

WARD OFF RELIGIOUS RADIKALISM IN UNIVERSITIES

Cholid Fadil

UPN Veteran Jawa Timur

fadilcholid6@gmail.com

ABSTRAK

Perguruan Tinggi semakin rentan terpapar oleh berbagai macam ideologi. Menjadi ladang subur dan menjanjikan bagi paham radikalisme. Hal ini disebabkan sebagian besar Perguruan Tinggi belum membentengi dan membekali mahasiswanya dengan semangat paham nasionalisme untuk memfiltrasi segala macam ideologi yang masuk. Faktor ideologi sangat sulit diberantas dalam jangka pendek dan memerlukan perencanaan yang matang karena berkaitan dengan keyakinan yang sudah dipegangi dan emosi keagamaan yang kuat. Faktor ini hanya bisa diberantas permanen melalui pintu masuk pendidikan (soft treatment) dengan cara melakukan deradikalisasi secara evolutif yang melibatkan semua elemen. Masalah radikalisasi merambat dalam beberapa wilayah, termasuk wilayah perguruan tinggi. Paham radikal telah banyak mengalami kamuflase sesuai tempat dan kondisinya, paham-paham ini menyusup berganti kulit melalui kegiatan-kegiatan mahasiswa dengan cara memberikan bantuan dana kegiatan sehingga mendapat sambutan yang baik dan senyuman lebar di kalangan mahasiswa. Kondisi ini mengisyaratkan bahwa kalangan mahasiswa rentan terkena paparan paham-paham radikalisme ini, dipengaruhi oleh sikap beragama, psikologis, dan sosial politik.

Kata kunci: Radikalisme agama, ideologi, perguruan tinggi.

ABSTRACT

Higher education is increasingly vulnerable to being exposed to various ideologies. As a result, it becomes a fertile and promising field for radicalism. This is because most tertiary institutions have not fortified and equipped their students with the spirit of nationalism to filter all kinds of incoming ideologies. The ideological factor is complicated to eradicate in the short term and requires careful planning because it believes in solid religious emotions. However, this factor can only be destroyed permanently through the entrance to education (gentle treatment) utilizing evolutionary deradicalization involving all elements. The problem of radicalization has spread in several areas, including universities. However, radical understanding has experienced a lot of camouflage according to the place and condition; these ideas have infiltrated the skin through student activities by providing funding for good reception and big smiles. This condition indicates that students are vulnerable to radicalism, influenced by religious, psychological, and socio-political attitudes.

Keywords: Religious radicalism, ideology, college.

INTRODUCTION

Under the goals of National Education, the purpose of Higher Education is also to educate students to become human beings who believe and fear God Almighty and have a noble character, are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation. In addition, students have duties according to the Tri Dharma of Higher Education, namely carrying out educational, research, and community service activities.

However, the goals of national education in general and higher education goals in particular face severe challenges with the development of radical ideas, or can be called radicalism among students. As a young generation who are still vulnerable in their search for identity, students are often the target of the spread of radicalism. In addition to students, educators and education staff can also be affected by radicalism and movements that need to watch out for.

In the Indonesian dictionary, radicalism comes from two words, namely radical and ism. Radical

means root, base, and base. (KBBI, 1995: 808) Meanwhile, ism means understanding. Thus, radicalism can be interpreted as a basic understanding. In the Big Indonesian Dictionary, radicalism is defined as an understanding or sect that wants social and political change or renewal using violence or drastic; and extreme political attitudes. (KBBI, 1995: 808).

The handling of radicalism is regulated through Law Number 5 of 2018 and Permenristek Dikti Number 55 of 2018, which mandates universities to counter radicalism. It is essential for universities to actively participate in countering radicalism because the academic community, namely lecturers, education staff, and students individually or together, can have anti-radicalism understanding, attitudes, and actions. Suppose separately and together, elements of the academic community are involved in understanding radicalism. In that case, it will directly or indirectly harm and bring down the university's good name in the present and future development.

Why can it harm and bring down the name of a higher education institution because someone exposed

to radicalism in his mind, his attitude and actions are always not in line with the norms of Indonesian life and nationality that have been set? Therefore, he feels that the most correct is compare to the understanding, attitudes, and actions of others, both within the limits of social norms, religious norms, and other norms that apply and are stipulated in the laws of the Republic of Indonesia.

Currently, regulations for handling radicalism are contained in rules at various levels. Still, the alignment of these rules within universities needs to be carried out to suit the existing conditions and climate. The form of alignment is package in the form of:

1. character strengthening as regulated in the General Education Implementation Technical Guide,
2. The insertion of radicalism material in religion, national and state life in Religious Education, Pancasila Education, Citizenship Education, and State Defense Education.
3. The involvement of student organizations in strengthening the nation's ideology.

Characteristics of people and groups with radical views are generally described as being intolerant, excessively fanatical, claiming to be the most correct, having a terrible stigma against the west, promoting the Islamic caliphate and Islamic law, rejecting modernization, tending to be anarchist in fighting for their ideology, seeming rigid and textual in interpreting verses and hadiths.

In the last five years, radicalism, extremism, intolerance, and terrorism have still attracted public attention. Ahead of the 2018 and 2019 elections, it is predicted that this problem will be a crucial topic and a problem that needs to be considered early on. It is understood that radicalism, extremism, and terrorism are not new problems. However, now the phenomenon is quite worrying. Therefore, President Jokowi also advised the leadership of universities in Indonesia to anticipate the dangers of the anti-Pancasila movement and hostile radicalism, which is also spreading among students.

The National Counterterrorism Agency (BNPT) also reported the

results of a survey related to radicalism. According to BNPT data, as many as 39 percent of students in 15 provinces in Indonesia who were respondents indicated an interest in radicalism. The survey results strengthen the notion that the younger generation is the target of the spread of radicalism and campuses are vulnerable to being the place for it to spread. Furthermore, researchers from the Indonesian Institute of Sciences (LIPI) reveal that the influence of radical ideologies and ideologies is increasingly troubling because militant movements are rife among strategic groups, especially students.

Based on the conditions and descriptions above, it is necessary to research universities' strategy and role in Banyumas Regency to prevent the emergence of radicalism among students. Students are the young generation who are educated and are the potential and hope of the nation as actors of future development. Therefore, it is necessary to be directed and fostered into a young generation who masters science and technology and has a personality and spirit of nationalism that upholds the

unity and integrity of the nation and state.

The emergence of radicalism must be anticipated with a systemic and strategic approach through dialogue and education. Syamsul Arifin, in the book *Contemporary Islamic Studies*, says that: The current of Radicalism in Indonesia notes the need to optimize the role of educational institutions, including universities, in preventing and offering alternative solutions to the movement. Understanding of hostile radicalism or deradicalization through dialogue and education (Jawa Pos, 27 October 2017). In essence, early prevention of negative radicalism can be done by reinforcing creative, innovative, productive, and cooperative educational activities based on the four pillars of nationality, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*.

DISCUSSION

Patterns of spreading radicalism among students and the academic community.

BNPT defines radicalism as an attitude that desires total change and is revolutionary by overturning existing values drastically through violence and extreme actions. Several characteristics can be recognized from radical perspectives and understandings:

1. Intolerance (don't want to respect the opinions & beliefs of others,
2. Fanatical (always feel right about yourself, think others are wrong,
3. Exclusive (to stand out from other groups and shut yourself off from an open understanding), and
4. Revolutionaries tend to use violent means to achieve their goals.

In addition to the above characteristics, radicalism is very easy to recognize. In general, adherents of this understanding want to be known and get support from more people. That is why radicalism always uses extreme means.

The following are the characteristics of radicalism:

- 1) Radicalism is a response to current conditions. The response is then manifested in the form of evaluation, rejection, and even stiff resistance.

- 2) People who embrace radicalism usually have strong beliefs about the program they want to run.

- 3) Adherents of radicalism make efforts to resist continuously and demand the drastic changes they want to occur.

- 4) Adherents of radicalism have the assumption that all parties who have different views with him are guilty.

- 5) Adherents of radicalism do not hesitate to use violence to realize their wishes.

Radicalism is usually one reason for the emergence of thoughts, attitudes, and actions against Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Indonesian Diversity, which are characterized by four characteristics. The four characteristics include: First, thinking is intolerant and does not respect the opinions or beliefs of others.

Second, fanaticism and exclusivity, namely attitudes that justify oneself, blame others and try to be different from habits. Third, the revolutionary perspective tends to use

violence in achieving goals (Mahmudati, 2014).

Having a radical attitude and understanding alone does not have to make someone fall into the performance and act of terrorism. Other factors motivate someone to join a terrorist network. Several factors cause this motivation. First, domestic factors or conditions in the country, namely poverty, injustice, or disappointment with the government. Second, international factors, namely the influence of the foreign environment, provide the driving force for the growth of religious sentiments such as global injustice, arrogant foreign policy, and modern imperialism of superpowers. Third, cultural factors are closely related to shallow spiritual understanding and narrow and lexical (Bhartiya) interpretations of scriptures. Radical attitudes and experiences and motivated by the various factors above often make someone choose to join terrorist acts and networks.

Radicalism was initially spread through narratives of extremism, the ideas of jihad, hostility, and extremism. Radical groups say that democracy and Indonesia are

considered enemies of religion. This effort is carrying out through the use of blog sites, websites, Facebook, Twitter. Narratives of radicalism usually highlight the ideology of the caliphate as one of the propaganda strategies of radical ideology (Hamdi, 2019; Kusuma & Azizah, 2018), as for intolerance, for example, in the form of:

- a) Rejection of non-Muslim leaders (leaders must be of the same religion).
- b) Provocation of Jewish, Israeli, Christian, and Palestinian issues.
- c) Hatred of other religions
- d) Prohibition of saying "Happy Religious Holidays of other religions" and New Year.
- e) Misguided stigma against minority groups.
- f) Jihad as war

Other factors that make a person easy to join or vulnerable to radicalism are poverty and low level of education (O'Brien, 2008), selfishness, lack of empathy, easily upset, impulsive literal understanding, infiltration of radical content online, infiltration of online clerics/Teacher (Ali, 2019).

The transition period of identity crisis among students is likely to experience a period of vulnerability to the influence and solicitation of groups of violence and terrorism. Quintan Wiktorowicz (2005) calls it cognitive opening, a micro-sociological process that brings them closer to accepting new, more radical ideas. The form of recruitment activities for group members/radicalism can be started with an invitation to participate in studies or small discussion groups based on ideologies or teachings, undoubtedly taking advantage of students' ignorance (especially new students) with various specific lures. Therefore, students must ensure that they want to participate in existing studies or discussion groups, such as who is conducting it, for what purpose, and with what affiliation the organizer of the analysis or discussion is. The initial topics raised maybe still be related to general matters to help succeed as a student. However, the debate then began to lead to a theme that raised hatred of Pancasila and the Republic of Indonesia. Therefore, ensure that the substance of the study and discussion does not conflict with

the values of Pancasila, Indonesianness, Bhineka Tunggal Ika, the 1945 Constitution of the Republic of Indonesia, and the Unitary State of the Republic of Indonesia.

One of the strategies used by radical groups in recruiting members is to collide with one's reasoning through unbalanced comparison questions (no need to ask). The testimony of Nasir Abbas, a former terrorist, testified that three questions were often used as an initial method of recruiting members:

- 1) Which is better, the religious holy book or Pancasila?
- 2) Which is better, the Prophet or the President? as well,
- 3) Which is better, a religious state or an infidel state? (Daily Nation Online, 2019).

A study conducted by the State Intelligence Agency (BIN) in 2017 noted that around 39 percent of students were exposed to radicalism. Although from the research, it is also known that there is an increase in conservative religious understanding, data reveals that 23 percent of students agree with jihad to establish an Islamic State. The head of BIN, Budi Gunawan (CNN Online, 2018),

assessed that the phenomenon of radicalism among students is vast and has the potential to be a threat. This condition was reinforced by several graduates of a state university in the terror bombing in Jakarta in 2010.

The campus environment has become a target for radical groups for recruiting terrorist candidates who have become martyrs of the radicalism movement, so student vigilance is needed not to be used by radical terrorist groups to divide. Students become targets of radical groups because they can build a support base, have skills and knowledge, especially engineering science or engineering, and are a group whose thoughts and mentality are still uncertain and looking for identity (Ali, 2019).

The Minister of Research, Technology and Higher Education stated that apart from students, about 4-5 lecturers were detected to have been exposed to radicalism. One of the lecturers came from Surabaya. This data comes from profiling conducted by the Chancellor at universities in Indonesia to detect campus academics related to radicalism (Republika, 2018).

The notion of radicalism not only enters among students but also the academic community, including lecturers at universities. This can be proven that after the suicide bombing incident in Surabaya (13-14 May 2018), there was widespread discussion among the public about the increase or persistence of radicalism on the campuses of State Universities (PTN) in particular. This discussion and debate began with a widely circulated statement on social media from several lecturers, including a professor who seemed to approve of the suicide bombing. In the news on social media, they considered the suicide bombings to be an engineer by the Police and the government. According to them, the Surabaya suicide bombings were aim:

- 1) To corner 'Muslims.
- 2) To obtain an increase in the budget for eradicating terrorism.
- 3) As a transfer of the issue of efforts to replace national leadership in the 2019 presidential election.

In addition, there are also lecturers and professors of PTN who support or provide justification for understanding and practice who want to form Islamic da'wah or caliphate.

At the same time, this thought and practice, both directly and by implication, rejected the Unitary State of the Republic of Indonesia and Pancasila.

The head of the BNPT discussed national vigilance in the face of radicalism, especially among the younger generation. We must exercise this vigilance because the target of terrorists is the younger generation. It is not only the morals that we instill from an early age but also about the radicalism movement that has been entered in universities, either through lecturers, students, or students, to officials.

Further information was given by Hamli, director of BNPT Prevention, in a seminar on radicalism organized by the Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta (25/5/18). According to Hamli, almost all state and private universities have been exposing to radicalism's understanding and practice. He mentioned the names of seven state universities that were infiltrated by radicalism. Furthermore, Hamli revealed that the sections of PTN and PTS that were most

vulnerable to being penetrated by radicalism were the exact sciences and medicine study programs. In this last context, the existence of precise, authentic faculties and study programs within UIN, IAIN, and STAIN also provides considerable potential for infiltration and the spread of radicalism.

According to Hamli, why are such programs more vulnerable? This is related to the nature of exact sciences, which provides a 'black-and-white' perspective. This perspective also affects the mood in seeing religion which is then also seen in black and white. Religion is also a sociological, historical reality and phenomenon; it gives rise to 'grey' in religious expression.

Various more academic and scientific studies conducted by campus research institutions such as PPIM and CSRC UIN Jakarta or independent, such as the Maarif Institute or the Wahid Foundation, have revealed symptoms of the spread of the Wahid Foundation radicalism in the PTN or PTS environment. In a study at the end of 2017, PPIM referred to this phenomenon as 'fire in the husk.' It was also revealed in

various studies that an increase in symptoms of radicalism occurred not only among students but also lecturers. Not too strange if students whose intellectual experience is more limited can be more easily influenced and recruited into radical thinking (Republika.co.id).

The BNPT research also strengthens the findings of other research institutions, which show high exposure to radicalism at the student level. For example, the Alvara Research Center research in October 2017 stated that 23.5 percent agreed with the Islamic State of Iraq and Syria movement. In addition, 23.4 percent decided on readiness to carry out jihad to establish a caliphate. This study involved 1,800 respondents in 25 universities throughout Indonesia.

In the Indonesian context, the initial entry of radicalism in Indonesia began with NII/DI/TII establishment. The issues developed by terrorist groups will continuously evolve, and they will take advantage of the moment.

- a) The issue of Sunni Shia differences.
- b) At the end of time, there is a Mahdi Imam.

c) Money.

d) Improve offspring.

In providing understanding to students of this group through various channels: boarding houses, mosques, mentoring, campuses, dormitories, faculty mosques, and universities. Of course, at first, the central doctrine was not shown. Still, with something as if justification later after entering, the schedule for entering its ideology would be carried out subtly and gradually, which in the end we will follow them. This is what the entire academic community must be wary of to anticipate and prevent the development of radicalism on campus.

According to the Director of BNPT, HTI takes action through 3 stages, namely:

- a. Understanding/socialization.
- b. Interaction with the community.
- c. Revolution.

Many HTI people have left and joined ISIS and Al Qaeda. They are more massive and precise because they immediately take up arms.

It can be concluded that the pattern of planting radicalism begins with the spread of narrow fanaticism in understanding an event, life values

, and religious understanding. After that, an intensive approach is carried out through mentoring activities, or small groups, until they believe and believe that what they are doing and their group is the most correct, and consider other groups wrong or sinful or infidels. Only when this condition has been creating will the understanding and cultivation of radicalism begin to be incorporated and ultimately come to carry out a radicalism movement, which is the emergence of a terrorism movement.

Countering religious radicalism in universities.

Counteract religious radicalism in universities; several strategies can be taken as preventive measures to spread radicalism in universities.

1. The strategy for preventing radicalism in general according to the National Counterterrorism Agency (BNPT).

Radicalism is the embryo of the birth of terrorism. Radicalism is an attitude that longs for total change and is revolutionary by overturning existing values drastically through violence and extreme actions. To combat terrorism, the Government of Indonesia has established an

institution called BNPT based on Presidential Regulation Number 46 of 2010, which was later updated to Presidential Regulation Number 12 of 2012. BNPT has three policies in prevention, including the field of protection and deradicalization, the area of enforcement and capacity building, and the field of international cooperation. In carrying out its policies and strategies, BNPT uses a holistic approach from upstream to downstream. The resolution of terrorism is complete with law enforcement and enforcement (hard power), but the most important thing is solving prevention efforts (soft power).

In the field of prevention, BNPT uses two strategies, namely:

- a) Counter radicalization is an effort 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 direct at the general public through collaboration with leaders religious, educational leaders, community leaders, traditional leaders, youth leaders, and other

stakeholders in providing national values.

- b) Deradicalization aimed at sympathizers, core supporters, and militants inside and outside the prison. According to Asrori (2015) in *Radicalism in Indonesia: Between Historicity and Anthropicity*, deradicalization is an effort to detect early, counteract early on, and target various potential layers with multiple forms and relevant variants target group. The main goal of deradicalization is to eradicate radicalism and eradicate the potential for terrorism. Still, the main thing is to strengthen the public's belief that terrorism has a destructive impact on national stability and can even give a bad image to the international world. The purpose of the deradicalization of agar; 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 by national assignments that strengthen the

Unitary State of the Republic of Indonesia. The government carries out a deradicalization program as reflected in the ninth function of the BNPT: "Operation of Task Forces." The Task Force is carrying out prevention, protection, deradicalization, prosecution, and preparation of national preparedness in counter-terrorism. Furthermore, Aspihanto and Muin (2017), in a journal entitled *Synergy Against Terrorism Prevention and Understanding Radicalism*, stated that deradicalization is not new for Indonesia. In the radical Islamic movement, the deradicalization of the former NII, Komando Jihad, Mujahidin Kayamaya, Laskar Jihad, and others are examples and lessons for the performance of deradicalization that is currently being intensively carried out.

2. Strategies to prevent radicalism through educational institutions.

The involvement of various parties in dealing with the problem of radicalism and terrorism is highly expected. The aim is to narrow the

space for radicalism and terrorism, and if necessary, eliminate them. Currently, the role of schools and educational institutions has an essential meaning in stopping the rate of radicalism. Salim et al. (2018) suggest several strategies to prevent radicalism that can be carried out by formal and non-formal educational institutions, namely:

- a) Strengthening civic education by instilling a deep understanding of Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal Ika. Through civic education, the young generation is encouraged to uphold and internalize noble values in line with local wisdom, such as tolerance between religious communities, responsible freedom, cooperation, honesty, love for the homeland, and concern among community members.
- b) Directing the young generation to be various academic, social, religious, arts, culture, and sports fields. These positive activities will spur them to become young generations who excel and actively organize in their environment to anticipate the younger generation from the influence of the radical ideology of terrorism.
- c) Provide a peaceful and tolerant religious understanding, so that youth are not easily trapped in the flow of radicalism. In this case, the role of spiritual teachers in the school environment and religious leaders in the community is crucial. In addition, peaceful messages from religious teachings need to be put forward in religious lessons and lectures.
- d) To set an example for the younger generation. Because, without the example of state administrators, religious leaders, and community leaders, the efforts made will be in vain. Community leaders must become role models that can be followed and imitated by the younger generation.

Universities have an essential and strategic role in countering the dangers of radicalism and intolerance that grow in society. Students are expected to be the end spear to ward off the growth and development of

this radicalism. So universities must carry out several activities in courses that have elements of character education in them, such as in the subjects of religion, Pancasila, citizenship, and state defense. That needs to be considered to prevent the growth and development of radicalism.

First, preserving Islamic activities full of peace, coolness, and love for each other by encouraging reciting mentoring in every faculty by bringing in religious scholars or lecturers who are competent and free from radicalism to understand Islam Rahmatallilalamin.

Second, providing more student activities by increasing talents and abilities through sports, research, and self-development.

Third, the university leadership will control campus facilities, mosques, prayer rooms, and meeting rooms. So don't be released; give it freely to students because mosques, prayer rooms, and even student centers monitor all student activities.

Fourth, it is necessary to re-strengthen courses related to strengthening nationality and character education. For example,

Islam, Pancasila, citizenship, history, social science, and state defense must be strong in the context of ethnicity and love for the homeland.

In addition to the roles carried out institutionally through educational institutions, families, and the community environment, students are also required to have strong immunity and deterrence in facing the influence and invitation of radical terrorism. Students can do several things to counteract the effect of revolutionary ideas and teachings, namely;

- 1) Instilling the spirit of nationalism and love for the Republic of Indonesia.
- 2) Enriching moderate, open, and tolerant religious insight.
- 3) Fortify self-confidence by always being alert to provocations, incitements, and terrorist recruitment patterns, both in the community and in cyberspace.
- 4) Build networks with peaceful communities both offline and online to add insight and knowledge.
- 5) Join peace groups as community media to flood the virtual world with peace-loving messages loving the homeland and the Unitary State

of the Republic of Indonesia (NKRI).

CONCLUSION

Higher education has an essential and strategic role in countering the dangers of radicalism and intolerance growing in society. Students are expected to be the spearheads to counteract the growth and development of radicalism to overcome the radicalism movement. The strategy adopted by universities is: First, preserving Islamic activities full of peace, coolness, and love for each other. Second, providing more student activities by increasing talents and abilities through sports, research, and self-development. Third, university leaders will control campus facilities, mosques, prayer rooms, and meeting rooms. So don't be released; give students free because of mosques, prayer rooms, and even student centers. Fourth, it is necessary to re-strengthen

That are related to national strengthening. For example, Islam, Pancasila, citizenship, history, social sciences, even some universities have state defense courses that must be a strength with the national context.

Students can do several things to counteract the influence of radical ideas and teachings. 1) inculcate the spirit of nationalism and love for the Republic of Indonesia, 2) enrich moderate, open, and religious insight tolerant, 3) fortify self-confidence by always being alert to provocations, incitements, and terrorist recruitment patterns on campus, in the community, and cyberspace, 4) building networks with peaceful communities offline and online to add insight and knowledge.

REFERENCES

- Azyumardi, A. (1999). *Menuju Masyarakat Madani: Gagasan, Fakta dan Tantangan*, Cetakan I, PT. Remaja Rosda Karya, Bandung.
- Azyumardi, A. (2000). *Konflik Baru Antar Peradaban: Globalisasi, Radikalisme, dan Pluralitas*. PT. Raja Grafindo Persada, Jakarta.
- Abdul, H. (1999), *Fundamentalisme Dalam Perspektif Barat dan Islam (Terjemahan)*, Gema Insani Press, Jakarta.
- Badan Nasional Penanggulangan Terorisme (BNPT). (2019). *Strategi Menghadapi Paham Radikalisme Terorisme ISIS* (Online). <https://belmawa.ristekdikti.go.id/wp-content/uploads/2016/12/strategi-Menghadapi-Radikalisme-Terrorisme-ISIS.pdf>. diakses pada 3 Agustus 2019.

H.A.R. Gibb, (1990). *Aliran-Aliran Moderen Dalam Islam*, Terjemahan Machnun Husein, Rajawali Press, Jakarta,

Harun, N. (1995) *Islam Rasional*, Mizan, Bandung.

Mohtar. M. (2001). *Radikalisme Kolektif: Kondisi dan Pemicu*, Penerbit P3PK UGM Cet Kedua.