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**Islamic Religious Education and Modern Islamic Culture
in Prevention of Radicalism
at Buana Perjuangan Karawang University**

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Abstract

This research aims to identify and study the spread of radicalism and terrorist teachings in Universitas Buana Perjuangan, Karawang. This literary descriptive research is a qualitative study with analytical approach that tackles the spread of radical teachings in Universitas Buana Perjuangan, Karawang. The respondents include students and stakeholders both in the university and in the foundation as well. It is expected to prevent the spread of radical teachings in Universitas Buana Perjuangan, Karawang and to provide policy recommendations to the university's stakeholders through Islamic education and introducing modern Islamic culture.

Keywords: *Islamic teachings; modern Islamic culture; radical terrorism.*

Abstrak

Penelitian ini bertujuan untuk mengetahui Seberapa efektif pelaksanaan supervisi akademik, penerapan kepemimpinan transformasional kepala madrasah dan kompetensi pendidik, serta untuk mengetahui seberapa besar Pengaruh supervisi akademik terhadap kompetensi pendidik, serta untuk mengetahui Pengaruh kepemimpinan transformasional terhadap kompetensi pendidik, dan juga mengetahui Pengaruh supervisi akademik dan kepemimpinan transformasional secara bersama-sama terhadap kompetensi pendidik di MTs Negeri 6 Kediri. Penelitian ini bertujuan untuk mengetahui dan menganalisis efektif pelaksanaan supervisi akademik kepemimpinan transformasional kepala sekolah, dan kompetensi tenaga pendidik, serta untuk menganalisa Pengaruh supervisi akademik dan kepemimpinan transformasional terhadap kompetensi tenaga pendidik di MTs Negeri 6 Kediri secara parsial maupun simultan. Penelitian ini menggunakan metode kuantitatif dengan jumlah populasi 65 dan sampel 53 responden dan Teknik pengumpulan data menggunakan kuesioner. Hasil penelitian menunjukkan bahwa

Kata kunci: supervisi akademik; kepemimpinan transformasional; kompetensi pendidik.

Introduction

The rise of news about radicalism among students has received attention from various circles. This is based on the delivery of a spokesperson for the State Intelligence Agency who said that the results of developments in 2018, 39% of students in 15 provinces showed an interest in radicalism, at low, medium and high levels.

The basic results of data findings from BIN really need to be done in-depth research. The causes of radicalism according to academics are very diverse, as quoted by Winarno in his dissertation citing Muladi's opinion (2006: 2), that among issues regarding threats to the survival of the Indonesian national state today are indicated by the presence of several indicators, including disagreements in responding to the globalization process.

One indicator above, it can be analyzed that the emergence of radicalism can occur due to anti-globalization factors in the name of religion, thus giving rise to a radical understanding of religion and sometimes it can lead to terrorism. Moreover, according to Fokky Fuad Wasitaatmadja (2018:67) radicalism occurs because of the weakening of the understanding of Pancasila among today's young generation, so Pancasila should be used as the essence of the Indonesian human spirit. For example, according to Syaiful Arif, it is proven by the emergence of transnational political Islam movements that enter universities such as UNPAD, IKIP Malang, UNAIR, UNHAS, UIN Bandung, UPI, ITB through a network of campus da'wah institutions or other organizations to become a place for intellectual activists to spread Hizbut understanding. Tahrir Indonesia (2018:124-125). Another example of a case that the author felt directly in Karawang was the strong understanding of Hizb ut-Tahrir Indonesia in private higher education, as indicated by one student who understands HTI and tries to spread his understanding by establishing the al-Uswah Campus Da'wah Institute (LDK) at the University of Buana Perjuangan Karawang. In the process of its development, LDK al-Uswah, chaired by one of the students, had several cadres from among students and college students. LDK al-Uswah itself only ran for approximately 2 (two) years, from 2016-2018, and the organization also ran without a Student Organization Decree (ORMAWA) from the Rector of the University, but finally in the development of its organization, the Chancellor issued an Ormawa Decree to LDK al-Fatih as a substitute for the name LDK al-Uswah which was illegal on November 28, 2018. This is the first student organization to be legal and recognized by the university.

Looking at the mission of Universitas Buana Perjuangan (UBP) Karawang, which is to carry out national insight development. In practice at the University, he studied the National Identity course in all study programs and of course he studied the subject of Religious Education (Islam) as a compulsory subject. But in fact, the existence of these two courses has not been able to completely and completely prevent radicalism.

Looking at the background in the previous introduction, this research is basically to examine the theoretical and practical implementation of Religious Education (Islam) and Modern Islamic Culture in the Prevention of Radicalism at the University of Buana Perjuangan (UBP) Karawang to contribute to the leadership of the University and the Foundation as a legal entity in the prevention of radicalism appropriately in the higher education it manages.

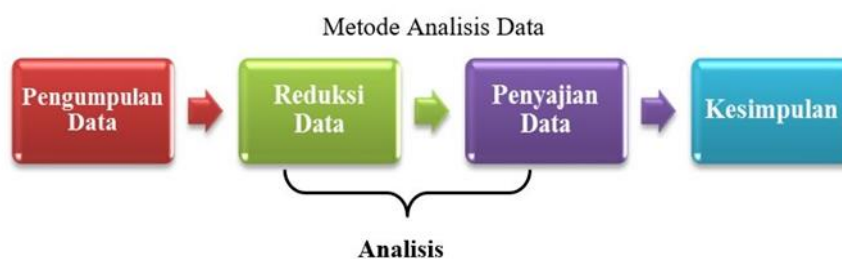
Methods

This research is literature research that is carried out using literature from various accurate and scientific sources, while the writing is descriptive, analytical, and qualitative. At the data analysis

stage, the chairperson and members together in the research collect data, reduce data, present data and draw conclusions. In more detail the stages of data analysis collection are as follows:

- a) Data collection, the researcher did this by collecting and tracking multiple sources of evidence regarding radicalism in higher education.
- b) Data reduction, the researcher selects and classifies the research problem data as a simplification during the research process. These data are devoted to radicalism among students at the University of Buana Perjuangan (UBP) Karawang.
- c) Presentation of data, namely presenting a collection of information about informants through the distribution of questionnaires through the google form platform accompanied by holding a webinar seminar filled out by guest lecturers according to their expertise with the theme "Implementation of Religious Moderation in Indonesia". The contents of the questionnaire are in the form of statements about religious moderation, radicalism, and Islamic culture conducted among students at the University of Buana Perjuangan (UBP) Karawang.
- d) Concluding, namely analyzing problems, and answering them using theory.

The analysis stage that the researcher mentioned above is based on the opinion of data analysis according to Miles, Huberman (1984), and Yin (1987) (2003: 192), as shown in the following table:



The period of this research, carried out from January to August 2020, at the University of Buana Perjuangan (UBP) Karawang. Researchers also have data before 2018 because they directly observed and were involved with students who were exposed to radicalism. The reason for this research is based on the phenomenon of radicalism that occurs in Higher Education and the need for good and correct management in its prevention.

Results

Buana Perjuangan University (UBP) Karawang, as a private higher education institution in Karawang, is one of the universities that is growing rapidly. As a form of the Tri Dharma of Higher Education, the university develops knowledge and improves human resources (HR) in accordance with the university's vision and mission and is strongly supported by the legal entity that oversees the university, Yayasan Pembina Perguruan Tinggi Pangkal Perjuangan (YPPTPP). Historically, at first, YPPTPP itself was a legal entity from Singaperbangsa University (UNSIKA), then in its development by the local Government, and the foundation re-established the university, which finally bore fruit by obtaining official permission from the Government through the Ministry of Education and Culture of the Republic of Indonesia with no. 611/E/0/2014 dated October 17, 2015, under the name Universitas Buana Perjuangan (UBP) Karawang with the holding of 10 (ten) study programs, namely;

1. Management
2. Accounting
3. Psychology
4. Legal knowledge
5. PGSD

6. PPKN
7. Pharmacy
8. Industrial engineering
9. Information technology
10. Information System

The presence of UBP Karawang as a YPPTPP legal entity has changed its name to the Buana Pangkal Perjuangan Foundation (YBPPK) as a form of educational transformation. Then also, in its development, the YBPPK, as a legal entity of UBP Karawang, issued a new faculty nomenclature, namely; Faculty of Economics and Business with Management and Accounting study programs, Faculty of Technology and Computer Science with Informatics Engineering, Information Systems, Industrial Engineering, and Mechanical Engineering study programs, Teacher Training and Education Faculty with PPKN and PGSD study programs, Faculty of Law with Science study programs Law, Faculty of Psychology with Psychology study program and Faculty of Pharmacy with Pharmacy study program.

Buana Perjuangan University (UBP) Karawang has the vision to become a national reputation and national perspective. The university's mission is:

1. Implement education that supports the development and application of information technology-based science and technology.
2. Carry out national-scale research based on local wisdom.
3. Carry out community service through community empowerment efforts.
4. Implement national insight development.
5. Increasing cooperation in the field of higher education tri dharma with various national and international institutions.

From the analysis of the Vision and Mission of UBP Karawang, it can be analyzed that the learning process in it emphasizes the importance of what Agus Suwignyo calls Benchmarks, namely quality reference standards in Higher Education (2008:95). Then also examine the mission of UBP Karawang at point four, namely, carrying out national insight development by studying the National Identity course by students in all study programs at Buana Perjuangan University (UBP) Karawang.

Historically, the Chairperson of the Buana Pangkal Perjuangan Foundation Karawang (YBPPK) was also a figure who initiated the national identity course; this was reinforced by his background as a military person along with several other supervisors and supervisors from retired elements of the TNI and Polri. The Trustees' Chairperson was also active in emphasizing nationalism and the importance of protecting Buana Perjuangan University students from radical movements through applicable regulations to limit their activities. On another occasion, the Chairperson of the YBPPK Advisor had conveyed in an event to protect the students of the University of Buana Perjuangan (UBP) Karawang from radical and anti-Pancasila movements such as Hizbut Tahrir Indonesia (HTI).

Religious Education (Islam) in Student Perspective

Studies on the causes of radicalism, according to experts, are very diverse. The word radicalism itself can have positive and negative meanings. In this study, radicalism in question has a negative meaning. Winarno, in his dissertation, quoted Muladi's opinion (2006:2), the issue of radicalism can pose a threat to the survival of the Indonesian nation-state due to several things, namely:

- a. The emergence of radicalism movements that are not infrequently accompanied by anarchic steps, violence, and mass amok.
- b. The emergence of terrorism, which was triggered by radicalism by exploiting the weakening of the Pancasila ideology, and
- c. Disagreement in the attitude towards the process of globalization.

From the three points above, it can be analyzed that it can be concluded that radicalism can occur due to anti-globalization factors in the name of a religion that has an anti-understanding of a country's ideology and is expressed using action, even though utilizing violence or anarchy, thereby causing terror to the people which leads to fear.

The problem is when there is religious-based radicalism, but society is far from religious teachings in social practice. The religious education studied by terrorists and the impact of causing fear in society or the government indicates a method of taking spiritual knowledge that is different from the average Muslim community.

Qualitatively, religious education is the core of the educational curriculum because if you analyze the ideology of the Indonesian state, namely Pancasila, in the first precept, it says "Belief in One God" means that faith in God is the most crucial thing and is the target of religious education (Muhaimin, 2019:259). -260). Moreover, Religious Education is also in Law no. 20 of 2003 concerning National Education System Article 1 paragraph (1) aims to form students to have religious, spiritual strength and have noble character.

In the case of the Buana Perjuangan University (UBP) Karawang, most students are Muslim, and a small number are Christian, Hindu, and Buddhist. UBP students and Muslim students take religious education courses as mandatory courses that must be followed in lectures. In contrast, for non-Muslim students and students, the university has a policy for them to take Religious Education courses to lecturers who have been appointed through an assignment letter from elements of the UBP leadership to teach and test their religious education courses. The pattern of Religious Education is studied at UBP in the first semester of the even semester using the center learning study (SCL) method.

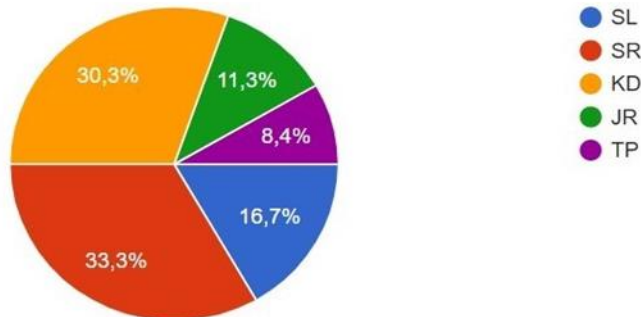
Regarding UBP Karawang students' educational background, most of them took general education before entering Buana Perjuangan University (UBP) Karawang. Their organizational backgrounds are also different. In this study, the authors obtained information that some active students before entering the university were activists in religious groups such as political Islam movements and tarekat. Some students were involved in the political Islam movement when they entered university and established student organizations such as LDK. Meanwhile, some active students in tarekat groups are more active outside the campus, mingling with the broader community in their community.

In lectures, students take religious education courses for as much as 2 (two) credits, and learning is carried out according to a lecture contract that has been jointly determined at the first meeting in lectures. Then also, students in the learning process are required to take part in learning through seminars or public speeches; this is part of the direction of the leadership elements of UBP Karawang.

In this study, there was something that caught the attention of the author, based on the questionnaire distributed about the statement that students were content to study religious knowledge through social media; it turned out that 33.3% showed that students often had enough to study spiritual science through social media apart from attending religious education lectures (Islam). Here's the diagram:

Saya mencukupkan diri belajar ilmu agama melalui media social

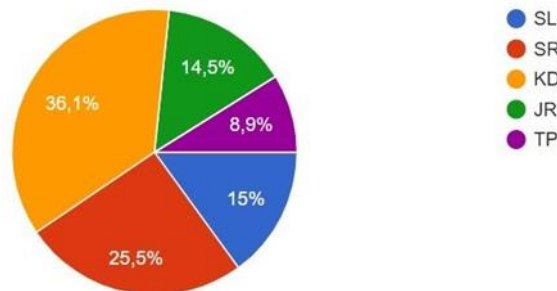
1.002 tanggapan



According to the author's analysis, the method of taking religion through social media can have positive and negative impacts on students. Positive in the sense that it sometimes enriches students' religious knowledge, and negative if it is carried away by a wrong understanding and is not by spiritual teachings. The author conveys this because based on the subsequent questionnaire that the author distributes; it turns out that some students study jihadism in theory and practice from social media. Jihadism, referred to in this case, is an understanding that teaches perpetrators to act violently to cause terror in the community, and they feel fear due to their actions. Here's the diagram:

Saya mempelajari jihadisme secara teori dan praktek

1.002 tanggapan



From the diagram above, 25.5% show that students often study jihadism in theory and practice, 15% always learn jihadism in theory and practice. This percentage can record that terror radicalism among students is vulnerable to being affected. The terror here is the existence of doctrines in certain understandings that endanger the perpetrators and their environment; therefore, it is necessary to revitalize religious education by restoring religious moderation and modern Islamic cultural innovation through chain culture to prevent this from happening.

Sanad Method in Learning Religion (Islam): Forgotten Modern Islamic Culture

Islam is the religion of the prophets; in their history, they preached Islam at the command of their god as a way of salvation for their people in this world and the hereafter. The arrival of Islam to its people until now is also inseparable from the existence of a chain of traditions (chains) in the process of spreading and receiving it. This sanad culture is the unique characteristic of the

Muhammadan Ummah (2019:45). This argument is based on the word of Allah in Surah An-Najm verse 5 (five) which means: "It is he (Angel Gabriel) who is very strong has taught the prophet Muhammad."

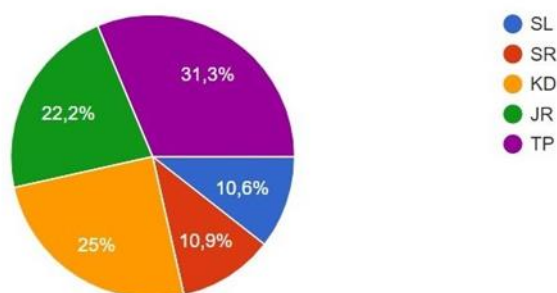
From the letter an-Najm verse 5 (five), it can be understood that the tsiqoh (trusted) Angel Gabriel was assigned by Allah to teach His prophet, Muhammad. This means that the existence of a scientific chain of knowledge led by the Angel Gabriel to the prophet Muhammad, the closing of the prophets can be understood. As for what is taught in the Koran, the greatest miracle of the prophet Muhammad and life guidance for his people.

The notion of sanad (chain) itself in the Islamic scientific tradition is "a series of teachers in a scientific field who connect it to the source of knowledge they have" (Abdul Aziz Sukarnawadi, 2018:11).

In the case at Buana Perjuangan University (UBP) Karawang, based on the questionnaires that were distributed simultaneously, some students had been ignoring the scientific chain of knowledge in religious disciplines. Here's the diagram.

Saya mengabaikan sanad (mata rantai) keilmuan dan talaqqi dalam belajar ilmu agama

1.002 tanggapan

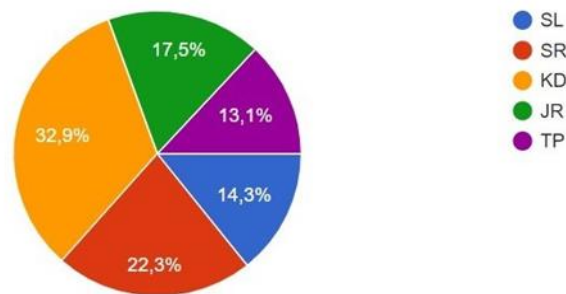


From the diagram analysis above, it turns out that 10.9% of students often ignore the culture of scientific sanad (links) and talaqqi in learning religious knowledge. Some 10.6% of students always overlook the culture of sanad (relations) and sometimes ignore the culture of sanad (eyes). chain) science and talaqqi in studying religious knowledge. So if it is correlated with students who study jihadism in theory and practice and are content to learn spiritual knowledge through social media in the case of UBP Karawang students who are active in Islamic political movements and spread their understanding among students who have general education, it does not rule out the possibility of radicalism in general. Intensive at the university.

Then also, the occurrence of radicalism among students cannot be separated from the role of the activists themselves as actors in spreading their understanding. Based on the questionnaires that have been distributed, students invite other student friends to study with their teacher. Here's the diagram.

Saya mengajak teman untuk belajar ilmu agama kepada guru saya

1.002 tanggapan



From the diagram above, it can be analyzed that 22.3% of students often invite their friends to study religion from their teachers, and 14.3% always invite their friends to learn religious studies from their teachers. So the actor's role (perpetrator) and the environmental community affect a student exposed to terror radicalism that occurs in college.

Discussion

The problem of terror radicalism does not occur only in modern times, but in classical times it has happened in different situations and cases. For example, the emergence of the political event of tahkim (arbitration) during the caliphate Ali Ibn Talib according to Tariq Lahham (2012), was the starting point for the seeds of radicalism in the form of infidel terror carried out by radical sectarian groups such as the Khawarij who disbelieved Imam Ali, Muâ'wiyah and two judges as executor of tahkim and mediator, namely Abu Musa al-Ash'ari and 'Amr bin al-Ash. The emergence of the Shia sect Saba'iyah is also a form of radicalism, namely deifying the caliph Ali. He finally burned some of them alive after being asked to repent. Likewise, the emergence of the Qadariyyah sect denies God's destiny to evil. Then came the Murjiah sect, with its belief sin is not harmful in the presence of faith as obedience is not beneficial in the company of kufr. Also, the Jabriyyah sect, according to which, in essence, there is no action and no will for a servant in their efforts. The reality of these events provides an understanding that radicalism in the classical period originated from issues of power politics and theology.

In modern times, in the era of disruption of radicalism, terror occurs in different situations and different ways through the revival of political Islam and religious symbols. For example, the emergence of a caliphate promoted by HTI Indonesia is a representative of the political Islam movement, the emergence of a revitalization movement to the Koran and al-Hadith is also a form of the Wahhabi fundamentalist movement and other movements such as disbelief towards anyone who does not apply Islamic law in the slightest that is inspired. From the thought of the Muslim Brotherhood pioneered by Sayyid Qutb.

Not much different from the political Islam movement, there was also a religious revival movement on secular campuses that carried religious symbols. According to Afadlal et al. (2005:116-117), religious activities on secular campuses, such as revolutionary changes in student lifestyles in Muslim clothing and veiled female students, religious activities included in student work programs and carried out in mosques, as well as new ideas in practice. Economics is like borrowing money without interest. In other cases, in State Religious Universities or in general, such as in South

Kalimantan, extracurricular activities are carried out by extra-campus organizations to accommodate their struggle to uphold the caliphate (Akhmad Fauzi Aseri et al., 2017:5). Then also, at the UNS state university in Central Java, the radical and fundamental movements are rapidly developing simultaneously (Ilyya Muhsin, 2020: 93).

The emergence of radicalism and the exposure of students to this understanding in higher education institutions, according to Martin Van Bruinessen, is due to not having a spiritual depth from families whose knowledge of religion is ordinary and carried over by transnational movements. Furthermore, according to Martin, radicalism has also entered secular campuses.

In line with Martin Van Bruinessen's statement, other academics such as Husain Latuconsina in the Kompas daily (2020:6) mentions the proliferation of radicalism in universities because of ten things, namely:

1. The high interest of students in studying religion because they do not have a strong basis of understanding religion, so they are easily exposed
2. The decline in the spirit of nationalism by eliminating the Guidelines for the Appreciation and Practice of Pancasila (P4) in the admission of new students, which the New Order developed
3. The industrial revolution 4.0 makes the dissemination of information accessible and uncontrolled, and students' critical reasoning decreases in selecting a variety of data
4. Lack of literacy skills in terms of analyzing and critiquing information by seeking comparisons to assess the truth objectively, comprehensively, and sincerely
5. The lack of structured and massive student involvement in various student activities related to interests and talents
6. The lack of campus activities with the nuances of love for the country and defending the country in the field of student affairs and curriculum
7. The lack of content of the noble values of Pancasila in the life of the nation and state in the activities of debriefing new students
8. The lack of structured and verified spiritual activity development at every level
9. The lack of rules and strict sanctions for spreaders of radicalism and effective strategies in dealing with academics exposed to radicalism; and
10. Lack of control on the part of the campus over the movement of exclusive puritan groups.

The ten points above can be analyzed that students' exposure to radicalism is real and needs a solution, of course, according to the conditions of each university in responding to and answering these problems differently. On the other hand, the government has also taken a policy with the establishment of the Pancasila Ideology Development Agency (BPIP) and the Minister of Research, Technology and Higher Education Regulation No. 55 of 2018 concerning establishing the National Ideology Development Student Activity Unit. Then there is also a need for special attention from elements of higher education leadership and the role and contribution of students in preventing radicalism because universities in responding to radicalism play two different parts, as the basis for the growth of radicalism and as a place to fight various radical teachings but fight against radical teachings and extremists are not widely developed and implemented (Imron Rosyadi et al., 2019:15).

Buana University Karawang Struggle in Responding to Terror Radicalism

After the disbandment of Hizbut Tahrir Indonesia in 2017, the movement was increasingly active in spreading its understanding in the community by former HTI, especially among students who were curious about the campaign. The main reason for the rapid development of the movement

is its strategy through fostering halaqah by former HTI, interacting with the people, and taking advantage of political opportunities (Almi Novita, 2020:332).

In the case of terror radicalism among students at the University of Buana Perjuangan (UBP) Karawang, the university assigned a lecturer of Islamic Religion (DAI) of UBP Karawang to prevent further occurrences by posting a Lecturer of Islamic Religion (DAI) as the supervisor of LDK al-Fatih UBP Karawang who previously not guided by a religious lecturer.

In practice, lecturers of Islamic religion also fill routine activities of LDK al-Fatih and hold various activities involving the active role of students in LDK al-Fatih in collaboration with Universitas Buana Perjuangan (UBP) Karawang, including:

1. An international seminar with the theme "Revitalization of Religious Education and National Identity in Religious Based Couneracting Radicalism" on Wednesday, April 3, 2019, at the Mercure Hotel Karawang. The activity was filled with speakers from within the country, practitioners of criminology from UI, the Head of the PKN UNS Study Program and abroad from Global University Lebanon as a form of preventing radicalism among students
2. A national seminar as a form of implementation of the Religious Education course with the theme "Implementation of Religious Moderation in Indonesia" on Friday, June 5, 2020, filled with resource persons from experts in their fields and conducted online due to the Covid-19 pandemic
3. Public lecture with the theme "Implementation of Islamic Moderation Through Understanding Ahlussunnah Wal Jamaah," will be held on Thursday, February 25, 2021, online and filled with speakers from abroad because it is still during the Covid-19 pandemic.

Conclusions and Implications

Based on the study results, it can be concluded that the radicalism that occurred at the University of Buana Perjuangan (UBP) Karawang was due to the lack of strengthening of religious education and religious culture in the discipline of spiritual knowledge among students. The research implications are as follows:

1. Activities initiated by Islamic religious lecturers (DAI) of UBP Karawang in involving students in preventing radicalism should be carried out intensively.
2. Universitas Buana Perjuangan (UBP) Karawang should conduct periodic in-depth research on terror radicalism in its institutions and not only respond to terror radicalism in its institutions.
3. The Buana Pangkal Perjuangan Foundation (YBPP) Karawang, as a legal entity of UBP Karawang, should carry out educational transformations in the religious field to prevent terror radicalism in its institutions through the establishment of non-formal educational institutions such as student-based boarding schools and be actively involved in religious activities with UBP Karawang to become institutional prototype in implementing the chain culture in a prolonged manner.

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