahmah media*. *Arrahmah Media* is known as a news website and publisher of several jihad books such as: *Jihad in Central Asia*; *The Giant Man, Biography of Mulloh Umar*; *No Peace with Israel*; *Watch out! Intelligence Operations-The Untold Story*; *Commander Khattab - Chechen hero Jihad*; *Army Medina in Kashmir*; *There is no Khilafah Without Tawheed and Jihad*, and others.

In addition to the above translation books, radical Islamic groups also publish jihad-themed books that are packed in both print and e-books. Some sample books include:

- 1) *Signs in the Struggle*. The original title of this book is *Taujihah Manhajiyah* which is written by Osama bin Laden, translated by (Muhammad 'Atho' Asy Syarqi, Abul 'Abbas Al Janubi, Ahmad Al Haznawi. Supporters of the Mujahideen, and can be downloaded at [http:// thoriquna.wordpress.com](http://thoriquna.wordpress.com) In general, the book discusses about Osama's invitation to the world Muslims to jihad with various arguments *naqliyah* and *aqliyah* which it uses.
- 2) *An-Nihayah wal Khulashoh*. This book comes from the excerpts of the khutbah 'Abdullah al-'Azzam which is titled the same as the title of the translation. This 45-page book is translated by Abu Shilah Jabir Al-Irhaby and

published by the Media & Documentation Division of Al-Qo'idun Group, Jama'ah Sympathizers of Mujahideen. This book's ebook edition can be downloaded at <http://thoriquana.wordpress.com/> a site that provides many jihad books. What is interesting about this book is that both the author and the translator are jihad activists who died in the field of "jihad". As is known, Abdullah al-'Azzam is a world jihadist who died from bombing in Pakistan, while Jabir al-Irhaby (translator) is a suspected terrorist who died. Abdullah Yusuf Azzam (1941-1989), published an Islamic Ummah media. It was through this magazine that he pounded the ummah's consciousness about jihad. He said jihad in Afghanistan is a demand of Islam and is the responsibility of Muslims around the world. His call was not in vain. Jihad in Afghanistan is transformed into a universal jihad which is followed by all Muslims throughout the world. Muslim youth from around the world who are called by the fatwas of Abdullah Azzam, join the Afghan mujahidin. Abdullah Azzam has succeeded in laying the foundation of jihad in the hearts of the Muslims. Fatwa-fatwanya about jihad always waiting for the muslims. Several times Abdullah Azzam received the ordeal of murder. Until finally he was killed on Friday, November 24, 1989. Three bombs deliberately installed in the alley that used to pass explode when he parked the vehicle for Friday prayers in peshawar, Pakistan. Sheik Abdullah along with two of his sons, Muhammad and Ibrahim, died instantly.

- 3) Qoidun Group. The book, numbering on page 28, discusses: (1) al-irhab (frightening the unbelievers) is part of the teachings of Islam and those who deny it are infidels, (2) America is a pagan country, hostile to Allah, Him and those who believe, and others.

4) *I Fight the Terrorist* by Abdul Aziz aka Imam Samudra aka Qudama, with editor Bambang Sukirno, Publisher: Jazeera PO Box 174 Solo. This book comes from Imam Samudera's diaries written in prison, then published with the help of his colleagues, especially from the Team The defender of Musliam (TPM), who persistently defends the theoretical defendants in Indonesia. This book is given introduction by Achmad Michdam representing the Muslim Defenders Team. In general, this book is written with a crisp language style like the style of writing teenagers. The book is divided into 4 sections: (1) Knowing the Imam of the Imam Samudra, (2) the Ocean and the Idea of Islam, (3) *I Fight the Terrorist*, (4) The Prison. Through the internet. In addition to using paper media, radical groups also use the virtual world to disseminate books and information about jihad. Some sites that had been traced by researchers are:

- (1) www.arahmah.com. The site was founded by Muhammad Jibriel Abdul Rahman, a defendant in the case of the JW Marriot Bomb and Ritz Carlton in 2009 which is none other than the son of Abu Jibril. Joined in it is Mikaiel Abdul Rahman, who is also the son of Abu Jibril at one of the universities there. Dr Abdul Qodir bin Abdul Aziz then left Pakistan in order to avoid the pursuit of the intelligence. Dr Abdul Qodir bin Abdul Aziz then headed for Sudan. He had lived in Yemen at the end of the civil war between North Yemen and South Yemen and later worked at Ats Tsaurah Al `Aamm Hospital in Ib City south of Shan'a Capital, as a volunteer. Dr Abdul Qodir bin Abdul Aziz had married a woman from the area tesebut, and then blessed with one girl.

After the events of September 11, 2001 AD, on 28 October 2001 AD, he was arrested by the Yemeni government. Furthermore, he was imprisoned in a political prison in Shan'a for 2 years and 5 months. Last Dr Abdul Qodir bin Abdul Aziz in extradition to Egypt on February 28, 2004 M, by the Egyptian government. Dr Abdul Qodir bin Abdul Aziz and a number of his comrades were jailed and some were sentenced to death. Herniyanto is a convicted Bali Bomber I who died on February 3, 2006 at the Krobokan Public Service on his way to Sanglah Hospital, Denpasar Bali. The contents of www.arrassmah.com sites include jihad news around the world, jihad analysis, articles on jihad, jihad heroes, and others. The site also provides information about the review of jihadist books, especially those published by themselves.

- (2) www.thoriquana.wordpress.com. This site is not clear when it was established and who its founder, but from the content of the site it can be estimated that the people behind this site are jihadist networks that choose the path of " violence "as a means to wage their jihad ideals. A number of links to download articles and ebooks about jihad are described in this site. In fact found also an article about intelligence translation from The Security and Intelligence Course By Abu Abdullah Bin Adam (H.A.). What is interesting about this site is an article about support for Solo bombers with the title: "Statement Related Bombs Istisyhad in Solo on 25-09-2011"

- (3) www.jihad.hexat.com. Clearly, the jihad site that was founded on 7 April 2011 revealed some of his identity among others. This Islamic jihad site was built with the intention to give Muslims an explanation of jihad, so that there is no antipathy to jihad which is part of Islamic shari'a. The purpose of this Islamic jihad site is to get Muslims to understand the meaning and essence of jihad, and then rise from a sitting position to jointly strive to uphold Islamic Sharia in all aspects of life, so that Shari'a Islam becomes the sole reference for the system of government and state policy nationally and internationally . What is meant by Islamic Shari'ah here is, all the rules of life and guidance that is taught by the Islamic religion that comes from the Qur'an and Sunnah of the Prophet Muhammad SAWAH alaihi wa sallam. The site also provides readers the opportunity to access some of the jihad articles and books by Abu Mush'ab as-Syuri entitled Da'wah Muqawamah Islamiyah 'Alamiyah (DMIA).
- (4) <http://almuwahhidin.wordpress.com/>. It is estimated that this site has been established since April 2009. There is no clarity about who the founders of this site, but from the content of the site that displays the JAT bulletin on its own page, it is certain that those who are behind this site are the people who have a network with Jama ' ah Anshoru Tauhid (JAT) led by Abu Bakar Baasyir. The site is filled with controversial jihad articles, among them the fatwa on amaliyyah istisyhadiyyah which considers suicide bombing as part of jihad activity in order to achieve the ideals of martyrdom.

In addition, a number of jihad books can also be downloaded for free on this site, and even there is a writing that says: “Please download, read and spread to all circles in order to spread this noble mission”.

- (5) www.millahibrahim.wordpress.com. This site is not clear who the founder, and is estimated to have been established since January 2011. Based on the statement on this site, it is very possible this site was founded by a network of jihad activists through violent means. In this site there is a link to download a number of audio files containing lecture studies on jihad books by Aman Abdurrahman alias Abu Sulaiman, a well-respected ustadz among ihadis and is currently cuddled in jail for being accused of involvement in armed training in Aceh last year.
- (6) <http://alqoidun.sitesled.com/heart.php-hid=1.htm>. This site has been established since January 2007, and until now seems to have not been taken care of by the managers. However, this site can not be underestimated in encouraging and disseminating jihadist ideology to Muslims through invitations, articles, and books that can be downloaded. Site managers even invite anyone to reproduce or declare the contents of this web site in whole or in part by any means, without changing the content and not for commercial purposes. There are a number of jihad books that can be downloaded through this site, namely: (1) Yang Tegar on Jalan Jihad, author: Asy Syahid Asy Shaykh Yusuf bin Sholih al-'Uyairi, original title: Tsawabit `Ala Darbil Jihad, (2) Terrorism is a Doctrine Islam, author: Shaykh

`Allamah Abdul Qodir bin Abdul Aziz Hafidzahulloh, original title: Al Irhaabu minal Islami faman ankaro dzalika faqod kafaro, (3) Syubhat Seputar Jihad, author: Asy-Shaykh Ibn Qudamah An-Najdi, original title: Kasyful Litsam `An Dzirwati Sanamil Islam, (4) No Khilafah Without Tawheed and Jihad, author: Shaykh Abu Bashir Abdul Mun`im Mushtofa Halimah, original title: Ath Thikaq ila isti`naafi hayah islamiyah wa qiyam khilafah rashidah` ala dhoui kitab wa sunnah, (5) Fikih Jihad Guide Fii Sabilillah, author: Shaykh `Allamah Abdul Qodir bin Abdul Aziz Hafidzahulloh, original title: Ma`aalim Asasiyah Fil Jihad.

- (7) www.millahirahim.wordpress.com. This site is not clear who the founder, and is estimated to have been established since January 2011. Based on the statement on this site, it is very possible this site was founded by a network of jihad activists through violent means. In this site there is a link to download a number of audio files containing lecture studies on jihad books by Aman Abdurrahman alias Abu Sulaiman, a well-respected ustadz among ihadis and is currently cuddled in jail for being accused of involvement in armed training in Aceh last year.
- (8) <http://alqoidun.sitesled.com/heart.php-hid=1.htm>. This site has been established since January 2007, and until now seems to have not been taken care of by the managers. However, this site can not be underestimated in encouraging and disseminating jihadist ideology to Muslims through invitations, articles, and books that can be downloaded. Site managers even invite anyone to reproduce or

declare the contents of this web site in whole or in part by any means, without changing the content and not for commercial purposes. There are a number of jihad books that can be downloaded through this site, namely: (1) Yang Tegar on Jalan Jihad, author: Asy Syahid Asy Shaykh Yusuf bin Sholih al-'Uyairi, original title: Tsawabit `Ala Darbil Jihad, (2) Terrorism is a Doctrine Islam, author: Shaykh `Allamah Abdul Qodir bin Abdul Aziz Hafidzahulloh, original title: Al Irhaabu minal Islami faman ankaro dzalika faqod kafaro, (3) Syubhat Seputar Jihad, author: Asy-Shaykh Ibn Qudamah An-Najdi, original title: Kasyful Litsam `An Dzirwati Sanamil Islam, (4) No Khilafah Without Tawheed and Jihad, author: Shaykh Abu Bashir Abdul Mun`im Mushtofa Halimah, original title: Ath Thikaq ila isti`naafi hayah islamiyah wa qiyam khilafah rashidah` ala dhoui kitab wa sunnah, (5) Fikih Jihad Guide Fii Sabilillah, author: Shaykh `Allamah Abdul Qodir bin Abdul Aziz Hafidzahulloh, original title: Ma`aalim Asasiyah Fil Jihad

CONCLUSION

The spread of radicalism and even the behavior and acts of terrorism not only occur in learning or in the context of recitation, but also occurs in social media and online. Movement and recruitment to new members by preaching in various online sites, media bulletins and jihad videos on *youtube* that are designed and edited in such a way, with great nuances of fun and interspersed with musical entertainment, nasyid songs and scriptural hangings Al-Qur'an.

It was as if the people who were targeted by the group seemed to play only games, but without realizing the actual target had been invited to communicate, it would be their doctrine. In addition, he continued, terrorist networks also use social messenger, such as *WhatsApp*, BlackBerry Messenger (BBM), LINE, and telegram to share information, propaganda, and recruitment.

This group uses cyberspace because data in Indonesia many people use it. Based on data from the Association of Internet Service Usage Indonesia, internet users in Indonesia reached 132.7 million or 51.8 percent of the total population of Indonesia. Another reason, he added, is that the cyberspace is easier to access, uncontrolled, broad audiences, anonymous, speed information, interactive media. And there are about 1500 radical sites that exist in cyberspace throughout the period of 2012-2018.

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