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Strategies for Avoiding Elementary School Students from Radicalism in Integrated Islamic Elementary School in West Sumatera

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Abstract: The Integrated Islamic Elementary School curriculum is considered exclusive, such as rejecting the ideology of other religions, claims of separation between Islam and the state and even believing in the government's evil conspiracy. Eradication of radicalism in schools is intended to narrow the space for movement, therefore the role of Integrated Islamic Elementary Schools (IIES) is very important in breaking away from the notion of radicalism. This study was conducted to answer the question of how the strategy of an integrated Islamic elementary school in integrating the curriculum, extracurricular activities, environmental creation and other activities to prevent radicalism is carried out. This is qualitative research with principals, teachers and students as the subject of documentation studies, and interviews, while data analysis is carried out with the stages of reduction, exploration, verification and contextualization of data. The result of this research is that research shows that the integration of the learning curriculum at IIES West Sumatra is divided into four types that strengthen the applicable curriculum for character strengthening, personal strengthening of students to face global challenges. Strategies in extracurricular activities are carried out with a structured and systematic pattern. The three strategies for creating the environment are pursued in an Islamic atmosphere, non-discriminatory, based on genetic characteristics, upholding ethical values, respecting cultural pluralism, and a polite culture for school members. The four strategies for routine, spontaneous and exemplary activities to prevent radicalism are carried out by strengthening character and integrating activities with learning activities, nurturing and habituation in the form of worship activities, order, neatness and cleanliness, eating and drinking, drinking, social behavior. So it can be concluded that there is no indication of the strengthening of radical ideology in IIES West Sumatra

Keywords: Elementary school; integrated Islamic; radicalism.

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INTRODUCTION

Radicalism is not about some groups and their networks. However, it is more than that, radicalism is an act that has roots in

beliefs, doctrines and ideologies that can attack consciousness. The roots of the radical flow depend on the land where it grows and develops. The most targeted places as good

target are educational institutions. Radicalization activities in education through the imitation process in adults are very easy to carry out. So, radicalism is vulnerable to infecting its beliefs and ideologies (Fleming, 2022; Nafi'a et al., 2022; Orofino, 2022). The seeds of Radicalism can be seen from the attitude of students who crave and revolutionary change by drastically exchanging existing values through violence and extreme actions BNPT, 2018 (Nafi'a et al., 2022; Supriadi et al., 2020).

Data on schools or foundations exposed to plural radicalism are indicated in the Integrated Islamic School (SIT). Integrated Islamic schools were initiated by groups of Islamic mass organizations with radical-exclusive ideas/ideology, even (Harris, 2012; Muchith, 2016; Rokhmad, 2012; Rsis et al., 2009) stated that integrated Islamic schools were established and politically affiliated as well. Research by Yusup (2017) stated in the results of his study of the Yogyakarta Integrated Islamic School Network (JSIT), that the religious style of exclusivist has its place in Integrated Islamic educational institutions. This indication can be seen from the character of the Integrated Islamic school through an approach to understand Islam which is textual in nature, rejects other religions (truth-claim), there is a separation between Islam and the state (anti-secularization), and believes in a conspiracy between the Indonesian government and Christians (and/or Jews or infidels in general) to weaken the political power of Islam (believing the existence of a taught conspiracy). It is supported by the results of a survey by the Institute for the Study of Islam and Peace (LA KIP) [www. BBC. Com](http://www.BBC.Com) (Center, 2018) which shows that almost 50% of students and students in Jakarta and its surroundings support violence in dealing with religious problems and conflicts.

Some of the cases above illustrate that radicalism in education is a serious threat to the upcoming national education (Sanusi, Syamsulrizal, Maimun, 2022). The target is anyone and it can be developed and grown anywhere, anytime. In fact, not only colleges and high schools were targeted, but even

elementary schools were slowly and surely infiltrated. Therefore, addressing it comprehensively needs to be done. Considering the results of the (Institute, n.d.) *Maarif* Institute study (2018) the spread of radicalism in Indonesia to 6 regions including West Sumatra, concluded that extracurricular activities are the entrance for radicals to target middle and elementary level students. Apart from taking advantage of school hours, he also assessed that the school has not been able to monitor activities outside of school hours.

For that reason, radicalism in elementary schools becomes a significant threat (Erikson Sihotang, 2022; Mashuri et al., 2022; Widjaja et al., 2022). Because schools should guarantee to be a place for children to learn science and physical and mental development. Unfortunately, radical groups used it as a place for sowing seeds of belief and understanding. Schools are used as fertile grounds for doctrinal processes of belief or religion that should not occur at the age of learning while playing.

The reason for the importance of the radicalism prevention movement requires our concern. The aim is to narrow the space for radicalism, and if necessary, eliminate it altogether. In the context above, the role of IIESS is very important in stopping the rate of radicalism (Widjaja et al., 2022). preventing radicalism in the integrated Islamic elementary school is very significant, therefore, the researchers feel the need to conduct research to see the role of IIES in West Sumatra in preventing and overcoming radicalism. The problem in this study is formulated as follows: a) What strategy was used to integrate subjects in preventing radicalism? b) What strategy was used in extra-curricular activities as to prevent radicalism? c) What strategy was used for creating an Integrated Islamic Elementary School (IIES) environment in preventing radicalism? d) What strategy was used for routine activities, activities and spontaneous and exemplary in the effort to prevent radicalism?

Radicalism in Education

Radicalism comes from the Latin *radix* which means "root", this term was used in the late 18th century in an effort to support the Radical Movement. Historically, radical movements began in the United Kingdom where efforts were made to radically reform the electoral system. The movement initially declared itself to be a far-left party opposed to the far-right party. Once historical "radicalism" began to be absorbed in the development of political liberalism, in the 19th century the meaning of the term radical in Great Britain and mainland Europe changed to a progressive liberal ideology (Syahril, et al 2020).

In subsequent history, radicalism has penetrated into a wider realm of radical understanding with the process of radicalization, which was launched in order to have an understanding of the necessity for changes, replacements, and improvements in the social system that has existed in society to its roots, cannot but must be done. The notion that wants a total change, replaced by a system of understanding deals, is better than the current one and can dream of justice and benefit in full. Efforts are carried out in extreme ways in the form of violence, many even become victims of their activities.

Such understanding is disseminated through various media and institutions, including Islamic education. The targets of their radicalization are children, youth and youth who are still in school (Widjaja et al., 2022). Psychological analysis of their opinion that working on children is because they are still in an unstable condition (immature yet) and easily provoked. Not only launching the radicalization target of Islamic education is an easy target (Sirry, 2020). However, Indonesia's Islamic era is more promising, and it is easy to play Islamic religious narratives wrapped with the mission of radicalism (Khuriyah, Siti Choiriyah, Hakiman, 2022).

Educational institutions is very vulnerable to the opportunity to spread the seeds of radicalism or radical Islam. Many studies of radicalism are allegedly because

certain Islamic educational institutions (especially non-formal ones) have taught radicalism to students. Recently, formal schools have also begun to teach elements of radical Islam, for example teaching students not to respect the Red and White flag during flag ceremonies.

In the field of prevention, BNPT uses the first two strategies, counter radicalization, namely efforts to instill Indonesian values and non-violent values. In the process, this strategy is carried out through both formal and non-formal education. Counter radicalization is directed at the general public through collaboration with religious leaders, educational leaders, community leaders, traditional leaders, youth leaders and other stakeholders in providing national values. The second strategy is deradicalization. The field of deradicalization is aimed at sympathizers, supporters, core and militant groups that are carried out both inside and outside prisons. The purpose of the deradicalization of core groups, militant sympathizers and supporters abandon the ways of violence and terror in fighting for their mission and moderate their radical ideas in line with the spirit of moderate Islamic groups and in accordance with national missions that strengthen the Unitary State of the Republic of Indonesia.

Integration of Islamic Elementary School

IIS is part of the Integrated Islamic School which nationally has more than 200 under the auspices of the Integrated Islamic School Network (JSIT). At the basic level, it is called SD IT, SD IT is said to be because this school combines the national curriculum (DIKNAS) with a curriculum other than the national curriculum and the *pesantren* (boarding school) curriculum (Islamic subject matter). Integrated Islamic School is a member of JSIT (Network of Integrated Islamic Schools) Indonesia which is a community organization engaged in education, is non-partisan, non-profit and open in the sense that it is ready to cooperate with any party as long as it brings benefits and benefits to members and is in accordance with the vision, the mission, goals and objectives of JSIT Indonesia. Members of

JSIT Indonesia are Integrated Islamic schools and other schools that make Islam the ideal, conceptual, and operational foundation (www.jsit.indonesia.com).

At the practical level, the implementation of IIS means a school that is trying to make a breakthrough in learning through a learning implementation approach by integrating general education with religion in one curriculum. Thus, it cannot be separated from the frame of teachings and messages of Islamic values, negates the dichotomization of science, negates the separation of knowledge, negates secularization (where lessons and all discussions are separated from the values of Islamic teachings) or sacralization (Islamic teachings are separated from the context of the benefit of present and future life). General subjects such as science, social studies, language and others are guided by Islamic values. Meanwhile, religious lessons, such as *aqidah*, *diniyah*/religion, are built full of contemporary contexts, benefits, nuances of practice, and are applied interactively.

Simply put, all teachers in IIS or SD IT must be able to master Islamic values, and it can be seen how teachers can internalize Islamic values into general lessons in Science, Social Sciences, Mathematics, Civics and Language in their learning materials. In addition to being religious teachers, they must have broad insight, are capable, so that they are able to relate religious values (Islam) to the realities of real life and along with the development of the times, not even dreaming of returning to the glorious days of Islam far ago. Ideally, something like this is not an easy job, there are almost no qualified universities trying to do what integrated Islamic elementary schools have done. This is a challenge in itself.

METHODS

This study used a qualitative approach to holistically understand and investigate complex social problems to analyze words, report informants' views in detail, and conduct research in realistic situations (Moleong, 2005). This research examined the Integrated

Islamic Elementary School (SD IT) of West Sumatra, private schools that are widely available in West Sumatra. sample of IT elementary schools in West Sumatra (such as Padang, Bukittinggi, Padang Panjang, Payakumbuh, Pariaman, Pasaman, Pesisir Selatan, and Dharmasraya,).

The subjects of this study were principals, teachers and students of SD IT in West Sumatra. The data collection methods used in this study were documentation, interviews, and observations (Sugiyono, 2017). In this study, data and information collection techniques were qualitative, including in-depth interview studies, documentation studies, literature studies, and observations (Sukmadinata, n.d.).

Stages of data analysis carried out several steps that must be done. First, data reduction will be carried out which includes selection, categorization, and sorting. Second, data exploration was carried out to clarify and deepen the data found. Third, data verification is carried out to prove the accuracy of the existing data, by cross-checking with other data. The fourth stage is data contextualization, which is bringing together field data with data from library research. The whole process will produce a descriptive-analytical presentation.

RESULTS AND DISCUSSION

At the elementary school age, it is necessary to pay serious attention to physical and mental growth and development. As a Muslim cadre who will be expected to be a relay of future changes for the better, of course, this is an obligation that cannot be taken lightly. This inevitability made several breakthroughs in strengthening students' mentality through education, one of which was the Integrated Islamic Elementary School (IIES). IIES is a basic educational institution that functions as a "nursery" for Muslim cadres from an early age. However, some writings (Alhairi, 2017; Hattu, 2022; Lestari, 2022) which indicate that Islamic schools are the basis of a radical understanding movement that is marked by siding with religious discourse and the caliphate as a substitute for

sharia and the state system, disagreeing with Pancasila as the state ideology, supporting the movement, and even being formed from an early age. hate narratives for people outside the group (Hilmy, 2015; Kristen et al., 2022, 2021).

For this reason, this paper focuses on the tendencies of the radical movement. Some of the priority writing activities are the learning process, extracurricular activities, school environment and routine activities of IIES in West Sumatra, more specifically the response to activities in IIES schools. Therefore, to find out the tendency of IIES students in West Sumatra toward radicalism is the subject of this paper. Some aspects of the activities that become the flow of this paper are the stages of observation, documentation and interviews. First, the learning aspect includes planning, implementing and evaluating the learning implementation plan (RPP) as the object of observation. The two extracurricular aspects include scouting activities, the commemoration of Islamic holidays (PHBI), sports, and arts and culture. Third, aspects of the school environment include symbols, atmosphere, student and teacher approaches, classroom conditions, rules, and also important elements such as values and culture in schools such as religious values, nationalism, inclusiveness, modernity, critical thinking, moderation, creativity, communication, collaboration, diversity, appreciation, mutual assistance, togetherness, democracy, kinship, and help. Fourth, namely aspects of routine activities, spontaneous behavior and exemplary, more details such as daily, weekly, monthly, semi-annual and annual activities. In addition, observing spontaneous activities in the form of handshakes, disaster donations, community service, and friend visits. Next to exemplary activities, the indicators include neatness, punctuality, queuing, welcoming guests, telling the truth, respecting differences, having good prejudice, and anti-labeling. Media as documentation data in the form of school data, learning processes and photos of activities or school environment. The last is an important activity in the process of deepening the data, namely asking questions concerning learning activities at IIES.

First, the aspect and background of the IIES in West Sumatra, all IT Elementary Schools in West Sumatra agreed that the establishment of the school was motivated by worry and concern about the phenomenon of the younger generation experiencing moral declines such as promiscuity, drugs and the loss of community religious values. Findings such as SD IT Cahaya Hati Bukitinggi which have concerns about the attitude of students who are far from religious values, then schools must equip them with *aqidah*, morals and worship so that the Rabbani generation is achieved. The results of the interview with the manager of SD IT Cahaya Makkah Pasaman also argued that students should have a balanced competence (between knowledge of *kauniyah* and science of *qauliyah*) and (between *fikriyah*, *ruhiyyah* and *jasadiyah*) so that it is hoped that a generation of Muslims who are knowledgeable, broad-minded and useful will emerge. Based on concerns about the importance of students' moral values, this is the background for the idea of establishing an elementary IT elementary school in West Sumatra.

Second, the results of observations in the form of the vision, mission and goals of IIES schools in West Sumatra do not have many significant differences. The vision of IIES schools in general uses ideas as an effort to create a superior generation, with Islamic personality, achievement, global insight and creating a Rabbani generation (observations at SD IT Mutiara, SD IT Unggul Aisyiyah, SD IT Madani Islamic School, SD Maarif and Mutiara Hati). SD IT Al-Bina has a vision of advancing with balance, while SD IT Madani uses the term inclusive. The last two visions are one of the characteristics of the idea of open and moderate thinking. So it can be obtained information that the vision, mission, goals and orientation are not found any indication of radicalism but on the contrary. Several concepts of vision, mission, goals and orientation have in common, IIES in West Sumatra has the same view and understanding that Islamic basic education is held to equip students with noble character and strong character and ready to face global challenges.

Third, other supporting evidence,

namely the results of interviews with 10 managers or principals and teachers of IIES in West Sumatra, is that the majority of students' backgrounds come from the upper middle class. This opinion is supported by several conditions, such as parents are busy working and there is no third choice as an alternative school for character building for their children, so IIES is the right choice. The second view seems to be a dilemma because education, especially at the elementary school level in West Sumatra, has not been varied. In addition, parents also already know where their children go to school with ideologies and religious sects and are under Islamic networks, but they are not worried about that problem, they are more worried about their children's morals in the future if they are not sent to Islamic schools.

Fourth, the results of observations and interviews obtained several types of curriculums in IIES in West Sumatra. The first type of school uses the curriculum of the ministry of education and culture (Kemendikbud) and a religious curriculum such as in SD IT Cahaya Hati and Masythah, this type of madrasa curriculum only provides religious learning as an addition or plus religion. Social education is delivered in an integrated manner with Islam so that it is following the achievement of the material presented, but students also understand all the knowledge that has been integrated with Islamic teaching methods, but still holds the main characteristic of the school is *tahfiz* Qur'an. Integrated Islamic School in West Sumatra and Indonesia in general.

The second type uses the KEMENDIKBUD curriculum, religion is added to a special school curriculum or foundation curriculum, such as SD IT Jabal Rahmah, SD IT Al-Fikri. In its development, it is divided into four groups with general lesson content, local content lessons, basic lessons and special program groups, namely *tahfidz* Quran. This second type of learning integration is still very vague, general lessons with a thematic approach but are also added with lessons with basic content such as Arabic, *Aqidah* and *Adab*. Apart from that, it's the same as any other school. The third type is

the basic concept of the curriculum with integrated activities and integrated curriculum. This means that all student programs and activities at school, starting from learning, playing, eating, and worshipping are packaged in an Islamic education system (Islamic Values), so that everyday culture becomes a single unit in learning activities. Furthermore, the implementation model of the school curriculum combines the applicable National Curriculum, namely the 2013 Curriculum and the typical curriculum of the Integrated Islamic School Network (JSIT) using a thematic and scientific approach. This third type is also developing in Islamic schools such as SD IT Mutiara Hati along with the MDTA curriculum and independent curriculum that prioritizes local and global excellence. In addition to improving local and global skills, the scope is through efforts to optimize students' social and personal skills. This is evidenced by the choice of activities that adopt life skills such as entrepreneurship, industrial visits. And seriously develop students' social skills with Islamic character-building activities who like to help, care for the environment, and develop Muslim personalities. In addition to the three types already mentioned, SD IT Madani Madrasah Islamiyah has a few differences, such as the concept of the multiple intelligence curriculum with the STIFIN (genetic human nature) approach, which stands for Sensing, Thinking, Intuiting, Feeling and Inserting which is a concept to identify human intelligence. It is based on the dominant brain operating system and can be identified by scanning a fingerprint. The four curriculum models owned by IIES schools in West Sumatra, it can be seen that the strengthening of religion, attitude, or character has an important position in their learning activities and becomes a special attraction as well.

Based on the previous description, it can be explained firstly that the integration of the learning curriculum at IIES West Sumatra is divided into four models, the four models strengthen the applicable curriculum, but generally apply to character strengthening, and personal strengthening. students to face the global, and from the results of the study, there is no indication of radical seeding since

elementary school age. The two strategies for extracurricular activities to prevent radicalism are carried out in a structured and systematic way, both within the school environment and under the control of parents or guardians, in addition to involving and selecting students' interests in extracurricular activities, extracurricular activities are also designed to equip students personally such as entrepreneurship classes, industrial visits, interest selection through fingerprints, and character strengthening. Therefore, indications of strengthening radical ideology in IIES in West Sumatra have not shown evidence. The three environmental creation strategies in preventing radicalism are well designed, the environment is strived for in an Islamic atmosphere, is not discriminatory, based on genetic characteristics, upholds ethical values, respects cultural diversity, and is polite to school members. In addition, the environment is also created with the insight of loving the environment, beautiful, inclusive, there is even an IIES Elementary School that provides rewards to parents who provide input to the school, The four strategies for routine activities, spontaneous activities and exemplary in efforts to prevent radicalism are carried out by strengthening character and integrating activities with learning activities, parenting and habituation (habits) in the form of worship activities, order, neatness and cleanliness, eating and drinking, social behavior.

CONCLUSION AND RECOMMENDATION

The based-on results and discussion of the findings that have been described, the specific conclusions of this study, namely the learning process, school environment, extracurricular activities and routine activities of IIES students in West Sumatra, did not find any indications or threats of radicalism that many people feared. On the other hand, this paper also confirms that the IIES is used as an alternative by the community to improve the behavior and future morals of their children. Finally, of course, this study still has many shortcomings, but if you want to examine more deeply other activities which are

activities in the community that can be interesting objects of study, it is recommended for other researchers to continue research in depth about the process of radicalization in society by using sociology, anthropology, economics and political approaches and elementary schools as objects of study.

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