



Cons of Narrative Radicalism Through Information Literature for Women's Group in Tasikmalaya

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Abstract. This research is motivated by the indications of high radicalism in Tasikmalaya. This study aims to analyze the counter-narrative of radicalism through an information literacy approach among women in Tasikmalaya. This study uses an explanatory qualitative method with data collection techniques in the form of interviews and observations, and literature studies. Informants were selected based on a purposive sampling technique with criteria as female religious figures and leaders who carried out information literacy for women. Meanwhile, the speakers came from the National Unity and Political Agency (Kesbangpol) Tasikmalaya, and the Regional Facilitator from the National Counter-Terrorism Agency (BNPT) Tasikmalaya. The results of the study show that the counter-narrative of radicalism through information literacy is the starting point for women in building awareness of a comprehensive and deep religious understanding where the meanings of jihad, qital, da'wah, and women's rights in Islam are discussed clearly. In addition, the counter-narrative of radicalism is also carried out through an understanding of what radicalism is and what its characteristics are as a step to educate women as the bulwark of family education. Counter radicalism is carried out through a structural approach by the Tasikmalaya Kesbangpol through religious moderation activities and the BNPT Regional Facilitator for Tasikmalaya Regency through guidance and economic assistance for families who are considered exposed to radicalism in Tasikmalaya.

Keywords: Counter Narrative · Radicalism · Information Literacy

1 Introduction

A number of acts of radicalism and terrorism carried out by women seem to open the public's eyes to the fact that women are not only supporters but are also crucial actors in terrorist groups in Indonesia. Even though the involvement of women was only seen in the Surabaya and Sidoarjo bombing tragedies in 2018, according to a BNPT release, the involvement of women in terror acts has occurred since 2014. According to BNPT, the involvement of women is deliberately carried out by terrorist groups as an effort to facilitate their actions, women are seen as unsuspected agents by law enforcement oversight. The involvement of women in acts of terrorism in Indonesia is increasingly

varied, ranging from helping to hide terrorists, helping to find and collect information, and participating in spreading radical ideas.

The involvement of women in acts of radicalism and terrorism requires a new approach to deradicalization efforts that must be carried out by all parties. Do not let deradicalization aimed at restoring the condition of the “former” perpetrators of extremism and radicalism does not find common ground. Moreover, deradicalization for women requires a gender-friendly strategy. Do not let the involvement of women in extremist violence contribute to strengthening gender stereotypes, which leads to the practice of involvement and de-radicalization that ignores the important role of women in encouraging acts of violence. Research conducted by Rachel Schmidt (2020) shows that narrow understandings and stereotypes about women undermine society’s overall understanding of armed groups and have an impact on how women are treated when they try to return and break free from the bondage of the group.

The results of this study indicate that stereotypes against women affect the success of the deradicalization program for women themselves. Deradicalization as a concept in preventing the radicalization of terrorism is a relatively new concept for members of armed radical groups. To date, not much information is available to evaluate the effectiveness of deradicalization programs. There is not much literature on deradicalization, the literature that continues to grow is research related to radicalization. Academics, practitioners, and theorists of terrorism tend to think that deradicalization is a difficult job because they are motivated by an ideology rooted in religion and are always related to their responsibilities towards their religion. However, deradicalization is needed to neutralize the threat of terrorism from individuals who are motivated by religious ideologies. The reason is that if the cessation of violent terrorist behavior is based on motivations other than ideology, it will not be permanent. One day they will return to being terrorists if conditions are not favorable for them. But if the terrorist ideologically has changed, then he will leave his terrorist ideology permanently (Isnanto and Hadi 2015).

The proper deradicalization of perpetrators trapped in the indoctrination of religious understanding is to introduce religious and ideological narratives against narratives of violent extremism, because this may be a tool to produce such counter-narratives. Braddock and Morrison (2018) in Rached Ghannouchi (2020) highlight the importance of who is seen as being behind the counter-narrative, as important for narrative acceptance. Counter-narratives must come from sources that have some credibility in the eyes of violent extremists, to be more efficient. If a radical narrative claims to be a religion, religious leaders, in some form, or denomination can have access to that form of belief.

Rached Ghannouchi (2020) explains that most of the educational backgrounds of terrorists who use religious arguments show that only a very small percentage of them have received any form of formal religious teaching. . Most of them do not even know the principles or religious texts. In fact, among the most important findings of this study is as conducted by the British Intelligence Service in 2008 (Travis 2008) and Andrew Lebovich in 2016, that a large proportion of Muslims who have low religious literacy have traveled across countries (international) to join violent extremist organizations.

The right approach is expected to produce high effectiveness in deradicalization efforts. This is as shown in the deradicalization program in Sri Lanka which emphasizes the psychological approach of the perpetrators. Research conducted by Kruglanski et al.

(2014) shows that the extremist violence perpetrated by the Sri Lankan Tamil Tigers is not motivated by religion, but rather by ethnonationalism ideology (i.e. the establishment of an independent Tamil state) so that Sri Lanka's deradicalization program contains a number of elements that appear to be appropriate from a psychological perspective, namely: (1) separating leaders from followers so as to break the reality of collectivistic groups dominated by extremist ideologies; (2) contains a strong individualistic focus involving spiritual activities such as art and yoga; and (3) contains a strong element of vocational education that provides a way for detainees to be reintegrated into society more easily.

For the Indonesian context, counter-narrative efforts against radicalism and deradicalization are being intensively carried out as an effort to prevent acts of radicalism and terrorism in society. Especially in areas that are considered to have high indications of being exposed to radicalism and religious extremism. Counter-radicalism efforts are not only carried out by the government but also by civil society movements and/or individuals who have a concern for the growth and development of radicalism movements in society. One of the counter-narrative movements was carried out in Tasikmalaya, West Java.

As a city of santri, Tasikmalaya has a fairly strong history as the genealogy of the birth of radical movements in the early days of Indonesian independence. The Declaration of the Islamic State of Indonesia (NII) in Cisayong in 1949 carried out by Kartosuwiryo is considered the forerunner to the growth of radical understanding and movement among the people of eastern Priangan, especially Tasikmalaya. This has caused the Islamic understanding that tends to be radical to still be a problem in the midst of the Tasikmalaya community. Even a number of policies that lead to the formalization of religion for both the City of Tasikmalaya and the Regency of Tasikmalaya are considered as part of the influence of high religious spirit.

Departing from the above background, the researcher wants to see how the counter-narrative of radicalism through information literacy towards Women's Groups in Tasikmalaya is carried out by Women Religious Leaders in Tasikmalaya. This study is intended to answer research questions about how the counter-narrative of radicalism is carried out by female religious leaders through information literacy towards women's groups in Tasikmalaya.

2 Method

The type of research conducted is qualitative research. Creswell (1997: 15) states that qualitative research is a process of investigating understanding based on a distinctive methodological tradition of inquiry that explores social or human problems. Researchers construct complex and holistic pictures, analyze words, reporting detailed views of informants, and conduct research in natural settings.

This research was conducted by the case study method. Some researchers choose other terms for case studies. Howard Becker (Denzin 2009: 299) calls case studies "field work", emphasizing that the term only complements the understanding of what a researcher does. Robert Yin (1992, in Denzin 2009: 299) states four commitments in case study research: (a) summarizing an expert's knowledge to clarify the phenomenon

under study, (b) summarizing all relevant data, and (c) testing different contradictions, , and (d) examine and investigate the level of validity/reliability of findings that have implications for other fields of science.

In this study, the author uses an exploratory case study to describe the process of information literacy in the form of counter-narratives of radicalism carried out by female religious leaders against informants. Research data were collected in several ways, namely:

1. In-depth interview

In-depth interviews with informants to gain an in-depth understanding of the counter-terrorism narrative. In-depth interviews were conducted to describe their understanding of the counter-narrative issue through the information literacy process and their adaptation.

The criteria for informants in this data collection were female religious figures and leaders who carried out information literacy for women.

2. Literature study

The literature study was conducted to obtain secondary data about counter-narratives and their impact on people's lives. Literature studies were also conducted to obtain concepts and theories that provide an understanding of information literacy and the effects of mass media.

3. Observation

Observations were made in a non-participatory manner on the process and situation of informant literacy in daily activities

Researchers checked the validity of the data through source triangulation techniques. Triangulation is done to check the validity of the data by utilizing something other than the data owned by the researcher. In this study, researchers triangulated sources to counter-narrative experts in the form of resource persons from the Head of Regional Awareness of the National and Political Unity Agency (Kesbangpol) Tasikmalaya, and the Regional Facilitator of the National Counter-Terrorism Agency (BNPT) Tasikmalaya.

3 Results and Discussion

As one area that is considered a red zone in radicalism, the people in Tasikmalaya have a unique and relatively conservative type of Islam. This is because historically, Tasikmalaya was well-known as a DI and Masyumi base in the early days of independence, even Tasikmalaya imposed a "sharia regulation" in which there were also radical Islamic organizations in it (Mudzakir 2017).

The typical Islam that is understood and practiced by the people of Tasikmalaya, on the one hand, has its own uniqueness for Tasikmalaya which prioritizes symbols in religion. But on the other hand, this conservatism gives birth to a tendency to radicalism in terms of thinking, understanding, and even attitudes for some people. The groups of people who feel the impact of this radicalism are women's groups. This is what Tasikmalaya female leaders are aware of who have an interest in counter-radicalism

through their information literacy. This is important for them to do as an effort to awaken women from radical understandings, and to prevent them from being conservative and acting radically as a result of these views.

The Informants in the study were female leaders who have educational institutions and take care of recitations in their communities, namely Ustadzah Silvia Rahmah who takes care of the missile community (the house of Daulat Buku), Ustadzah Risma Muflihah who cares for the Darussalam Ta'lim Council of Tasikmalaya City, and Ustadzah Neneng Aam Siti Marhamah who is the caregiver The Kassiti Taklim Council, Leuwisari District, Tasikmalaya Regency. The resource persons in this study were Asep Supri, BNPT Regional Facilitator, Tasikmalaya Regency, and Mrs. Piping Kesbangpol Tasikmalaya Regency.

3.1 Personal Approach

Various efforts were made by women leaders to counter the narrative of radicalism. One of the approaches taken is a personal approach to women ex-terrorism convicts conducted by Ustadzah Silvia Rahmah. He did this because according to him, the ex-convict's wife and family had experienced communication barriers due to the isolation carried out by the community. On the other hand, Ustadzah Silvia Rahmah tried to open a relationship with the two wives of convicts who had confined themselves to their homes. He tried to approach them through my missile community, namely Daulat Buku's house, which is a community that has literacy activities through discussion of the contents of certain books selected by agreement. Of the ten wives of former convicts in the city of Tasikmalaya, Ustadzah Silvia Rahmah only managed to invite two of them (Interview results April 2022).

According to him, gradually the wives of the convicts whom he tried to approach began to open up, communicate and began to dare to express their opinions on certain issues, even according to Ustadzah Silvia, they began to ask questions and have a dialogue about the understanding of Islam that they believe in, whether it comes from doctrine their husbands as well as from the sources they read. This opened an opportunity for Ustadzah Silvia to carry out counter-radicalism through intense discussions, because apart from holding my missile activities through face-to-face meetings which were held regularly once a week, sometimes they continued through Whatsapp.

Besides Ustadzah Silvia, a personal approach was also taken by Ustadzah Risma Muflihah who has a family that comes from different Islamic organizations. According to her, kinship ties allow her to have an intensely personal approach to women's groups, some of whom are her husband's own family. According to Ustadzah Risma, he tried to have a heart-to-heart discussion through certain themes that were being heavily debated. One of them, for example, is the problem of the pros and cons of tahlilan which is often questioned by people who do not understand its meaning. Ustadzah Risma explained in detail why tahlilan needed to be done, its history, and the reasons for its primacy. Of course, according to him, he did this not to force them to implement tahlilan as the practice of nahdhiyyin citizens in general. He just wants them to understand the reasons behind the practice of worship so that it is not easy to have a judgment that leads to heresy and takfiri in the group that practices it. This is what erodes the attitude of tolerance between religious groups in society.

Ustadzah Neneng Aam also took a personal approach. He counter-radicalism, one of which is through awareness about women's rights in Islam, where these rights are very neglected by radical groups. The material understanding of women's rights is conveyed through an explanation of the general condition of women, and the differences between men and women both physically and substantively. In addition, women's social experiences are also an entry point for how women understand the patriarchal social system that has been unconsciously curbing women's rights. According to Ustadzah Neneng Aam, usually, women's problems will arise through personal complaints from the congregation when they begin to feel comfortable and trusted. As a preacher, he usually only listens at first, unless the congregation asks for solutions or considerations and suggestions for the problems he faces. From there, he felt the need to provide awareness and perspective to use his mind in reflecting. This makes women's humanitarian awareness emerge, thus giving birth to awareness of the importance of essential justice for women, where Islam highly respects the existence of women and their rights are also guaranteed.

3.2 Literacy Approach

Mentoring activities carried out by Ustadzah Silvia Rahmah through my missiles to the wives of ex-convicts. Apart from managing the missile community, he also acts as an administrator for the Alkhoeriyah Islamic Boarding School in Tasikmalaya. Since 2004, she has been a companion for women who are vulnerable to radicalism, including the wives of ex-convicts in Tasikmalaya City.

According to her opinion, the family of former convicts labeled terrorists was because of the impact of the crime committed by her husband. In fact, according to Ustadzah Silvia, not all terrorist wives understand and understand the behavior of their husbands regarding their involvement with terrorist groups.

Therefore, the counter-narrative process of radicalism is carried out with an approach that touches the heads and hearts of the wives and families of ex-convicts. The mentoring activity is in the form of Rumah Daulat Buku (Rudalku), as a literacy approach as an effort to encourage them to reflect on the understanding and ideology that they have so far believed in. Done at home by providing reading books that can be discussed. Apart from being a medium for carrying out literacy, my missile is also a medium for building the disconnected relationship between the wives of ex-convicts and the surrounding community that has been cut off all this time. The theme of this missile is "A lot of reading makes open much reading makes tolerant".

In addition to the concept of da'wah, Ustadzah Silvia also discussed the concept of jihad, hijab for Muslim women, genitalia, and so on through discussions according to the views and opinions of various schools of thought. This makes them not only know and understand problems from one source so that there is no single truth claim. According to Ustadzah Silvi, through the Rudalku reading garden, the confidence of the wives of ex-convicts has begun to build, the space for interaction with the community has also begun to open, and a new understanding of the rah-matan lil alamin jihad has begun to grow.

Besides Ustadzah Silvia, the counter-narrative of radicalism was also carried out by Ustadzah Risma through information literacy using the Whatsapp group (Interview Results July 2022). According to him, apart from da'wah which he usually does through

his fostered taklim assembly, da'wah is also effective through Whatsapp. This is because usually through WhatsApp groups there will be a lot of incoming information. In that way, he will be able to enter one of them through responses that can be given regarding issues that arise in matters relating to differences in understanding of madhhab or opinions in society. According to Risma, as a family that comes from various backgrounds with different religious understandings, differences of opinion within the family are unavoidable. One of the media is family Whatsapp. Although sometimes it causes ripples of dispute, he tries to explain the problem from the perspective of fiqh that he understands. One example is the method of da'wah by Umar bin Khattab's friend, which is considered part of radicalism. There are those who conclude that the harsh or firm actions carried out by Umar bin Khattab are almost the same as radicalism. Of course, Ustadzah explained that radicalism in the current context is certainly different from the preaching of Umar bin Khattab RA.

Meanwhile, Ustadzah Neneng Aam conducted a counter-narrative of radicalism, specifically through the Aswaja An-Nahdliyyah recitation program which was inflamed by inviting practitioners from the Aswaja Center or from the Rijalul Ansor Dhikr and Prayer Council (MDS), which was held regularly every two weeks. According to him, the Aswaja recitation has been running for almost 2 years, which was organized by the Fatayat NU Leuwisari Sub-branch Leadership and was attended by several nearby Fatayat PACs. This is important to implement as the initial foundation in responding to and countering religious radicalism in the midst of these issues. In fact, according to him, Tasikmalaya is a special note for the emergence of terrorism (Interview Results August, 2022).

According to Ustadzha Neneng Aam, public knowledge on the issues of Fundamentalism, Radicalism, Extremism, and Intolerance needs to be socialized because of the increasing number of technological advances and many who work outside the city so they have the opportunity to be contaminated. Furthermore, da'wah to the family must also be done to avoid things that are very worrying. For preventive prevention, strengthening and understanding of the dangers of radicalism have always reminded the congregation through recitations or active communication through social media. According to him, the introduction and knowledge of minimal radicalism can be known by the public through the following characteristics,

1. Alienation; start blaming others.
2. Seeking spirituality; what is the real purpose of my life?
3. The radicalization process; which can be obtained through social media.
4. Meet and associate with people who have the same religious understanding or exclusive attitude.
5. Forming and isolating themselves and connecting with certain links
6. Acceptance of violence is a legitimate way
7. Connection with certain groups and then perform operations
8. Changing Pancasila as the basis of the state

3.3 Cultural Da'wah Approach

In addition to a personal approach, female leaders in Tasikmalaya also counter radicalism narratives also through cultural da'wah. This was done by Ustadzah Neneng Aam

Siti Marhamah, the caretaker of the Kassiti Taklim Council, Leuwi Sari District, Tasikmalaya. He carried out da'wah to the congregation through prayer and dawn prayer which was held regularly every Saturday. According to him, this cultural approach is important because he lives in housing where the community is heterogeneous or multi-cultural. However, even so, the recitation which is packaged through sholawatan is also equipped with a question-and-answer forum or discussion before the recitation ends.

The da'wah material provided is fiqh science using sources such as the yellow book that can be applied in everyday life by always accompanied by a question and answer method or known as *bahtsul masail*, both related to the material being delivered or other material related to fiqh science. . This is important because culturally, material related to daily problems and activities will usually be easier to understand for the congregation, who are generally housewives.

The counter-narrative of radicalism in da'wah is carried out through thematic packagings, such as the issue of jihad which is often interpreted literally. The meaning of jihad is not related to physical things such as fighting, or judging people who are considered wrong, but more towards jihad bin nafsi according to the guidance of the Prophet Muhammad. Whereas in practice it is more of jihad to control lust, anger, and bad qualities that exist in humans.

3.4 Structural Approach

The counter-narrative of radicalism, apart from being carried out by female religious leaders in Tasikmalaya, was also carried out by the local government of the Tasikmalaya district through the Kesbangpol Tasikmalaya. According to Ms. Piping, Kesbangpol Tasikmalaya (interview results June, 2022) said that in an effort to counter radicalism, coaching activities were carried out through religious moderation in several Islamic boarding schools. The form of activity is a kind of seminar that contains material on national insight, information about what radicalism is and its dangers, moderate and peaceful Islam, and so on. In addition to presenting sources from figures from government elements such as Polres, KPAI, and related agencies, Kesbangpol also involves religious figures such as *ajengan* or local *pesantren* leaders; so that those who convey directly are their own leaders. Meanwhile, the participants of religious moderation are teachers and students at the *pesantren*, taking into account the representation of men and women.

Regarding the involvement of women in counter-radicalism, according to Mrs. Piping, the results of the meeting with the Regent and SKPD in Kab. Tasikmalaya; In the future, deradicalization activities will involve the Regent as the leading sector for deradicalization socialization among women, such as PKK at every level. Because of the massive radical movement that has spread to women and children; the Social Service for the protection of children and women also suggested that Kesbangpol involve women and children in their religious development and moderation activities. Meanwhile, Tasikmalaya Anshorul Islam Foundation also suggested that religious moderation activities involve women's organizations such as Fatayat/Muslimat, Aisiyah, Dharma Wanita, and so on. According to Bu Piping, this is the right step in an effort to prevent women from the dangers of radicalism.

Besides Kesbangpol Tasikmalaya, counter-radicalism is also carried out by the National Counterterrorism Agency (BNPT) through the Tasikmalaya regional facilitator. According to Asep Supri as BNPT Regional Facilitator for the Tasikmalaya Region (Interview Results March, 2022), Tasikmalaya has historically been a hotbed of radicalism, so Tasikmalaya has become one of the areas on the list of target recipients for BNPT activities for deradicalization. So far, several regions that are considered radical have received economic assistance. However, for areas of radicalism, the BNPT indicator is more on ex-terrorism convicts. In Tasikmalaya, one of the areas that are considered to be exposed to high levels of radicalism is Warung Ponteng where the indicator is that there are ex-terror convicts there, so it is proposed as a target area because there are ex-convicts and their families living there with the initials K. In addition, Cikatomas is also a red area. in the lake because there are also ex-convicts with the initials AG.

BNPT, through regional facilitators, provides economic assistance to families of ex-convicts that comes from funds from ministries that collaborate through MoUs with BNPT for special programs for deradicalization in Indonesia, including Tasikmalaya.

According to Pak Asep, all these former convicts he met acknowledged that the ideological driving factor as the birth of radicalism was the second number one factor. The main factor that causes them to behave intolerantly and radically is economic problems. This is also a major problem for the wives of ex-terrorists whose husbands are still behind bars. He needs financial assistance to support his daily needs. If it is not embraced, then it is very likely that she will return to her husband's community or network which is one of the reasons for making him radical.

In addition to providing economic assistance to families of ex-convicts, BNPT has also provided assistance for the construction of schools and bridges for areas that are considered to be exposed to a high level of radicalism ideology.

Other activities are in the form of champions; namely positive campaigns by certain communities for counter-radicalism in their regions through awareness processes, performances, and campaigns in counter-radicalism and terrorism.

4 Conclusions

The results showed that the counter-narrative of radicalism was carried out by female religious leaders through personal approaches, information literacy, and cultural da'wah. Some of the information literacy they convey is about religious teachings regarding the meaning of jihad, the meaning of war or qital, differences of opinion or schools of thought, women's rights in Islam, and the da'wah of rahmatan lil alamin.

In addition to female religious leaders, counter-narrative radicalism is also carried out by the local government structurally through the Tasikmalaya Kesbangpol and BNPT through the Tasikmalaya Regional Facilitator through seminars and socialization of religious moderation, guidance, and welfare approach through economic assistance to the families of former terror convicts in Tasikmalaya.

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