



## Indonesian Journal of Islamic Religious Education (INJIRE)

Journal homepage: <https://injire.org/index.php/journal>

e-mail: [injireadpisi@gmail.com](mailto:injireadpisi@gmail.com)

### Religious thinking patterns and radicalism issues in students in Indonesian Public Universities

#### Author:

<sup>1</sup>Cucu Surahman

<sup>2</sup>Mokh. Iman Firmansyah

<sup>3</sup>Irfandi

<sup>4</sup>Mohd Shafiee bin Hamzah

#### Affiliation:

<sup>123</sup>Universitas Pendidikan Indonesia, Indonesia

<sup>4</sup>Universiti Sultan Zainal Abidin, Malaysia

#### Corresponding author:

Cucu Surahman,  
[cucu.surahman@upi.edu](mailto:cucu.surahman@upi.edu)

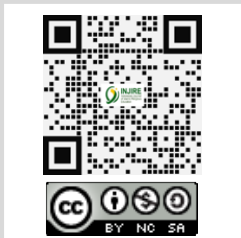
#### Dates:

Received 04 June 2024

Revised 30 October 2024

Accepted 09 December 2024

Available online 28 December 2024



#### Abstract

*The issue of radicalism is often associated with religious understanding. The seeds of radicalism are also allegedly sown and growing among university students. This study aims to explore the religious thinking patterns of university students and the issue of radicalism in activists of the Islamic Student Activity Unit (Unit Kegiatan Mahasiswa, UKM) at Universitas Pendidikan Indonesia. This study uses a qualitative approach with a descriptive method. The primary data sources of this research are the results of observations, interviews, and documentation studies. The secondary data sources of this research are books, journal articles, mass media, and others related to the theme of this research. The data is processed through three stages: data reduction, data display, and conclusion drawn. This study shows that most activists of the Islamic Student Activity Unit (UKM Keislaman) at Universitas Pendidikan Indonesia have an inclusive and moderate mindset, and are not radical. However, there are also a small number of students who have an exclusive and radical style of religious thinking. Therefore, the guidance and control of the activities of UKM Keislaman, especially related to the issue of radicalism, as well as research on the development of religious patterns among students needs to be carried out simultaneously.*

#### Keywords:

Religious Thinking Patterns, Students, Public University, Radicalism

#### Abstrak

*Isu radikalisme sering kali dikaitkan dengan pemahaman keagamaan. Bibit-bibit radikalisme juga disinyalir disemai dan tumbuh di kalangan mahasiswa. Penelitian ini bertujuan untuk mengeksplorasi corak berpikir keagamaan mahasiswa dan isu radikalisme pada aktivis Unit Kegiatan Mahasiswa (UKM) Keislaman di Universitas Pendidikan Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Sumber data primer penelitian ini adalah hasil observasi, wawancara, dan studi dokumentasi. Adapun sumber data sekunder penelitian ini adalah buku-buku, artikel jurnal, media masa, dan lain-lain yang terkait dengan tema penelitian ini. Data diolah melalui tahapan reduksi data, display data, dan penarikan kesimpulan. Penelitian ini menunjukkan bahwa mayoritas aktivis UKM Keislaman di Universitas Pendidikan Indonesia memiliki corak berpikir inklusif dan moderat, serta tidak radikal. Walaupun demikian, ada pula sejumlah kecil mahasiswa yang memiliki corak berpikir keagamaan yang eksklusif dan radikal. Oleh karena itu, pembinaan dan kontrol terhadap kegiatan UKM Keagamaan, khususnya terkait isu radikalisme, begitu juga, penelitian terhadap perkembangan corak keagamaan di kalangan mahasiswa perlu untuk terus dilakukan secara simultan.*

#### Kata Kunci:

Corak Berpikir Keagamaan, Mahasiswa, Perguruan Tinggi Umum, Radikalisme

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## Introduction

Until now, radicalism is still a hot issue (Mujibuddin 2022). The world is being shaken by violent issues that allegedly arise from radical movements (Yunus, 2017, p. 77). Indonesia is no exception, the results of the study show that there is a tendency of the Indonesian population to support and have a radical understanding, among them are students (Munip, 2012, p. 160). Therefore, the issue of radicalism is also a hot topic in the public university environment. Research by the National Counterterrorism Agency (Badan Nasional Penanggulangan Terorisme, BNPT) found that all students at state universities in Java and Sulawesi have been exposed to radicalism at the stage of thought and attitude. They take for granted understandings that come from rigid interpretations of religious dogma, then practice them in discussions at official organizations recognized by the campus (Hidayat, 2018, p. 3).

The issue of radicalism is also often associated with religious understanding. Of course, there is a correlation. Religious understanding can bring wrong thinking related to religion and its implementation (Gazali, Anggraeni, & Ahmed, 2023). The National Counter-Terrorism Agency (BNPT) said that the religious understanding of the Indonesian people is at a level that is quite worrying. More than half of the respondents in its study indicated that they were in the “alert” level, in the sense that they were noteworthy and at risk of being exposed to the understanding of radicalism. Mosque administrators and madrasah schoolteachers are a group that may still be exposed to radicalism. No less worrying are students. They are the target of radical ideology. The data obtained is certainly a concern for the wider community in Indonesia (Abbas 2023).

Result of Munawar Rahmat’s research (2009) about the tendency of religious thinking patterns of Islamic activist students at Universitas Pendidikan Indonesia (Indonesia University of Education) was very surprising. The study showed that most respondents had an exclusive religious mindset. An exclusive mindset is a mindset that feels righteous and blames others who are different from them. Only a small part has an inclusive religious mindset. A small number of others have liberal and unclear religious thinking.

The above research has similarities with this research, namely related to the religious thinking patterns of students and the issue of radicalism on the campus of Universitas Pendidikan Indonesia. The difference lies in the depth of the object, the subject, and the time of the research. The researcher tried to dig up more in-depth information about the religious thinking patterns of Islamic UKM activist students in relation to the issue of radicalism. This research will reveal the various religious thinking patterns of Islamic UKM activist students at Universitas Pendidikan Indonesia and its implications for radicalism. This research is very important because the subject of this research is students who *are the* successors and leaders of this nation in the future. In the context of the UPI campus, it is also to find out the religious thinking patterns of Islamic UKM activist students and their understanding of the issue of radicalism currently.

## Methods

This research uses a qualitative approach (Arikunto, 2006, p. 200; Moleong, 2011, p. 6) with a descriptive method. The subject of the study is the informant who is the population and sample of the research. The participants of this study are 10 activist students from each of Islamic UKM at Universitas Pendidikan Indonesia, Bandung, Indonesia in 2021. The research process consists of three activities, namely data collection that has been carried out by the researcher to each member of the Islamic UKM for a period of about one month and also collecting secondary data from the results of the documentation study of the work program owned by each head of the Islamic UKM and its members, data analysis by reducing the raw data from recorded interviews with participants and testing the validity of the data that is linked between the primary data that has been reduced with the data of the studied secretary. There are two types of data taken by the researcher, namely primary data, which is the result of observation, viewing and participating in Islamic study activities in each Islamic UKM, interviews with the chairman and members of Islamic UKM at Universitas Pendidikan Indonesia, and secondary data, namely documentation related to

work programs, AD/ART, Curriculum owned by each Islamic UKM. The data that has been collected are then analyzed descriptively with the aim of categorization and percentage of data in the conclusion using the interpretation of Suharsimi Arikunto, namely: 0% is interpreted as non-existent, 1%-24% is interpreted in part, 25%-49% is interpreted almost half, 50% is interpreted in half, 51%-74% is interpreted in general, 75%-99% is interpreted almost completely, and 100% is interpreted in whole (Arikunto, 1996, p.57). Qualitative analysis is basically data that appears in the form of words with three streams of activities that occur simultaneously, namely data reduction, data presentation, and conclusion / verification (Miles and A. Huberman, 1992, p.16). (Miles, 1984, p. 22).

The Islamic UKM that is the subject of this research is the Islamic UKM at Universitas Pendidikan Indonesia, namely UKM Baqi (Reading and Writing the Quran), UKM UKDM (Student Da'wah Activity Unit), UKM Kalam (Islamic Studies), UKM UPTQ (Quranic tilawatil development unit), UKM KI Al-Qolam, and UKM SCIEemics. Meanwhile, the object of this research is the religious mindset and the issue of radicalism in Islamic UKM activists at UPI. What is meant by religious thinking patterns is the Inclusive, Exclusive and Liberal categories. Inclusive is religious thought that tends to be moderate and tolerant of differences of views and the application of Islamic law. Exclusivity is religious thought that leans towards harshness in the difference of views and application of Islamic law. Liberal is religious thought that is free and even trivializes an Islamic law. Meanwhile, what is meant by radicalism is an ideology that wants to change the ideology of the State. Its characteristics are that he/she considers him/herself the most righteous and thinks that other Muslims are wrong, tends to call disbelieve others who do not agree, follows closed studies, political, and uses violent methods, uses the word "jihad" and likes to cut verses from the Qur'an and Hadith so as to spread wrong Islamic teachings (Ahmad 2014; Arif 2012; Bahrozi 2018; iPad 2019; Shofan 2011; Suharto 2014, 2021).

## Results

### Islamic UKM at Universitas Pendidikan Indonesia

There are 6 Islamic UKMs at Universitas Pendidikan Indonesia (UPI), namely UKM Baqi (Baca Al-Quran Intensif), UKM UKDM (Unit Kegiatan Dakwah Mahasiswa), UKM Kalam (Kajian Keislaman), UKM UPTQ (Unit Pengembangan Tilawatil Quran), UKM KI Al-Qolam, and UKM SCIEemics. From the results of this study, it is known that the activities of Islamic UKM at UPI are inseparable from three things: first, related to the study of Islam, second, related to Islamic education in Higher Education, and related to Islamic da'wah. This can be seen in every one of their programs, starting from planning, implementation to program evaluation. However, each Islamic UKM has a distinctive program focus that distinguishes it from one another. They study Islam and preach with distinctive materials and segmentation.

UKM Baqi, for example, is an Islamic UKM that focuses on learning to read the Qur'an. Baqi itself stands for Intensive Qur'an Study. Baqi's focus can also be seen from the curriculum and Baqi's own activities related to reading the Qur'an. UKM Lembaga Da'wah Kampus (LDK) UKDM, as the name implies, is engaged in the field of Islamic development and da'wah. LDK UKDM UPI, like LDK on other campuses, is an institution managed by students and engaged in Islamic da'wah on campus to uphold the sentence of Allah with amar ma'ruf nahi mungkar. The campus community is the main object and students are the most important element. The purpose of this organization is a guideline for activities, a source of legitimacy, standards of implementation, a source of motivation, and a rational basis.

Meanwhile, UKM Kalam is a UKM that is involved in in-depth discussions and studies related to Islam. Kalam stands for Islamic Studies. This UKM conducts a lot of Islamic studies with various themes. UPTQ UKM is an Islamic UKM that specializes in Tilawatil Qur'an Training, including in this case studying the rules of tajweed, songs, sounds, breaths, and understanding the content of the Qur'an. Meanwhile, UKM KI Al-Qolam has activities in the form of Islamic scientific writing. Islamic UKM which is involved in literacy aims to provide understanding related

to Islam through writing. Meanwhile, SCIEemics UKM is an Islamic UKM that focuses on studying muamalah problems, especially Islamic economics.

Table 1. Islamic UKM at UPI

No.	Name of Islamic UKM	Activity Focus
1.	Baqi (Baca tulis Al-Quran)	Read and write the Quran
2.	LDK UKDM (Unit Kegiatan Dakwah Mahasiswa)	Islamic Da'wah
3.	Kalam (Kajian Keislaman)	Islamic Studies
4.	UPTQ (Unit Pengembangan Tilawatil Quran)	Development of Tilawatil Quran
5.	KI Al-Qolam	Scientific Authorship
6.	SCIEemics	Islamic Economics

There are several notes that can be drawn from the field. Regarding the source of the study, in general, this study shows that all Islamic UKMs at UPI do not have a main source in their Islamic studies. The models and methods of activities also tend to be monotonous so that they are less attractive to the general publicity of UPI students. This makes the existence of Islamic UKMs less in providing Islamic knowledge or da'wah on the UPI campus. The concept of Islamic education, materials, and work programs from existing Islamic UKMs are even poorly understood by the core management. This is a challenge for Islamic UKM to be able to improve its quality in carrying out Islamic da'wah on campus.

### Religious Thinking Patterns of Islamic UKM at Universitas Pendidikan Indonesia

By referring to the three religious thinking styles, namely inclusive, exclusive and liberal, in general, the religious thinking patterns of Islamic UKM activists at UPI can be grouped into two; first, there are Islamic UKMs that are dominated by exclusive thinking patterns, and second, there are Islamic UKMs that tend to be inclusive. Based on the results of this study, Islamic UKM is dominated by exclusive thinking patterns, namely Kalam UKM and SCIEemics. Meanwhile, Islamic UKMs that tend to be inclusive are Baqi, LDK UKDM, UPTQ, and KI Al-Qolam. No Islamic UKM has a liberal understanding.

Table 2. Religious Thinking Patterns

No.	Name of Islamic UKM	Religious Thinking Patterns
1.	Baqi (Baca tulis Al-Quran)	Inclusive
2.	LDK UKDM (Unit Kegiatan Dakwah Mahasiswa)	Inclusive
3.	Kalam (Kajian Keislaman)	exclusive
4.	UPTQ (Unit Pengembangan Tilawatil Quran)	Inclusive
5.	KI Al-Qolam	Inclusive
6.	SCIEemics	exclusive

Islamic UKM Baqi, UKDM, UPTQ, and KI Al-Qolam, can be said to tend to have an inclusive religious mindset. UKM Baqi activists have an inclusive understanding and there is only one respondent who has an exclusive understanding. This is also more or less due to their lack of understanding of religious thinking patterns. This inclusive mindset of UKM Baqi can be seen, for example, when the chairman of Baqi and several of its members said that the mindset that a good Muslim must have is inclusive because by being inclusive means that we are tolerant of many

groups. When we tolerate we can work together, move together, not be divided, and not blame each other.

The majority of activists at UKM UPTQ also have inclusive or moderate knowledge and understanding. Basically, the respondents from the UKM UPTQ have an inclusive or moderate understanding, namely being in the middle, not exclusive or liberal. This UKM is famous as an UKM that carries out activities with a moderate Islamic spirit. Nevertheless, the majority of them have the view that religion still has boundaries even though these boundaries are not conveyed in a harsh way, let alone violently. This culture of tolerance provides a good understanding to its cadres. The Chairman of UPTQ and some of its members said that good Muslims should have a moderate mindset, because it is appropriate and in the middle. *Ummatan washaton*, middle or moderate people (W.UKG, W.USI, W.UAM).

However, it should be explained in advance that the grouping of religious thinking patterns of UPI Islamic UKM activists is not one hundred percent certain, because it seems that the majority of respondents do not or do not know in depth the definition and characteristics of each religious thinking pattern that is the basis for this grouping. The management of UKM Al-Qolam, for example, looked confused when asked about the three religious thinking patterns or varieties of religious thinking. The Chairman of Al-Qolam and some of its members said that religious thinking is still a new thing and they do not understand it well. According to them, Islam follows what exists and the majority. Regarding the various patterns of religious thinking, they know that there is liberal Islam, for example, only on the surface. UKM Al-Qolam itself has so far never discussed and studied related to it. Only after the researcher described the religious mindset, activists from UKM Al-Qolam more or less understood and agreed that a good religious mindset is an inclusive one. The same thing also happened to other Islamic UKMs. Their knowledge related to religious thinking patterns or various religious thoughts is still very minimal. For example, they are not able to distinguish these three religious mindsets from Islamic Community Organizations (ORMAIS) such as Nahdatul Ulama, Muhammadiyah, Persis, and others.

Furthermore, although the majority of them can be categorized as inclusive and tolerant, there are respondents from UKM who are classified as inclusive who also tend to be strict and firm. For example, there are members of UKM LDK UKDM who emphasized that inclusive does not mean liberating all things. However, there are limitations so that it is not far from religious law. They argue that as long as a religious mindset does not violate Islamic law, it is permissible. In fact, there is a member of UKM UKDM who said that the correct mindset of a Muslim is exclusive. UKM UKDM has so far never studied and provided an understanding of religious thinking patterns (W.LKM, W.LRJ, W.LHN).

Meanwhile, in UKM SCIEemics, which has a major focus on Islamic economics, it was found that their understanding related to religious thinking patterns was dominated by an exclusive understanding, only one respondent considered that inclusiveness is the right thinking pattern. Similar to other members of Islamic UKM, for them the discourse on this religious mindset is still a new thing, even some members answered that they did not know.

Likewise with UKM Kalam. UKM Kalam can be said to be dominated by an exclusive understanding. This can be seen from the way of thinking of these UKM activists who tend to disagree with the variety or pattern of religious thinking in Islam. According to him, Islam should only have a religious mindset that is consistent, one, and for all so that there is no dichotomy that occurs among Muslims. This dichotomy, according to him, is the starting point of division among fellow Muslims.

UKM Kalam itself as an UKM that focuses on Islamic studies has never discussed related to religious thinking patterns. Chairman Kalam and one of its members interviewed said that “the Islamic religious mindset should be one and there should be no difference. It could be that because of that thought we are divided, and if we are divided, we will be weak. We must think about religion in accordance with the Quran, Sunnah and ijtihad.” (W.KKZ and W.KAM).

The same thing was also conveyed by the chairman of SCIEemics and one of its members. They say that a good Muslim should have an exclusive mindset. According to them, moderate understanding actually tolerates things that should not be tolerated or that we should not tolerate. According to him, the study of religious thinking is considered important precisely for our provision against liberal and overly tolerant ideas (W.SKH). For them, Islam must be understood correctly and kaffah in all fields and tolerance must be limited (W.SSM).

### **The Issue of Radicalism in Islamic UKM Activists at Universitas Pendidikan Indonesia**

It is known from the informant's answer that a small number of UPI Islamic UKM activists have an exclusive Islamic mindset, even in line with radicalism. A small number of them have a radical way of thinking because it is related to changes in state ideology, wanting an Islamic state, a harsh understanding of other religions, and other indicators that show exclusive and radical thinking. They are activists who are members of UKM Kalam and SCIEemics.

The majority of UPI Islamic UKM activists are known to tend to be inclusive. They consisted of activists from UKM Baqi, UKDM, UPTQ, and UKM KI Al-Qolam. This is understandable because their religious background is quite strong. Inclusive groups want Muslims to unite in diversity. They view that differences of view in Islamic teachings are commonplace. For them, the Islamic state is not just textual, but to the values of Islamic teachings that are practiced. They consider that radicalism is something that is very damaging to diversity and unity. So they do not agree that there is radical thinking and excessive fanaticism that can plunge someone into an attitude of disbelieving each other.

Radicalism is understood differently by every Islamic UKM activist. There are those who are of the view that radicalism is a strong understanding of Islam and there are also those who are the opposite that radicalism is a wrong understanding and must be fought. In assessing whether a person is radical or not, the researcher provides a qualitative that indicates that a person has an understanding of radicalism with indicators, namely: intolerance, takfiri, anti-NKRI, textual, hard Islam, and anti-culture. From the indicator, it was found that in the intolerance indicator, a small percentage (20%) had an intolerant understanding and possibly had an understanding of radicalism. On the takfiri indicator (disbelieving others), most (62%) have an understanding that disbelievers others. In the anti-NKRI indicator, half (50%) have an anti-NKRI view and ideology. In the textual indicator of religion, a small part (45%) has a textual perception of religion. In the indicators of harsh Islam, a small part (40%) has an attitude of persistence so that it gives rise to a harsh Islam, and finally related to the anti-cultural indicator, a small part (35%) is anti-local culture.

Table 3. Radicalism of UPI Islamic UKM Activists

No.	Indicator	Percentage	Information
1.	Intolerance	20 %	a small part
2.	Takfiri (disbelieving others)	62 %	most
3.	Anti-NKRI	50 %	half
4.	Textual understanding on religion	45 %	a small part
5.	Harsh Islam	40 %	a small part
6.	Anti-culture	35 %	a small part

From the table above, it can be understood that in general it does indicate that there is still radical thinking in the body of Islamic UKMs at UPI. If you look at the takfiri and anti-NKRI indicators above, it is quite worrying. Likewise with other indicators, although the percentage is smaller, the existence of their votes shows the potential for dangerous radicalism.

Of the Islamic UKMs that are categorized as inclusive, it also turns out that there are those who have an understanding that tends to be radical. This seems to be due to their different understandings of the meaning of the term radicalism. It is surprising that many Islamic UKM

activists have a positive opinion of the term radicalism. For example, one of the respondents from UKM Al-Qolam said that radicalism is a different understanding from others and a comprehensive mindset. Usually they are strong in their faith (W.AIN). Likewise, a respondent from UKM Baqi, who said that radicalism is a deep-rooted and persistent thought in Islam so that it must provide a positive understanding of radicalism. His characteristic is to advise strongly and firmly and understand the Qur'an well (W.BFA). This is in line with the opinion of the chairman of UKM Kalam and a member who said that radicalism is a strong Muslim in religion but not like terrorists (W.KKZ).

The same thing was said by a member of UKM UKDM where he said that people who know Islam more deeply are radical. According to him, Islamic UKMs must provide an understanding related to the importance of radicalism, so that what is presented and offered must be with firmness and good emphasis (W.LHN). Radicalism for a Kalam UKM activist is an overall mindset. It is characteristic of those who read a reading to the basics. Radicalism in Islam for now is a good mindset, in accordance with the word radical, good for us in any aspect (W.KAM).

For one of the UKM SCIEemics activists, radicalism is a term that shows that he is a person who is loyal to his opinions. Radicalism is the correct understanding done in a firm way. Their characteristic is that they worship according to the guidance of Islam and with steadfastness of faith (W.SKH). In line with this opinion, a respondent said that radicalism is good because of basic thinking. A Muslim should have a strong outlook and firm faith. His characteristic is that he likes to worship and preach strongly and firmly (W.SSM).

Even though there are those who have a positive assessment of radicalism as above, most still consider radicalism to be a negative thing. Among them, they interpret radicalism as the actions of people who are too harsh against religion and wrong thinking in the wrong and harsh way. Radicalism is too pushy and does not accept other understandings, so it disbelievers who have different views from him (W.KIR). Radicalism is also understood by some UKM SCIEemics activists who are in the exclusive category as people who think exclusively and hard, and are brainwashed. What is considered right or wrong is done by him (W.SMS). Radicalism is an intolerant ideology, which likes to be warlike and destructive (W.LRJ). In line with that, the vice chairman of UKM UPTQ stated that radicalism is misleading and easy to disbelieve others (W.UKG). This understanding of radicalism can damage our lives and deviate (W.USI). This understanding thinks extreme and textual towards the Qur'an and Assunah (W.UAM).

## Discussion

The Student Activity Unit within the University has extracurricular activities that are accommodated by the Student Organization (Organisasi Mahasiswa, ORMAWA) which is a form of Intra-campus organization. An organization is formed as a forum for a group of individuals to achieve the goals that have been set. UKM is an extracurricular that exists on campus. Extracurricular means additional activities outside the lesson plan or additional education outside the curriculum. Extracurricular activities are activities that are carried out outside the classroom and outside of class hours (curriculum) to cultivate the potential of human resources owned by students, both related to the application of the science they get and in a special sense to guide students in developing their potential and talents through mandatory and optional activities (Arif and Ishaq 2021; Kosim 2021; Siregar 2020).

Extracurricular activities in educational units have developmental, social, recreational, and career preparation functions (Wijaya, 2018, p. 224). As a learning and teaching activity outside the classroom, extracurricular activities have a function and purpose to improve students' ability as members of society to have a mutual relationship with the social, cultural, and universe environment; channeling and developing the potential and talents of students so that they can become highly creative human beings full of work; train discipline, honesty, trust, and responsibility in carrying out duties; developing ethics and morals that integrate relationships with God, Man, the Messenger, the universe and even oneself; develop students' sensitivity in seeing

socio-religious issues so that they become productive people to socio-religious problems and provide guidance and direction as well as training to students so that they have a healthy, fit, strong, dexterous, and skilled physique; and provide opportunities for students to have the ability to communicate (*human relation*) well, verbally and nonverbally (Arifah 2016; Dahliana 2017; Fauzi and Khoiriyah 2018; Shilviana and Hamami 2020; Supiani, Muryati, and Saefulloh 2020; Ubaidah 2014).

Student Activity Units (Unit Kegiatan Mahasiswa, UKM) are on-campus extracurriculars that are recognized and legal in the campus environment. Islamic UKM at UPI is an UKM that is active in the field of Islamic religion. As is known from the results of this study, these Islamic UKMs have their own focus, such as some focusing on reading tahfidz Al-Qur'an, da'wah, recitation of the Qur'an, Islamic scientific writing, Islamic studies, and Islamic economics. These UKMs are in accordance with the purpose of their establishment, striving to become a forum for the development of students' interests and talents on the UPI campus in the religious field. This shows its function as an extracurricular institution on campus.

Regarding religious thinking, from the data found, it can be understood that the majority of Religious UKM activists at UPI have an inclusive and moderate understanding. Only a small percentage of them have an exclusive understanding. This can be understood from what inputs they get, the information they receive, and what activities they do. This shows that Islamic UKM has a great influence on the religious thinking of its members. It also shows the function of extracurricular activities for the development of students' personalities, in line with the results of research by Chairin & Juwita, Dahliana, and Fauzi & Khoiriyah on the function of extracurricular activities (Chairani and Juwita 2019; Dahliana 2017; Fauzi and Khoiriyah 2018).

The Islamic UKM activists who have an inclusive mindset show that the activities designed and implemented by them can be said to make a positive contribution to their religious understanding. It is not a coincidence that they become moderate, but because of what they receive from their social environment, which in this case is the activities or religious studies in the UKM they participate in.

As seen in the inclusive-exclusive indicators (Abidin, Hambali, and Huda 2023; Nurudin 2013; Rahmawati and Munadi 2019; Suprpto 2012; Syafruddin 2017), the majority of Islamic UKM activists at UPI tend to be inclusive and moderate. According to Yusuf Qardhawi, the moderate character reflects the spirit and spirit of Muslims as *ummatan wasathan*, as described in the Quran. This group considers Islam to be a universal teaching (*rahmatan lil 'alamin*). This group views that the teachings of Islam are very compatible with all forms of reality of life. There is nothing in Islamic shari'a except in it is goodness. War in his view is not the only form of jihad, both to the parties who make peace and to have conflicts with them. For this group, humanitarian conflicts do not need to be resolved by violent measures (Al-Qardhawi 2008). Meanwhile, exclusive religious thinking tends to have the goal of establishing Islam in a kaffah manner from "their" perspective. According to Azumardi Azra, this group of students who are oriented towards practicing Islam in a kaffah (comprehensive) manner is influenced by the international Islamic movement of the Muslim Brotherhood (Egypt), Jama'at Islami (Pakistan), and other organizations, or as the result of local creations of students. The continuation of this group is marked by the formation of a study group (*usrah-usrah*). The various thoughts of this group echo that the need for Islamization in all fields in Indonesia, including in the field of law and government (Alba 2011; Mercy 2012; Sahidin 2016; Zuhri 2022). Religious understandings that tend to be exclusive are also very likely to get inspiration from the trans-national movement (Muhammad Ihsanul Arief & Najmi Pakhrulji Hidayatullah, 2023). It cannot be covered that UKM LDK UKDM is, after all, an ideological child of the Muslim Brotherhood and must have received a lot of inspiration from the movement. So it is appropriate if some of these Islamic UKM activists have an exclusive mindset (Agung 2015). Likewise, other Islamic UKMs are very likely to be infiltrated by the understanding of exclusive or even radical movements, such as from the exponent of Hizbut Tahrir Indonesia (THI) at that time (Maksum et al. 2022).

Regarding radical understanding among Islamic UKM activists at UPI, the majority of them tend not to be radical or can be called anti-radical. Meanwhile, it was found that there were two indicators of radicalism that were quite significant in percentage, namely the takfiri indicator (disbelieving others) at 62% and anti-NKRI at 50%. This is quite a reason for concern over the existence of radical ideas among students in public universities, especially at UPI.

It seems that those who have a positive view of radicalism are caused by misunderstandings against the term radicalism. They see the word radicalism more literally, which is derived from the word *Radix* which means root. In fact, the word radicalism has become a common term that refers to an ideology or movement that wants to make fundamental changes in the social, political, or religious order in an extreme way and often uses violence. Radical groups often claim a single truth and mislead other groups who disagree. They tend to understand religious texts literally and have a rigid attitude towards religious interpretation (Ali and Mujiburrahman 2022; Hafid 2020; Muqoyyidin 2013). So it seems that Islamic UKM activists at UPI or even all students must be given the right understanding and understanding regarding the term radicalism so that they can distinguish which is positive and which is negative.

Talking about radicalism in Indonesia, Indonesian history records that apart from the internal circles of the Indonesian nation—from hardline, radical and extreme groups who want to establish an Islamic state as pioneered by Kartosuwirjo (Van Bruinessen 2002), the existence of radicalism in the name of religion in Indonesia is also influenced by trans-national networks. This influence can be seen from the HTI movement that has been dissolved by the government and Jemaah Islamiyah (JI) with pro-caliphate characteristics (Arifianto 2019).

Radicalism itself, according to Masduqi, is fanaticism to an opinion and negates the opinions of others, ignores the welfare of Islam, is not dialogical, likes to disbelieve other groups of people who do not agree, and is textual in understanding religious texts without considering *maqasid al-syari'at* (essence of sharia) (Masduqi, 2012, p. 116). Radicalism is a social movement that completely rejects the ongoing social order and is characterized by a strong moral exasperation to oppose and be hostile to those who have privileges and those in power.

Radicalism is often interpreted differently among interest groups. From a religious point of view, radicalism is defined as religious movements that seek to completely overhaul the existing social and political order by using violence (Rubaidi, 2007, p. 132). Radicalism is a thing that can be destructive in thought and action. Radicalism is grouped into two forms, namely through thought and action. In terms of thought, radicalism functions as an abstract idea and allows the use of violent means to achieve a goal. As for the form of action or action, radicalism is manifested in the actions and actions carried out by the actors of a hardline group in a violent and anarchist way to achieve their goals, both in the religious, socio-political, and economic fields (Bakti, 2014, Halaman. 155).

According to Ahmad Rubaidi (2007), there are five characteristics of radicalism movements, including: first, making Islam the final ideology in regulating individual life and also constitutional politics; second, the Islamic values adopted in the Middle East as they are without considering social and political developments when the Qur'an and hadith are present on this earth with contemporary local realities; third, the factor of attention is more focused on the text of the Qur'an and Hadith, so this purification is very careful to accept all non-Islamic cultures (Middle Eastern culture) including being careful to accept local traditions for fear of interfering with Islam with bid'ah; fourth, rejecting Non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism and liberalization. All regulations stipulated must refer to the Qur'an and Hadith; and fifth, this group movement is often opposed to the wider community, including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government.

If we look at the anti-NKRI indicator above is quite large, the percentage is 50%, then it is clear that it is an indication of the existence of radical ideas, because radicalism is an understanding that wants to change the ideology of the state. The takfiri indicator of 62 percent

clearly shows a tendency towards radicalism even though it is still at the level of ideas. Those who have this radical view consider themselves the most correct and consider other Muslims wrong, tend to disbelieve others who do not agree, follow closed studies, smell of politics, and use violent methods, hide in the word “Jihad”, like to cut up verses of the Qur’an and Hadith so that they spread wrong Islamic teachings and can destroy Islam, can brainwash, often refer to this country as *thagut* (Dewantara 2019; Usman, Qodir, and Hasse 2014; Wahab 2019; Widyaningsih 2019).

From several findings that show a positive assessment of radicalism, it can be seen that the main ideas and rhetoric of radical beliefs include: making religious teachings as everything that can be a solution to all problems in society, understanding Islam must be comprehensive (*kaffah*), returning to the Qur’an and Sunnah, must be firm in conveying beliefs, and there is no need to examine different patterns of thought. These views are what many observers of radicalism have expressed as characteristics of radical ideology.

Experts explain that radicalism is sometimes interpreted as Islamism. Islamism itself is interpreted as an understanding that states that religion actually covers all dimensions in modern society. Religion must determine all areas of life in society starting from the government, education, legal system, to culture and economy (Qadir, 2014, p 26). Radicalism is an ideology or school that wants change in a harsh or drastic way. Radicalism is the embryo (seed) of the birth of terrorism. Radicalism is also referred to as an attitude that craves total and revolutionary change by drastically overturning existing values through violence and extreme actions. Radicalism in the form of fanaticism, namely those who tend to consider enemies and even disbelievers who do not agree with it (Al-Cholis 2023; Basith and Labib 2022; Montratama 2018; Satria 2021; Wijaya 2021).

In addition to being caused by economic, social circumstances and differences in viewpoints, radicalism often occurs due to a decrease in enthusiasm for exploring religious science, understanding the Qur’an and Hadith textual/literal/partial, as well as exclusive and liberal in the dimension of life (Sinta, 2019, p. 19). This is in accordance with what Azyumardi Azra and Yusuf Al-Qardawi said, where radicalism is actually caused by a piecemeal and not comprehensive understanding of religious teachings. Therefore, the correct understanding of religion is indeed very important in efforts to prevent radicalism (Baidowi, 2017, p. 197).

Regarding the countermeasures of radicalism and movements, every Islamic UKM at UPI itself does not have a work program or real solution. However, the Islamic UKM has the desire and determination to improve this so that it can at least provide conceptual solutions such as the preparation of a moderate work program, a mature curriculum and planning that is full of tolerance values, peaceful Islamic studies, and clear regeneration.

Prevention of radicalism is considered important by all Islamic UKMs, so as not to fall into this understanding. All agreed to study the radical ideology. BAQI activists said that the study related to radicalism is considered very important so that we know that it is wrong and so that it will not enter into this understanding (W.BKA, W.BT). This was also said by activists of UKM Al-Qolam and Kalam. They also admitted that they had never conducted a study related to radicalism (W.AKS, W.AAD, W.KKZ).

Radicalism can enter the understanding of Islamic UKM members because the potential is always there, depending on their environment and habits (W.KIR). All Islamic UKMs at UPI consider it important to counteract radicalism (W.LKM, W.LRJ, W.UKG, W.USI), but for the time being, Islamic UKMs at UPI have not prepared a special strategy in an effort to ward off radicalism on campus (W.AAD, W.BKA, W.BFA, W.BT)). Efforts to ward off radical ideas are more about strengthening oneself, strengthening faith, having a correct understanding, and being tolerant (W.AAC, W.UAM). This is in line with what Mufid said that it is necessary to instill an understanding of Islam that does not cause sectarian fanaticism and the habit of righteous deeds such as teaching tolerance, love of peace, living in harmony, avoiding blasphemy, and respecting differences (Mufid, 2017, p. 10).

## Conclusion

Based on the findings of the research and analysis that has been carried out by the researchers, it can be concluded in general that most Islamic UKM activists at Universitas Pendidikan Indonesia think inclusively and moderately. The existence of a small number of Islamic UKM activists who think exclusively and tend to be radical cannot be denied and this is a fact that needs to be watched out. Thus, Islamic UKM activists, coaches, and policy makers are expected to prevent radicalism and participate in supervising the movement of studies that are exclusive and indicated to be radical.

Despite these findings, the researcher does not feel that the results of this study are completely accurate and last forever, because there may be misunderstandings or differences in perception between researchers and informants regarding the term radicalism, and it may be that what is the fact of the findings at the time of this study is no longer valid or changes at a later time. Therefore, the researcher encourages and recommends for the next researcher to conduct related researches periodically considering that shifts in discourse and thinking patterns can occur at any time.

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