

## Multicultural Education Model As A Media To Prevent Radicalism Between Santri

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### Abstract

The main purpose of education in boarding schools is forming santri into human who believe, piety to God Almighty, well-characterized, and broad-minded, both in religious and general science. The multicultural education model in Islamic boarding schools is carried out through formal education and non-formal education by placing students in one room with different nationalities, ethnicities, cultures, and social status, in new orientation, examples of culture model in everyday life in the dormitory and in the community, through advices and seminars. Every teacher or religious teacher, while teaching both in formal education and in non-formal education has moral responsibility to implement multicultural education, mutual respect, and tolerance for fellow friends, respecting caregivers, Kiai, ustad, and older people. Every santri is very obedient and respects caregivers, kiai and ustad. Every santri meets with caregivers, kiai, and ustad always shake hands and kiss his hands while looking down as a form of obedience and respect for caregivers, kiai, and ustad. Multicultural education in Islamic boarding schools can be used as a medium to prevent santri radicalism, both thought radicalism, ideology, language speech, behavior, and actions.

**Keywords:** multicultural education, Islamic boarding schools, radicalism, and santri

### Introduction

Islamic boarding schools were initially non-formal educational institutions which focused more on religious education. However, at this time, there are many Islamic boarding schools that hold formal education in addition to carrying out non-formal education, especially to recite the Qur'an and the classical book. Islamic boarding schools as the oldest educational institution in Indonesia up to recent days, have been able to adjust to development of ages and needs of the people in the era of industrial revolution 4.0. Islamic boarding schools have undergone significant changes, both in management, roles, functions, education and teaching systems, but are still able to maintain their distinctiveness, namely traditional institutions which capable of having strong cultural resilience and flexible educational system so that they can survive in the middle of technological era. So, the education system in Islamic boarding schools is still able to survive and be able to adjust in every era (Nasir, 2005:2).

Multicultural education in Islamic boarding schools has been applied since long time age in Islamic boarding schools. Santri are used to live with various santri who are different from their social, cultural, character and social status backgrounds. They are used to live in boarding schools in simplicity and still keep respect and tolerance each other as well as respect and obey to caregivers, Kyai and religious teachers. When every santri meets caregivers, Kyai, or religious teachers, they always shaking hands while kissing his hands and bowing his body as a form of respect and obedience of santri to their *kiai*, and *ustad*.

Things that need serious attention in Islamic boarding schools are the problems of facilities, infrastructures and the qualities of *santri*. The quality of *santri* needs to be improved and needs attention from both the Government and the Regional Government. The attention of Government towards Islamic boarding schools is currently very insufficient. The quality improvement of *santri* is

very important in order to be able to compete with other graduates of formal education and can give contribution in filling the vacancy of skilled workers in Indonesia so as not to compete with foreign workers who are still in Indonesia. One of the right ways are improving the quality of education in Islamic boarding schools (Supratno dkk., 2015).

Multicultural education is an integral part of the national education system that holds a very important role. According to Fatkuroji (2014: 2 and 4), education is a very strategic process in educating the nation's life and preparing qualified human resources, so that it must be done professionally.

To prepare the santri staff of Islamic boarding schools to be qualified and independent as well as to prevent radicalism in the early stages, one way is through multicultural education, both through formal education and non-formal education. Multicultural education is an integral part of cultural education and plays a very important role in national education (Tilaar, 2002:455), 2011: 297; Chrisiana, 2005: 83).

Islamic boarding schools are a multicultural society and a plural society because *santri* who live in Islamic boarding schools consist of various ethnic groups, cultures, and different sociocultural statuses. Eventhough, they can live side by side, respect and tolerance each other. This is consistent with Parekh's views ( Taufik, 2014: 21) that multicultural society can be categorized into three, namely (1) the community that shows the existence of cultural diversity based on subcultural characteristics of a society that is still within a cultural sphere. (2) diversity based on critical thoughts that develop in a society, and (3) cultural diversity based on awareness of the principles of different beliefs and practices that exist in a society which is more complex and plural.

Pesantren community is plural society that has applied and instilled a multicultural attitude since long time ago, raising the values of togetherness, tolerance, mutual respect, and acknowledging their existence in order to be able to adapt to various differences to avoid conflict (Arifudin, 2007: 2). There are three basic principles in multiculturalism, namely the existence of mutual recognition of other groups, tolerance, equality, and equal rights for other cultural groups (Taufik, 2014: 18 and 24).

Multicultural education in Islamic boarding schools can be an early prevention of the behavior of literary radicalism, such as radicalism of thought, speech of language, behavior, and action, so that it can eliminate the stigma that the boarding school is the center of racism and terrorism. Terrorism has always been identified with Islam as it developed in the Western view. The phenomenon of radicalism has recently developed again in Indonesia in the time of regional elections, especially in Jakarta and in various parts of the world, both in Europe, United States, Thailand, Malaysia and in the Middle East. Radicalism is often associated with Islam, conservatives or fundamentalists, opposition, political ideology, and terrorists, so that in the West emerges the issue of Islamophobia (Yusoff, 2010: 2327; Lauriola et al.2015: 147; Kim, 2016: 345). Western views that Islam fundamentalist, fanatics, and terrorist is getting stronger after the collapse of the World Trade Center in New York on September 11, 2001 (Yusoff et al., 2010: 2120). United States alleges that the perpetrators are Islamic terrorists. Thus, it strengthened the international view that Islam is a terrorist. So, United States accuses several countries in the Middle East as terrorist countries that must be banned in the international world moreover, to be destroyed.

Radicalism in Indonesia is also often associated with Islam and political ideology that cannot be separated from the struggle for power. Radicalism arises because of certain groups who feel disappointed or dissatisfied with injustices, inequalities, and oppression that has been experienced by certain groups. Radicalism is very complex and can be viewed from various aspects, both from the psychological, social, economic and political aspects (Soliman dkk, 2016:127; Fedotova, 2013: 334).

Radicalism is an ideology or school that will make changes in a revolutionary, comprehensive, and fundamental manner without heeding legislation, politics, social, and religion. Radicalism can include thoughts or ideologies as well as actions, both in the political and religious spheres (Sesmiarni, 2015:236).

## Research Method

This study uses qualitative research methods on the grounds that (1) the data sources of this study are reasonable situation, namely multicultural education in Islamic boarding schools in East Java, (2) researchers as the main research instrument, (3) data collected in the form descriptive data, (4) this study prioritizes processes and products, (5) this study prioritizes descriptive data from Islamic boarding schools in East Java, and (6) this study prioritizes the emic view (Supratno, 2010: 66-67).

The objects of this research are boarding schools in East Java, such as Tebuireng Islamic Boarding School Jombang, Mifbarul Ulum Denayar Islamic Boarding School, Bahrul Ulum Tambak Beras Islamic Boarding School, Rejoso Peterongan Islamic Boarding School Jombang; Urwatul Wusqo Islamic Boarding School, Bumi Salawat Islamic Boarding School Sidoarjo, Sidogiri Islamic Boarding School Pasuruan, Sunan Drajad Islamic Boarding School Lamongan, and Langitan Boarding School Tuban.

The method of collecting the data is observation and interview methods. The data analysis technique of this study used descriptive analysis techniques. The procedure for analyzing the data of this study used the following steps: (1) The collected data will be selected in accordance with the focus of the study that will be used as the first year research data (2) Then, the data is classified according to the research focus (3) The data units are then categorized, (4) the data units according to the focus of the study are coded, (5) Conducting data validity checks, (6) Make interpretation of data to find data meanings and draw conclusions in research focus.

## Finding and Discussion

Islamic boarding schools have long been implementing multicultural education through various religious-based educations. As an early effort to prevent radicalism both thought, ideology, behavior, and actions of students, multicultural education has long been applied in Islamic boarding schools. Multicultural education is an integral part that cannot be separated from educational activities. Education must include aspects of knowledge, attitudes, and skills. The attitude aspect is one of the most important factors to shape attitudes, ethics, morals, and manners which are currently better known as character education or mental revolution.

Islamic boarding schools are a multicultural society because the students consist of various ethnic groups and different cultures. However, they have respectful and tolerant behaviour. Although they are different in ethnic groups and cultures, but they can live side by side, respect, and tolerance each other. As an early effort to prevent radicalism in both the thinking and behavior of *santri*, multicultural education has long been applied in Islamic boarding schools. Multicultural education model that is applied in Islamic boarding schools can be in the form of various ways.

### Placement of residence

The students of different nationalities, ethnicities, cultures and social status are placed in the same room with the same facilities, rights and obligations. By the placement of students in the same room, it is expected that *santri* can immediately make adjustments in living in boarding schools. *Santri* who came from abroad who used to live in luxurious style and different cultures with other *santri* can adjust their lives in Islamic boarding schools whose students lived in simple and full of concern, far from being glamour, so that they could live independently and used to life simply.

Students who are from different ethnicities, cultures, and social status can immediately make adjustments. They live in one room with the same facilities, rights and obligations. They sleep in the same place, generally sleeps on the floor with a mat or a thin foam mattress. They have to practice cleaning the room in turn alternating everyday so that the cleanliness of the room is maintained properly.

This is in accordance with the opinion of K.H. Abdul Hamid Wahid, who is one of the caregivers of Nurul Jadid Paiton Probolinggo Islamic Boarding School, that multicultural education in Nurul Jadid Paiton Islamic boarding school in Probolinggo has begun since *santri* entered the Islamic boarding school, by placing *santri* from various countries and regions with national, ethnic, and

national backgrounds, different cultures, and social status in the same room, with the same rights and obligations, under the guidance of senior *santri* and *ustad*. By the placement of *santri* in the same room, it is expected to make adjustments immediately. The current experience of *santri* can quickly make adjustments and there are no problems. This model is better than the placement of *santri* based on country and region. This model was once tried, but the results were not good, it is actually caused state and regional fanaticism. Finally, multicultural education is pursued by the placement model in one room of the students who come from various countries and regions (Interview on 9 Mei 2018, at Pesantren Nurul Jadid Paiton Probolinggo).

This opinion was strengthened by Hambali's opinion that the placement of *santri* in a room filled with dozens of *santri* according to room capacity was intended to make *santri* easily blend one another which they generally had different nationalities, cultures and social status. Placements in the same room with the same facilities, rights and obligations, they can easily blend and adjust, so that *santri* feel the brotherhood, so that they can respect and tolerate each other. It can also prevent the radicalism of *santri*, because they are used to practice a life of mutual respect and tolerance between one *santri* and another *santri* (Interview on 9 Mei 2018, at Pesantren Nurul Jadid Paiton Probolinggo).

The model of placement of *santri* in one room which is filled with dozens of *santri* from different nationalities, ethnicities, cultures, and social statuses was also applied in various Islamic boarding schools in East Java. At Tebuireng Islamic Boarding School Jombang, Langitan Islamic Boarding School Tuban, Walisongo Islamic Boarding School Jombang, and Sunan Drajad Islamic Boarding School Lamongan also applied the same model. Each room is occupied by dozens of *santri* who are different national, ethnic, cultural and social status as a multicultural education model, so that *santri* can live side by side, have mutual respect and tolerance each other.

This is in accordance with K.H. Muhammad Jamiludin opinion, who said that the model of multicultural education in Islamic boarding schools was carried out by placing students of different ethnic groups, cultures, characters and social status in the same room, so that they could mix one another and be able to respect each other and tolerance. They get along in everyday life, both in the cottage and during formal education. In following up the formal education of *santri* is also mixed in one class at the same level, without distinguishing the origin, culture, and social status (Interview on 14 Oktober 2018, at Pesantren Walisongo Jombang).

#### Orientation of new santri

The orientation of new *santri* aims to introduce the system and culture of Islamic boarding schools. *Santri* were introduced how to live in pesantren. The main goal of *santri* is to seek knowledge, so that they must be diligent in learning, live in simply way, not as luxurious as living outside the cottage. Living in one room inhabited by dozens of *santri* must be able to adapt themselves to each other, live modestly, respect each other, and tolerate one another. It is not permissible to insult or ridicule other *santri*. Basically, every *santri* is brother because they are Muslims. Muslim with one another is basically brother. If one *santri* is sick, everyone feels pain. That is the parable of the brotherhood of Muslims.

Every *santri* must respect the caregivers, *kiai*, *ustad*, and coaches. When *santri* meet them, each other are shaking hands, while looking down and kissing their hands, as a form of respect for caregivers, *kiai*, *ustad*, and coaches. *Santri* have to be disciplined in time, when they have to pray in congregation, to recite, to go to school or college, to study, to sleep, to wake up, to prayer or evening prayer, how to receive guests, or even the way how if they want to leave the boarding school. In addition, the sentence was also notified if *santri* violated the rules of Islamic boarding school, such as cleaning the floor or cleaning the bathroom. All of these things became material in the orientation of new *santri*.

This is according to K.H. Abdul Hamid Wahid opinion, the model of multicultural education in Islamic boarding schools first went through a period of new *santri* orientation. During the orientation of new *santri*, they were introduced to the system and model of education in Islamic boarding schools. The purpose of living in Pesantren is to seek knowledge, the students are participating in non-formal

education such as studying and taking formal education in search of religion and general science. *Santri* live in one room, in one pesantren, they must be able to respect each other, and tolerate each other, and recognize the right of existence of each *santri*. *Santri* must obey and respect the caregivers, and *kiai*, *ustad*, coaches. *Santri* will be fostered and educated every day by the coaches and *Kyai*, so they must be diligent in learning and discipline. Students who violate, they will be sanctioned either by advising or cleaning their own room or bathroom (interview on 9 Mei 2018, at Pesantren Nurul Jadid Paiton Probolinggo).

#### Role model (Exemplary) and Civilizing

Multicultural education in Islamic boarding schools is also applied through role model and civilizing behavior in daily life by caregivers, *Kyai*, *ustad*, and coaches. For example, senior *santri* when meeting caregivers, *Kyai*, or religious teachers always shaking hands, while kissing the hand and bowing as a form of respect and obedience of *santri* to caregivers, *kiai*, and *ustad*. When the call to prayer reverberating, then the *Kyai*, coaches and senior *santri* immediately got ready to go to the mosque to perform congregational prayers. At night, around 3:30 a.m. immediately they wake up to perform the evening prayer *tahajud* prayer. At the time of the *Magrib* Prayer all *santri* recited the Quran. Every after the Asar prayer, *santri* recite the classical book. This is in accordance with K.H Imam Karomen opinion, the caregiver of Denayar Islamic Boarding School Jombang that multicultural education in Islamic boarding schools is applied with a model of exemplary (role model) and civilizing in daily life, both by caregivers, *Kyai*, *ustad* and *santri* (Interview, on 29 Mei 2018, at Pesantren Denayar Jombang).

#### Lecture and Religious Teaching

Multicultural education in Islamic boarding schools through lectures or regular daily, weekly or monthly recitation. In each recitation the caregivers, *Ustad*, or *Kyai* will insert multicultural education material about how to live in pesantren communities and live in communities outside pesantren. *Santri* must be able to live in pesantren and outside pesantren with the attitude of respecting each other and tolerant to others, without distinguishing the nation, ethnicity, culture, and social status. Respect for others including the other people worship. This is according to K.H. Muhammad Jamiludin opinion. He said that multicultural education can be done through routines lecture, weekly and monthly recitation. In each recitation multicultural education is inserted about the importance of mutual respect and mutual tolerance to others despite different nations, religions, ethnicities, cultures, and social status (Interview on 29 Mei 2028, at Pesantren Walisongo Jombang).

This is reinforced by K.H. Imam Koermen's opinion. He said that multicultural education in Islamic boarding schools can be through regular daily, weekly and monthly lectures, recitation of Quran, recitation of the classical book. In each recitation, the caregivers or *kiai* will incorporate material on the importance of multicultural education about mutual respect and tolerance for human beings regardless of ethnic, religious, cultural and social status differences, because every human being basically is brother, especially Muslims, are brothers, so you must be able to live in harmony and helping each other (Interview, on 29 Mei 2028, at Pesantren Denayar Jombang).

#### Seminar

Whereas multicultural education applied at Tebuireng Islamic Boarding School Jombang is rather than the placement of *santri* in one room, recitation lectures, and advice, they also taken through seminars with different topics. In each seminar, they were inviting experts in their respective fields, both in the field state, nationality, religion, education, boarding school, entrepreneurship and multiculturalism. The seminar was held with various government and private agencies. Tebuireng Islamic Boarding Schools Jombang often holds seminars on different topics. The purpose of the seminar is to provide insight and knowledge to caregivers, scholars, religious teachers, coaches, and *santri* in order to have extensive knowledge, insight, and wisdom, so that caregivers, *Kyai*, *Ustad*,

coaches, and santri can keep up with the times, especially in the technological industry era which has developed very rapidly.

The figures who were invited to be speakers at the seminar included Minister Hatta Rajasa, Zulkifli Hasan, Deputy Minister of Finance, Minister of Religion, Chairperson of Bukalapak, Owner of Gojek, K.H. Tolhah Hasan, K.H. Ma'ruf Amin, head of the MUI, Commander of Indonesia, General Gatot Nurmantyo, Commander of the Brawijaya Military, East Java Regional Police Chief, Prof. Dr. Nazarudin, M.A., and so on.

By inviting these figures, the insight into multicultural education of caregivers, *Ustad*, Kyai, and santri will be better. They will be able to increasingly respect and tolerate each other despite different religions, cultures, ethnic groups, and social status. The tradition in the Tebuireng Islamic Boarding School Jombang multicultural education has long been applied by Hadratus Syaikh K.H. Hasyim Asy'ari. Although the Tebuireng Islamic Boarding School Jombang is clearly all Muslim, however, he brought an English teacher from a Christian priest to teach his *santri*. This shows that multicultural education has been placed as a strong foundation in Tebuireng Islamic Boarding School Jombang. This was continued by his son named K.H. Wahid Hasyim, who also inherited multicultural view from his father. K.H. Wahid Hasyim pioneered the entry of public education into Islamic boarding schools and the founder of the State Islamic College (IAIN) in Indonesia.

The multicultural view is also inherited by K.H. Abdurrahman Wahid, 4th RI President, who is known as the Father of multiculturalism. His thoughts are still very relevant in the lives of Indonesian people now and even in the future, that multicultural views are very important to understand and to be practiced by every citizen, so that every citizen can live side by side, respect each other, tolerate, and acknowledge their respective rights despite different nationalities, religions, ethnicities, cultures, and social status.

The multicultural view was also inherited by K.H. Salahudin Wahid, K.H. Abdurrahman Wahid's brother. He also has a multicultural insight in fostering Tebuireng Islamic Boarding School Jombang. He is also as Hasyim Asy'ari University Chancellor. In the field of science, he has never distinguished religion. It means that if there are experts in certain fields needed by the lodge or university, whatever religion is Christian or Hindu, they are still accepted. Because according to him, the most needed is their knowledge, not their religion. It also appears in his attitude in taking experts in the cottage and in Unhasy, never seeing any family relations or not. Eventhough other people, if they have certain skills and are sincere in helping to improve Pesantren or Unhasy, they can be receiveid at the Pesantren or in Unhasy.

Various models of multicultural education applied in Islamic boarding schools can form *santri* have insight and knowledge about multicultural education and have moral virtue, so that *santri* can live side by side, mutual respect, mutual tolerance towards others despite different nations, ethnic groups, culture, social status, and religion. Multicultural insights and views and *akhlaqul karimah* owned by *santri* can prevent radicalism of *santri*, either in thought, behavior, language, or action (Interview with K.H. Salahudin Wahid on 14 October 2028, at the Tebuireng Islamic Boarding School Jombang).

## Conclusion

Based on the description above, it can be concluded that the multicultural education model in Pesantren of East Java is integrated in non-formal education and formal education because in general Islamic boarding schools in East Java have implemented non-formal education and formal education.

Multicultural education in Islamic boarding schools in East Java has almost the same multicultural education model. The first multicultural education model, through the placement of students of different nationalities, ethnicities, cultures, and mixed social status. *Santri* was placed in the same room, with the same facilities, rights and obligations.

Second, through the orientation of new *santri*. In the orientation of new *santri*, the importance of multicultural education was cultivated. Every *santri* must be able to live in mutual respect and

mutual tolerance towards other *santri*, can help each other, and be able to recognize the existence of each *santri* rights. *Santri* must obey and loyal to caregivers, *kiai*, *ustad*, and coaches.

Third, providing exemplary by caregivers, *Kyai*, *Ustad*, and coaches, either of their attitudes, behaviors, or speech in everyday life, in class, in cottages, and in society. Fourth, through cultural attitudes, behaviors, and language in daily life, cottage and in the classroom, such as congregational prayers, reciting the Qur'an, the classical books, studying, waking up at to do the tahajud or night prayer, orderly, and discipline.

Fifth, through seminars on various topics such as religion, nationality, entrepreneurship, character education, environmental health education, technology, and politics, by inviting various figures in accordance with their respective expertise. The purpose of the seminar was to provide insight and knowledge to *santri*, caregivers, *Kyai*, and religious teachers in order to have extensive insight and knowledge about various problems related to the times, knowledge, and technology.

Multicultural education in Islamic boarding schools can be used as an early effort to prevent radicalism of *santri*, either on radicalism of thought, ideology, behaviour and action.

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