

The Strategy of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java In Preventing Radicalism

Hamidulloh Ibda

STAINU Temanggung, Central Java

e-mail: h.ibdaganteng@stainutmg.ac.id

Abstract:

This study aims to describe the strategy of the Education Institution Ma'arif Nahdlatul Ulama of Central Java in preventing radicalism. This research uses descriptive qualitative method with interview and observation techniques. The results of the study, the strategy of the Education Institution Ma'arif Nahdlatul Ulama of Central Java was carried out in several ways. Starting from the strengthening of school quality, ideology, literacy, curriculum, teachers, and school management. Until April 2019, there have been no reports of schools or Islamic School under the Education Institution Ma'arif Nahdlatul Ulama of Central Java that were exposed to or entered into radicalism. For this reason, although this strategy has only been running for one year, it has been effective in preventing radicalism. Despite receiving a positive response and the support of various parties, the Education Institution Ma'arif Nahdlatul Ulama of Central Java itself experienced obstacles and opportunities. With the support of foreign institutions, the government, universities, the strategy of the Education Institution Ma'arif Nahdlatul Ulama of Central Java is optimistic to stem radicalism in schools and Islamic School during a period of management.

Keywords: *Education Institution, Ma'arif Nahdlatul Ulama, Radicalism*

A. Introduction

In addition to corruption and drugs, radicalism and terrorism in the Nusantara is not just an issue, but has become a latent danger that the chain must be cut off. One way to contain it is through educational institutions, both schools, Islamic School, or Islamic Boarding School. If we refer to history, the phase of radicalism and terrorism in Indonesia today is in a tense and urgent era to be eradicated.

Since 1952 until now, Islam in Indonesia has been a transformation from radical Islam to jihadist or terrorist Islam. This is the strongest form of the Islamic movement in Indonesia after the events of September 11, 2001 as the most tense terrorism tragedy in the world. The jihadist or terrorist Islam movement emerged even stronger after the events of the 2002 Bali Bombing involving Amrozi, Imam Samudra, and Ali Gufron. The next period came bombings at the Australian embassy (2004), J.W Marriot (2003-2009), Ritz Carlton (2009), and Bali Bomb II (2005)¹.

From year to year, if we read data on radicalism and terrorism it is very surprising. The Jakarta Islamic and Peace Study Institute in 2010-2011 obtained data as much as 48.9% of Junior and Senior High School students agreeing to acts of radicalism.² Whereas in 2017 there were 176 terrorists and 2018 as many as 396 terrorists were handled by the Indonesian National Police. If calculated, the increase in the terrorism tragedy from 2017 to 2018 increased 113 percent.³ Anarchist radicalism has also entered the academic pulpit. Research results from PPIM UIN Jakarta in 2017 found that 34.3 percent of respondents had intolerant opinions to other religious groups other than Islam taken from students and teachers. As many as 48.95 percent of students felt that religious education influenced them not to associate with

¹ Setara Institute, *Dari Radikalisme Menuju Terorisme Studi Relasi Dan Transformasi Organisasi Islam Radikal Di Jawa Tengah & DIY*, ed. Ismail Hasani; Bonar Tigor Naipospos (Jakarta: Pustaka Masyarakat Setara, 2012), 11-12.

² Noermala Sary, "Mencegah Penyebaran Paham Radikalisme Pada Sekolah," *Manthiq 2* (2017): 197, <http://ejournal.iainbengkulu.ac.id/index.php/manthiq/article/viewFile/673/595>.

³ Reza Jurnaliston, "Kapolri Sebut Terorisme Masih Menjadi Ancaman Di Tahun 2019," *Kompas.Com*, December 2018, <https://nasional.kompas.com/read/2018/12/27/17392661/kapolri-sebut-terorisme-masih-menjadi-ancaman-di-tahun-2019>.

other religious adherents. As many as 58.5 percent of respondents have religious views with radical opinions.⁴

In Indonesia itself, besides Hizbut Tahrir Indonesia (HTI) which has been officially dissolved by the government because it has proven to be radical and contrary to the state's basis, there are still many radical organizations that exist. They preach to students and students openly and quietly in carrying out their mission. Besides HTI, there are five organizations that tend to be radical. Starting from the Anti-Shia National Alliance (ANNAS), Jamaah Anshorut Tauhid (JAT), Indonesian Mujahidin Council (MMI), Islamic Community Forum (FUI), and Islamic Defenders Front (FPI)⁵. In general, only Nahdlatul Ulama and Muhammadiyah, who have always been organizations that are committed to being moderate, tolerance and not radical. Nahdlatul Ulama and Muhammadiyah are currently faced with three hardline streams that disrupt the integrity of the aristocracy which tends to be radical and transnational. Starting from Syiah, Wahabi and Hizbut Tahrir groups.⁶

In Central Java itself, Central Java's Terrorism Prevention Coordination Forum (FKPT) called Central Java Province to be one of 12 red zone regions spreading radicalism and terrorism in Indonesia. From several terrorism cases, both the perpetrators and the victims came from Central Java and many organizations allegedly adhered to the ideology that developed in Central Java. The regions in Central Java that are in the red zone of the spread of radicalism and terrorism are Surakarta or Solo City. Whereas regency or cities that are in the yellow zone are Banjarnegara and Banyumas. Whereas in the Kedu residency area (Magelang Regency, Magelang City, Temanggung Regency, Kebumen Regency, Purworejo Regency and Wonosobo Regency), there is a growing embryo of radicalism detected.⁷

In accordance with existing research, the city that has the potential for radicalism and its huge terrorism is in the city of Surakarta. Because,

⁴ PPIM UIN Jakarta, "Ancaman Radikalisme Di Sekolah," *Police Brief Series 1* (2018): 4–5, <https://ppim.uinjkt.ac.id/wp-content/uploads/2019/04/2.1-Policy-Brief-Ancaman-Radikalisme-di-Sekolah.pdf>.

⁵ Tsamara Amany, "Ini Dia 6 Ormas Yang Harus Dibubarkan Pemerintah," *Redaksiindonesia.Com*, January 2016, redaksiindonesia.com/read/ini-dia-6-ormas-yang-harus-dibubarkan-pemerintah.html.

⁶ Zainul Mu'ien Husni, "NU Di Tengah Pusaran Ideologi-Ideologi Transnasional," *Islam Nusantara 2* (2018): 48–53, <http://jurnalnu.com/new/index.php/as/article/view/68>.

⁷ Labib Zamani, "Jateng Masuk Zona Merah Penyebaran Radikalisme Dan Terorisme," *Kompas.Com*, September 2018.

Surakarta has become a fertile land for the seeding of radical Islamic ideas. This is because their activities are supported by a network of organizations such as Jamaah Islamiyah (JI) and international terrorists such as the Malaysian Muslim Military Group (KMMM). In addition, the Bali bombers and several other places had close relations with Abubakar Ba'asyir who become chairman the Al-Mukmin Ngruki Islamic Boarding School, and the Indonesian Mujahidin Council Imam and finally the Jamaah Anshorut Tauhid (JAT).⁸

This phenomenon is certainly very counterproductive with the ideals of the founding fathers who uphold humanism, diversity, and prioritize tolerance according to the spirit of Pancasila, the 1945 Basic Law, the Republic of Indonesia and Bhinneka Tunggal Ika. Though Islam itself is very open, and upholds peace, tolerance and diversity as the implementation of rahmatallilalamin values. Becoming Islam does not need to let go of nationalism, instead it becomes Islamists and nationalists can walk like the same breath.

Public and Islamic schools are easy targets for the spread of anarchist radicalism. Radicalism here is not only a matter of bombing, damaging places of worship, but also at the level of fikrah (thoughts), aqidah (beliefs), harakah (movement), and amaliyah (ritual worship). These characteristics of radical ideology tend to be puritanical, rigid, and they only adhere to one understanding by rejecting Pancasila as the legitimate basis of the state. They tend to be tabdi' (assuming that other Muslims do not fit the teachings of the Prophet Muhammad), tasyri' (consider the practice of worship of people who are not of their class to associate with God), and takfiri (easily easily consider other people not Muslims). This ideology and term takfiri arises and is used monopolistically by groups who feel the descendants of the Prophet Muhammad, have met God, and got a portion of God's authority so that they have the right to eliminate other people's lives when what others do is not according to their understanding.⁹

Radical groups such as Salafy-Wahabi tend to campaign for the Indonesian state is taghut (who told people to do evil), respecting the red and white flag

⁸ Zakiyuddin Baidhaway, "Dinamika Radikalisme Dan Konflik Bersentimen Keagamaan Di Surakarta," *IAIN Salatiga*, 2015, 2, <http://e-repository.perpus.iainsalatiga.ac.id/896/>.

⁹ Irfan Idris, *Membumikan Deradikalisasi: Soft Approach Model Pembinaan Terorisme Dari Hulu Ke Hilir Secara Berkesinambungan*, 1st ed. (Jakarta: Daulat Press, 2017), 20.

is illegitimate, plus the use of monopolistic terms such as bid'ah, syirk or kufr (idolatry or apostasy) to label most local Islamic traditions, such as yasinan, tahlilan, mapati, mitoni, and others). This shows that Salafi ideology tends to be intolerant which can lead to radical attitudes.¹⁰ Radicals have three characteristics. First, textual understanding of the Qur'an and Sunnah. Their understanding is only in the text, not seeing context, intertext, and only on doctrine, not on social reality. Second, they are closed, not accepting different interpretations in understanding the Qur'an and Sunnah. Third, the tendency to commit violence in carrying out Islamic da'wah.¹¹

From these ideological reasons, radicals have never shrunk in spreading their ideas and movements. At least, there are three major problems in the academic platform that make radical ideas easy to enter. First, school management has not been able to stem the flow of radicalism and intolerance that has entered the school. Secondly, formal curriculum content and leaflets circulating among students are not supervised by the school. Third, extra student organizations such as the Student Council and Rohis are the door to the spread of radical and intolerant ideas.¹²

Because the system, quality, curriculum, and de-radicalization movements have not been considered important and promoted early on, it is very natural when there is news apprehensive when school-age children who should learn but become terrorists. As an example in 2018 yesterday in Surabaya, students aged 8-18 years were involved in acts of terrorism, by carrying out suicide bombings¹³. Many experts believe the dangers of radicalism are characterized by strong indoctrination by the perpetrators (members of radical Islamic activists) to their followers. Various indoctrination techniques are applied including in education. Preventing radicalism is not an easy

¹⁰ Achmad Zainal Arifin, "Defending Traditions, Countering Intolerant Ideologies Re-Energizing The Role Of Modin In Modern Java," *Al-Jami'ah Journal of Islamic Studies* 55 (2017): 288, <http://www.aljamilah.or.id/index.php/AJIS/article/view/55202>.

¹¹ Khamami Zada; Agus Muhammad; Hasibullah Sastrawi; Muhtadin AR; Agung Istiadi; Abdul Ghofir, *Mewaspadai Radikalisme Di Sekolah* (Jakarta: Direktorat Pendidikan Agama Islam Dirjen Pendis Kemenag RI, 2012), 61.

¹² PPIM UIN Jakarta, "Ancaman Radikalisme Di Sekolah," 3.

¹³ Satriwan Salim, "Strategi Mencegah Radikalisme Di Sekolah," *Republika.Co.Id*, June 2018, <https://www.republika.co.id/berita/kolom/wacana/18/06/01/p9nc8j396-strategi-mencegah-radikalisme-di-sekolah>.

effort. The fact is that to this day, radical Islamic movements in various forms are still widespread in almost all countries.¹⁴

The most vulnerable group is indoctrinated by radicalism ideology, namely youth aged 15-25 years. At this age, young people are looking for identity, the meaning of life, so that if they enter radicalism they will be easily radical. So schools and campuses become radicalization incubators.¹⁵ To save the young generation from the latent danger of radicalism and terrorism, the role of educational institutions must be strengthened. Educational institutions become a strategic and long-term tool in overcoming the problem of violence and radicalism in the name of religion.¹⁶ Education must be free from radicalism, whether thoughts or actions. Then the teacher, curriculum, learning material must be strengthened to stem radicalism. All have a big contribution in anticipating radicalism. One way to stem radicalism in the world of education starts with the class.¹⁷ That is, learning in the classroom must be sterile from indoctrination of radicalism.

Anti-radicalism education requires young people to respect differences, love peace, prioritize love, and hate doing damage. Continuously, it can break the radicalism and terrorism movements in Indonesia.¹⁸ Anti-radicalism education is very strategic strengthened in education. Not only in schools or Islamic School, but also synergies with related institutions. Such as research in Jambi, in addition to educational institutions (schools and Islamic Boarding Schools), and non-formal education such as Friday sermons, religious lectures, da'wah, and Radio Republik Indonesia, social and religious organizations such as the Indonesian Ulema Council (MUI), Community Early Alert Forum (FKDM), The Religious Harmony Forum

¹⁴ Husniyatus Salamah Zainiyati, "Curriculum, Islamic Understanding and Radical Islamic Movements In Indonesia," *JOURNAL OF INDONESIAN ISLAM* 10 (2016): 285, <http://jiiis.uinsby.ac.id/index.php/JIIs/article/view/348>.

¹⁵ Amin Mudzakkir; Idznursham Ismail; Mayolisia Indah Budi Ekayanti; Muhammad Hafiz; Siti Darojatul Aliah, *Menghalau Ekstremisme: Konsep & Strategi Mengatasi Ekstremisme Kekerasan Di Indonesia*, 1st ed. (Jakarta: Wahid Foundation atas dukungan Australia Indonesia Partnership for Justice 2 (AIPJ2), 2018), 22.

¹⁶ Abdul Aziz, "Memperkuat Kebijakan Negara Dalam Penanggulangan Radikalisme Di Lembaga Pendidikan," *HIKMAH* XII (2016): 30, <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/view/55>.

¹⁷ Zulfani Sesmiarni, "Membendung Radikalisme Dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning," *Kalam: Jurnal Studi Agama Dan Pemikiran Islam* 2 (2015): 235, <http://ejournal.radenintan.ac.id/index.php/KALAM/article/download/330/186>.

¹⁸ Alhairi, "Pendidikan Anti Radikalisme: Ikhtiar Memangkas Gerakan Radikal," *Tarbawi* 14 (2017): 109, <https://ejournal.unisnu.ac.id/JPIT/article/view/617>.

(FKUB), the National Integration Forum (FPK) also supports the implementation of anti-radicalism education.¹⁹ One of the educational institutions that houses schools and Islamic School is Ma'arif of Nahdlatul Ulama who has always held education. For this reason, the Educational Institution Ma'arif Nahdlatul Ulama as one of the institutions that upholds the moderate principle must contribute to preventing radicalism.

From the explanation above, educational institutions are very strategic in preventing radicalism for students. One of the institutions that houses schools and Islamic School is Educational Institution Ma'arif Nahdlatul Ulama of Central Java which is part of the institution under Nahdlatul Ulama. This is very strategic because Nahdlatul Ulama has long been known as an organization whose theology is very moderate and pluralist.²⁰ The presence of radical Islam actually destroys the image of Islam itself. In Indonesia itself, in stemming ontological violence and insecurity, Indonesia is fortunate to have Nahdlatul Ulama and Muhammadiyah organizations. Both of these organizations can be a solution to the emergence of ontological turmoil. Nahdlatul Ulama has "Nusantara Islam", and Muhammadiyah has "Advancing Islam". The two ideas echoed almost the same spirit, namely a dynamic and contextual understanding of Islam in accordance with the conditions of the Indonesian people.²¹

The phenomenon of radicalism in the name of religion has recently been marked by an increase in terrorism carried out indiscriminately by young people who claim to be Islam. This shows that this nation has an identity crisis. Even that action has tarnished friendly Islam for all beings. There needs to be a de-radicalization movement not only for people involved in terrorist activities, but it needs to be developed in the grassroots

¹⁹ Masnur Alam; Wisnarni; Yoki Irawan, "Penerapan Pendidikan Islam Anti-Radikalisme Dalam Merajut Harmoni: Suatu Tinjauan Di Kota Sungai Penuh Jambi," *Lentera Pendidikan* 21 (2018): 257, http://journal.uin-alauddin.ac.id/index.php/lentera_pendidikan/article/view/257-270/5890.

²⁰ Alexander R. Arifianto, "Practicing What It Preaches? Understanding the Contradictions Between Pluralist Theology and Religious Intolerance Within Indonesia's Nahdlatul Ulama," *Al-Jami'ah Journal of Islamic Studies* 55 (2017): 241, <https://doi.org/10.14421/ajis.2017.552.241-264>.

²¹ Abdul Kholik, "Pendidikan Islam Dan Fenomena Radikalisme Agama," *Kependidikan* V (2017): 14, <http://ejournal.iainpurwokerto.ac.id/index.php/jurnalkependidikan/article/view/1238>.
Borneo International Journal of Islamic Studies, 1(2), 2019

community.²² From the above problems, researchers will conduct research on the strategies carried out by the Education Institution Ma'arif Nahdlatul Ulama of Central Java in preventing radicalism that is applied in all schools and Islamic School under Ma'arif in Central Java.

B. Research Methods

This study uses a qualitative method. From a theoretical point of view, qualitative research is research carried out to understand the phenomenon of what is experienced by research subjects, such as behavior, perception, motivation, action, holistically and by means of descriptions in words, in specific natural contexts and using various natural method.²³

In this study describe systematically and comprehensively about the strategy of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java in preventing radicalism. The hope of the results of this study can be seen, about the strategy of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java in preventing radicalism in schools or Islamic School in Central Java. Data sources in this study are divided into primary and secondary data. The primary data in this study are data directly obtained from informants based on interviews in this study, namely people in the management structure of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java for the 2018-2023 period. While the secondary data is in the form of data related to research, such as school or Islamic School data under the auspices of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java, the Aswaja An-Nahdliyah curriculum, teaching materials or books about period from elementary-high school level, notes related to the Educational Institution Ma'arif Nahdlatul Ulama of Central Java, such as school documents, work programs, and others.

To get data according to research needs, so that the data can be accounted for and validity tested, data collection techniques in this study used three data collection techniques, namely observation, interviews, and documentation related to Educational Institution Ma'arif Nahdlatul Ulama of Central Java conducted on December 20, 2018, to April 20, 2019. This study uses data analysis based on descriptive qualitative analysis by presenting factual information obtained from the Educational Institution Ma'arif Nahdlatul

²² Nur Said, "Revitalizing the Sunan Kudus' Multiculturalism in Responding Islamic Radicalism in Indonesia," *Qudus International Journal of Islamic Studies* 1 (2013): 53, <http://journal.stainkudus.ac.id/index.php/QIIS/article/view/175>.

²³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, II (Bandung: PT. Remaja Rosdakarya, 2005), 6.

Ulama of Central Java, which deals with strategies to stem radicalism in schools or Islamic School under the Education Institution Ma'arif Nahdlatul Ulama in Central Java. The goal is to make a systematic description, factual and accurate description of the facts, traits and phenomena related to the Educational Institution Ma'arif Nahdlatul Ulama of Central Java.

C. Findings and Discussion

1. Radicalism in School and Anti-radicalism Education of Nahdlatul Ulama

Anti-radicalism education is a long-term solution to stem radicalism and terrorism. Conceptually, the word “radical” in the concept of philosophy actually means good, because it is basic, from the root, and fundamental. But radicalism here is a combination of the words radical and ism. Radicals are roots and ism is a notion. Radicalism was originally interpreted as a notion that reached its roots. As the times progressed, radicalism in the name of religion (Islam) actually turned around, because it had become a notion adopted by Islamic groups based on the roots of Islamic teachings. But the development of the era marked by the proliferation of violence of groups who claimed to be Islam, radicalism was interpreted as the ideology adopted by certain Islamic groups which were fought through violence, coercion, and even their own right claims.²⁴

Radicalism is a thought or attitude characterized by four characteristics. First, an intolerant attitude and does not respect the opinions or beliefs of others. Second, a fanatical attitude that justifies oneself and blames others. Third, exclusive attitude, closed and trying to be different from the habits of many people. Fourth, a revolutionary attitude, namely the tendency to use violence in achieving goals.²⁵ This understanding is certainly contrary to the Islamic mission of *rahmatalli'alam* values.

Radicalism in the name of Islam is characterized by a group of exclusive and militant people. They interpreted the forms and teachings of Islam in textual, rigid and old fashioned ways. To a certain extent, groups like this consider others to be enemies. The categories included as enemies are not only people of different religions (kafir), but rather people of the same religion (Islam) who they consider to have committed immorality or are silent when

²⁴ Ghofir, *Mewaspadai Radikalisme Di Sekolah*, 53.

²⁵ Zahratul Mahmudati, “Pendidikan Anti Radikalisme Sejak Dini,” *Jurnal Ilmiah Mahasiswa* 14 (2014): 30.

disobedience is around them.²⁶ There are several characteristics of radicalism. First, the assessment of Islam as the final ideology in regulating individual life and constitutional politics. Second, Islamic values adopted by adopting sources in the Middle East as they are, puritans, rigid, without consideration of social and political developments when the Qur'an and hadith are present on this earth with the present local reality. Third, they have accepted all non-Islamic cultures (Middle Eastern culture) including being careful about accepting local traditions for fear of interfering with Islam with bid'ah. Fourth, rejecting non-Middle Eastern ideologies including western ideology, such as democracy, secularism and liberalism. Fifth, this group movement is often at odds with the wider community including the government.²⁷ Ironically, radicalism is now entering into educational institutions.

Some of studies call for doctrinal efforts in students at school. Education and educational institutions are very likely to become seed spreaders of radicalism. The study of radicalism and terrorism indicates that there are certain educational institutions that have taught fundamentalism and radicalism to their students. Later, individuals in formal schools began to teach radicalism. For example, teaching students not to respect the Red and White flag during the flag ceremony. Some of the results of the study found facts, movements and networks of Islamic radicalism have long infiltrated schools. Students who are still very ordinary about understanding religion and psychologically seeking self-identity are targeted by radicalists. The target is even mastering the organization of Intra-School Students (OSIS) and Spiritual Islam (Rohis).²⁸

Radical Islamic groups have begun to spread their influence in educational institutions. The influence can be seen from the activity of students in activities in education, as well as in mosques. The phenomenon of involvement and support of students and youth in radical network groups can be a measure of schooling as the most effective basis for recruiting new recruits, one example being support for the Islamic State of Iraq and Syria (ISIS) movement, which is mostly supported by youth. Understanding of Islam in the perspective of radicalism is undeniable starting to develop. They

²⁶ Machasin, *Islam Dinamis Islam Harmonis; Lokalitas Pluralisme Dan Terorisme*, 1st ed. (Yogyakarta: LKiS, 2012), 139.

²⁷ A Rubaidi, *Radikalisme Islam, Nahdlatul Ulama: Masa Depan Moderatisme Islam Di Indonesia*, 1st ed. (Yogyakarta: Logung Pustaka, 2010), 63.

²⁸ Sarlito Wirawan Sarwono, *Terorisme Di Indonesia: Dalam Tinjauan Psikologi* (Tangerang: Pustaka Alvabet, 2012), 119.

use several ways to spread radicalism through cadre organizations, lecture at mosques managed with their control, publish magazines, booklets, books, and through various internet sites. As a result, Islamic radicalism has entered most schools in several regions. If this is not immediately anticipated, it can foster an attitude of intolerance among students and this certainly contradicts the goal of education itself.²⁹

Nahdlatul Ulama as an organization whose commitment to Pancasila is always present in fighting radicalism. In affirming Islamic commitments that have been built for a long time, Nahdlatul Ulama and Muhammadiyah assert themselves as moderate Islamic groups with the main characteristic of rejecting violence in the agenda of their struggle and accommodating the concept of a modern state. The moderate Islam represented by Nahdlatul Ulama and Muhammadiyah is actually a religious ideology that is adopted by the majority of the Indonesian people. In Central Java and Yogyakarta, Nahdlatul Ulama and Muhammadiyah are actually still mainstream groups. In its development, Nahdlatul Ulama and Muhammadiyah began to falter due to the inclusion of new Islamic groups, especially in Solo and Yogyakarta. Despite being a mainstream group, Nahdlatul Ulama and Muhammadiyah did not hear much in the Islamic movement in Central Java and Yogyakarta. The voices of these two moderate groups are often not very visible compared to the voices of other groups despite being a minority. Yogyakarta and Solo which actually became the center of Javanese culture with two prominent palace symbols cannot be utilized by mainstream groups in developing opinions that Islam in Yogyakarta and Solo is very accommodating to Javanese culture. In fact, in these two regions the most fertile Islamic movements that oppose Javanese culture compared to other areas around the North Coast, South Coast and mountains.³⁰

From the explanation above, antiradicalism education in Central Java is very important to be presented in educational institutions. Because, all this time the ideology developed quietly and entered the classrooms without realizing it. Islamic education is anti-radicalism is a business that is carried out consciously, planned through learning activities so that students have an

²⁹ Abdul Halik, "Strategi Kepala Madrasah Dan Guru Dalam Pencegahan Paham Islam Radikal Di Madrasah Aliyah Negeri (MAN) Mamuju" (UIN Alauddin Makassar, 2016), 14–15, <http://repositori.uin-alauddin.ac.id/1755/>.

³⁰ Setara Institute, *Dari Radikalisme Menuju Terorisme Studi Relasi Dan Transformasi Organisasi Islam Radikal Di Jawa Tengah & DIY*, 37–38. *Borneo International Journal of Islamic Studies*, 1(2), 2019

attitude against radicalism.³¹ Anti-radicalism education is moderate education, tolerance, peace, strengthening friendship, brotherhood and love so that harmony can be created.³² Antiradicalism education can be done in several ways. First, through the concept of jihad in the modern era. Interpret jihad is truly a requirement to live in diversity. Indonesia as a multicultural country, jihad must be understood as *ishlah* (improvement) not *ifsad* (damage) or *qital* (killing). Second, multiculturalism. Indonesia is inhabited by a majority of Muslims, but ethnic, linguistic and even religious differences are still the reason for bomb terrorism. Appreciate the diversity that exists in this world and violate the *sunnatullah* which Allah describes in surah Al-hujarat verse 13 which calls for pluralism. Third, learn about love. The Prophet Muhammad taught his people to love each other human beings.³³

In simple terms anti-radicalism based education is a learning activity that directs students to be personally tolerant, not radical, and peace-loving. The implementation of antiradicalism in Islamic education in a whole series of learning activities has three functions. First, it forms the noble character of students. Second, as an effort to eradicate and eliminate radicalism and its space. Third, efforts to foster a generation of politicians who are polite, tolerant, not radical and peaceful.³⁴

Nahdlatul Ulama itself has had an anti-radicalism education committee that refers to the Islamic principle of *rahmatallilalamin* values. Based on the results of the 33rd Nahdlatul Ulama Congress, the foundation of thinking and acting of Nahdlatul Ulama citizens included in education must be based on several principles. First, *at-tawassuth* and *i'tidal* (moderate and steadfast), namely choosing the middle attitude, not extreme right or left, not conservative and liberal. Second, *tasamuh* (tolerant). Nahdlatul Ulama in addressing differences makes *tasamuh* the foundation. A tolerant attitude towards differences, both religious issues, especially *furu things* or being *khilafiyah* (dissent), community and culture. Tolerance requires an effort to find common ground, not a different point. Departing from the meeting point

³¹ I Masduqi, "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren," *Jurnal Pendidikan Islam* 2 (2012): 3–14.

³² Irawan, "Penerapan Pendidikan Islam Anti-Radikalisme Dalam Merajut Harmoni: Suatu Tinjauan Di Kota Sungai Penuh Jambi," 259.

³³ Alhairi, "Pendidikan Anti Radikalisme: Ikhtiar Memangkas Gerakan Radikal," 116–19.

³⁴ Irawan, "Penerapan Pendidikan Islam Anti-Radikalisme Dalam Merajut Harmoni: Suatu Tinjauan Di Kota Sungai Penuh Jambi," 260.

then brotherhood was developed, both brotherhood, religion, countrymen, and human. Third, *tawazun* (balanced). A balanced attitude base is applied in all fields. Balanced in the use of revelation and reason in understanding religious texts. Fourth, *amar ma'ruf nahi munkar*. The cornerstone of this attitude encourages good deeds, useful and useful for life together, and rejects and prevents all things that can plunge and undermine the values of life. The principle of civil defense in Nahdlatul Ulama is carried out comprehensively, and still maintains human dignity and dignity.³⁵

From the explanation above, it can be concluded that antiradicalism education developed by Nahdlatul Ulama has been recognized by the community since the beginning, it is proven that Nahdlatul Ulama has never betrayed the Pancasila and Indonesia. For this reason, the moderate education applied by the Educational Institution Ma'arif Nahdlatul Ulama must be strengthened in order to respond to the increasingly complex challenges of radicalism.

2. The Strategy of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java in Preventing Radicalism

The Educational Institution Ma'arif Nahdlatul Ulama of Central Java is one of the institutions under the auspices of the Management of the Nahdlatul Ulama Region (PWNu) of Central Java which houses more than 3000 educational institutions from 35 regency or cities in Central Java. The educational institution is in the form of a school or Islamic School from the elementary school or Islamic Elementary School, to senior high school or Islamic Senior High School, because Ma'arif Educational Institution Ma'arif Nahdlatul Ulama of Central Java oversees schools and Islamic School.

Until April 2019, there have been no reports of the entry of radical ideas in schools or Islamic School under the Education Institution Ma'arif Nahdlatul Ulama of Central Java of Central Java. There are only reports of violence whose territory is still at the level of violence in education such as harsh words, abuse, and other delinquencies such as truant, smoking, not wearing clothes during school, and others. Although the total of radicalism is still minimal, in the management of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java of Central Java for the 2018-2023 period, there are

³⁵ Hasbiyallah; Undang Burhanudin; Moh. Sulhan; Heri Khoiruddin, "Deradikalisasi Islam Indonesia Studi Pemikiran Islam Nahdlatul Ulama," *Laporan Penelitian Kelompok Pusat Penelitian Dan Penerbitan* (Lembaga Penelitian dan Pengabdian Kepada Masyarakat UIN Sunan Gunung Djati Bandung, 2016), 217–18, <http://digilib.uinsgd.ac.id/4869/>.

several programs that become the management strategy in preventing radicalism.

Generally the management of the Educational Institution Ma'arif Nahdlatul Ulama of Central Java included a strategy to stem the entry of long-term and preventive radical ideas. This strategy is a form of de-radicalization as the main project during one management period. For this reason, several programs have been planned and have been implemented with several priorities and stages of the year. First, improving the quality of education units, both schools or Islamic School under Ma'arif Nahdlatul Ulama in Central Java. The management has made certain teams to strengthen the ideology of all schools. Starting from the formulation team, development team, implementing team, and teachers in all schools. This team comes from academics, researchers, practitioners, supervisors, principals, teachers, and internal administrators.

Second, strengthen the Aswaja An-Nahdliyah ideology characterized by *at-tawashut* (middle / moderate attitude), *at-tawazun* (balanced attitude), *at-tasamuh* (tolerance), *at-ta'adul* (upright). Third, strengthen morality. The program is carried out by synergy between families, schools, communities, and the Education Institution Ma'arif Nahdlatul Ulama in each regency or city. The aim was to strengthen the guardians of the students, school administrators, in addition to strengthening the assessment but also strengthening the Aswaja An-Nahdliyah ideology.

Fourth, strengthening new literacy based literacy. Literacy is important because so far many teachers and students have not been able to filter news, information, videos that are vulnerable to radical infiltration. Fifth, the equitable distribution of schools and Islamic School in Ma'arif is characterized by friendly and tolerant of Islam Aswaja Annadhliyah. Sixth, strengthening digital-based management that is integrated with the characteristics of tolerance values as an educational mission for Ma'arif. In addition, deradicalization is also mobilized massively at Ma'arif schools and Islamic School by replacing intra-school student organizations (OSIS) with organizations under the auspices of Nahdlatul Ulama such as IPNU-IPPNU, Pagar Nusa, and others that truly carry out the mission of moderation, tolerance and love NKRI. In implementing the above program, the Educational Institution Ma'arif Nahdlatul Ulama of Central Java synergized with LBM NU, LTN NU, Lazis NU, Pergunu, and others to succeed in deradicalization.

Apart from the Education Institution Ma'arif Nahdlatul Ulama of Central Java, deradicalization was also supported by the Management of the Nahdlatul Ulama Region (PWNNU) of Central Java by establishing superior schools, superior schools, guarantees of quality education, strengthening education networks with stakeholders with bureaucracy, strengthening Nahdlatul Ulama teacher organization institutions, encouraging Ma'arif branch managers founded the superior Ma'arif Islamic School, and strengthened teachers with the superiority of Islamic competency as Aswaja An-Nahdliyah who were moderate, tolerant, fortified radical notions, by upholding Islam of Aswaja An-Nahdliyah and upholding nationalism as the NKRI fortress.

3. Moderate Curriculum Characterized of Islam Aswaja An-Nahdliyah

Technically, the main task of the Education Institution Ma'arif Nahdlatul Ulama of Central Java for the 2018-2023 period is only as a regional coordinator at the provincial level with the management of the Education Institution Ma'arif Nahdlatul Ulama at the regency or city level in Central Java. One of his jobs is designing a moderate curriculum that refers to the Islamic values of Aswaja An-Nahdliyah with several designs.

First, Maarif's curriculum design refers to three aspects of the teachings of the Aswaja Annadhliyah Islamic teachings, namely *aqidah*, sharia (*fiqh*), and morals. Second, the curriculum is moderate as a distinctive feature of Nahdlatul Ulama which chooses the middle path and is between two extremes, namely extreme right (radical), extreme left (liberal). The curriculum developed by the Education Institution Ma'arif Nahdlatul Ulama of Central Java avoids theology like Khawarij which tends to forgive when there are perpetrators of major sins, Qadariyah with the theory of freedom of human will, Jabariyah with compulsion theory and human actions, and Muktazilah too devious or liberl.

Third, the preparation and revision of Nahdlatul Ulama books from class 4-6 elementary school or Islamic Elementary School, and 7-9 class at junior high school or Islamic Junior High School level, and class 10-12 senior high school or Islami Senior High School level. For the first stage, the revision of books from all levels runs until 2020 with some adjustments to the 2013 curriculum. All the content of the Nahdlatul Ulam book is designed with reference to the concepts of moderation, nationalism, and Nahdlatul Ulama style characteristics that are *at-tawashut* (middle / moderate attitude), *at-tawazun* (balanced attitude), *at-tasamuh* (tolerance), *at-ta'adul*

(perpendicular) which is manifested in aspects of *fikrah* (mind), *aqidah* (beliefs), *harakah* (movement), and *amaliyah* (rituals of worship).

Fourth, the preparation of an enrichment book or 2013 curriculum guide with Aswaja An-Nahdliyah insight at all levels which became a long program for the management of the Education Institution Ma'arif Nahdlatul Ulama of Central Java 2018-2023 period, both books for teachers and students. Fifth, the Nahdlatul Ulama curriculum integration with the 2013 curriculum. Starting from the aspects of core competencies, basic competencies, indicators, concept maps, subject matter, assessment, and extracurricular activities. If the Nahdlatul Ulama book contains all the material about Aswaja An-Nahdliyah, but in the 2013 curriculum book with an Aswaja Islamic perspective, An-Nahdliyah is given core competencies, basic competencies, and its own indicators of *fikrah* (thoughts), *aqidah* (belief), *harakah* (movement), and *amaliyah* (ritual of worship) of Nahdlatul Ulama.

Sixth, strengthening the teacher's understanding of Islam Aswaja An-Nahdliyah through the Nahdlatul Ulama Activator Cadre Education Program (PKPNU) at all levels, from Elementary School or Islamic Elementary School to High School or Islamic High School levels. The aim of the PKPNU is to indoctrinate moderate and tolerant ideologies that refer to Islam Aswaja An-Nahdliyah. Seventh, strengthening the quality of modern schools and Islamic School by cooperating with several foreign institutions such as UNICEF, Australia's Department of Foreign Affairs and Trade (DFAT), Technical Assistance for Education Systems Strengthening (TASS), and others to oversee inclusive education programs, and help moderate curriculum development, learning methods, Ma'arif literacy movements, and Islamic School based management.

Eighth, formed a guarantor team and ideology study consisting of lecturers, researchers, teachers, practitioners, and Nahdlatul Ulama administrators in each regency or city who guarantee, select, and oversee the curriculum, books or teaching materials used by teachers in schools or Islamic School in under the Education Institution Ma'arif Nahdlatul Ulama. It is intended that there is no radical material or content that is counterproductive to the development of the Islamic character of Aswaja An-Nahdliyah and moderation. Ninth, the symbolization of nationalism through the symbols of Indonesia, Nahdlatul Ulama and Islam in general is included in the book. Symbols in school institutions have been entered by conflicting symbols on Islam and Indonesian, such as the HTI flag symbol, PKI, and others. This symbolization is mandatory for all schools and Islamic School in Central

Java through the assistance of branch managers of the Education Institution Ma'arif Nahdlatul Ulama.

4. Barriers and Opportunities

In implementing the above strategy, the Education Institution Ma'arif Nahdlatul Ulama of Central Java found obstacles and opportunities experienced. For barriers, firstly, moderate curriculum development refers to Aswaja An-Nahdliyah Islamic values. Problems occur in the integration of the content of Nahdlatul Ulama materials with the 2013 curriculum which must be adapted to moderate character by combining general and religious material. Second, the lack of knowledge of Aswaja Annadliyah Islamic material for subject teachers, because the facts on the teacher's field are merely teaching without fulfilling specific certification and competencies to teach Nahdlatul Ulama subjects. In addition, there is no study program or department that focuses on Nahdlatul Ulama graduates, because so far in universities there have only been courses such as Aswaja An-Nahdliyah, History of Nahdlatul Ulama Thought and Development, and Nusantara Islam.

Third, the Nahdlatul Ulama material is only delivered to meet the lessons of local content, so it is considered not important and secondary. This means that Nahdlatul Ulama material is not a compulsory material, but is only included in local content and there is no mandatory policy at the school or Islamic School Ma'arif that regulates it so that student learning materials with moderation are minimal. Fourth, the time for delivering Nahdlatul Ulama materials is only one hour of subjects.

Fifth, the lack of reference books about Nahdlatul Ulama and only depends on books produced by Ma'arif. Sixth, the teacher status in Ma'arif's schools or Islamic School are diverse, and not all of them have Nahdlatul Ulama backgrounds. So that their commitment to Nahdlatul Ulama and Ma'arif is not optimal. Seventh, the lack of support from teachers, students and guardians of students related to the habituation of Nahdlatul Ulama traditions that compared Islam and nationalism which did not uproot national and Islamic character.

As for the opportunity, the first PKPNU program that runs in all schools or Islamic School in Central Java is integral to the PCNU in regency or city. Through this PKPNU, teachers are increasingly religious-nationalist and not transnational mentality especially radicalism. Second, support from all autonomous bodies and institutions under the auspices of Nahdlatul Ulama, starting from Ansor, Banser, Fatayat, Muslimat, IPNU-IPPNU, NU LBM,

NU LTN, Laziz NU, and others in building religious and nationalist schools or Islamic School with emphasis on moderation.

Third, support from various foreign institutions, which support the financial aspects and improve quality. Starting from UNICEF, Australia's Department of Foreign Affairs and Trade (DFAT), Technical Assistance for Education Systems Strengthening (TASS). Fourth, support from ministries, agencies, and universities, starting from the Ministry of Religion, Ministry of Education and Culture, Central Java Provincial Government, Central Java Education Agency, UNU Purworejo, IAINU Kebumen, UIN Walisongo Semarang, STAINU Temanggung, Semarang Regency Government, Brebes Regency Government, Banyumas Regency Government, Kebumen Regency Government, and others. Support also came from all local governments in Central Java that synergized with the local Educational Institution Ma'arif Nahdlatul Ulama.

Fifth, a positive response from schools and Islamic School in the enrichment or companion book writing program of the 2013 curriculum which contains Islamic Aswaja An-Nahdliyah. This means that the Nahdlatul Ulama material will be included in all subjects, especially from class 4 Elementary School or Islamic Elementary School to class 12 Junior High School or Islamic Junior High School. Sixth, there is a program to improve the quality, competence, character, and literacy of ministries and local governments that collaborate with the Educational Institution Ma'arif Nahdlatul Ulama in Central Java. Seventh, support of the Scout Community Unit Ma'arif Nahdlatul Ulama of Central Java which oversees scouting in order to strengthen nationalism in students. Eighth, there are national and local events with nationalist themes, culture, and strengthening of Aswaja An-Nahdliyah Islamic ideology such as Pergamanas, Perwimanas, Oskanu, Porsema, and others. Ninth, Ma'arif's literacy movement emphasizes teacher literacy, education staff, and students, as well as through scientific literacy with the provision of Ma'arif Magazine and scientific journals for teachers.

D. Conclusion

The strategy carried out by the Education Institution Ma'arif Nahdlatul Ulama of Central Java in preventing radicalism in education is a long-term program for the 2018-2023 period. Anti-radicalism education conducted by the Educational Institution Ma'arif Nahdlatul Ulama of Central Java implicitly has entered into curriculum content which is a reference for teachers to design teaching materials. Starting from core competencies, basic competencies, indicators, materials, and to the making of syllabus, and plans

for implementing learning. In addition to strengthening teachers, students, management, strengthening was also carried out by designing curriculum, Nahdlatul Ulama teaching materials and enrichment books as the main source of students in obtaining friendly, moderate, and tolerant Aswaja An-Nahdliyah Islamic material.

Until April 2019, there have been no reports of schools or Islamic School exposed to radicalism. Even though there is violence or delinquency, it only falls into the category of school delinquency. In implementing a strategy to stem radicalism in schools or Islamic School, the Education Institution Ma'arif Nahdlatul Ulama of Central Java experienced obstacles and opportunities. These obstacles and opportunities arise from internal and external factors. From the potential for advancing education for Ma'arif, which refers to Islam Aswaja An-Nahdliyah, the Educational Institution Ma'arif Nahdlatul Ulama in Central Java has more opportunities than the previous period's administrators. Because, there is a lot of support from foreign institutions, governments, universities, practitioners who help fund and strengthen quality in order to realize ideological strengthening in preventing radicalism.

References

- Alhairi. "Pendidikan Anti Radikalisme: Ikhtiar Memangkas Gerakan Radikal." *Tarbawi* 14 (2017): 109–22. <https://ejournal.unisnu.ac.id/JPIT/article/view/617>.
- Aliah, Amin Mudzakkir; Idznursham Ismail; Mayolisia Indah Budi Ekayanti; Muhammad Hafiz; Siti Darojatul. *Menghalau Ekstremisme: Konsep & Strategi Mengatasi Ekstremisme Kekerasan Di Indonesia*. 1st ed. Jakarta: Wahid Foundation atas dukungan Australia Indonesia Partnership for Justice 2 (AIPJ2), 2018.
- Amany, Tsamara. "“Ini Dia 6 Ormas Yang Harus Dibubarkan Pemerintah.”" *Redaksiindonesia.Com*. January 2016. redaksiindonesia.com/read/ini-dia-6-ormas-yang-harus-dibubarkan-pemerintah.html.
- Arifianto, Alexander R. "Practicing What It Preaches? Understanding the Contradictions Between Pluralist Theology and Religious Intolerance Within Indonesia's Nahdlatul Ulama." *Al-Jami'ah Journal of Islamic Studies* 55 (2017): 241–64. <https://doi.org/10.14421/ajis.2017.552.241-264>.
- Arifin, Achmad Zainal. "Defending Traditions, Countering Intolerant Ideologies Re-Energizing The Role Of Modin In Modern Java." *Al-Jami'ah Journal of Islamic Studies* 55 *Borneo International Journal of Islamic Studies*, 1(2), 2019

- (2017). <http://www.aljamiah.or.id/index.php/AJIS/article/view/55202>.
- Aziz, Abdul. "Memperkuat Kebijakan Negara Dalam Penanggulangan Radikalisme Di Lembaga Pendidikan." *HIKMAH XII* (2016): 29–56. <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/view/55>.
- Baidhawiy, Zakiyuddin. "Dinamika Radikalisme Dan Konflik Bersentimen Keagamaan Di Surakarta." *IAIN Salatiga*. 2015. <http://e-repository.perpus.iainsalatiga.ac.id/896/>.
- Ghofir, Khamami Zada; Agus Muhammad; Hasibullah Sastrawi; Muhtadin AR; Agung Istiadi; Abdul. *Mewaspada Radikalisme Di Sekolah*. Jakarta: Direktorat Pendidikan Agama Islam Dirjen Pendis Kemenag RI, 2012.
- Halik, Abdul. "Strategi Kepala Madrasah Dan Guru Dalam Pencegahan Paham Islam Radikal Di Madrasah Aliyah Negeri (MAN) Mamuju." UIN Alauddin Makassar, 2016. <http://repositori.uin-alauddin.ac.id/1755/>.
- Husni, Zainul Mu'ien. "NU Di Tengah Pusaran Ideologi-Ideologi Transnasional." *Islam Nusantara* 2 (2018): 45–59. <http://jurnalnu.com/new/index.php/as/article/view/68>.
- Idris, Irfan. *Membumikan Deradikalisasi: Soft Approach Model Pembinaan Terorisme Dari Hulu Ke Hilir Secara Berkesinambungan*. 1st ed. Jakarta: Daulat Press, 2017.
- Irawan, Masnur Alam; Wisnarni; Yoki. "Penerapan Pendidikan Islam Anti-Radikalisme Dalam Merajut Harmoni: Suatu Tinjauan Di Kota Sungai Penuh Jambi." *Lentera Pendidikan* 21 (2018): 257–70. http://journal.uin-alauddin.ac.id/index.php/lentera_pendidikan/article/view/257-270/5890.
- Jurnaliston, Reza. "Kapolri Sebut Terorisme Masih Menjadi Ancaman Di Tahun 2019." *Kompas.Com*. December 2018. <https://nasional.kompas.com/read/2018/12/27/17392661/kapolri-sebut-terorisme-masih-menjadi-ancaman-di-tahun-2019>.
- Khoiruddin, Hasbiyallah; Undang Burhanudin; Moh. Sulhan; Heri. "Deradikalisasi Islam Indonesia Studi Pemikiran Islam Nahdlatul Ulama." *Laporan Penelitian Kelompok Pusat Penelitian Dan Penerbitan*. Lembaga Penelitian dan Pengabdian Kepada Masyarakat UIN Sunan Gunung Djati Bandung, 2016. <http://digilib.uinsgd.ac.id/4869/>.
- Kholik, Abdul. "Pendidikan Islam Dan Fenomena Radikalisme Agama." *Kependidikan* V (2017): 10–19. <http://ejournal.iainpurwokerto.ac.id/index.php/jurnalkependidikan/article/view/1238>.

- Machasin. *Islam Dinamis Islam Harmonis; Lokalitas Puluralisme Dan Terorisme*. 1st ed. Yogyakarta: LKiS, 2012.
- Mahmudati, Zahratul. "Pendidikan Anti Radikalisme Sejak Dini." *Jurnal Ilmiah Mahasiswa* 14 (2014).
- Masduqi, I. "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren." *Jurnal Pendidikan Islam* 2 (2012): 3–14.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. II. Bandung: PT. Remaja Rosdakarya, 2005.
- PPIM UIN Jakarta. "Ancaman Radikalisme Di Sekolah." *Police Brief Series* 1 (2018): 1–10. <https://ppim.uinjkt.ac.id/wp-content/uploads/2019/04/2.1-Policy-Brief-Ancaman-Radikalisme-di-Sekolah.pdf>.
- Rubaidi, A. *Radikalisme Islam, Nahdlatul Ulama: Masa Depan Moderatisme Islam Di Indonesia*. 1st ed. Yogyakarta: Logung Pustaka, 2010.
- Said, Nur. "Revitalizing the Sunan Kudus' Multiculturalism in Responding Islamic Radicalism in Indonesia." *Qudus International Journal of Islamic Studies* 1 (2013): 37–57. <http://journal.stainkudus.ac.id/index.php/QIJIS/article/view/175>.
- Salim, Satriwan. "Strategi Mencegah Radikalisme Di Sekolah." *Republika.Co.Id*. June 2018. <https://www.republika.co.id/berita/kolom/wacana/18/06/01/p9nc8j396-strategi-mencegah-radikalisme-di-sekolah>.
- Sarwono, Sarlito Wirawan. *Terorisme Di Indonesia: Dalam Tinjauan Psikologi*. Tangerang: Pustaka Alvabet, 2012.
- Sary, Noermala. "Mencegah Penyebaran Paham Radikalisme Pada Sekolah." *Manthiq* 2 (2017): 191–200. <http://ejournal.iainbengkulu.ac.id/index.php/manthiq/article/viewFile/673/595>.
- Sesmiarni, Zulfani. "Membendung Radikalisme Dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning." *Kalam: Jurnal Studi Agama Dan Pemikiran Islam* 2 (2015): 233–52. <http://ejournal.radenintan.ac.id/index.php/KALAM/article/download/330/186>.
- Setara Institute. *Dari Radikalisme Menuju Terorisme Studi Relasi Dan Transformasi Organisasi Islam Radikal Di Jawa Tengah & DIY*. Edited by Ismail Hasani; Bonar Tigor Naipospos. Jakarta: Pustaka Masyarakat Setara, 2012.
- Zainiyati, Husniyatus Salamah. "Curriculum, Islamic Understanding and Radical Islamic Movements In Indonesia." *JOURNAL OF INDONESIAN ISLAM* 10 (2016): 285–308. *Borneo International Journal of Islamic Studies*, 1(2), 2019

Hamidulloh Ibda

<http://jiis.uinsby.ac.id/index.php/JIIs/article/view/348>.

Zamani, Labib. “Jateng Masuk Zona Merah Penyebaran Radikalisme Dan Terorisme.” *Kompas.Com*. September 2018.