

COMMITMENT OF NAHDLATUL ULAMA AND MUHAMMADIYAH EDUCATION INSTITUTIONS IN BREAKING THE CHAIN OF RADICALISM

¹Ilham Tohari, ²Moh. Zainullah, ³Umar Faruq, dan ⁴Nada Oktavia
^{1,3,4}. Kediri State Islamic Institute, ²University of Aberdeen, Scotland, United Kingdom
¹tohariilham@gmail.com, ²m.zainullah.21@abdn.ac.uk, ³marfaruq@iainkediri.ac.id,
⁴nadaoktavia23@gmail.com

Informasi Artikel:

Dikirim: (1 Oktober 2022) ; **Direvisi:** (23 Oktober 2022)); **Diterima:** (30 Oktober 2022))

Publish (31 Oktober 2022))

Abstrak: Tulisan ini bertujuan untuk mengidentifikasi peran Lembaga Pendidikan NU dan Muhammadiyah dalam mencegah potensi radikalisme di Lamongan dan Malang yang cukup dikenal sebagai basis Radikalisme. Dalam penelitian ini, metode yang digunakan peneliti termasuk dalam penelitian lapangan, dan menggunakan perspektif fenomenologis. Hasil dari penelitian ini, yakni lembaga pendidikan memiliki peran penting dalam memutus mata rantai radikalisme, seperti yang dilakukan oleh lembaga pendidikan Nahdlatul Ulama dengan nilai-nilai Aswajanya dan Muhammadiyah dengan nilai-nilai al-Islam dan kemuhammadiyahannya. Keberadaan NU dan Muhammadiyah, dapat menjadi lokomotif toleransi dalam menyikapi keberagaman dalam internal muslim maupun antar agama yang dalam kesehariannya tidak lepas dari berbagai macam perbedaan.

Kata Kunci: Nahdlatul Ulama, Muhammadiyah, Radikalisme, Toleransi.

Abstract: This paper aims to identify the role of NU and Muhammadiyah educational institutions in preventing the potential for radicalism in Lamongan and Malang, which are well known as the basis of radicalism. In this research, the method used by the researcher is part of field research and uses a phenomenology perspective. The result of this research is that educational institutions have an essential role in breaking the chain of radicalism, as Nahdlatul Ulama educational institutions did with their *aswaja* values and Muhammadiyah with their *al-Islam* and *Kemuhammadiyah* values. The existence of NU and Muhammadiyah can be the movement of tolerance in addressing diversity within the internal of Muslims or among other religions, which in their daily lives cannot be separated from various kinds of differences.

Keyword: Nahdlatul Ulama, Muhammadiyah, Radicalism, Tolerance.

INTRODUCTION

Radicalism has become a frightening specters for the broader community in recent decades. Besides, because of the

various kinds of terror that bring religion name, fear also threatens the education world, which has become a wet field for sowing the seeds of radicalism from the

younger generation. The Worriedness about the radicalism notion that spreads to educational institutions manifest in various forms. It has been found that 39 per cent of university students at the university are infected by radicalism (Akbar, 2022).

That statement was strengthened by the Alvara Research Center, which surveyed 1,800 university students and 2,400 high school students in Indonesia. That stated that most respondents chose NKRI (the Unitary State of the Republic of Indonesia) as a form of country, but 17.8 per cent of university students and 18.4 per cent of students chose the form of the Khilafah country as a form of a country that ideal (DHF, 2022). The government confirmed that statement through Commission X, which stated that the spread of radicalism notions on campus is truly happening (C.N.N. Indonesia, 2022). The worriedness of radicalism became something that cannot be underestimated for the integrity of the Indonesian nation.

So far, studies of radicalism tend to focus on local loci, which basically become the branch of the spread of radicalism ideology. Whereas in the last two decades occurred, terrors were carried out by Amrozi cs from Lamongan and takfiri movements from Malang. The spread of radicalism from those two cities has a massive movement by implementing its tangible form through religious studies

associations. Two tendencies from the study about the movement to break the chain of radicalism can assert the lack of attention aimed at the education world. *First*, many studies give attention to the factors that cause radicalism (Hafid, 2020; Irawan & Arifin, 2021; Khoir, 2021; Yono, 2016)

Second, is a study that gives attention to society's educational implications (Hidayat et al., 2019); (Jailani et al., 2021). Mark Stout said that the spread of radicalism through educational institutions moves so smoothly, so that difficult to stop it (Stout, 2009).

Noorhaidi Hasan said the same thing about the cultivation of radicalism notion, which is increasingly difficult to detect because it is disguised as an official state institution (Hasan, 2006). From tendency of existing studies shows that diaspora radicalism through educational institutions is not / less attention. The diaspora process of radicalism is feared can increase the separatist movements that threaten the integrity of NKRI.

This study completes the existing studies' deficiency by highlighting how the pattern of NU and Muhammadiyah educational institutions in preventing the rate of radicalism in East Java grassroots communities through an educational level at the madrasa level to the university level. Radicalism is connected directly with the

mindset and religious understanding of humans that can affect social stability in society. That is a thing that crucial to know that there is an existence of education proton that contribute significantly to the country and social community (Comfort, 2014). In particular, this paper answers how NU and Muhammadiyah educational institutions become patrons of educational institutions from other affiliations in various forms of discourse and teaching practice. A deep understanding of the dangers of radicalism notions/movement in various dimensions of life provides enough provisions for future generations and lessons learned for arranging action plans for handling radicalism notions.

This research is based on the argument that radicalism notion, on the one hand, can threaten the integrity of the NKRI. On the other hand, it also causes anxiety in society because it potentially causes chaos by using the name of upholding religious values. The chaos caused by radicalism has become the basis for divisions in many areas. Radicalism has claimed many lives as a sacrifice of misunderstandings in understanding religion. That happened in many places with ISIS, Wahhabis, NII, DI/TII, and their Nevens, who structurally have the same understanding. At the same time, many misconducts occur due to limited knowledge in understanding religious

narratives. Thus, the notion of radicalism can endanger many circles, especially it is delivery in the education sector, the spread of which is relatively difficult to block.

METHOD

The community groups seen as barns for radicalism in East Java are Lamongan and Malang, with disbelief cases used as the unit of the analysis for this research. The historicity of radicalism happening in Indonesia over the last two decades has highlighted Lamongan and Malang as sources of spreading Takfiri teachings. The spread of these teachings is highly determined by the educational activities of individuals and community groups. Radicalism, such as the teachings of takfiri, has become a basic guideline for someone to denounce someone or other groups. Some even lead to murder. They reject all kinds of religious understandings that do not come from their group. By examining the educational institutions of NU and Muhammadiyah, which provide educational patterns to be tolerant as patrons of other educational institutions to prevent the diaspora of radicalism in Indonesia.

The topic of the study about effort radicalism counter was chosen considering the enormous impact on human survival, including the occurrence of terrors in society that caused restlessness, such as the

Bali Bombing I (2002), Bali Bombing II (2005), Malay Village Bombing (2017), and the Surabaya bombings (2018). One of the distribution sectors is through educational institutions. NU and Muhammadiyah, through their educational institutions at various levels, try to carry out counter-radicalism movements, primarily through the Aswaja and Kemuhammadiyah values approach. In addition, besides Aswaja and Kemuhammadiyah education, through the authority of educational institutions, NU and Muhammadiyah emphasize supporting materials such as nationality, state, and love for the country.

As analytical material, the data needed are qualitative data obtained through observations, interviews, and related literature documentation. Observations were made at research loci at NU and Muhammadiyah educational institutions in Lamongan and Malang. In addition, the data obtained through observation was strengthened by interviews with important figures at the two loci. Among these figures are Nur Hakim (IAI Tabah Lamongan lecturer), Ainur Rofiq (Muhammadiyah Lamongan lecturer), Sofi and Siti Nur Indah (Muhammadiyah Lamongan School) (Sofi, 2022), Habibah (Headmaster of NU Lamongan), Ahmad Ghulam (NU Malang school), Qurroti A'yun (a lecturer at

UNISMA Malang), and Fitri Wahyu Ningsih (a Muhammadiyah school in Malang). The data provided by the informants mentioned the participation of educational institutions, especially NU and Muhammadiyah, in providing material on tolerance and love for Indonesia.

The data analysis of this research will be carried out repeatedly between data collection and analysis simultaneously with the principle of ongoing analysis. The data collected through this method is then analyzed through the stages of data reduction, data presentation, conclusion, and data verification. Furthermore, the verified data are grouped according to their respective tendencies. The researchers map the focus of NU and Muhammadiyah educational institutions on the values of tolerance and the application of rahmatan Lil 'Alamin so that they can become patrons of other educational institutions in counter-radicalism. After that, the conclusion is made by providing an interpretation of the data that has been analyzed at the stages of data reduction and data display

RESULT AND DISCUSSION

Commitment of NU and Muhammadiyah Educational Institutions In Disseminating The Importance Of Tolerance Values

Widespread radicalism occurs due to a lack of awareness by the community in understanding religious messages, especially preachers, and the lack of tolerance in viewing differences. In this effort, NU and Muhammadiyah educational institutions were initially a forum for students to be provided with appropriate knowledge at their level. However, in the development of educational institutions, NU and Muhammadiyah also took a role in instilling the values of tolerance. That is in line with what Nur Hakim and Siti Nur Indah stated that educational institutions have the potential to provide direction regarding critical thinking and not easily blame others (Hakim, 2022; Indah, 2022). That potential can be appropriately managed by inculcating the value of tolerance so that students have an open mind to accept the opinions of others without a tendency to get hurt. In addition, educational institutions are also considered adequate for doing the value of tolerance because the direction and guidance of tolerance can be monitored by teachers/lecturers as the controlling party.

The habituation of tolerance under the shade of educational institutions has excellent potential for a life of mutual respect for one another. The diversity of identities in Indonesia is the dominant factor in the need for tolerance. In

addition, the existence of NU and Muhammadiyah as the largest mass organizations in Indonesia can be a locomotive of tolerance in responding to internal Muslim diversity that cannot be separated from various kinds of differences. What the researcher observed was also approved by Kiai Ainur Rofiq, who said that harmony would not be created without mutual respect for one another (Rofiq, 2022). There were various kinds of commotion, such as: The Situbondo riots (1996), (Firdausi, 2022), the Poso conflict (1998), (Kompas Cyber Media, 2021), Sampit riot (2001) (———, 2021), to the Sampang Shia conflict (2012) (Tempo, 2012), is an example of inter-identity commotion that stems from the lack of tolerance applied at that time. Various attitudes of intolerance need to be eradicated until nothing remains so that people can live in peace according to their beliefs.

At the same level, based on the researcher's observations, the chaos that has occurred in various places illustrates the conditions society does and the consequences of a response. The response to other parties' behaviour needs to be considered because it can trigger intolerant behaviour. That is the impact of a lack of a deep understanding of tolerance as the basis for the birth of harmony and peace in life. Thus, inculcating the value of

tolerance through educational institutions is necessary to provide a holistic understanding to future generations so that riots with intolerant backgrounds will not be repeated.

Mainstreaming The Concept Of Islam *Rahmatan Lil Alamin* In NU And Muhammadiyah Educational Institutions

Muslims, the people who follow the example of the life of Prophet Muhammad, should behave well to all humans. As taught by the Prophet Muhammad, compassion is given to all humanity without violence. Thus, Muslims are not allowed to easily insult or disbelieve in fellow Muslims because it would be against the noble values taught by the Prophet Muhammad (Ghulam, 2022). Being friendly towards fellow Muslims is based on the Prophet Muhammad's hadith. A person's faith is considered less than perfect to love his brother (An-Nawawi, 2005). By loving one's fellow human beings, one will not easily mislead, let alone disbelieve in someone. This pretext is in line with the concept of Islamic teachings as the religion of *rahmatan Lil 'Alamin*, which provides comfort for all nature. Through the patronage of the Prophet Muhammad, Muslims can compete in terms of goodness, especially tolerance for fellow Muslims who have different views (2022).

Teaching at NU and Muhammadiyah educational institutions that emphasize the recommendation of tolerance has significant value in stemming the rate of radicalism (Fathurrochman & Muslim, 2021; Sodikin & Ma'arif, 2021). The values of tolerance and respect for other opinions are instilled through educational institutions. At the Lamongan Muhammadiyah school, the inculcation of moderate Muhammadiyah values is a crucial thing to convey. The same teaching method is also applied in NU educational institutions that emphasize Aswaja values as the spearhead of the way of religion in Indonesia. The teaching of the educational institutions of the two mass organizations is also supported by relevant materials such as nationality, statehood, Pancasila, and an invitation to love the homeland (Ningsih, 2022). Various subject matter has the value of integrity with each other in supporting students' knowledge. Integrating counter/deradicalization-oriented material can be an excellent opportunity to assist students in living a harmonious life (Habibah, 2022).

Public restlessness about radicalism can be highlighted through the way delivery of religious messages by religious authorities. Delivery of religious messages that are full of hatred and prejudice toward others is an inappropriate thing to do. Commendable moral behaviour is a basic

need in conveying religious messages. Various hate speeches, such as disbelief and heresy, are scattered through social media. Such hate speech is caused by a lack of understanding of communication ethics, especially in responding to religious issues (Wikanda et al., 2020). The broader community in mass communication needs the provision of commendable moral material. The teaching of commendable morals is also applied by NU and Muhammadiyah educational institutions at all levels to equip students in the future in responding to fundamental matters.

The Pattern of NU and Muhammadiyah Educational Institutions in Preventing the Rate of Radicalism in East Java Grassroots Communities through Educational Levels at the *Madrasah* Level

Based on the findings that have been described previously, the teaching pattern used by NU educational institutions focuses on the values of Ahlus Sunnah Wal Jama'ah (ASWAJA). If further elaborated, several values of ASWAJA form the basis for NU's deepening, namely Tawassuth (moderate), defined as the middle way. In Aswaja's understanding, he always puts forward the principle of a moderate middle way in various fields. Then there is Tawazun (balance), which means the form of a relationship that is not one-sided, such as always being balanced in using Naqli arguments or Aqli

arguments (Tim PWNU Jawa Timur, 2007, p. 3).

Furthermore, there is Tasamuh (tolerant), which means being tolerant of different views, especially in the case of Furu'iyah, so that there is no mutual feeling of being disturbed and hostile to each other. In addition, it is not justified to impose beliefs on others in this context. Then, there is I'tidal (fair) which means putting something in its place. In contrast to the analogy of being equal, what is meant by fairness is enforcing the rules following the applicable rules (Helmawati, 2018, p. 59-60). Furthermore, the last is Amar al-Ma'ruf Nahy al-Munkar, which means an attitude that encourages good deeds and prevents evil (Qomar, 2014, p. 175).

Basically, NU educational institutions have a disapproving view of groups that are easy to disbelieve. Moreover, NU also has a value that is upheld, namely, rahmatan Lil Alamin. The existence of people who easily disbelieve like that is because they do not understand the teachings of Islam in depth. ASWAJA is emphasized at the school level, namely about Ubudiyah, such as how to pray according to shari'ah Ahlussunnah wa al-Jama'ah. Next, about morality to humans and the environment. The story about Imam Shafi'i, namely his glory of giving a fly to drink in his ink, contains the

meaning of God's power in giving love to his creatures. In addition, there is a particular program of character education to foster tolerance within oneself. Anti-bullying program habituation to discipline students, so they do not mock each other. NU's teachings at this school emphasize the teachings of prayer and the formation of pious characters. When prayer can be maintained and character can be built properly, students already have a solid religious foundation and are not easily shaken.

In addition, lecturers at NU educational institutions in Malang also agree with some of the explanations above. The concept of *Rahmatan Lil 'Alamin* is the basis for morals to God, fellow human beings, and the whole of nature. Furthermore, character education is the primary key to understanding diversity with tolerance. So with a concept like this, it is hoped that it can break the chain of radicalism that leads to terrorist activities.

Furthermore, the teaching pattern used by Muhammadiyah educational institutions focuses on Muhammadiyah values (Aristyasari & Faizah, 2020; Faruq, 2020; Marsudi & Zayadi, 2021; Nurhidaya et al., 2020; Qodir et al., 2021; Sodikin & Ma'arif, 2021). Muhammadiyah Education is an Islamic da'wah movement that, from the beginning, voiced anti-Superstition, Bid'ah, and Churafat, commonly

abbreviated as TBC, and became the leading pioneer in inviting Muslims to only return to the Qur'an and Sunnah in matters of faith. And worship (Wardiyanto, Hasnidar and Elihami, 2020, p. 71). In addition, Muhammadiyah views Islam as a religion that contains the values of Tajdid (progress) to create an enlightened human life. Progress in the view of Islam is the all-important goodness which gives birth to the superiority of outer and spiritual life.

As for da'wah and Tajdid for Muhammadiyah, it is a way of change to realize Islam as a religion for advancing human life throughout the ages. From the perspective of Muhammadiyah, Islam is a progressive religion (Din al-Hadlarah) whose presence brings grace to the universe of life. Muhammadiyah values taught in educational institutions also play an essential role in teaching students moral values.

Teachers at Muhammadiyah educational institutions believe that ethics is essential not to humiliate friends and cultivate tolerance. As is the case in the difference in reading prayers in the home environment and Muhammadiyah elementary schools emphasizing Amar Ma'ruf Nahi Munkar and referring to al-Qur'an surah al-Maun about help. In addition, the actions of groups that are easy to disbelieve are wrong. If they happen to students, they will be given directions such

as reprimanding friends in a good way, providing understanding, and guiding children on how to say good things.

In addition, educational institutions in Malang also agreed that groups that easily disbelieve in fellow Muslims should not be like that because infidel whether or not a person or group returns to the Shari'a. Muhammadiyah subjects play a role in teaching harmony, tolerance for differences of opinion, possessions and being more grateful for favours. In learning Islamic religious education, the prophet's stories instil the concept of rahmatan Lil Alamin.

Patterns of NU and Muhammadiyah Universities in Preventing the Rate of Radicalism in East Java Middle Class Society

Based on the findings described previously, the teaching patterns used by NU universities are in line with the teaching patterns used by educational institutions from elementary to high school levels. The existence of the application of the values of Ahlus Sunnah Wal Jama'ah (ASWAJA) (Baharun & Nur Aini, 2020; Fathurrochman & Muslim, 2021; Fithriyah & Umam, 2018; Helmawati, 2018; Khamid & Adib, 2021; Kharismatunisa' & Darwis, 2021; Qomar, 2014). However, what distinguishes the teaching pattern is the depth of the values of Aswaja itself. At the university level, the emphasis on the

attitude of Tawassuth (moderate) towards students is crucial to stimulate the mindset so that they can think critically and not lean towards the real or liberal camps.

Basically, the university environment is an environment that is free to think and explore science. With the freedom and deepening of thinking, every academic circle in the university environment is not easily exposed to radicalism that leads to acts of terrorism. However, it is different when a person has been exposed, then the actions taken will be much more extreme because their self-understanding has been fully and deeply understood.

In taking preventive measures, NU universities seek to apply NU's ASWAJA values, which are then applied as special courses by focusing on grounding the characteristics of Tawassuh, Tasamuh, Ta'adl, Tawazun, democracy, neutral, and inclusive. Even one of the NU universities in Malang said they have a role in instilling and spreading the right things in understanding religion. More on education as the basis of knowledge sought not to be wrong in taking a stance in the future, achieving tolerance as the key to unity, and applying the concept of Rahmatan Lil 'Alamin at the university level.

With so many understandings of radicalism that eventually lead to acts of terrorism, NU universities hope that a deep understanding of special courses on

ASWAJA can be a preventive measure in breaking the chain of spreading extreme radicalism and terrorism worldwide universities. Thus, the college community that has been exposed can begin to return to a path that focuses on moderate ASWAJA values. Although it is not as easy as turning the palm in hand, hopefully, the maximum efforts made by NU universities can achieve maximum results.

Furthermore, the teaching pattern applied in Muhammadiyah universities is in line with the teaching pattern in educational institutions from elementary to high school. However, at the university level, the values of Muhammadiyah are further deepened. As stated by Haedar Nasir, one of the Muhammadiyah leaders At the previous level of education, Muhammadiyah values revolved around voicing anti-Superstition, Bid'ah, and Churafat, then returning to the teachings of the Qur'an and Sunnah. Meanwhile, at the university level, based on exploring the values of Muhammadiyah. It is also required to maintain characteristics. Such as charity and striving for peace and prosperity, gaining friends and practising Ukhuwah Islamiyah, relieved, broad-minded by holding Islamic teachings, being religious and social, heeding all laws, Amar Ma'ruf Nahi Munkar and being a role model, active in community

development, cooperating with any Islamic group, cooperate in building the country, and is fair (Utami and Cahyono, 2019, p. 89).

Implementing the values of Muhammadiyah in higher education, namely by organizing and managing the teaching and learning process, and including the Al-Islam Kemuhammadiyah (AIK) subject as a form of Muhammadiyah spiritual development levels for students as a reflection of the values of the practice. Islamic teachings are formed in the personality of students (Nurhidaya, Antong and Halim, 2020, p. 2). AIK is a hallmark of the organization of Muhammadiyah education to form human learners who are devoted, have good morals, are progressive and excel in science and technology as the embodiment of Tajdid da'wah Amar Ma'ruf Nahi Munkar.

That follows the mandate in the 46th Muhammadiyah Conference Decision on the Revitalization of Muhammadiyah Education. This vision indirectly obliges all PTMs to improve quality in various aspects, including Al-Islam and Kemuhammadiyah Education as one of Muhammadiyah's missions in da'wah. To support the vision in the decision and refer to the AIK Education Guidelines for the Higher Education Council of PP Muhammadiyah and Kemuhammadiyah

(2013) stated that Al-Islam and Kemuhammadiyah should ideally be the spirit and vision for other course, not merely stand-alone separately. as a course.

In line with what was conveyed by lecturers at Muhammadiyah universities in Lamongan and Malang, Islamic education has two meanings: a field of study and a vehicle for character formation. Therefore, Islamic education is functional in the sense that it places more emphasis on experience and creativity. The AIK courses developed by Muhammadiyah universities can simultaneously develop the potential for thinking and dhikr. Moreover, with the entry of the 21st century, it is an era filled with a fast and complex world of technology and information. For example, some students show disrespectful attitudes, such as promiscuity, lack of responsibility, and even exposure to radicalism. Here, it is necessary to cultivate an attitude of caring and empathy through straight faith and sincere worship, an attitude of submission to Allah SWT. as emanated in 'Ibad ar-Rahman (Universitas Muhammadiyah Malang, 2001. p. 7).

For PTMA, the nature of the AIK curriculum, which is currently still separated, needs to be changed into a curriculum that is integrated and interconnected with other courses. The AIK value is then internalized as a value that animates all courses and all aspects of

life problems. That is in line with the goals of education in the view of the founder of Muhammadiyah KH. Ahmad Dahlan with the traditional formulation of the educational goals of Muhammadiyah. There are at least three ropes that connect the two. Namely religiosity (Muslim kyai-human). Optimal personal growth (progress-moral, capable, confident), and valuable (useful-functioning-pragmatic) or practising religion and science to understand and solve social life so that there is progress in society.

Based on the explanation above, the material presented on the subject of al-Islam and Kemuhammadiyah, besides aiming to produce Muhammadiyah cadres so that the Muhammadiyah da'wah movement continues to exist and develop widely. Another goal is that the public, especially students studying in higher education, can examine actual and fundamental issues, such as the issue of radicalism that leads to acts of terrorism. With these courses, Muhammadiyah universities hope to improve and better understand human nature, true faith and monotheism and fortify actions that contain shirk, superstition, heresy and *khurafat*. Furthermore, we can return to the primary source of Islamic values, namely the Qur'an and as-Sunnah.

CONCLUSION

Lamongan and Malang are the biggest bases of radicalism in East Java. So that NU and Muhammadiyah through their educational institutions are present to break the chain of the trans-national ideology. These efforts were carried out by NU and Muhammadiyah through mainstreaming the values of tolerance and the theology of love contained in the teachings of aswaja and kemuhammadiyah. The pattern of education used by NU educational institutions in preventing radicalism, from the madrasa to university levels, focuses on the values of *Ahlu Sunnah Wal Jama'ah* (ASWAJA), namely *tawassuth* (moderate), *tawazun* (balance), *tasamuh* (tolerant), justice (fair), and *Amar al-Ma'ruf Nahi al-Munkar*. Furthermore, at the university level, ASWAJA's values are better understood and applied in separate special courses and focus on moderate grades. Meanwhile, the efforts made by Muhammadiyah educational institutions in preventing radicalism, focused on the values of Muhammadiyah, namely voicing anti-superstition, Bid'ah, and churafat, then inviting Muslims to only return to the Qur'an and as-Sunnah, as well as implementing the values of Islam. -Tajdid values to create an enlightened society. Then, at the university level, Muhammadiyah educational institutions apply these values in separate courses, al-

Islam and Kemuhammadiyah (AIK). These two Islamic organizations have something in common, namely applying the concept of tolerance and the concept of Islam *rahmatan lil Alamin*, which aims as a preventive measure so that future generations do not repeat acts of terrorism with a background of intolerance..

REFERENCES

- Adryamarthanino, Verelldevanka. (2021). *Konflik Sampit: Latar Belakang, Konflik, dan Penyelesaian*.
- Akbar, W. (2022). *BIN Ungkap 39 Persen Mahasiswa Terpapar Radikalisme*.
- An-Nawawi, A. Z. Y. ibn S. (2005). *Hadith 40*. Dewan Pustaka Fajar.
- Aristyasari, Y. F., & Faizah, R. (2020). Membedah Corak Filsafat Pendidikan Muhammadiyah (Telaah Konsep Pendidik Muhammadiyah). *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2). [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5872](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5872)
- Baharun, H., & Nur Aini, L. (2020). Penguatan Pendidikan Aswaja An-Nahdliyah untuk Memperkokoh Sikap Toleransi. *Jurnal Islam Nusantara*, 04(02).
- C.N.N. Indonesia. (2022). *Ketua Komisi X Sebut Penyebaran Radikalisme di Kampus Nyata*.
- Comfort, L. K. (2014). *Education Policy and Evaluation: A Context for Change*. Elsevier Science.
- DHF. (2022). *Survei Alvara: Sebagian Milenial Setuju Khilafah Nasional*.
- Faruq, U. Al. (2020). Peluang Dan Tantangan Pendidikan Muhammadiyah Di Era 4.0. *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, XVIII(1).
- Fathurrochman, I., & Muslim, A. (2021).

- Menangkal Radikalisme Dengan Penguatan Pendidikan Karakter Nasionalisme Melalui Amaliyah Aswaja di SD Islamiyah Magetan. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2). <https://doi.org/10.37680/qalamuna.v13i2.1071>
- Firdausi, F. A. (2022). *Dari Kasus Dugaan Penodaan Agama Menjalar Kerusuhan Situbondo 1996*.
- Fithriyah, M., & Umam, M. S. (2018). Internalisasi Nilai-Nilai Aswaja Dalam Pendidikan Islam Sebagai Upaya Deradikalisasi Menuju Good Citizen. *Unwaha*, 1.
- Hafid, W. (2020). Geneologi Radikalisme Di Indonesia (Melacak Akar Sejarah Gerakan Radikal). *Al-Tafaqquh: Journal of Islamic Law*, 1(1). <https://doi.org/10.33096/altafaqquh.v1i1.37>
- Hasan, N. (2006). *Laskar Jihad: Islam, Militancy, and the Quest for Identity in Post-New Order Indonesia*. Southeast Asia Program Publications.
- Helmawati. (2018). Implementasi Nilai-nilai ASWAJA dalam Memperkokoh Karakter Bangsa dan Mewujudkan Entitas NKRI. *Sipatahoenan*, 4(1), 51–68.
- Hidayat, T., Firdaus, E., & Somad, M. A. (2019). *Model Pengembangan Kurikulum Tyler dan Implikasinya dalam Pembelajaran Pendidikan Agama Islam di Sekolah*. 5(2), 5–10.
- Irawan, D., & Arifin, Z. (2021). The Relationship Between Islamic Fundamentalism and Radicalism With Social Conflict. *Al-Tahrir: Jurnal Pemikiran Islam*, 21(1). <https://doi.org/10.21154/altahrir.v21i1.2636>
- Jailani, M., Widodo, H., & Fatimah, S. (2021). Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam. *Jurnal Kependidikan Islam*, 11(1), 142–155.
- Khamid, F., & Adib, H. (2021). Pembentukan Karakter Siswa Melalui Pengembangan Kurikulum Muatan Lokal Aswaja. *Jurnal Bilqolam Pendidikan Islam*, 3(2). <https://doi.org/10.51672/jbpi.v3i2.64>
- Kharismatunisa', I., & Darwis, M. (2021). Nahdlatul Ulama dan Perannya dalam Menyebarkan Nilai-Nilai Pendidikan Aswaja An-Nahdliyah pada Masyarakat Plural. *Tarbiyatuna: Jurnal Pendidikan Islam*, 14(2). <https://doi.org/10.36835/tarbiyatuna.v14i2.1094>
- Khoir, A. B. (2021). Radikalisme Dan Aparatur Sipil Negara: Faktor Penyebab Dan Upaya Pemerintah Menangani Radikalisme Pada Aparatur Sipil Negara. *Kebijakan: Jurnal Ilmu Administrasi*, 12(2), 145–162. <https://doi.org/10.23969/kebijakan.v12i2.3938>
- Kompas Cyber Media. (2021). *Konflik Poso: Latar Belakang, Kronologi, dan Penyelesaian*.
- Marsudi, M. S., & Zayadi, Z. (2021). Gerakan Progresif Muhammadiyah Dalam Pembaharuan Pendidikan Islam Dan Sosial Keagamaan Di Indonesia. *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 12(2). <https://doi.org/10.32923/maw.v12i2.2035>
- Nurhidaya, Antong, & Halim, I. (2020). Analisis Nilai-Nilai Al-Islam Kemuhammadiyah Terhadap Kecurangan Akademik Dan Integritas Mahasiswa Akuntansi Universitas Muhammadiyah Palopo. *Jurnal Universitas Muhammadiyah Palopo*, 1–15.
- Qodir, Z., Jubba, H., Mutiarin, D., & Hidayati, M. (2021). Muhammadiyah identity and muslim public good: Muslim practices in Java. *International Journal of Islamic Thought*, 19(1). <https://doi.org/10.24035/IJIT.19.2021.203>

- Qomar, M. (2014). Implementasi Aswaja Dalam Perspektif NU di Tengah Kehidupan Masyarakat. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 2(01). <https://doi.org/10.21274/kontem.2014.2.01>.
- Sodikin, A., & Ma'arif, M. A. (2021). Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19(2). <https://doi.org/10.32729/edukasi.v19i2.702>
- Stout, M. (2009). In Search of Salafi Jihadist Strategic Thought: Mining the Words of the Terrorists. *Studies in Conflict & Terrorism*, 32(10).
- Tempo. (2012). *Kronologi Penyerangan Warga Syiah Di Sampang*.
- Tim PWNU Jawa Timur. (2007). *Aswaja An-Nahdliyah: Ajaran Ahlussunnah wa al-Jama'ah yang berlaku di lingkungan Nahdlatul Ulama*. Khalista.
- Universitas Muhammadiyah Malang. (2001). *Kurikulum Pendidikan Al-Islam dan Kemuhammadiyah*. Bagian Pengajaran Al-Islam dan Kemuhammadiyah Universitas Muhammadiyah Malang.
- Utami, P. S., & Cahyono, H. (2019). Penanaman Nilai-Nilai Kemuhammadiyah Berbasis Wawasan Kebangsaan Pada Mahasiswa Program Studi Ppkn Universitas Muhammadiyah Ponorogo. *Jurnal Pendidikan Edutama*, 6(1), 87. <https://doi.org/10.30734/jpe.v6i1.442>
- Wardiyanto, Hasnidar, & Elihami. (2020). The Role of Muhammadiyah Education in Dealing with Bid'ah: E-Learning about Al-Islam and Kemuhammadiyah. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 2(2), 71–79.
- Wikanda, F., Hatta, M., & Abdullah, A. (2020). FKUB's Communication Strategy in Mantaining Religious Harmony in Medan. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(3). <https://doi.org/10.33258/birci.v3i3.1083>
- Yono. (2016). Menakar Akar-Akar Gerakan Radikalisme Agama Di Indonesia. *Mizan: Jurnal Ilm Syariah*, 4(2).