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## STIGMATIZATION RADICAL OF PESANTREN AND PUBLIC ACCEPTANCE OF ISLAMIC BOARDING SCHOOLS IN WEST SUMATRA

Reza Fahmi<sup>1\*</sup>, Prima Aswirna<sup>2</sup>, Farah Audi Fahmi<sup>3</sup>, Danial Muhammad Fahmi<sup>4</sup>

<sup>1</sup>Universitas Islam Negeri Imam Bonjol, Padang, Indonesia.

<sup>2</sup> Universitas Islam Negeri Imam Bonjol, Padang, Indonesia.

<sup>3</sup> Sakarya University, Turkey.

<sup>3</sup>Padang State University

<sup>4</sup>Syiah kuala University Banda Aceh.

email : \*<sup>1</sup>rezafahmi@uinib.ac.id, <sup>2</sup>primaswirna@uinib.ac.id,

<sup>3</sup>audiii99@gmail.com<sup>4</sup>fdanialmuhammad@gmail.com

**Abstract.** This study aims to: (1) Obtain a picture of radical stigmatization in Islamic boarding school education. (2) Public acceptance of pesantren as an Islamic educational institution (3) Testing the relationship between radical stigmatization and community acceptance of pesantren. The research uses a quantitative approach. The population in this study is the people of the city of Padang who live close to Islamic boarding schools. As for their number, it is mostly 2587 people. Meanwhile, the sample in this study was 364 people using the Slovin formula. Sampling is carried out in a simple random manner, with a stratified random sampling approach. The collection and data were carried out using psychological scales, interviews, and observations. Data analysis techniques use simple regression. The results of this study found that: (1) Stigmatization of Islamic boarding schools is relatively high among members of the community. This is built on empirical opinions and studies amid a society that finds the existence of alleged radicalism in Islamic educational institutions, including Islamic boarding schools. (2) Public acceptance of Islamic boarding schools is relatively high. This means that people still believe that pesantren is an Islamic educational institution that can still be trusted to send their children to school. (3) This study found there was no significant relationship between radical stigmatization and community acceptance of Islamic boarding schools. This means that although some studies lead to evidence of alleged radicalism in the world of Islamic education, including Islamic boarding schools. Even so, the public's interest in accepting pesantren as an educational institution that is a reference for learning among their children is also high. So people still choose pesantren as an alternative educational institution for the education of their children.

**Keywords.** Radical Behavior; Stigmatization; Public Acceptance; Islamic Boarding School

### A. INTRODUCTION

Jurgen Habermas indicates that modern times have been shown to begin with the point of departure for the actualized use of science and technology in the enlightenment period again), with *the renaissance* and *Aufklarung* as the spearhead. Modernization has also laid down the attitude of individualism as the center of the world by emphasizing human life as the center of reality (*anthropocentric*).

In analyzing modern world civilization, Samuel P. Huntington writes that culture is a representation of a narrower region and therefore varies by place. The West will remain the West and the East will remain the East, even if changes are indeed taking place post-Cold War. What is

striking in Huntington's view is that the change shifted not to ideological, military, political, or economic conflicts, but elements of civilization (the clash of civilizations). The failure of this civilization of dialogue to be built gave birth to displeasure with other civilizations dichotomously. That is, the interpretation of certain religious doctrines (Read: "Islam") which is expected to be able to contribute to the development of civilization, turned out to be carried out sporadically to simply justify textuality in understanding religious doctrines, always identified with pesantren.. Thus, the civilizational dialogue that takes place is assumed to be only one-way, albeit in the form of negative reactions in the frame of terrorism. Moreover, the majority of Orientalists also assume that the existence of Islamic boarding schools in Indonesia is identified with madrasa institutions in Afghanistan, which were indeed established to produce militant mujahids in carrying out the war.

One of the strategic roles of pesantren for the Indonesian nation and guarding against local wisdom is the making of a film entitled *Sang Kyai*. Rapi Film This film tells the story of the figure of the original Jombang fighter who became the inspiration for the outbreak of the November 10, 1945, War in Surabaya. The founder of the NU organization, Hadratussyaikh Hasyim Asyari, is none other than the founder of PesantrenTebuireng which now has thousands of students. Gradually, the raising of the figure of Kyai Hasyim in a film story has become an advancement in itself. The grandfather of former president Gus Dur is not only recognized as a traditional Islamic religious figure. But also movement figures who wanted Indonesia to be independent long ago. Kiai Hasyim was the initiator of the Jihad Resolution initiated by NU on October 22, 1945. In the film, the Jihad Resolution is NU's Kiai Hasyim-driven answer to Karno's question about the law of Muslims fighting for their nation, not because of their God. Located on Jalan Bubutan Surabaya, NU kyai decided that Muslims within a radius of 60 kilometers from Surabaya were punished with mandatory *ain* to take up arms against the invaders. If you die on the battlefield, you will be sentenced to *martyrdom*. This fatwa proved effective in mobilizing Muslims in Surabaya and its surroundings. In fact, in the film *Sang Kyai* depicted, students from Jombang flocked to fulfill this call of jihad *fi sabilillah*. Especially from the hezbollah and Sabilillah forces. These two ranks of fighters were formed by NU (Nadlatul Ulama) to defend Indonesia's independence. Not long after, the very heroic Arek-arekSuroboyo War erupted on November 10, 1945. This is clearly illustrated by LathifulKhuluq, an alumnus of Canada's McGill University, in an article titled *KH. Hasyim Asyaris Contribution to Indonesia Independence*. This paper seeks to describe the contribution of Kiai Hasyim in maintaining Indonesian independence, especially after issuing a political fatwa on the Jihad Resolution. This article is also seen as an important chapter in the history of Indonesia's physical revolution which rarely lists the involvement of scholars and religious figures.

There are at least 5 points of the bill that the House passed into law. That is, boarding school educational institutions must teach their students to use the yellow book curriculum. In addition, the existence of pesantren as an independent institution. This is because pesantren has the characteristic of being an institution that instills faith values in Allah SWT. The existence of pesantren as an independent institution instills the value of faith in Allah SWT. In the Pesantren Law, kyai must have the competence of religious science with a background in Islamic boarding school education. With this Pesantren Law, it is hoped that it can also provide a strong filter for pesantren. Because some time ago, pesantren was also infiltrated by radical groups.

According to Masduqi, a person or group exposed to radicalism is characterized by the following characteristics: (1) Claiming a single truth and misleading other groups who disagree. Truth claims always arise from circles that seem as if they are Prophets who have never done anything wrong *ma'sum* even though they are just ordinary people. Therefore, if any group is self-righteous then directly they have acted arrogantly to usurp God's authority. (2) Radicalism makes it difficult for Islam which is *samhah* (light) by considering *sunnah* worship as obligatory and *makruh* as if it were *haram*. Radicalism is characterized by religious behavior that prioritizes secondary issues and overrides primary ones. (3) Excessive religion that is out of place. In proselytizing they set aside the gradual methods used by the Prophet so that their proselytizing made Muslims who were still laymen feel fear and objection. (4) Rude in interacting, hard in speaking, and emotional in preaching. The characteristics of this kind of proselytizing are very contrary to the politeness and gentleness of the Prophet's proselytizing. (5) Radical groups are easy to think of as others outside their class. They always look at others only from their negative aspects and ignore the positive

aspects. It's a form of condescension towards others. Radical groups often seem to feel holy and regard other groups as heretics and heretics. (6) It is easy to confuse others who have different opinions. This group fictionalizes others who commit crimes, fictionalizes a government that adheres to democracy, fictionalizes people who are willing to implement democracy, fictionalizes Muslims in Indonesia who uphold local traditions, and fictionalizes everyone who has different views from them because they believe that their opinion is the opinion of Allah.

Meanwhile, according to Rubaidi, the characteristics of the radicalism movement in religion are characterized by the following: (a) Making Islam the final ideology in regulating individual life and also constitutional politics. (b) The Islamic values adopted their source in the Middle East as they are without considering the social and political developments when the Quran and hadith are present on this earth, with contemporary local realities. (c) Because attention is more focused on the text of the Quran and hadith, it is very careful to accept all non-Islamic cultures (Middle Eastern cultures) including being careful to accept local traditions for fear of interfering with Islam with heresy. (d) Reject Non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism, and liberalization. Again, any established rules should refer to the Quran and hadith. (e) The movements of this group are often opposed to the wider community including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government.

Guided by the above explanation, it can be understood that radicalism is an understanding made up by a group of people who want drastic social and political change or renewal by using means of emphasis and tension that ultimately result in violence. Then, radicalism continues to try to infiltrate everywhere, including educational institutions and Islamic boarding schools. This stigmatization in the name of pesantren as a "terrorist nest" becomes a justification of the opinions of thinkers or a wide audience who oppose the view of the importance of the existence of pesantren as a form of local wisdom of the community.

Next, According to Azyumardi, several factors are the cause or source of the problem of growing radicalism in a person as follows: (1) Literal religious understanding, pieces of verses of the Quran. Such an understanding is hardly generally moderate, and therefore becomes the mainstream of the people. (2) A wrong reading of the history of Muslims combined with an over-idealization of Muslims at a certain time. (3) Political, social and economic deprivation that persists in society. These groups with certain eschatological dogmas even viewed the world as approaching the end of time and the end of time, so now it is time to repent through their leaders and groups. (4) The continuation of intra- and interfaith social conflicts during the reform period. (5) Through the internet, in addition to using paper media, radical groups also use cyberspace to disseminate books and information about jihad.

A perceived potential step to tackle radicalism is deradicalization. Where deradicalization According to Azyumardi, deradicalization is carried out with six approaches, namely rehabilitation, reeducation, resocialization, fostering national insight, moderate religious coaching, and entrepreneurship. The explanation of the approach is as follows: (1) Rehabilitation. The rehabilitation program is carried out in two ways, namely; (a) fostering independence to train and nurture former prisoners to prepare skills and expertise, and (b) personality coaching to approach terrorist prisoners so that their mindset can be straightened out and have a comprehensive understanding and can accept parties who are different from them. The rehabilitation process is carried out in collaboration with various parties such as the police, prisons, the Ministry of Religious Affairs, the Ministry of Religious Affairs, the Ministry of Religious Affairs, community organizations, and so on. It is hoped that this program will provide provisions for them in living life after leaving the penitentiary. (2) Reeducation is deterrence by teaching enlightenment to the public about radical understanding so that there is no justification for the development of that understanding. As for terrorism convicts, reeducation is carried out by providing enlightenment related to deviant doctrines that teach violence so that they are aware that committing violence such as suicide bombings is not jihad but is synonymous with acts of terrorism. (3) Resocialization is a program carried out by guiding former prisoners and terrorist prisoners in socializing, mingling, and blending into society. Deradicalization is also carried out through educational channels involving universities, through a series of activities such as public lectures, workshops, and others. Students are invited to

think critically and strengthen nationalism so that they do not easily accept destructive doctrines. (3) The development of national insight is to moderate the understanding of violence by providing an understanding of state nationalism, and Indonesian nationality. (4) Religious guidance is a series of religious guidance activities for them to have an inclusive, peaceful, and tolerant religious understanding. Religious guidance refers to ideological moderation, namely by changing the orientation of radical and violent ideologies to an ideological orientation that is inclusive, peaceful, and tolerant. (5) An entrepreneurial approach by providing training and business capital so that they can be independent and not develop an understanding of violence. Entrepreneurship has a big role to play in the implementation of deradicalization. The business world can create jobs, reduce unemployment, increase people's income, and increase productivity. In addition, the business world also has an important role to make society more creative and independent.

Then, pesantren should not only teach the correct understanding of religion, but also must be able to see religion based on its context, and still put forward the values of local wisdom. Because pesantren grows and develops based on local wisdom that exists in each region. In pesantren, we are taught about how to value diversity, how we should help each other, the culture of cooperation, and the culture of maintaining cleanliness. Pesantren also teaches how to preach soothing messages, teaches about how to build a positive attitude, and spread the seeds of peace. Positive seedlings that grow in pesantren, should be disseminated outwards. This is important so that the spread of hatred, which is still rampant, can be minimized. When many people are provoked because of hoax information, pesantren teaches about *tabayun*, and checks recheck so that we can make sure that the information we absorb is true.

Radicalism in the name of religion is a common threat, to both the state and the Indonesian people. Religion is a vehicle that is considered appropriate to carry out acts of radicalism because religion is sensitive. Moreover, so far religion has often been used as a tool to pit each other.

More specifically, this article is different from previous studies that have given birth to many *a priori* views on the existence of Islamic boarding schools, where it discusses the issue of, "Is there a relationship between radical stigma and community acceptance of Islamic boarding schools?". The objectives and benefits of this study include: (1) Describing the category of radical stigma in Islamic boarding schools as one of the Islamic educational institutions in the country. (2) Describe the community's acceptance of the existence of Islamic boarding schools as Islamic educational institutions that grow and develop in the community. (3) Prove the presence or absence of a relationship between radical stigma and public acceptance of Pesantren as an Islamic educational institution in Indonesia.

## B. METHODS

This study used a quantitative approach with a population of 483 people. Meanwhile, the sample in this study was 219. Choosing samples by using the Slovin formula. The selection of respondents was carried out through two stages: first using stratified random sampling to determine the location of the study. This is due to the tiered scope of the object of study, sub-districts, sub-districts, neighborhoods, and neighborhoods. Then secondly, it is carried out randomly (randomly) after confirming the location of the study. So respondents were randomly selected because the object of study had a clear sample frame. Respondents were selected based on the number of heads of families living in the city of Padang, West Sumatra. Data collection techniques are carried out through psychological scales. The scale used is the scale of radical behavior and the scale of people's perceptions. Data analysis techniques use *Pearson correlation* or *product moment*.



Figure 1: Research Location Map

Source: Google Maps ([www.google.com](http://www.google.com)) Retrieved August 15, 2022.

Based on the existing literature, the characteristics of the radical behavior of the respondents are explained as follows: At a micro level, individuals with religious radicalism demonstrate some characteristics. The first characteristic is totalitarianism which demands religious laws, regulations, and rituals explicitly shown at the state level [10,17-20]. They believe that only God can formulate systems, laws, and social orders [22-24] and that any law created by humans (e.g., national constitutions) is false and should not be followed [2,22,25-29]. The second characteristic lies in the literal understanding of the religious sacred texts [19,21,30] which manifest in blunt devotion and literal practices as stated in these texts. Any improvisation, contextual review, or logical analysis of holy texts are strongly avoided [19]. The third is the symbolic religious belief that an individual focuses on religious symbols (including physical appearances) rather than wisdom and philosophy [19,21,31,32]. This manifests in simplification of the thinking process, which shortens the complicated reality, for example, by linking a symbol to a specific concept (i.e., 'the Blacks are evil', 'the Whites are supremacists', 'prayer beads are holy') [19]. The fourth characteristic mentioned by scholars is the black-and-white way of thinking in which an individual often separates the world into two simple categories, such as 'right vs wrong', 'hell vs heaven', 'angel vs evil', and 'holy vs sinful', without acknowledging grey or neutral areas [33,34]. The dichotomy simplifies options, and the complex dilemmas generally happen in life [19,35,36].

The fifth is to reach purification, which includes exclusiveness [37,38]. The exclusiveness focuses on the discrete between 'we' and 'you' [21,26,39]. They avoid the outgroup, the existing system, or the established order as it is interpreted as a 'contamination' [21,28]. The sixth characteristic of religious radicalism is narrow-mindedness (one-sidedness) which includes the refusal to external/the outgroups' ideas, prejudice, and valuing physical appearance (e.g., a specific style of dress, physical struggles) [10]. The physical identifiers of the value of the radical refer to the sacred texts [19, 38]. This characteristic explains why certain radical Islamists understand the concept of jihad as a physical fight rather than any good deeds to gain God's blessing since the radicals are into a literal and symbolic approach to thinking. The final characteristic is favoring, even imposing, revolutionary changes against the established order, even though this does not necessarily involve physical violence [21,26]. Imposing behavior on others is possible in Indonesia after they are numerically strong [4,40]. Religious radicalism consists of seven characteristics that become aspects measured in ReadS. The factors include three domains: cognition, attitude, and actions [41-45]; thus, the instrument will encompass the three domains

### C. RESULT AND DISCUSSION

The results of this study found that: (1) Stigmatization of Islamic boarding schools is relatively high among community members. This is built on empirical opinions and studies amid a society that finds the existence of alleged radicalism in Islamic educational institutions, including Islamic boarding schools. Furthermore, Table 2 below explains the average stigmatization of pesantren as radical educational institutions:

Table 1. The Average Spread of Stigmatization of Pesantren as Radical Educational Institutions

Category	Range	Sum	Percentage
High	122 - 300	187	85,39 %
Low	60 - 121	32	14,61 %

Based on the data in Table 1 di above, an illustration was obtained that, the stigmatization of Islamic boarding schools as Islamic educational institutions exposed to radical understanding is relatively high. This means that respondents tend to understand that Islamic boarding school education provides very strong teaching of religious intolerance. This is made possible by massive *propaganda* by those who do not like Islamic education to advance and develop in society. In addition, many reports from the mass media and online media are negative towards Islamic boarding schools. So that the opinion that is not constructive earlier on the presence of pesantren is inherent in the views of the community. (2) Animo community acceptance of pesantren is relatively high. This means that people still believe that pesantren is an Islamic educational institution that can still be trusted to send their children to school.

Table 2. The Average Spread of Anomo Community Sends Their Children to Pesantren

Category	Range	Sum	Percentage
High	122 - 300	168	76,71%
Low	60 - 121	51	23,29%

Based on the data in table 2 above, it is shown that people still accept and believe that pesantren is an excellent educational institution to choose as an alternative to sending their children to school. This is possible because, pesantren provides more opportunities for children (santri/students) not to be affected and involved in negative factors amid society, such as promiscuity, narcotics, and illicit drugs. On the other hand, pesantren provides instillation of values in the students for discipline, the spirit of cooperation, independence and cohesiveness among the students. So these positive things are still considered potential to believe that pesantren is still the best alternative to send their children to school.

(3) This study found that there was no significant relationship between radical stigmatization and public acceptance of Islamic boarding schools. This means that although some studies lead to evidence of intolerance and radicalism in the world of Islamic education, including Islamic boarding schools. Even so, the public's interest in accepting pesantren as an educational institution that is a reference for learning among their children is also high. So people still choose pesantren as an alternative educational institution for the education of their children.

Table 3. Correlation Between Stigmatization of Islamic Boarding Schools and Acceptance Society Towards Pesantren

Variables	Pearson Correlation	Sig
Stigmatization of Radicalism and Community Acceptance of Islamic Boarding Schools	.0008**	0.000

Source: SPSS 20.0 for windows

Based on hypothesis testing about the relationship between radical stigmatization and community acceptance, an idea was obtained that, there is no relationship between radical stigmatization and community acceptance of Islamic boarding schools. This means that even though radical stigmatization has been strong for respondents. But it is not related to their acceptance of pesantren. Respondents still believe and believe that pesantren is the strongest stronghold to face bad factors during society.

Respondents are still aware of the positive side that pesantren have in building the character of students, especially related to other things; discipline planting, cooperation, independence, cohesiveness or cohesiveness, and social care among the students. Furthermore, intolerance and radical behavior that have been raised are still under controlled conditions and have not led to anarchist actions. So that the intolerance and radicals that people believe about pesantren are only related to their truth claims and discourse of thought alone. So that when intolerance and radical behavior are still only at the level of argumentation of thought, of course, it is not significant for the occurrence of childism which is destructive and detrimental to society.

The term "radical" needs to be used with caution in Indonesia because it stigmatizes the majority of the population (Muslims), is sensitive, and could make people feel uneasy. According to Fealy [13], extreme religious groups in Indonesia exhibit the following traits at the macro/group level: They have three characteristics that are associated with fanaticism or fundamentalism [15] and aggressive movements against the status quo [13]: 1) They believe that Islam must be practiced in its entirety and literal form as stated in the sacred texts; 2) They tend to be sensitive, reactive, and confrontational toward what they perceive to be "enemies"; and 3) They are sensitive, reactive, and aggressive. Additionally, Jamhari and Jahroni [16] describe a few traits of religious extreme groups: They frequently engage in violence (at least toward themselves) and prefer justice over peace

"Radicalism" derives from "radix" (the "root") [9,10,11]. "Belief in radical ideals and beliefs" is how Hornby 11 defines radicalism. Additionally, according to Bötticher [12], "Radicalism as an intellectual worldview tends to be very critical of the current status quo, with the purpose of restructuring and/or overturning obsolete political systems." Radical narratives do not celebrate the past, but they do contain utopian ideological aspects, she continues. Radicals are receptive to sensible arguments regarding how to accomplish their aims, despite their unwillingness to sacrifice their values. Radicals, unlike extremists, are not always extreme in the methods they choose to accomplish their objectives. Radicals self-identify as radicals, in contrast to extremists who defy the extremist label.

Extremists deny the constitutional state, majority-based democracy, the rule of law, and universal human rights and promote violence as a method of resolving disputes [12]. Additionally, radicalism is a continuum or situational state in which it is difficult to distinguish between "moderate" and "radical" behavior [13]. Religious extremism and radicalism can be seen in the three psychological areas of belief (cognition), feeling (affection), and behavior (psychomotor) [14]. While extremism is more inclined to use violence as the only means of achieving goals (in psychomotor), radicalism is more receptive to other options [10].

Radicalism and extremism can occasionally have meanings that are reversed or mixed up. At the initial "stage" of extremism, radicalization takes place. In other words, radicalization leads to extremism [14]. The key differences between radicalism and extremism are as follows: 1. Radical movements use political violence selectively, whereas extremist movements see violence against enemies as a mandatory method of political action; 2. Extremism is against the principles of universal

human rights; 3. Extremism has a strong drive in reviving a golden past, whereas radicalism is driven by a golden future; 4. Extremism is anti-democratic; 5. Radicalism in a political movement is a form of extreme (against the status quo), 6. When statistically weak, radicals may isolate themselves or retreat from society, whereas extremists still incite violent acts against the establishment; 6. Extremists aim to limit options to achieve goals (against the status quo); 7. Radicalism is strongly linked to the power of reason, whereas extremism is related to an irrational and fanatical belief system that involves a monopoly of truth; extremism is more into selective morality (only for members), and radicalism attempts to have a universal morality [12]. Extremism is also more authoritarian, whereas radicalism is more egalitarian. In other words, "religious extremists are radicals, but not all religious radicals are extremists" [10]. As a result, "religious extremism is radicalism, but radicalism does not necessarily involve extremism."

#### **D. CONCLUSION**

The conclusion that needs to be underlined is that, although previous research has proven the existence of alleged radical views and behaviors among teachers or Islamic educational institutions, one of which is pesantren. It does not necessarily break people's interest in sending their children to boarding school. Even so, if it continues, it has the potential to reduce or even hinder the growth and development of pesantren as an Islamic educational institution. In other words, this negative view in the form of radicalism in Islamic boarding schools can bring down the market orientation of Islamic educational institutions themselves. So it is necessary to conduct a comprehensive review, of course, to provide a "positive image" of the pesantren. To be able to expand the horizons of people's thinking about pesantren which as much it has contributed significantly to the civilization of the surrounding community for centuries before

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