

## TOWARDS DERADICALIZATION OF INDONESIAN COMMUNITIES: THE NEED FOR A BALANCED EDUCATION SYSTEM BETWEEN RELIGION AND THE STATE IN SEVERAL ISLAMIC BOARDING SCHOOLS IN SOUTH KALIMANTAN

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**Abstract:** Kajian ini membahas tentang potensi pesantren dalam deradikalisasi masyarakat Indonesia melalui sistem pendidikan yang seimbang antara agama dan negara. Meski Pondok Pesantren merupakan tempat menuntut ilmu agama Islam, bukan berarti tidak lepas dari paham-paham ekstrim yang terkadang mengatasnamakan agama. Penelitian ini bertujuan untuk menganalisis pengaruh dan sistem pendidikan di beberapa pesantren untuk mencegah radikalisme bagi siswa di tingkat SMA di Indonesia. Metode yang digunakan dalam penelitian ini adalah studi lapangan dengan pendekatan kualitatif menggunakan purposive sampling di pesantren yang memiliki kurikulum salafiah dan modern. Pengumpulan data dilakukan melalui observasi. Analisis dilakukan dengan mengumpulkan, menyajikan, mereduksi, dan menarik kesimpulan. Hasil penelitian ini membuktikan bahwa sistem pendidikan dan peran kiai berdampak positif dalam menangkal radikalisme agama dengan memadukan pendidikan Islam dan negara. Penelitian ini mengimplikasikan bahwa sistem manajemen di pondok pesantren dapat menjalin kemitraan yang intensif dengan pemerintah dalam berbagai aspek politik, budaya, dan ekonomi. Harus dikesampingkan bahwa pesantren termasuk dalam pendidikan yang terkadang dipinggirkan oleh pemerintah karena terkadang dianggap inklusif. Oleh karena itu, segala upaya untuk mengatasi masalah paham radikal atas nama agama tidak mungkin mencapai hasil yang signifikan, kecuali ada sistem pendidikan yang kohesif antara lembaga dan pemerintah.

Keywords: deradikalisasi, sistem, pendidikan, negara, pesantren.

### Introduction

When the international community still pays important attention to instruments of violence, one of the instruments is radicalism in the name of religion in practice. This

development continues along with various ways of the community environment in doing de-radicalization with various approaches, including in the world of religious education or called pesantren. Islamic boarding schools in Indonesia at this time have different characters in the implementation of the education system. Setiawan in his research (Ismail & Setiawan, 2018) found that one example of the Nahdatul Ulama boarding school studied in Metro City proved that the pesantren was the most important part of the education of the deradicalization of religious understanding between theory and practice. Collaboration with various parties in the preparation of a religion-based curriculum in pesantren is always and must involve external factors in curriculum development in the education system (Haryani et al., 2018; Muslihah, 2014; Rohadi, 2017).

Islamic boarding schools become the most important part of the changing culture of Indonesian society when Muslim scholars or scholars provide general education to shape the character of Indonesian people who have the soul of Religion and Statesmanship. This character makes pesantren as the most important part in developing the character of society in Indonesia from the approach of religion as education of social life (Amin et al., 2019).

Lately, in Indonesia, there has been a lot of discussion about issues of violence by using the term Religion in the education system and its spread. This argument is not without reason, an argument that is often termed by the public in the matter of terrorism or radical thinking tends to have the meaning of jihad in Islam (Jacoby, 2016). As has just happened, the occurrence of cases of suicide bombings in several churches or bombings in other places of worship is sometimes dragged in the realm of religion. Research conducted by the Wahid Institute (Surikno, 2015) reports that an increase in violence occurred in Indonesia, there have been 232 cases of violence that occurred in 2009 while in 2008 there were 197 which means an increase.

The Ministry of Religion of the Republic of Indonesia has also released a survey of the Index of Religious Harmony in Indonesian society. The survey (Satria, n.d.) was mentioned from May 2019 to June 2019. There were 13,600 respondents from 136 districts/cities in 34 provinces. The survey method uses a tiered random sampling and a margin of error of approximately 4.8 percent. There things are highlighted in the survey, namely tolerance, equality, and cooperation among religious people. Based on the results of these studies indicate that religious harmony at 73.83% nationally, there are still some provinces that are still below the national level average. In the survey, there were several

determinants of the index, which contained the correlation between the relationship between education, income, and the role of the Ministry of Religion on harmonious attitudes in Indonesia in 2019.

Why did this happen? What about the education system in Islamic boarding schools which was finally considered to be a source of conflict in the name of religion? Or the development of Indonesian society that still uses the attributes of religion but is wrong in understanding religion? How is the education and teaching system in several Islamic boarding schools in Indonesia in counteracting the understanding of radicalism that uses the attributes of religion in its implementation? Some of these questions will be found in this study as part of the efforts of Islamic boarding schools in tackling radicalism in Indonesia.

## **Method**

This research uses a qualitative approach with a literature study in examining documents and curriculum systems in several Islamic boarding schools in Indonesia. The sample used was purposive sampling in providing samples is a modern boarding school that combines the science of religion and science and Salafi that focuses on religious education only. The research locations are Islamic boarding schools in Indonesia, with selected sample Al-Falah Islamic Boarding Schools in Banjarbaru City, Darul Ilmi in Liang Anggang, Darussalam in Martapura, Ibnul Amin in Barabai, Rasyidiyah Khalidiyah in Amuntai, and Modern Darul Hijrah in Cindai Alus. Data collection techniques include; data observations, written interviews with descriptive-analytic techniques to elaborate findings.

The samples taken are adjusted based on the achievements of researchers with the composition of the classical, semi-modern and modern education system. Some of these Islamic boarding schools are part and examples of several Islamic boarding schools in Indonesia with a variety of diversity in carrying out various approaches in teaching in the concept of religion and state. The sample pesantren is also a representation of modernity and traditionalism in Indonesia.

## **Result And Discussion**

### **A. Relationship between Islamic Boarding School and Indonesian Society**

Radicalism is a movement that is always identified with certain groups who want violence, on the basis of ideology to radicalize the political system or replace the

ideology of the nation (Arredondo, 2017). Radicalism is very dangerous if there are religious elements contained in it because it can hegemony people who do not understand Islamic sciences and that is a lot happening so that the emergence of movements such as terrorism and radicalism.

Today (Rohadi, 2017) such movements are often associated with educational institutions such as pesantren (Islamic boarding school). The pesantren is an institution that places great emphasis on religious sciences so that many of the santri are very understanding and often deliver lectures wherever they are. The lecture delivered is certainly related to the good religious ability to provide education and learning in society at large in the country of Indonesia (Setiobudi, 2017).

Pesantren as an educational institution that provides a religious learning system is part of the education system in Indonesia at this time. Islamic Boarding School as an educational institution is a system that has several subsystems, each subsystem has several sub-systems and so on that effect each other and cannot be separated. Among them (Prasnowo et al., 2017), there are instructors known as Ustaz, Kiyai, or masters of teachers, places of worship such as mosques or prayer rooms, dormitories as residences and sports fields to carry out extracurricular activities outside school hours.

The teaching system in Islamic boarding schools is part of the internal structure of Islamic education in Indonesia which is held traditionally which has made Islam a way of life. As part of the internal structure of Indonesian Islamic education, especially in its function as an educational institution, in addition to being a missionary institution, social guidance, and even struggle. That is why the education system in pesantren is the most important part of spreading religious understanding in Indonesia (Haryani et al., 2018). Good doctrine and understanding will certainly benefit the listeners, on the contrary, if the doctrine is anti-Pancasila or contrary to the republic, this certainly needs to be given a deeper understanding so as not to spread radical understanding in Indonesian society (Mukhlis et al., 2019). So that in-depth research is needed on the learning system and curriculum in Islamic boarding schools in Indonesia as proof that the learning system in Islamic boarding schools is not inclusive.

According to Thohir (Kusmanto, Fauzi, & Jamil, 2015), efforts against all forms of radicalism are part of the anti-radicalism reaction. The spirit of anti-radicalism emerged as part of community resistance. Radicalism and anti-radicalism are interrelated dialectically. Although both are paradoxical, they are always united. The dialectics of radicalism and anti-radicalism are interesting when seen in the life of pesantren. The

phenomenon of Islamic radicalism is often associated with the pesantren community in Indonesia. Some groups of people understand that radicalism grows from pesantren. This view is based on the many perpetrators of Islamic radicalism in the form of pesantren alumni violence. This reality may be true in certain cases, but it cannot be generalized. This study seeks to explore data on the views of pesantren on the discourse and praxis of radicalism and anti-radicalism and their resistance patterns. The results showed that the pesantren community rejected, opposed and actively built a spirit of anti-radicalism which was manifested in several patterns. The research findings are a synthesis of the thesis which has been a public discourse on radicalism and pesantren.

The accusation stating the involvement of pesantren as a radical Islamic network is not only in the realm of discourse in the media. The state responded to this situation in the form of the need for a strict supervision process towards the existence of pesantren in the community. The discourse regarding the relationship between pesantren and radicalism (Nuhrison, 2010) refers to two possibilities. First, the pesantren are present in the community taking the pattern of import education from abroad (a country which is the basis of radical Islam - ed.). Second, the perspective of Islamic textual scripturalistic, consequently understanding the context of a religious text (al-Qur'an and Hadith) is lacking. This phenomenon is influenced by Middle Eastern thinkers such as Sayyid Qutb, Hasan al-Banna and others. But this fact according to Thohir in his research stated that it was not entirely true that the roots and actors of the emergence of radicalism were pesantren. The news media is the key factor in the discourse. Not a few pesantren make efforts to counter the radicalism movement.

There are (Arifianto, 2019; Mahfud et al., 2018) various meanings in a radical spirit among religious communities (Islam). Jihad is part of the meaning. Although many people claim that meaning is a mistake. Among the causes of the emergence of different understandings and inclined towards quarrels can be caused by the existence of different social and political domains of purpose, or because of group fanaticism towards theological doctrine which is considered the most correct. Religious radicalism of others understood as a way of fighting for the religious beliefs they hold. They fight it uncompromisingly and if necessary by means of anarchism and violence. The factors that give rise to radicalism in the field of religion, among others, (1) erroneous or narrow understanding of the teachings of their religion, (2) social injustice, (3) poverty, (4) political revenge by making religious teachings a motivation to justify his actions, and (5) social inequality or jealousy over the success of others (Kusmanto et al., 2015).

M. Dawam Rahardjo (Zamroni, 2005) put forward 4 hypotheses underlying the development of radical Islam in Indonesia, namely: (1) The influence of transnational Islamic movements such as the Muslim Brotherhood, Hizb ut-Tahrir, Saudi Arabia Wahhabism, Islamic Islam, and Al-Qaeda, all of which aspire the establishment of Islamic law in all areas of life. (2) The influence of euphoria on democratization in Indonesia, which is interpreted as an opportunity for the emergence of radical Islamic movements during the New Order was silenced and forced down by a secular authoritarian government. (3) Failure to uphold democratic rule of law, giving rise to inspiration to uphold Islamic law, something that is in contrast with the secular democratic legal system. (4) Failure of the missionary movement rahmatan lil' Alamin, which is tolerant of religious beliefs different and is inclusive. The development of an exclusive da'wah movement and intolerance of diversity. The question is, how is the education system in several Islamic boarding schools in South Kalimantan, Indonesia in understanding the different cultures of religious thought (Kusmanto et al., 2015).

## **B. Research Results: Curriculum Dynamics Based Scientific Integration**

Based on research results from Al-Falah Islamic Boarding School in Banjarbaru City, Darul Ilmi in Liang Anggang, Darussalam in Martapura, Ibnul Amin in Barabai, Rasyidiyah Khalidiyah in Amuntai, and Pondok Modern Darul Hijrah in Cindai Alus, Darussalam. resulting that most of the same aims, namely anti-radical education. The results of this study tend to move in the space of discourse on how the role of Islamic boarding schools in providing education and learning based on *wasatiyyah* which has the meaning to behave and behave in an ideal, full of balance and proportion in Islamic law. Wasatiyyah has a more comprehensive essential meaning, wider than just moderate, due to its attachment to Islamic law. Second, it is praxis to illustrate the pattern and approach of deradicalization by integrating it into the curriculum and values or rules in the dynamics of pesantren life.

The pesantren curriculum in South Kalimantan is generally divided into three types. *First*, the Salafi pesantren education system or known by the traditional term with a direct education approach or *halaqah* is dealing directly with the teacher with an Arabic language curriculum. The methodology used tends for students to receive and have knowledge in accordance with the direction of the teacher or call the cleric, mu'allim, or master teacher. This type of pesantren education system depends entirely on the kiyai of the caretakers of the hut. There are students who live in the hut (santri mukim) and

students who do not live in the hut. As in Darussalam Martapura Islamic boarding school, Banjar Regency and Pondok Ibnul Amin Pamangkih Barabai. The education system is also inseparable from the role of the teacher in the development of science and morals of students in learning.

*Second*, the education system with an integrated combination approach using modern and classical strategies in scientific mapping. As in the al-Falah boarding school in Banjarbaru, the Rasyidiyah Khalidiyah Islamic Boarding School in Amuntai and the Darul Ilmi Liang Anggang Islamic Boarding School. This boarding school is a fusion of the education and teaching system between the classical and the modern. This means that education and teaching in the yellow book are implemented with the halaqah method, but regularly the education system at the level of junior high school and senior high school or equivalent continues to be developed. This system was developed to prepare students to be able to compete in society in spreading religious understanding and also preparation in the world of government in Indonesia in social development.

*Third*, education systems that are 'ashriyah or modern with a learning orientation tend to adopt the entire learning system formally and leave the traditional learning system. The application of this modern learning system is especially evident in the use of learning classes both in the form of madrasas and schools. The curriculum used is the school or madrasa curriculum that applies nationally. So it can be said that this system of education tends to have a study of the state and general-social education. This can be seen in the Darul Hijrah Cindai Alus boarding school which is the alma mater of its parent cottage, the Gontor boarding school in Ponorogo, East Java. Although it can be said that modern Islamic boarding schools, but the classical system of learning are still seen with several religious subjects that are thick with Classical Arabic characteristics.

There are also subjects offered at each pesantren that are inseparable from several scientific components, such as a) Tawhid to instill beliefs about monotheism in Allah SWT. b) Knowledge of Tajweed (the science of reading al-Qur'an) properly and correctly. c) Study of Moral / Sufism in order to form students to have Muslim personalities who have moral values, both related to the relationship between humans and God or between fellow human beings. d) An understanding of the Arabic language which includes Nahwu, Sharaf, and Balaghah. There are times when it is also incorporated into the science of Manthiq (logic). The purpose of this study is for the students to be able to understand the purpose of the text of the Koran and al-Hadith and other books in Arabic. e) Fiqh study which aims to find out the Islamic Sharia in

carrying out daily obligations or can be called a legal product. f) Mapping the science of Usul Fiqh relating to the basics and methods of Islamic law. It can also be called Usul Fiqh in terms of the process or methodology of taking a law. g) The study of the interpretation of the Koran in Islamic boarding schools is mainly given to the ability to know and position a word in the structure of the sentence, asbabun nuzul, makkiyyah-madaniyyah, as well as the nasikh and mansukh of a verse, as well as the relevance of the verse in the reality of life. h) Ability to know the Science of Interpretation Not many pesantren teaches the Science of interpretation, except pesantren which have special characteristics or specialization of the Koran with a salafiyah type approach. This learning is used to find out about ways and methods of understanding the Qur'an i) Study of the Hadith and Sunnah of the Prophet from various books of Hadith j) Science of the Hadith, in some new messages teach the Science of Hadith at the secondary level. The aim of the study of Hadith at the middle and high level is for the santri to know the ins and outs of the hadith, starting from its position as a source of law, the history of its writing, its quality and types both in terms of death, sanad or both, its books, narrators the narrator, and so on. k) Sirah or Islamic Date which discusses the history of Islam aims to know chronologically the growth and development of Muslims since the time of the Prophet Muhammad, his friends, to his tabi'in.

Based on the education system and the character of Islamic boarding schools in Indonesia, the combination of religious education and the necessity to participate in activities at the level of junior high school and senior high school is one of the ways Islamic boarding schools introduce state material in enhancing the attitude of santri patriotism towards the unitary state of the Republic of Indonesia. The role of the chaplain or master teacher in developing the knowledge and morals of students becomes the most important part of the pattern of education internally so that the teacher becomes central in learning. This has been done like Darussalam Islamic boarding school, Al-Falah, Ibnul Amin Pamangkih by making Mr. Guru, Kiyai, Ustadz as centers of education and learning from all aspects of life. curriculum content components developed for Darussalam Islamic boarding schools and Ibnul Amin Pamangkih are more likely to be 100% religious with the various yellow books of the graduation system in each material. While in Al-Falah and Darul Ilmi, the proportion is 70%: 30% for religious knowledge and citizenship. As for the Darul Hijrah Islamic Boarding School in Scan Scan Alus, they use education in Religion and State Education or equal to 50%: 50% in each lesson.



### **C. Deradicalization of Islamic Boarding Schools: The Role of Master Teachers in Learning**

In general, some Islamic boarding schools in South Kalimantan, Indonesia are masters in religious knowledge, skills or skills in living life, and having good morals. The strategy used is more on the transmission of science from the study of religious books and comparative law, scientific transactions with memorization and transformation of the soul in the form of moral study in themselves and the social environment later. Almost the entire boarding school, that the role of the master teacher, teacher, cleric, or instructor who leads the boarding school is very instrumental in improving the ability of students in transforming to be better and respect for others. The study that became a model of disagreement was obtained in the Fiqh Muqarin study or comparative fiqh study in order to understand each other and not blame different opinions. While the study of solidarity, patriotism is taught in moral education or the study of Sufism in fortifying students to be able to do good to all beings without exception. These approaches are practiced in almost all Islamic boarding schools in South Kalimantan in providing knowledge and capable abilities to be useful in the future.

Deradicalisation efforts of the understanding of different religions in question are efforts made to minimize problems in society with various approaches without using violence in debating. Moral education or study of Sufism and fiqh of comparison is one of the effective ways in teaching the reality of religious, racial, ethnic, cultural and linguistic diversity that must be managed and respected. Students will be able to distance themselves from extreme and radical attitudes and actions, especially those in the name of religion. This pattern of education is always exemplified by the leadership and teachers in several Islamic boarding schools in South Kalimantan. Among the implementations is to use methods of habituation, discussion, stories, and examples. Some approaches that researchers observed from a number of Islamic boarding schools in South Kalimantan are giving meaning to a learning value by prioritizing a benevolent attitude, understanding the concept of equals, respecting each other, avoiding mutual blame even though different schools, and increasing attitudes of kindness and tolerance in various scientific studies.

## Conclusion

Based on the results of this study, the findings are that a balanced education between religious education and civics education is an effort undertaken by a number of Islamic boarding schools in South Kalimantan, such as Pondok Pesantren al-Falah, Darul Ilmi, Darul Hijrah, and Rasyidiyah Khalidiyah. While some boarding schools which have separate combination types such as Darussalam boarding schools provide citizenship education outside the boarding school schedule and are separate in building structures but are still within the scope of Darussalam such as Darussalam Middle Schools and Vocational Schools, as well as at Islamic boarding schools Ibnul Amin provides education at the level of education middle and upper through the pursuit of Paket B and Paket C in order to provide qualified knowledge for students in a religious or citizenship approach.

While the approach is taken to reduce intolerant attitudes in differences of opinion, some boarding schools use Comparative Jurisprudence Studies and Studies of Moral Sufism in counteracting radical understanding in the name of religion. This method is considered effective in providing knowledge with a variety of approaches to the tolerance of various differences.

Researchers provide recommendations to continue this research by examining teaching material in conveying knowledge, what is behind the social life in transferring knowledge to students. This situation will be known to be the biggest cause of the problems that may be faced by the people of Indonesia at this time when frequent disputes occur because of actual differences of opinion based on comparative fiqh in Islamic studies.

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