

Religious Moderation in Fighting Terrorism and Radicalism

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Abstract:

Indonesia is ranked 37th in terms of the highest terrorism cases globally. A series of successive events since the 2000s. Of course, it causes a lot of losses, not only material but also the psychological and mental health of people who are worried about the safety of their lives. This study aims to find out how to counteract radicalism and terrorism in Indonesia. The method used in this research is library research and analyzed using qualitative analysis techniques. The results of this study indicate that the diversity of religions makes people's anxiety about the existence of terrorism even more complex. Islam, in particular, is increasingly cornered and has a negative view. However, even so, individuals who have an obligation to protect this country synergize in preventing the growth of radicalism on a global scale. Assisted by the government, which is expected to ensure the realization of a just, prosperous, and prosperous society. The presence of religious moderation is a mediator between diversity, where followers of religions can take a middle way amidst the diversity of interpretations of tolerance but still adhere to the essence of their religious teachings.

Keywords: *cultural diversity; ideology; middle path; religious radicalism; tolerance.*

INTRODUCTION

The administration of government that realizes the welfare of the Indonesian people is the ideal of the Indonesian people and is the goal of the Indonesian state. Therefore, the urge to commit to the integrity of the Unitary State of the Republic of Indonesia is an "inevitability" that must be inherent in all Indonesian citizens. *Bhinneka Tunggal Ika* is the state motto as a capital for the Indonesian people to unite. The diversity of a multicultural nation is a wealth, which is a source of strength and also a challenge for Indonesians, both now and in the future. Therefore, we must be grateful and respect the diversity that we have wholeheartedly and embody it in the motto *Bhinneka Tunggal Ika*. The entire Indonesian nation should be proud to have Pancasila as the foundation and basis of the state which is able to unite all of Indonesia with all its richness and diversity. This is because Pancasila is a collective agreement that can be accepted by all ideologies, class elements and social groups in Indonesia (Febriansyah, 2017).

However, amidst the diversity of Indonesian society, there are several groups that can divide Indonesia's unity. Among them are radical and terrorist groups. Radical and terrorist groups are groups that try to spread ideas, thoughts, and actions or movements that aim to make fundamental changes to the life of the Republic of Indonesia and are contrary to Pancasila and the 1945 Constitution. These groups can use violence, such as

rebellion and terrorism, and they also use soft methods, such as spreading ideology through propaganda, socio-cultural engineering, and disseminating information through mass media and social media accounts. Terrorism is an act of violence that is very disturbing and has a significant impact on psychological, political and social grounds. This is because these actions can create direct fear which ultimately causes death and loss of property. A series of terrorist acts that have occurred in the last decade or so have made Indonesia one of the countries that has received a "red mark" internationally. In the Asian region, Indonesia has become one of the most important regions in the study of terrorism and religious radicalism. According to the Global Terrorism Database (2007), out of a total of 421 acts of terrorism in Indonesia recorded from 1970 to 2007, more than 90% of acts of terrorism have spread and disturbed society (Mahfud et al., 2018).

Apart from that, types of terrorism that attack with a fatal threat level also experienced a serious increase in that period. This can be seen from the use of new methods of carrying out terror, namely suicide attacks, which previously almost never happened. Since the First Bali Bombing terror incident, which killed 202 people in 2003, at least 12 suicide bombings have occurred (Wildan, 2018). The radical Islamic group known as Jemaah Islamiyah (JI) and its groups are considered to be the party most responsible for most of the waves of terror in post-reformation Indonesia. In response to these acts of terror, until mid-2014, the government had detained more than 900 terrorists, and approximately 90 suspected terrorists had been killed. The involvement of radical Islamic groups in acts of terror is by no means a new phenomenon in the history of politics in the country. Behind the many acts of terror that took place almost a decade and a half after the reformation, we can trace a long series of political and religious upheavals that occurred. Acts of terrorism require very strong ideological beliefs, which force perpetrators of terror acts, especially in the case of suicide bombers, to be willing to carry out what are called heroic acts in the search for identity (Fuad, 2018).

The existence of terrorism in Indonesia certainly does not bring good news for the peaceful life of the Indonesian people, so its existence must be reduced and even eradicated. This is the role of religious moderation which is expected to help ward off radicalism and terrorism in Indonesia. The presence of religious moderation can be a mediator between diversity, where religious adherents can take a middle path (moderate) amidst a variety of interpretations and be tolerant but still adhere to the essence of their religious teachings, including in sowing the seeds of radical and terrorist ideas. Therefore, the focus of this research discussion is to see the role and function of religious moderation in preventing terrorism and radicalism in the Unitary State of the Republic of Indonesia.

METHOD

The method used in this research is a qualitative research method in the form of library research. Researchers are more sensitive and more attuned to the many changing influences together on the patterns to be encountered. Therefore, this research is descriptive in nature which can provide an accurate picture of a particular situation or group (Taylor et al., 2015). This type of research is qualitative text research using the Crime Prevention and Deradicalization theory. Data sources in this research were obtained from books, journals and articles related to the research object (Moleong, 2007).

RESULTS AND DISCUSSION

Religious Moderation in Indonesia

In religious life, there are often the terms "moderate Islam," "moderate Hinduism," or "moderate Christianity." If it is said, "that person is moderate," it means that that person is acting naturally, mediocre, and not extreme. Moderate comes from the word moderation from the Latin *moderatio*, which means moderation (no excess and no deficiency). The word moderation also means the reduction of violence and the avoidance of extremes. Moderation generally means prioritizing balance in terms of beliefs, morals and attitudes, both when treating other people as individuals and when dealing with state institutions. A moderate attitude is basically a dynamic and always-moving state. This is because moderation is basically a process of continuous struggle carried out in people's lives. So as a sign of religious moderation is having extensive knowledge and good religious understanding (Hasyim Kamali, 2015).

Indonesia is a multicultural, very diverse country, so this indicator of national commitment requires tolerance. Tolerance is an attitude of providing space that does not interfere with other people's rights to believe, express their beliefs, and express opinions, even though these things differ from what we believe. Thus, tolerance refers to an open, open-minded, voluntary and gentle attitude in accepting differences

(Setia & Rahman, 2022). Tolerance is not only related to religious beliefs but can be related to differences in race, gender, sexual orientation, ethnicity and culture. The non-violence indicator in the context of religious moderation is understood as an ideology or idea that wants to make changes to the social and political system by using extreme violent methods in the name of religion, both verbal, physical and mental violence. Violence or acts of radicalism are essentially the attitudes and actions of a person or certain group that use violent methods to bring about the desired change. Indicators of accommodating local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions (Ri, 2019).

In their religious behavior, moderate people tend to be more friendly in accepting local traditions and culture, as long as they do not conflict with the main teachings of their religion. Indonesia's very plural and multicultural society consists of various tribes, ethnicities, religions, languages and cultures. Diversity gives rise to differences, and every difference has the potential to give rise to friction or conflict, which can lead to imbalance and division. In this regard, religious moderation is needed to create balance in religious life. Religious moderation is an attitude and behavior in religion that always takes a middle position and tries to balance the practice of one's own religious teachings and respect for other religions. So this balanced attitude will give rise to fair and non-extreme behavior in religion. Religious moderation ensures that in practicing religious teachings, a religious follower is not trapped in the extreme of just one religious point of view. Religious moderation cannot be separated from tolerance or tolerance. Religious moderation is a process, and if moderation is implemented, tolerance is the result or fruit (outcome) (Nurdin et al., 2020).

The main aim of promoting religious moderation by the Ministry of Religion is to protect every community without sharpening differences and as a strategy for maintaining Indonesia's cultural diversity. In achieving this goal, there are several principles in religious moderation. The principles of religious moderation referred to are: first, fairness. Fairness is the main principle in religious moderation. Fairness means viewing, responding to, and practicing two different things. Fairness can also be interpreted as giving something according to portions and needs. Fairness in moderation is the attitude of not reducing or exaggerating something. Second, balance. The balance between secular and worldly affairs, material and meaningful, not extreme and not liberal. Balance is an attitude and commitment to always prioritize the values of justice, humanity and equality. Balanced does not have to provide the same levels, but is adjusted to its function. Third, tolerance. This means being tolerant of existing religious and cultural differences. Opposing violent attitudes that originate from radical and liberal understandings both in religious matters and social life in national and state life (Ri, 2019).

In this context, tolerance can be formulated as an attitude of openness to hearing different views, by expressing views and accepting views within certain limits but without destroying each other's religious beliefs. Tolerance is one of the most significant indicators for creating religious harmony, namely a condition of life for religious communities who interact harmoniously, tolerantly, and peacefully, respect each other, and respect religious differences and the freedom to practice their respective religions (Rosyad et al., 2021). Since Indonesia became independent, especially since the New Order era, many policies and regulations have been made by the government through the Ministry of Religion, in order to build and maintain religious tolerance in Indonesia. However, it turns out that it does not fully increase moderate attitudes toward religion and is unable to avoid conflict. However, if these religious regulations are removed, then more religious conflicts will certainly occur.

Radicalism and Terrorism in Indonesia

The presence of acts of terrorism and radicalism in Indonesia with the concept of employing violence will certainly cause and cause many victims. Victims of acts of terror can be categorized into three types, namely direct victims or people who become victims as a result of being at the scene of the incident, usually leaving, disabled or physically injured, and psychologically traumatized. Victims who fall into both types of victims at the same time are secondary victims, such as the family of the direct victim. The direct victim, who is the breadwinner of the family, will definitely have their family's livelihood affected if they die or become disabled. Psychologically, these secondary victims are victims who have to deal with the loss of their family members and have to watch their loved ones become unproductive and they will be forced to do extraordinary things to survive (Rahman, 2020).

The third victims are indirect victims or people who do not feel the direct impact of terrorism or are not related to the victims but are still affected by acts of terrorism (Al-Sya'rawi, 2011). For example, they went out of business because people were afraid to leave their homes because of terrorism or experienced difficulties when going abroad. Family members of terrorists can also be categorized as indirect victims. The media and public, which always display various ridicule towards terrorists and acts of radicalism, will make them feel intimidated and isolated. In addition, people will develop hateful attitudes towards terrorist family members even if they are unaware of and have never endorsed or committed acts of terrorism. People, especially children, can also become indirect victims of acts of terror because they will be forced to consume excessive information about terrorism from the mass media. The media often use broadcast repetition and vulgar content to increase their ratings while ignoring them (Setia & Rahman, 2023; Wahid, 2009).

Radicalism cannot be directly said to be the same as acts of terrorism. However, radicalism and terrorism are synonymous with acts of violence and coercion. Ahmad Syafii Maarif once stated that radicalism is actually more related to the way one expresses one's religion, and attitudes that are not in line with religious or social teachings, while terrorism clearly includes criminal acts that have political aims. Radicalism is closely related to internal religious problems, while terrorism is a global phenomenon that requires global action as well. However, radicalism can sometimes turn into terrorism, although not all of them are like that. However, we can conclude that radicalism is a stage leading to an act of terrorism. In general, it can be said that terrorists who carry out many bombings in an attempt to commit suicide are people who have a shallow and radical understanding of various things, especially religious matters (Fuad, 2018).

The close connection between radicalism and terrorism can be read from Brian Michaeli Jerking's expression, namely, "Terrorists don't fall from the sky; they come from a set of beliefs that are considered strong." They are radicals, then become terrorists. Radicalism is an ideology that wants change towards a social system but carries out these changes using violent means to achieve extreme changes, convincing other parties that their opinions and goals are the most correct, but using the wrong methods. Radicalism can be understood as a movement that really wants social change or renewal and politics by means of extreme or excessive violence. In another sense, the essence of radicalism is the concept of a mental attitude in promoting and also demanding change. Radicalism is meant here, namely movements that have views that are still conservative and often use violence in teaching their beliefs (Low & Gleeson, 2021).

Currently, Indonesia already has an organization that accommodates victims of acts of terror, especially victims resulting from various bomb attacks. One of these organizations is the Bomb Victims Association (ASKOBI), where in August 2014, ASKOBI already had 690 members consisting of 85% Indonesians. Members of ASKOBI are direct victims of bombing attacks, secondary victims, and also indirect victims. ASKOBI is currently advocating for increased government attention to their members. Terrorism is very dangerous, but there has not yet been a case in which an individual or group succeeded in achieving their goals permanently. Through acts of terror states that carry out acts of terror will also ultimately suffer due to pressure from international parties unless the state in question is a superpower with a strong grip that has an international network. However, acts of terror will prove to be more dangerous than that because they result in direct victims, secondary victims and indirect victims. Acts of terror will also harm the economy (reluctant investors), tourism (travel warnings) and international relations. In Indonesia, acts of terror are carried out by individuals or groups which almost never produce any benefits in achieving organizational goals (Mawardi et al., n.d.).

Development of Radical Groups at the Global Level

Radicalism has become a growing issue in recent years. Although it is still a debated term for scholars (Schuurman & Taylor, 2018). Radicalism comes from the Latin "radix," which means root (Birdsall & Collins, 2017). The essence of radicalism is thinking deeply about something down to its roots. People used this term at the end of the 18th century to support radical movements who failed to understand that radical also meant pursuing knowledge and learning. Radicalism is an ideology that requires change, replacement and penetration of a system in society at its roots. Radicalism can be divided into two semantic connotations, namely: first, as a concept that secures changes in views about cognitive capacities, conditions and human forming factors that indicate a system of pedagogical actions and decisions. Second, uncompromising commitment to realize real transformation in accordance with views of socio-political, ideological and economic developments (Yom, 2017).

Radicalism shows the desire to make total changes to a condition or all aspects of society's life (Mannan, 2014). Making changes in the form of renewal is a natural thing, but we should do it towards a better direction and future. But revolutionary change often costs more lives while success is disproportionate. This also often brings instability in several sectors, especially in the economy. Some social scientists suggest that we should make changes slowly, but continuously and systematically, not revolutionary but hastily. Additionally, social change can only occur if people are more open to knowledge so they can set the agenda, gather problem-framing, bring in more perspectives, handle differences of opinion and controversy, and more. Terrorism as a social issue has penetrated the fabric of all existing societies since the beginning of the modern era.

Apart from that, Kurtulus stated that terrorism itself is an act that uses violence to create fear which is useful for achieving their ideological goals (especially political goals). So, terror is an attempt to create fear. A person or group doing so out of fear is considered a primary emotion with fitness-enhancing properties. Furthermore, their understanding is far from the Islamic conception, which does not allow violence and crime in any form. Both evil and evil deeds are not religious teachings at all. As a result, this lack of Islamic ethics has become a big problem for society. Laheem (2018:48) adds that not only are other communities affected, but the lack of Islamic ethics also causes behavioral problems in society. In recent years there have been widespread cases related to ISIS or the Islamic State of Iraq and Syria. He was known for his brutal treatment of people. This problem has entered the international arena and has been covered in various media in the world. In essence, ISIS is a movement that adheres to radicalism and terrorism (Mansour, 2018).

Al-Zewairi & Naymat (2017:78) emphasize their widespread also due to the use of technology to push their ideology throughout the world. It was proven in Kunst & Obaidi's (2020) study that some Muslim individuals enrolled in tertiary institutions are more likely to support and sympathize with violence and acts of terrorism (Azra, 2016). People who adhere to this ideology want the formation of an Islamic state with a model of order, namely based on the values of fundamental Islamic teachings, namely the Al-Qur'an, hadith, and the life experiences of the first generation of the Prophet's friends. The triggers for recent radical movements in Indonesia are very complex, both locally, nationally and globally. Some factors are even interrelated; some of them stated that the causes of this radicalization were caused by ethnicity, economics and religion (Wildan, 2013). The radicalism movement is a response to the slowness or even failure of the world, especially in the Islamic religion. Mekaj & Alia (2018:66) highlight that globalization, such as technology, economic explosion, and cultural boundaries, ultimately encourages the emergence of acts of radicalism.

In fact, many Muslims experience theological, sociological and intellectual obstacles in responding to modernization. As a result, they become marginalized, economically, socially, educationally and politically. Meierrieks (2012:90) notes that there are at least factors that influence 43 countries. They also accused there was a "Western conspiracy" so that Muslims were left behind. Mark Juergens Meyer compares terrorist groups in several faith traditions. He concludes that religious terrorists share the following, first, they consider contemporary forms of religion to be weak versions of the true and authentic faith. Terrorists invite a more demanding "hard" religion that requires sacrifice. Second, they refused to compromise with secular institutions, criticizing "soft" religion for easily accommodating mainstream culture. Radical Islam thus calls for a stronger stance against Western influence. Finally, Juergensmeyer notes that religious terrorists reject the public-private division in which belief is a private matter outside the political realm. Some even hoped that their actions would contribute to the collapse of the secular state, ultimately leading to the establishment of a theocracy (Imarah, 1999). Excessive suspicion and persecution can give rise to various potential radical movements in the Islamic world.

The emergence of radical movements forced a change in their ways and wanted rapid change. According to (Dogan, 2017), radical groups that use Islam as their cover do not hesitate to commit acts of violence in fighting for their mission. And it shakes the peace that every human dreams of. In carrying out their actions, they refer to ideas that create social panic, endanger public security, violations of personal and property, destruction and intimidation (Hu et al., 2019). Every religion teaches about peace, how to behave well with others, and how to respect the differences between one person and another. Even in Islam, he preaches peace and possibly has strong ties with his religion and other people who worship other religions. Chuah and Tan state that the sole issue depends on the beliefs of socially identified and connected individuals. Sometimes, with a shallow and narrow understanding of religion, one-sided truth claims often occur that arise from each group and are universal (Maulida et al., 2022).

Chuah and Tan assume that the teachings or what they believe are the most correct. They are people who understand concepts of their beliefs that others may not, and ultimately they invite or force others to follow them. In the course of human history, religion has often not always been articulated. An ambiguous atmosphere often accompanies the religious life of its adherents, especially if the adherents of that religion have politicized their religion for short-term interests. If you look at the picture above, it seems that religion is very susceptible to causing problems. The basis for the revelation of religion by God no longer seems to fulfill ideal expectations. This is filled with sentiment so that it obscures one of the goals of religion, namely peacemaking. Social and political storms in the name of religion often arise and do not only occur in Indonesia but have become a general phenomenon in the lives of people around the world. The most important thing this time is to find out whether religious phenomena are halal as a source of justification for what their followers want to do without paying attention to universal human values. Every religion is very important for all mankind and is not limited to mere defense for its adherents (Nyoman, 2022).

The Role of Religious Moderation in Countering Radicalism and Terrorism

The phenomenon of global terrorism is a common problem that we all definitely reject. Here, the state's role is required to be extra active in maintaining security from the threat of global terrorism. So that there are no more bomb attacks in Bali, which have occurred several times, and criminals cannot freely carry out acts of terror. Bomb attacks in Bali always take advantage of the momentum to become a well-planned and calculated crime. Although the arrest of the first Bali bomber was an example of police vigilance, it did not address the root of the problem. In fact, this crime also has cadre loyalty. Facing things like that, our intelligence as officers really has to work extra hard. Because terrorist crime plans are increasingly neat and careful. When detected, the country proved to be falling further behind. We would all feel relieved if the perpetrators of the bomb attacks in Bali were also arrested (Mahfud et al., 2018).

However, this nation will feel more secure if people with good morals have less room to carry out radical actions. So that security and a peaceful society can be realized. Spreading religion to dispel and ward off radicalism and terrorism is a solution for the whole world. Islamic solutions through Islam respond to contemporary Islamic issues and the dynamics of contemporary issues. The significance of this solution lies in the socio-political and religious background at the global and local levels while providing alternative solutions to various problems regarding Islam which is often labeled as a religion of violence and global terrorism. Strengthening religious education and religious ethics is an excellent solution to this problem. Empowering children in a good life through culture and traditions of peace in the family is one way to educate people for the future (Syam, 2005).

Stigma has recently emerged along with the rise in acts of terrorism and suicide bombings that have occurred in various corners of the country and the world, marked by the twin destruction of the WTC in the United States several years ago. Regardless of whether it is true or false, the person accused of carrying out the bombing was Osama bin Laden from the Al-Qaeda Network. From this case, many Western observers have created "instruments" that confirm that Islam is a doctrine that spreads violence and terrorism. The bad image, as mentioned above, is clearly excessive, lacking in basics, and seems simple. Religion is not primarily a doctrine that requires violence and suicide at any cost or permits terrorism. This is because terrorism is synonymous with terror, violence, extremism and intimidation which often lead to negative consequences and incompatibility with universal Islamic values such as humanity, justice, democracy and human rights.

At this important point, there are several critical questions that have not been fully resolved by all parties. Religious groups or movements suspected of being the masterminds of terrorism represent religions and belief systems. Apart from that, every religious community in the world must behave and speak wisely and concretely by participating in the creation of world peace. Such statements are very important because negative stigma is something that is dangerous for Muslims throughout the world and can worsen the image of Islam. Apart from that, people's ability to adopt modern values in society without losing their identity, such as multiculturalism, democracy, human rights, rationality, civil society, openness, etc. Along with the rapid flow of globalization, cultivating religious knowledge is currently faced with many challenges and opportunities. When people in a religion cannot take roles and opportunities in the global public sphere and are not ready to face the new currents of globalization, it is likely that they will be left behind and decline.

In short, setting aside the role of religion and religious actors in responding to the challenge of violent extremism, discussion and debate about whether and how religion functions as a driver of violent extremism

is essential. In some cases of violent extremism, religion is not the primary driver, whereas in others it may be more prominent in preventing or countering radicalization and extremism. Therefore, it is necessary to "measure" the role of religion as a contributing factor and part of the solution. Religion will identify the single root cause of violent extremism. Indeed, the nature of terrorism has its own reasons for evolving, becoming increasingly transnational and decentralized. Therefore, responding to terrorism in adapting to this new reality is important. High levels of religious observance or devotion are predictors of support for and participation in violent extremism.

In responding to radical and terrorist issues, there is a need for a method, one of which is religious moderation which teaches someone to act moderately. There are three reasons why religious moderation is necessary, namely: first, one of the essences of the presence of religion is to maintain the dignity of humans as noble creatures that God created, including taking care not to take their lives. That is why all religions, in principle, carry a mission of peace and salvation. In order to achieve this principle, religion always presents teachings about balance in various aspects of life; religion also teaches that protecting the lives of fellow human beings must be a priority or main thing; taking away one life is the same as taking away the lives of the entire human race. This is because religious moderation really upholds human values.

Adherents of extreme sects often get caught up in religious practices in the name of God to defend a greatness but ignore human aspects. People who act in the name of religion in this way will be willing to humiliate fellow humans "in the name of God", even though maintaining goodness and human values should be a core part of the teachings of all religions. Because in essence all religions teach kindness and love towards others. However, unfortunately, quite a few people often abuse religious teachings to fulfill their own desires, often even as channels for their political desires. Adherents of this extreme sect believe that their beliefs should be the only guide to life, so they firmly reject other teachings and even oppose the government. These acts of wrongful use of the name of religion cause religious life to become unbalanced, lead to extremism or become excessive. So it can be understood that the importance of religious moderation is to be a way to restore religious practice in accordance with its nature and essence and religion truly functioning as it should, namely maintaining human dignity, not the other way around.

Second, keep up with the times and science. Religion also experienced development and spread throughout the world. The works and writings of previous scholars or religious leaders also experienced interpretive developments, especially those concerning matters relating to the complexity of humanity. Even now, religious texts are subject to multiple interpretations, resulting in a monopoly in interpreting the truth so that some religious adherents no longer adhere to the nature and essence of their religious teachings, but are fanatical about the interpretation of the version of truth they want, and sometimes interpretations that suit their political interests. So, conflict and division become inevitable. Such complexity of human life and religion has occurred in various parts of the world, not only in Indonesia and Asia, but also in various other parts of the world. This context is what causes the importance of religious moderation, so that human civilization is not destroyed due to conflict based on religion.

Third, specifically in the Indonesian context, the need for religious moderation is a way or strategy to maintain and strengthen the national principle contained in the motto *Bhineka Tunggal Ika*, where we are a heterogeneous nation with all diversity but still based on Pancasila which is the basis of our country. has been proven to be able to unite all nations from Sabang to Merauke with various ethnic, cultural and religious groups. It is agreed that Indonesia is not a religious country, but it also cannot separate religion from the daily lives of its citizens. Religious values must still be maintained, combined with local wisdom and customs, several religious laws instituted by the state, religious and cultural rituals intertwined in harmony and peace. From the reasons and assumptions above, it can be understood that religious moderation is very influential in preventing radicalism and terrorism in Indonesia.

In religious life, there are often the terms "moderate Islam," "moderate Hinduism," or "moderate Christianity." If it is said, "that person is moderate," it means that that person is acting naturally, mediocre, and not extreme. Moderate comes from the word moderation from the Latin *moderatio*, which means moderation (no excess and no deficiency). The word moderation also means the reduction of violence and the avoidance of extremes. Moderation generally means prioritizing balance in terms of beliefs, morals and attitudes, both when treating other people as individuals and when dealing with state institutions. A moderate attitude is basically a dynamic and always-moving state. This is because moderation is basically a process of continuous struggle carried out in people's lives. So as a sign of religious moderation is having extensive knowledge and good religious understanding (Hasyim Kamali, 2015).

Indonesia is a multicultural, very diverse country, so this indicator of national commitment requires tolerance. Tolerance is an attitude of providing space that does not interfere with other people's rights to believe, express their beliefs, and express opinions, even though these things differ from what we believe. Thus, tolerance refers to an open, open-minded, voluntary and gentle attitude in accepting differences. Tolerance is not only related to religious beliefs but can be related to differences in race, gender, sexual orientation, ethnicity and culture. The non-violence indicator in the context of religious moderation is understood as an ideology or idea that wants to make changes to the social and political system by using extreme violent methods in the name of religion, both verbal, physical and mental violence. Violence or acts of radicalism are essentially the attitudes and actions of a person or certain group that uses violent methods to bring about the desired change. Indicators of accommodating local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions (Ri, 2019).

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their family members and have to watch their loved ones become unproductive and they will be forced to do extraordinary things to survive.

The third victims are indirect victims or people who do not feel the direct impact of terrorism or are not related to the victims but are still affected by acts of terrorism (Al-Sya'rawi, 2011). For example, they went out of business because people were afraid to leave their homes because of terrorism or experienced difficulties when going abroad. Family members of terrorists can also be categorized as indirect victims. The media and public, which always display various ridicule towards terrorists and acts of radicalism, will make them feel intimidated and isolated. In addition, people will develop hateful attitudes towards terrorist family members even if they are unaware of and have never endorsed or committed acts of terrorism. People, especially children, can also become indirect victims of acts of terror because they will be forced to consume excessive information about terrorism from the mass media. The media often use broadcast repetition and vulgar content to increase their ratings while ignoring them (Wahid, 2009).

Radicalism cannot be directly said to be the same as acts of terrorism. However, radicalism and terrorism are synonymous with acts of violence and coercion. Ahmad Syafii Maarif once stated that radicalism is actually more related to the way one expresses one's religion, and attitudes that are not in line with religious or social teachings, while terrorism clearly includes criminal acts that have political aims. Radicalism is closely related to internal religious problems, while terrorism is a global phenomenon that requires global action as well. However, radicalism can sometimes turn into terrorism, although not all of them are like that. However, we can conclude that radicalism is a stage leading to an act of terrorism. In general, it can be said that terrorists who carry out many bombings in an attempt to commit suicide are people who have a shallow and radical understanding of various things, especially religious matters (Fuad, 2018).

The close connection between radicalism and terrorism can be read from Brian Michaeli Jerking's expression, namely, "Terrorists don't fall from the sky; they come from a set of beliefs that are considered strong." They are radicals, then become terrorists. Radicalism is an ideology that wants change towards a social system but carries out these changes using violent means to achieve extreme changes, convincing other parties that their opinions and goals are the most correct, but using the wrong methods. Radicalism can be understood as a movement that really wants social change or renewal and politics by means of extreme or excessive violence. In another sense, the essence of radicalism is the concept of a mental attitude in promoting and also demanding change. Radicalism is meant here, namely movements that have views that are still conservative and often use violence in teaching their beliefs (Low & Gleeson, 2021).

Currently, Indonesia already has an organization that accommodates victims of acts of terror, especially victims resulting from various bomb attacks. One of these organizations is the Bomb Victims Association (ASKOBI), where in August 2014, ASKOBI already had 690 members consisting of 85% Indonesians. Members of ASKOBI are direct victims of bombing attacks, secondary victims, and also indirect victims. ASKOBI is currently advocating for increased government attention to their members. Terrorism is very dangerous, but there has not yet been a case in which an individual or group succeeded in achieving their goals permanently. Through acts of terror, states that carry out acts of terror will also ultimately suffer due to pressure from international parties, unless the state in question is a superpower with a strong grip that has an international network. However, acts of terror will prove to be more dangerous than that because they result in direct victims, secondary victims and indirect victims. Acts of terror will also harm the economy (reluctant investors), tourism (travel warnings) and international relations. In Indonesia, acts of terror are carried out by individuals or groups, which almost never produce any benefits in achieving organizational goals (Mawardi et al., n.d.).

Development of Radical Groups at the Global Level

Radicalism has become a growing issue in recent years. Although it is still a debated term for scholars (Schuurman & Taylor, 2018). Radicalism comes from the Latin "radix," which means root (Birdsall & Collins, 2017). The essence of radicalism is thinking deeply about something down to its roots. People used this term at the end of the 18th century to support radical movements who failed to understand that radical also meant pursuing knowledge and learning. Radicalism is an ideology that requires change, replacement and penetration of a system in society at its roots. Radicalism can be divided into two semantic connotations, namely: first, as a concept that secures changes in views about cognitive capacities, conditions and human forming factors that indicate a system of pedagogical actions and decisions. Second, uncompromising

commitment to realize real transformation in accordance with views of socio-political, ideological and economic developments.

Radicalism shows the desire to make total changes to a condition or all aspects of society's life (Mannan, 2014). Making changes in the form of renewal is a natural thing, but we should do it towards a better direction and future. But revolutionary change often costs more lives while success is disproportionate. This also often brings instability in several sectors, especially in the economy. Some social scientists suggest that we should make changes slowly, but continuously and systematically, not revolutionary but hastily. Additionally, social change can only occur if people are more open to knowledge so they can set the agenda, gather problem-framing, bring in more perspectives, handle differences of opinion and controversy, and more. Terrorism as a social issue has penetrated the fabric of all existing societies since the beginning of the modern era.

Apart from that, Kurtulus stated that terrorism itself is an act that uses violence to create fear which is useful for achieving their ideological goals (especially political goals). So, terror is an attempt to create fear. A person or group doing so out of fear is considered a primary emotion with fitness-enhancing properties. Furthermore, their understanding is far from the Islamic conception, which does not allow violence and crime in any form. Both evil and evil deeds are not religious teachings at all. As a result, this lack of Islamic ethics has become a big problem for society. Laheem (2018:48) adds that not only are other communities affected, but the lack of Islamic ethics also causes behavioral problems in society. In recent years there have been widespread cases related to ISIS or the Islamic State of Iraq and Syria. He was known for his brutal treatment of people. This problem has entered the international arena and has been covered in various media in the world. In essence, ISIS is a movement that adheres to radicalism and terrorism (Mansour, 2018).

Al-Zewairi & Naymat (2017:78) emphasize their widespread also due to the use of technology to push their ideology throughout the world. It was proven in Kunst & Obaidi's (2020) study that some Muslim individuals enrolled in tertiary institutions are more likely to support and sympathize with violence and acts of terrorism. People who adhere to this ideology want the formation of an Islamic state with a model of order, namely based on the values of fundamental Islamic teachings, namely the Al-Qur'an, hadith, and the life experiences of the first generation of the Prophet's friends. The triggers for recent radical movements in Indonesia are very complex, both locally, nationally and globally. Some factors are even interrelated; some of them stated that the causes of this radicalization were caused by ethnicity, economics and religion (Wildan, 2013:54). The radicalism movement is a response to the slowness or even failure of the world, especially in the Islamic religion. Mekaj & Alia (2018:66) highlight that globalization, such as technology, economic explosion, and cultural boundaries, ultimately encourages the emergence of acts of radicalism.

In fact, many Muslims experience theological, sociological and intellectual obstacles in responding to modernization. As a result, they become marginalized, economically, socially, educationally and politically. Meierrieks (2012:90) notes that there are at least factors that influence 43 countries. They also accused there was a "Western conspiracy" so that Muslims were left behind. Mark Juergens Meyer compares terrorist groups in several faith traditions. He concludes that religious terrorists share the following, first, they consider contemporary forms of religion to be weak versions of the true and authentic faith. Terrorists invite a more demanding "hard" religion that requires sacrifice. Second, they refused to compromise with secular institutions, criticizing "soft" religion for easily accommodating mainstream culture. Radical Islam thus calls for a stronger stance against Western influence. Finally, Juergensmeyer notes that religious terrorists reject the public-private division in which belief is a private matter outside the political realm. Some even hoped that their actions would contribute to the collapse of the secular state, ultimately leading to the establishment of a theocracy (Imarah, 1999). Excessive suspicion and persecution can give rise to various potential radical movements in the Islamic world.

The emergence of radical movements forced a change in their ways and wanted rapid change. According to (Dogan, 2017), radical groups that use Islam as their cover do not hesitate to commit acts of violence in fighting for their mission. And it shakes the peace that every human dreams of. In carrying out their actions, they refer to ideas that create social panic, endanger public security, violations of personal and property, destruction and intimidation (Hu et al., 2019). Every religion teaches about peace, how to behave well with others, and how to respect the differences between one person and another. Even in Islam, he preaches peace and possibly has strong ties with his religion and other people who worship other religions. Chuah and Tan state that the sole issue depends on the beliefs of socially identified and connected individuals. Sometimes, with a shallow and narrow understanding of religion, one-sided truth claims often occur that arise from each group and are universal (Maulida et al., 2022).

Chuah and Tan assume that the teachings or what they believe are the most correct. They are people who understand concepts of their beliefs that others may not, and ultimately they invite or force others to follow them. In the course of human history, religion has often not always been articulated. An ambiguous atmosphere often accompanies the religious life of its adherents, especially if the adherents of that religion have politicized their religion for short-term interests. If you look at the picture above, it seems that religion is very susceptible to causing problems. The basis for the revelation of religion by God no longer seems to fulfill ideal expectations. This is filled with sentiment so that it obscures one of the goals of religion, namely peacemaking. Social and political storms in the name of religion often arise and do not only occur in Indonesia but have become a general phenomenon in the lives of people around the world. The most important thing this time is to find out whether religious phenomena are halal as a source of justification for what their followers want to do without paying attention to universal human values. Every religion is very important for all mankind and is not limited to mere defense for its adherents (Nyoman, 2022).

The Role of Religious Moderation in Countering Radicalism and Terrorism

The phenomenon of global terrorism is a common problem that we all definitely reject. Here, the state's role is required to be extra active in maintaining security from the threat of global terrorism. So that there are no more bomb attacks in Bali, which have occurred several times, and criminals cannot freely carry out acts of terror. Bomb attacks in Bali always take advantage of the momentum to become a well-planned and calculated crime. Although the arrest of the first Bali bomber was an example of police vigilance, it did not address the root of the problem. In fact, this crime also has cadre loyalty. Facing things like that, our intelligence as officers really has to work extra hard. Because terrorist crime plans are increasingly neat and careful. When detected, the country proved to be falling further behind. We would all feel relieved if the perpetrators of the bomb attacks in Bali were also arrested (Mahfud et al., 2018).

However, this nation will feel more secure if people with good morals have less room to carry out radical actions. So that security and a peaceful society can be realized. Spreading religion to dispel and ward off radicalism and terrorism is a solution for the whole world. Islamic solutions through Islam respond to contemporary Islamic issues and the dynamics of contemporary issues. The significance of this solution lies in the socio-political and religious background at the global and local levels while providing alternative solutions to various problems regarding Islam, which is often labeled as a religion of violence and global terrorism. Strengthening religious education and religious ethics is an excellent solution to this problem. Empowering children in a good life through culture and traditions of peace in the family is one way to educate people for the future (Syam, 2005).

Stigma has recently emerged along with the rise in acts of terrorism and suicide bombings that have occurred in various corners of the country and the world, marked by the twin destruction of the WTC in the United States several years ago. Regardless of whether it is true or false, the person accused of carrying out the bombing was Osama bin Laden from the Al-Qaeda Network. From this case, many Western observers have created "instruments" that confirm that Islam is a doctrine that spreads violence and terrorism. The bad image, as mentioned above, is clearly excessive, lacking in basics, and seems simple. Religion is not primarily a doctrine that requires violence and suicide at any cost or permits terrorism. This is because terrorism is synonymous with terror, violence, extremism and intimidation, which often lead to negative consequences and incompatibility with universal Islamic values such as humanity, justice, democracy and human rights.

At this important point, several critical questions have not been fully resolved by all parties. Religious groups or movements suspected of being the masterminds of terrorism represent religions and belief systems. Apart from that, every religious community in the world must behave and speak wisely and concretely by participating in the creation of world peace. Such statements are very important because negative stigma is something that is dangerous for Muslims throughout the world and can worsen the image of Islam. Apart from that, people's ability to adopt modern values in society without losing their identity, such as multiculturalism, democracy, human rights, rationality, civil society, openness, etc. Along with the rapid flow of globalization, cultivating religious knowledge is currently faced with many challenges and opportunities. When people in a religion cannot take roles and opportunities in the global public sphere and are not ready to face the new currents of globalization, they will likely be left behind and decline.

In short, setting aside the role of religion and religious actors in responding to the challenge of violent extremism, discussion and debate about whether and how religion functions as a driver of violent extremism

is essential. In some cases of violent extremism, religion is not the primary driver, whereas in others, it may be more prominent in preventing or countering radicalization and extremism. Therefore, it is necessary to "measure" the role of religion as a contributing factor and part of the solution. Religion will identify the single root cause of violent extremism. Indeed, the nature of terrorism has its own reasons for evolving, becoming increasingly transnational and decentralized. Therefore, responding to terrorism in adapting to this new reality is important. High levels of religious observance or devotion are predictors of support for and participation in violent extremism.

In responding to radical and terrorist issues, there is a need for a method, one of which is religious moderation which teaches someone to act moderately. There are three reasons why religious moderation is necessary, namely: first, one of the essences of the presence of religion is to maintain the dignity of humans as noble creatures that God created, including taking care not to take their lives. That is why all religions, in principle, carry a mission of peace and salvation. In order to achieve this principle, religion always presents teachings about balance in various aspects of life; religion also teaches that protecting the lives of fellow human beings must be a priority or main thing; taking away one life is the same as taking away the lives of the entire human race. This is because religious moderation really upholds human values.

Adherents of extreme sects often get caught up in religious practices in the name of God to defend a greatness but ignore human aspects. People who act in the name of religion in this way will be willing to humiliate fellow humans "in the name of God", even though maintaining goodness and human values should be a core part of the teachings of all religions. Because in essence all religions teach kindness and love towards others. However, unfortunately, quite a few people often abuse religious teachings to fulfill their own desires, often even as channels for their political desires. Adherents of this extreme sect believe that their beliefs should be the only guide to life, so they firmly reject other teachings and even oppose the government. These acts of wrongful use of the name of religion cause religious life to become unbalanced, lead to extremism or become excessive. So it can be understood that the importance of religious moderation is to be a way to restore religious practice in accordance with its nature and essence and religion truly functioning as it should, namely maintaining human dignity, not the other way around.

Second, keep up with the times and science. Religion also experienced development and spread throughout the world. The works and writings of previous scholars or religious leaders also experienced interpretive developments, especially those concerning matters relating to the complexity of humanity. Even now, religious texts are subject to multiple interpretations, resulting in a monopoly in interpreting the truth so that some religious adherents no longer adhere to the nature and essence of their religious teachings, but are fanatical about the interpretation of the version of truth they want, and sometimes interpretations that suit their political interests. So, conflict and division become inevitable. Such complexity of human life and religion has occurred in various parts of the world, not only in Indonesia and Asia, but also in various other parts of the world. This context is what causes the importance of religious moderation, so that human civilization is not destroyed due to conflict based on religion.

Third, specifically in the Indonesian context, the need for religious moderation is a way or strategy to maintain and strengthen the national principle contained in the motto *Bhineka Tunggal Ika*, where we are a heterogeneous nation with all diversity but still based on Pancasila which is the basis of our country. has been proven to be able to unite all nations from Sabang to Merauke with various ethnic, cultural and religious groups. It is agreed that Indonesia is not a religious country, but it also cannot separate religion from the daily lives of its citizens. Religious values must still be maintained, combined with local wisdom and customs, several religious laws instituted by the state, religious and cultural rituals intertwined in harmony and peace (Saifuddin, 2019). From the reasons and assumptions above, it can be understood that religious moderation is very influential in preventing radicalism and terrorism in Indonesia.

CONCLUSION

The root causes of global terrorism and the emergence of radicalism in Indonesia are seen from a very complex portrait of social, political and economic history. Apart from that, the complexity of local, regional and global problems, which are interconnected with each other, also influence the emergence of terrorism. The various issues of religious radicalism and global terrorism are also influenced by the positive and negative track record of work that focuses on understanding religious dynamics surrounding violence as well as efforts to integrate engagement with religious actors into policy. Public policy and religious intersections are complex and sensitive, especially when it comes to security issues and the deviations of radicalism and terrorism. A

climate of public discussion in which religion has become a highly polarized topic. The presence of religious moderation is a mediator between diversity, where religious adherents can take a middle path (moderate) amidst a diversity of interpretations, be tolerant, but still adhere to the essence of their religious teachings. Balance or what can be said to be a middle way in religious practice, can prevent someone from being pushed to be extreme, excessive and fanatical in religion and has an influence in preventing radicalism and terrorism in Indonesia.

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