



Construction of Islamic Lecturers on Radicalism and Its Prevention Efforts in University in East Java, Indonesia

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Abstract

The phenomenon of radicalism has become the talk of the world community, one of which is marked by the entry of transnational ideology into Indonesia, this phenomenon has also penetrated universities. Radicalism is often associated with religion, although theoretically it can be related to social, politic, and other similar issues, but in fact radicalism is more prominent associated with religious issues. This phenomenon is interesting to study by exploring the scientific building of Islamic lecturers through a real question such as what is the construction of Islamic lecturers about radicalism and how do they think that radicalism does not flourish. The aim of this study is to explore the construction of Islamic religious lecturers on radicalism and their opinions so that radicalism does not flourish on campus. Research data collection used in-depth interviews with Islamic religious lecturers in East Java. Data analysis was performed with qualitative narratives and through Forum Group Discussions (FGD). The results of the study can be stated as follows, (1) The construction of Islamic lecturers at universities in East Java in general religious-nationalist (2) religious lecturers think that a strict policy is needed from campus leaders by optimizing the role of Islamic religious lecturers because radicalism is always associated with issues religion, so that radicalism does not flourish on campus.

Keywords: *Construction; Islamic Lecturers; Prevention; Radicalism*

Introduction

Research on radicalism today is indeed rife along with the terrorism incident which is considered as one of the causes of the existence of radicalism. Some researchers, for example Hewitt (2005), Thompson (2014), Groeger (2017) show that radicalism cannot be separated from the religious context. In Indonesia, studies on radicalism have been carried out by several parties, both by the National Counterterrorism Agency (BNPT) and research institutions. The study is mutually reinforcing between one and another related to the development of radicalism and handling efforts in the midst of the lives of Indonesian people in the last two decades. This shows that radicalism has flourished along with the entry

of transnational ideology, even the world of education cannot be separated from these facts, even lecturers with religious education backgrounds.

Indications of the development of radicalism first began with an intolerant attitude that appears in the thoughts and attitudes of a person who then continues to behavior that is anti-social, anti-establishment, and tends to be exclusive. In the context of higher education, such realities can be observed in the views, attitudes, and behavior of the campus academics in social interaction whether there have been radical signs or not, especially among students.

According to Halili, religious discourse among students of various state universities (PTN) is currently largely controlled by tarbiyah groups and former members of the Hizbut Tahrir Indonesia (HTI) social organization which are transformed into activists of the tarbiyah movement. That was one of the key findings in the results of research conducted by the Setara Institute non-governmental organization, which was presented by the Director of Research in the Setara Institute, Halili, in a discussion at the Ibis Jakarta Tamarin Hotel, Central Jakarta on Friday (05/31/2019). The Equivalent Research Institute at 10 PTN namely the University of Indonesia (UI), Syarif Hidayatullah State Islamic University (UIN), Bandung Institute of Technology (ITB), UIN Sunan Gunung Djati Bandung, Bogor Agricultural Institute (IPB), Gadjah Mada University (UGM). Research was also carried out at Yogyakarta State University (UNY), Brawijaya University (Unibraw), Mataram University (Unram), and Airlangga University (Unair) from February to April (2019).

The tarbiyah movement itself is a da'wah movement that is often found on campuses in Indonesia. Halili said, there were three dominant discourses developed by exclusive Islamic groups among students of several state universities, especially UI, ITB, IPB, and UIN Syarif Hidayatullah. First, related to the obligation of Muslims to uphold the teachings and values of Islam in social life. The narrative developed is the perspective that community safety can only be achieved as long as the community obeys to carry out God's commands that have been conveyed through the Qur'an and hadith. The second discourse is related to threats to Islam that come from the enemies of Islam. The reproduced narrative is the need for Muslims to unite against the oppression of Islam which continues to develop in a sustainable manner by the infidels or enemies of Islam. The infidels and enemies are a combination of Christian groups, Zionism, imperialism and Western capitalism, as well as liberal and secular circles. In this discourse, Global Crimes against Palestine is a proverb that is reproduced constantly. The third discourse conveys that the present era is a war of thought (ghazwul fikr). The narrative is emphasized that Islam was conquered by the West because of mastery of thought and culture.

"The combination of the three narratives is the building of an exclusive solid community, being cautious, suspicious, hostile, and closing themselves off from others," Halili said. He said that his party also found another key finding that religious movements among students in various state universities were almost entirely dominated by the tarbiyah movement. This movement dominates by controlling intra-campus student organizations, large campus mosques, faculty halls, to student dormitories (Halili, 2019).

In addition, due to the rise of radical radicals lately, apparently it has begun to spread to mosques in government, state institutions, and BUMN institutions as a result of research conducted by PPIM UIN Syarif Hidayatullah Jakarta 2018, that there are about 41 more mosques within the agency have been exposed to radicalism. This means that there are some religious teachers (religious lecturers) who are suspected of taking part in the delivery of religious propaganda that tends to be intolerant in the mosques (Metro TV News, July 2018). In fact, radicalism is often associated with religious issues, although in fact radicalism can be related to social, political, and so on, but the issue of religion seems to be sexier and attractive related to radicalism. To strengthen this research, the following relevant previous studies are presented as in the table below:

Table 1. Relevant Researchers on Radicalism in Indonesia

No	Researcher	Focus of Study / Research	Approach	Finding
1.	Warsono, Totok S, & M TurhanYani (2005)	Multicultural Education in Madrasah	Integrative	To instill insight into student nationality, it is necessary to provide multicultural education that is constructed integrally through student learning.
2.	Didin Syarifuddin (2016)	Religious Teachers Need Nationality insight	Normative and Empirical	330 Islamic Religious Education Teachers (PAI) who teach in public schools and madrasas in 11 districts / cities (Garut, Tasikmalaya, Ciamis, Solo, Mataram, East Lombok, Aceh Besar, Pidie, Makassar, Bulukumba, and Maros) about perceptions of tolerance and Islamism shows the majority of them want Indonesia to apply Islamic law even though the right state for Indonesia is Pancasila.
3.	PPIM UIN Syarif Hidayatullah (2018)	Exposure to Radicalism	Normative and Empirical	There are 41 mosques within government agencies, state institutions, and BUMN that have been exposed to radical understandings.
4.	Buya Jilan (2019)	Radicalism and Multicultural Education	Normative and Empirical	Multicultural education must be introduced from early childhood education. The formation of an attitude of respecting differences must be planted from a young age so that one day they are accustomed to living accepting differences, and can even reject radical and intolerant movements. Multicultural education will not only give birth to people who can accept differences sincerely, but give them the ability and courage to reject radical and intolerant movements. Terrorism, radicalism, intolerance, and hatred in the name of religion are facts, not imagination and hoaxes. Therefore, prevention or deradicalisation efforts must be carried out as early as possible, as soon as possible, and involve the government and the community. Radicalism is not identical with Muslims. Non-Muslims are also many who are intolerant.

After the presentation of the results of previous studies that are relevant to this study, this research fills the untouched sides by focusing on the construction of Islamic religious lecturers in universities about radicalism and their opinions so that radicalism does not flourish on campus. This research has a new value, which is to explore the construction of Islamic religious lecturers in universities about radicalism which is often associated with religious issues, even though radicalism can actually be related to other issues besides religious issues. Radicalism as a counter of moderate construction often colors the life of society, nation and state. Therefore, this is important to study by promoting the universal values of humanity as taught in religion. Related to radicalism in tertiary institutions, the formulation of the problem in this study, namely (1) how is the construction of Islamic lecturers in tertiary institutions about radicalism? and (2) what is the strategy of Islamic religious lecturers in universities so that radicalism does not flourish?

Methods

This research is a qualitative research with narrative data presentation (Creswell, 2003; Bhattacharya, 2017, Ahmadi, 2019; Ahmadi, 2020), which explores the construction of Islamic lecturers in universities about radicalism and explores their opinions so that radicalism does not flourish on campus narratively. Data collection techniques in this study used in-depth interviews. In-depth interviews are used to explore the scientific building of Islamic lecturers on radicalism issues that are often associated with religious issues and explore their opinions so that radicalism does not flourish on campus.

The research data were sourced from lecturers of Islamic religion at universities in East Java as primary sources and from writings in journals or media that are in line with the research topic as secondary sources. Determination of research subjects using purposive sampling by taking research subjects from Islamic religious lecturers who came from Universities in East Java, both public and private who were considered representative.

Analysis of research data was carried out using qualitative analysis based on logical thinking narratives to describe the construction of Islamic religious lecturers in universities in East Java and their opinions regarding issues of radicalism and their handling, which began with the presentation of data, data reduction, then verification was carried out to obtain research findings.

Research result

The construction of Islamic lecturers in universities in East Java about Radicalism and their opinions so that radicalism does not flourish on campus

Table 2. Islamic Teachers' Views on Radicalism

Lecturer	What is your opinion about radicalism?
Dr. Choirul Mahfud, M.Pd.I (ITS)	Radicalism is one of the ideas that lead to extreme or negative actions, so it needs to be watched out together in the life of the nation and state.
Dr. Yusuf Hanafi, S.Ag, M.Fil.I (UM)	Intolerant attitude in dealing with diversity. Including anti-attitude towards the 4 pillars of nationality.
Ahmad Bashri, S.Pd., M.Si (Unesa)	Radicalism emerges starting from a discourse that is believed to be true even though it collides with the state. It is necessary to de-radicalize this understanding.
Shofiyun Nahidloh, S.Ag, M.HI (UTM)	An ideology that is more accepting / emphasizes textual understanding and aims to make social and political changes in extreme ways.
Dr. Nur Chanifah, S.Pd.I, M.Pd.I.(Univ. Brawijaya)	Radicalism which is more extreme and narrow fanatic is very dangerous. Because in this direction it will threaten the togetherness in the diversity of the Indonesian Nation.
Sunan Fanani, S.Ag, M.Pd.I.	Radicalism is a thought that tries to give different thoughts in general in a community because of the intervention of thought from outside the community.
Prof. Dr. Kasuwi Saiban, M. Ag	Radicalism as a misguided ideology because it does not see Islam in a kaffah.
Dr. Ahmad Munjin Nasih, M. Ag	Radicalism is a movement that demands changes in everything by means of violence. This movement is often associated with religious issues, even though radicalism can occur outside the scope of religion. Become a popular term with religious radicalism. This movement in its base did not find the right justification in Islamic teachings. Because almost no one is found to argue al quran and hadith that teach Islam with harmony.

Table 3. Strategies of Islamic Lecturers in Counteracting Radicalism

Lecturer	Put forward your argument why radicalism is a threat to the Indonesian people
Dr. Choirul Mahfud, M.Pd.I (ITS)	Radicalism can threaten the Republic of Indonesia for various reasons. The main reason if, for example, change the Indonesian state to an Islamic state.
Dr. Yusuf Hanafi, S.Ag, M.Fil.I (UM)	Basically, radicalism carries the ideology of the Ummah, which contradicts the concept of the nation state. In addition, radicalism tends to make Indonesia a Theocracy.
Ahmad Bashri, S. Pd., M.Si (Unesa)	Radicalism is a threat because it turns off the existence of the state, both radicalism in Islam and left radicalism.
Shofiyun Nahidloh, S.Ag, M.HI (UTM)	extual understanding which is balanced by extreme actions, this shows the lack of religious insight and wider understanding of religion. Then the existence of other ideologies is not easily accepted, so religion is more likely as an ideology.
Dr. Nur Chanifah, S.Pd.I, M.Pd.I.(Univ. Brawijaya)	Radicalism is very dangerous, because it will threaten the unity of the Indonesian nation. Diversity is a necessity or sunnatullah that must be accepted. Radicalism movements can divide Muslims themselves (in addition to threats to the state). They are often trapped by religious / Islamic formalities without regard to the values they must apply. (tolerance, honest etc.).
Sunan Fanani, S.Ag, M.Pd.I.	The Indonesian people have a wisdom and in the building of thought which is constructed from the identity of the Indonesian people, then a different thought will

Prof. Dr. Kasuwi Saiban, M. Ag	be a change in the value system (the identity of the Indonesian people). Because radicalism is extreme to see the current state of Indonesia as opposed to Islam.
Dr. Ahmad Munjin Nasih, M. Ag	Indonesia is a country that was built by mutual agreement of all elements of the nation. Indonesia stands not built on the basis of certain religions, but is built on the basis of togetherness which includes all religions, tribes and races. If religious radicalism wants changes in the state registration system on the basis of certain religions in life, of course, this will disrupt the initial foundation of Indonesia's development itself.

Table 4. Recommendation or Suggestion that Radicalism Does Not Flourish, Especially in the Campus Environment

Lecturer	Your recommendation or suggestion that radicalism does not flourish, especially in the campus environment
Dr. Choirul Mahfud, M.Pd.I (ITS)	Campus leaders need to make good and systematic policies so that radicalism does not flourish. The lecturer also taught Islamic material rahmatan lilalamin.
Dr. Yusuf Hanafi, S.Ag, M.Fil.I (UM)	There must be a comprehensive initiative of jama'i (collective efforts) both Top Down and Bottom Up.
Shofiyun Nahidloh, S.Ag, M.HI (UTM)	Increase the practice of moderate Islamic religious activities PAI lecturer militancy must be increased. The role of PAI lecturers must always be involved in every religious activity on campus. Actively inviting students to understand the religion of Islam that is harmonious, moderate, loving the country, etc.
Dr. Nur Chanifah, S.Pd.I, M.Pd.I.(Univ. Brawijaya)	There must be agreement or cooperation with the entire academic community in preventing radicalism. Controlling religious activities carried out with licensing patterns that must be tightened and making live streaming for lectures / activities. Carrying out activities that are able to balance / reduce activities that lead to radicalism.
Sunan Fanani, S.Ag, M.Pd.I.	The curriculum must be frequently evaluated according to the times Approach to extensive scientific studies in mastering Islamic study methodology as an absolute requirement in teaching PAI.
Prof. Dr. Kasuwi Saiban, M. Ag	The campus leadership must control the activities of students, even fortify by holding study studies that understand Aswaja.
Dr. Ahmad Munjin Nasih, M. Ag	The campus leadership must have a clear blueprint to together all the components to limit the development of radicalism on campus. Furthermore, the realization of the blueprint must be well guarded.

Discussion and Results

Radicalism is a subversive action that falls within institutions, languages, institutions, and (Karell & Freedman, 2019, Brubaker, 2017) enter in the context of discourse. Radicalism is a flow that is considered opposition to the views of the ruling government at the time (Beck, 2015). The opposition arises because they (the radicals) feel that what is done by the government is not something with the views of the radicals in terms of the government system.

Allen (2013) underlines that radicalism can enter the context of education. Radicalism will have implications for one's attitudes and behavior in relation to social life, and as lecturers in universities will also be transformed to their respective students. When someone has been exposed to radicals, what is transformed is exclusive teachings, but when what appears to be moderate, what is transformed are universal religious and human values, such as tolerance and peace.

In connection with the important role of lecturers, the Secretary General of the Muhammadiyah Central Board, Abdul Mu'thi, said the education curriculum of PAI lecturers needed to be considered, both at the Tarbiyah Faculty of religious-based tertiary institutions and in the PAI study program of

educational institutions. In addition, learning must ensure that the material on tolerance and pluralism is really implanted (Mu'thi, 2016).

Research conducted by Setara Institute, among others, suggests that there are homogeneous Islamic activities that do not accommodate other Islamic groups on campus. The Islamic activities in most campuses are actually monolithic, tend to be homogeneous, and do not accommodate the activities of other groups of fellow Muslims. This can be seen from the dominance of certain Islamic activities that are accommodated by the structural student organizations. Radical groups on several campuses use Islamic organizations as a front to spread their understanding and teachings. One of them is the Bogor Institute of Agriculture Campus which is suspected to be the headquarters of radical group regeneration. This was revealed by Halili, director of the Setara Institute through his research 'Discourse and Religious Movements among Students', Al Hurriyyah Mosque in the IPB campus environment became the headquarters for the group regeneration process Radical Islam. For example, at IPB, the Al Hurriyah Mosque is the headquarters for the regeneration of an exclusive Islamic network.

Still in his research, Halili explained, the pattern of radicalism that had plagued students in the campus environment was still growing. Some groups even use Islamic organizations as a front to be able to spread the understanding and teachings of the radicals. The Setara Institute revealed patterns of radical group movements on campus. On various campuses there are still developing discourses and exclusive religious movements which are not only intensified by one particular Islamic group, but also by several groups such as the Salafi-Wahabi, Tarbiyah and Tahririyah movements (Halili, 2019).

According to Atho 'Mudzhar (2005), differences in beliefs and religions, differences in schools, and so on, can cause tension. All of that can be neutralized through the construction of understanding through inclusive educational channels. Meanwhile, according to Lubis in Abdullah and Yani, empirically, an understanding of the teachings of Islam exclusively will affect the pattern of relationships in interacting with others, especially among religious believers who tend to be disharmony (2009, 45). Therefore, this is where religious insight is needed as well as good national insights in order to realize a peaceful and tolerant religious and social life.

One significant factor that caused the birth of conflict between religious believers according to Ngainun Naim (2011) is the exclusive religious paradigm. This kind of religious model cannot be underestimated, because it has quite obvious implications, especially in forming an antipathy and has a high subjectivity in looking at other religions. People with this kind of paradigm have a closed personality, close the space of dialogue with followers of other religions, and feel that only religion and its streams are correct, while other religions and streams are wrong and are considered heretical.

Therefore, important fostering a culture of religious moderation in the era of globalization and advances in information technology and the era of disruption, reason plays an important role in life, both personal and collective life. Religious moderation requires reasoning to be realized without being trapped in extremism. This is evident from the more scientific insight a person has, the more moral and civilized the person is. He can also put himself in the middle and be fair.

The development of religious studies that are integrated with natural science, social science, and technology produces creativity and innovation in carrying out development and the spirit of applying multiculturalism in Indonesia. Populism does not need to occur, so that the religious community is used by certain groups, say political circles. Polarization that occurs in all fields should be beautiful because it reflects the diversity and mosaic of the people in the archipelago.

Quoting at the end of the book, it can be concluded that the mission of religious moderation is to create peace for all humanity. The emergence of a liberal attitude in religion triggers an extreme reaction of conservatism. Likewise, ultra-conservative attitudes can lead to intolerance and violence.

The dynamics on campus are certainly very supportive for preservation and peace on earth. However, the obstacles faced are still weak academic tradition and a culture of tolerance and still prioritize sectoral egos. For this reason, it is important to strengthen intellectualism and maintain human dignity.

In the context of Indonesianism, religions that are born, grow and develop are very diverse. Not only certain religions, but there are also other religions that are already born and exist in this country. In fact, diversity in Indonesia is not only in religion, but also in culture, language, ethnicity and class. This diversity is a gift of God that is so extraordinary that it should be grateful and maintained together. This diversity is a characteristic of Indonesia which has become *sunnatullah*. Staying, we are expected to care for this diversity so that it becomes an extraordinary wealth of Indonesia.

In the context of religious and state relations in Indonesia is unique. Because of this diversity, it is impossible for Indonesia to base its national ideology on only one particular religion. Because, if this happens, it will damage the Indonesian identity and the destruction of this nation. Each religious group will penetrate each other so that the ideology of his religion becomes the basis in the life of his people.

This is where the strategic location is, why then the founding fathers of this nation make Pancasila the ideology of the Indonesian people. Pancasila is indeed not a religion, but Pancasila is a meeting point for similarities (sentences) between religions in Indonesia. With Pancasila, the sources, teachings and values of each religion are accommodated in the life of the nation and state. Likewise, the Indonesian state guarantees that all the religions will be carried out properly.

Thus, religious moderation requires a perspective on how religion can guarantee human rights. In addition, religious understanding is in line with and supports with Indonesian ideology.

Conclusion

Radicalism is rife in Indonesia as a form of opposition to the ideology of Pancasila. Related to radicalism, the results of the study are summarized as follows:

First, the construction of Islamic lecturers at universities in East Java, Indonesia on the religious-nationalist tendency. This is evident from their arguments when interviewed by researchers showing that radicalism is contrary to the ideology of Pancasila. In this context, Pancasila is the ideology of the Indonesian people. Therefore, as the only ideology of the nation no other ideology is allowed.

Secondly, the strategy undertaken by Islamic religious lecturers in terms of counteracting and eliminating radicalism in tertiary institutions is to hold a meeting between Islamic religious education teachers in the context of strengthening religion, collaborating among tertiary institutions to reduce radicalism in tertiary institutions, increasing Islamic activities in tertiary institutions, and campus officials always monitor developments on campus linked to radicalism. Therefore, religious lecturers are of the opinion that a strict policy is needed from the campus leadership by optimizing the role of Islamic religious lecturers because radicalism is often associated with religious issues, so that radicalism does not flourish on campus. Optimal involvement of Islamic lecturers is believed to be able to make a major contribution in handling radicalism by promoting moderate religious construction.

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