

LEVEL OF INTOLERANCE AND THE ROLE OF RELIGIOUS EDUCATION OF STATE SENIOR HIGH SCHOOLS IN YOGYAKARTA

Aniek Handajani

Abstract

An increase in radicalism and terrorist actions in the name of *jihad* has been a prominent problem in Indonesia due to violence actions conducted by terrorist organizations in several parts of the country, such as bomb blast I and II in Bali, at JW Marriot hotel and recently in Surabaya. The success of the police and army in arresting, neutralizing terrorists and the government's attempt to rehabilitate ex-terrorists through de-radicalization programs which are managed by *Badan Nasional Penanggulangan Terorisme* significantly have weakened the terrorist network. However, these efforts do not put an end to the threat of radicalism and terrorism in Indonesia and even the new terrorist networks emerge. In this regard, the government's weakness in encountering radicalism due to its main focus on using repressive approach. Thereby, civil society's participation by countering dissemination of radical ideology through education, particularly religious education, becomes crucial.

These last days the radical groups tend to disseminate radical religious doctrines among senior high students. In fact, the Islamic movements which endorse intolerance of other religions at public schools have become a new phenomenon in big cities, including Yogyakarta which is known as "City of Tolerance". As Komaruddin Hidayat (2009) claims that several studies show Islamic radical movements have penetrated senior high schools. Senior high students who are lack of religious knowledge and as teenagers who are in the psychological stage of searching identity have become the target of radical groups. They try to dominate activities of *Organisasi Siswa Intra Sekolah* (Intra-School Student Organization, OSIS) and student extracurricular activities, particularly *Kerohanian Islam* (Islamic Religious Activity, Rohis).

Recently the important role of *Pendidikan Agama Islam* (Islamic Religious Education, PAI) in countering the spread of Islamist radicalism has been the main topic of discussion in Indonesia. The fact that Muslims are the majority of Indonesian populations, a rise in Islamist radicalism and a growing number of young Muslims participate in terrorist networks constitute a threat to the unity of the state which is diverse in religions and cultures. The involvement of young generations in terrorist actions, particularly teenagers, leads to the important role of religious education in countering radicalism.

This study investigates level of intolerance at three famous senior high school in Yogyakarta, namely Senior High School 1, Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta. Also, this study analyzes aspects of religious teachings at school that precipitate individuals to embrace radical ideology. Further, this research suggests the potential contribution of religious education to prevent radicalism at school.

Keywords : *Radicalism, Intolerance, Radical Teachings, Religious Education*

BACKGROUND OF THE STUDY

An increase in radicalism and terrorist actions in the name of jihad has been a prominent problem in Indonesia due to violence actions conducted by terrorist organizations in several parts of the country, such as bomb blast I and II in Bali, at JW Marriot hotel and recently in Surabaya. The success of the police and army in arresting, neutralizing terrorists and the government's attempt to rehabilitate ex-terrorists through de-radicalization programs which are managed by Badan Nasional Penanggulangan Terorisme significantly have weakened the terrorist network. However, these efforts do not put an end to the threat of radicalism and terrorism in Indonesia and even the new terrorist networks emerge. In this regard, the government's weakness in encountering radicalism due to its main focus on using repressive approach. Thereby, civil society's participation by countering dissemination of radical ideology through education, particularly religious education, becomes crucial.

It is ironic that in the name of religion, arguments given by terrorists to legitimate their violence actions typically lack religious justifications. Many empirical studies show that most terrorists lack of mainstream religious knowledge (Choudhury, 2007: 28; Wiktorowicz, 2005: 102). Nevertheless, terrorist recruiters and radical organizations continue to spread extremist religious doctrines and discriminative sentiments within Indonesian society. Interestingly, these religious doctrines have drawn many young Muslims, including university students and senior high students, to join terrorist organizations. Regarding this phenomenon, Choudhury (2007: 6) asserts that those who lack religious knowledge and are exploring their religion for the first time, that make them unable to evaluate whether or not this radical ideology is an accurate understanding of Islam, are the most likely individuals to join radical groups.

A number of studies show the success of terrorist groups to disseminate Islamist radicalism within Indonesian society and continue their existence. This can be seen from the height level of public support towards intolerance and violence actions, specifically among the youth. A survey carried out by Lazuardi Birru in 2011 towards 4.840 respondents in 33 provinces indicates that level of radicalism in Indonesia is at 43.6 (Kompas, 2011).

In the reformation era, Islamic movements which previously began in universities have moved to senior high schools. A survey that was conducted from October 2010 to January 2011 by *Lembaga Kajian Islam dan Perdamaian* (Oebaidillah, 2011) towards 590 respondents (327 teachers of junior high school and 263 teachers of senior high school) from the total of 2.639 Islamic religious teachers and 993 Muslim students from the total of 611.678 students of 59 private schools and 41 state schools in Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) shows that 62.7 % Islamic religious teachers and 40.7 % students reject the establishment of non-Muslim House of Worship in their neighbourhood. Whereas, 57.2 % teachers and 45.2 % students disapprove of having non-Muslim headmasters. Moreover, 23.6 % junior high teachers and 23.8 % senior high teachers agree with Islamist radical organizations (Setyawan, 2016).

Further, a survey that was held by LaKIP in 2015 (Dja'far, 2015) uncovers the presence of intolerance and Islamist attitudes strengthened among Islamic religious teachers and students. The survey indicates their support for destruction and sealing of worship houses of other religions (teachers 24.5%, students 41.1%); destruction of homes or facilities of religious members who were accused of being heretical (teacher 22.7%, students 51.3%); destruction of nightclubs (teachers 28.1%, students 58 %); or using weapons to defend Muslims against threats of other religions (teacher 32.4%, students 43.3%).

The studies above reveal a systematic attempt of "Islamization" process conducted by radical groups at secondary schools. However, much of the literature about Muslim youth in Indonesia focus on the role of university students at famous public universities towards political changes (Aziz, 1989; Madrid, 1999; Rahmat and Najib, 2001). There are only few studies about Islamic radicalism among young generation in Indonesia, for example *Laskar Jihad* (Hasan, 2006), *Arus Baru Islam Radikal* (Rahmat, 2005), *Yang Muda Yang Radikal* (Azca, 2011), *Anak Muda, Radikalisme, dan Budaya Populer* (Akmaliah and Pribadi, 2013). Nevertheless, these studies still concentrate on radicalism

among university students. They do not investigate how Islamic radical movements spread among senior high students and influence teenagers. In this context, Salim et. al. (2011: 28) describe the term “teenagers” as boys and girls who are between 15 to 18 years of age.

This limited studies on teenagers at schools leave the empty space on the attempt of understanding Islamic movements comprehensively. Consequently, people are easily shocked when they learn that one of suicide bombers at JW Marriot hotel in Jakarta in 2009 was a teenager who had just graduated from senior high school (ibid, 2011:29; Akmaliah and Pribadi, 2013:132).

Actually Islamic radical movement among teenagers can be traced since the reformation era. This can be observed from the domination of school public space conducted by a certain group of Muslim students who have different religious perspectives from the mainstream. In fact, Islamic practices have been mushrooming in state senior high school through extracurricular activities, specifically Rohis, which encourage female students wear hijab and conduct segregation between boys and girls in public space.

Unfortunately, the existing research about teenagers and radicalism are still limited. Three of them are studies carried out by Najib Kailani (2009, 2010), Wajidi (2011), and Salim et.al. (2011). Kailani (2010) reveals how Islamic student activities have become an arena where Islamic teenager identity is formed at schools in Yogyakarta and its surroundings. Similarly, by collecting data of his experiences in developing community of senior high students sponsored by Lembaga Kajian Islam (LKIS), Wajidi (2011) uncovers the growing Islamic student activities at public schools in forming Islamic school environments based on their religious views. While Salim et. al. (2011) show the dynamic intensity in the public space of state schools in which domination of religious exclusiveness as an effort to make the school more “Islamic” is resisted and negotiated by other students, particularly among Muslim students. These three studies disclose the existence of a big wave of the “Islamization” process occur among senior high students that is systematically conducted through Islamic student activities.

These last days the radical groups tend to disseminate radical religious doctrines among senior high students. As Komaruddin Hidayat (2009) claims that several studies show Islamic radical movements have penetrated senior high schools. Senior high students who are lack of religious knowledge and as teenagers who are in the psychological stage of searching identity have become the target of radical groups. They try to dominate activities of *Organisasi Siswa Intra Sekolah* (Intra-School Student Organization, OSIS) and student extracurricular activities, particularly *Kerohanian Islam* (Islamic Religious Activity, Rohis).

The influence of Islamic movements at schools can be viewed from the struggle of *Kerohanian Islam* (Rohis) activists. Structurally, like other extracurricular activities, Rohis activists are under the school control. However, their political networks with radical groups outside the school, especially with university students who are commonly their school alumni, makes their agenda become more political beyond the institutional goals of extracurricular activities (Kailani, 2009; Salim et.al., 2011:22).

The similar trend can be observed in prominent state senior high schools in Yogyakarta. Most female students wear big headscarves (hijab) with a long feet skirt. Also, the Islamic practices appear eminently in activities of *Organisasi Siswa Intra Sekolah* (Intra-School Student Organization, OSIS) and other extracurricular activities, such as conducting a strict segregation between female and male students in public space, carrying out a raid to assure female Muslim students wear hijab, and holding Islamic induction and mentoring program for Rohis members. Such activities have become school traditions in recent years (ibid, 2011: 22). In this case, Islamic movements penetrate senior high school through alumni networks indicate how “Islamization” of school culture are systematically conducted in the form of extracurricular activities and other student activities.

Recently the important role of *Pendidikan Agama Islam* (Islamic Religious Education, PAI) in countering the spread of Islamist radicalism has been the main topic of discussion in Indonesia. The fact that Muslims are the majority of Indonesian populations, a rise in Islamist radicalism and a

growing number of young Muslims participate in terrorist networks constitute a threat to the unity of the state which is diverse in religions and cultures. The involvement of young generations in terrorist actions, particularly teenagers, leads to the important role of religious education in countering radicalism.

This study investigates level of intolerance at three famous senior high school in Yogyakarta, namely Senior High School 1, Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta. Also, this study analyzes aspects of religious teachings at school that precipitate individuals to embrace radical ideology. Further, this research suggests the potential contribution of religious education to prevent radicalism at school.

DEFINITION OF KEY TERMS

In order to avoid misunderstanding, it is important to clarify the terms used in this research.

1.1. Radicalism

Radicalism can be defined as “the response to social dissension and political disagreement and the subsequent conflict, which stimulates and nurtures the growth of radical religion, more often than not leads to violence” (Veitch in Adeney-Risakotta, 2014: 196).

1.2. Based on the history of political ideas, Schmid (2013: 8) defines **radicalism** as “advocating sweeping political change, based on a conviction that the status quo is unacceptable while at the same time a fundamentally different alternative appears to be available to the radical”.

1.3. According to the Law of National Education System number 20 Year 2003 **senior high school** is a secondary high school held for three years organized by the Education Ministry of Republic of Indonesia.

1.4. In *English Oxford Living Dictionaries* **intolerance** is defined as “unwillingness to accept views, beliefs or behaviour that differ from one’s own”.

1.5. Bruce A. Robinson (2016) proposes seven forms of **religious intolerance** as follows: 1) spreading misinformation about a group’s beliefs or practices even though the inaccuracy of that information could have been easily checked and corrected; 2) spreading hatred about an entire group; e.g. stating or implying that all members of a group are evil, behave immorally, commit criminal acts, etc.; 3) ridiculing and belittling an entire faith group for their sincerely held beliefs and practices; 4) attempting to force religious beliefs and practices on others against their will; 5) restricting human rights of members of an identifiable religious group; 6) devaluing other faiths as worthless or evil; and 7) inhibiting the freedom of a person to change their religion.

1.6. In this research the term *teenagers* refers to boys and girls who are of 15 – 18 years old and are still senior high students.

1.7. According Government Regulation Number 55 Year 2007 in the Chapter I article 1 (General Provisions) the concept of “**religious education**” is defined as “education which provides knowledge and shaping attitudes, personality, and skills of students in the practice of their religion, which is carried out at least through the subjects/ courses at all lines, levels and types of education”. Moreover, article 2 verse 1 states that “*“Religious education serves to form Indonesian people who are pious and believe in One God, have good personalities and capable of keeping peace, harmonious intra- and interreligious followers”*”.

METHODOLOGY

This study is a mix research by using quantitative and qualitative approaches: survey and case study. Survey is conducted to investigate deficiencies of Islamic Religious Education as mandated by the national curriculum and its actual implementation at school and also to measure intolerance level of all participated schools. While qualitative approach is carried out by using narrative inquiry method to collect data and discourse analysis method to analyze the data. Narrative inquiry method is used to collect rich data since participants tell their own life stories which will reveal sources of their

view, perspective, and choices in dealing with Islamic movements. This research uses qualitative data that are collected from participant observation and in depth interviews. Using qualitative data enables researcher to reveal "Islamization" process at school.

The interviews were conducted towards students, teachers, alumni, principals and vice-principals. The total participants that were interviewed and involved in Focused Group Discussion were 28 individuals. The informants consisted of 13 women and 15 men. The interviews were carried out more than once towards the key informants to obtain deep data. Also, the researchers collected data through FGD which involved between 4 and 10 students.

The research is conducted in two periods. The first period is a case study which was carried out from July 2017 to December 2017, focusing on teaching and learning of *Islamic Religious Education* at schools. The second period was managed from February 2018 to April 2018, focusing on the tendency of intolerance, at these schools.

The population of this research are taken from the total number of students of three public schools in Yogyakarta in the academic year 2017- 2018. They are 964 students of SMAN 1 Yogyakarta, 671 students of SMAN 3 Yogyakarta and 768 students of SMAN 8 Yogyakarta. Thus, the total number of population of this research is 2403 students.

By using purposive random sampling the survey was conducted towards 195 respondents of three schools, from tenth grade to twelfth grade of senior high students, both male and female students. The survey was held through distributing questionnaires which consist of 20 statements. The students should respond to the statements in the questionnaires by choosing one of five scales: 1) sangat setuju (strongly agree); 2) setuju (agree); 3) kurang setuju/ragu (undecided); 4) tidak setuju (disagree); and 5) sangat tidak setuju (strongly disagree). The data was analyzed with margin error 5 % and 95 % confidence level.

The category of **intolerance** comprises seven statements: a) Pembangunan rumah ibadah untuk sejumlah kecil pemeluk agama lain di lingkungan tempat tinggal Anda harus dicegah dengan segala cara (Item 1); b) Meskipun Indonesia terdiri dari berbagai suku, adat budaya dan agama, syariah Islam lebih penting untuk diterapkan dalam kehidupan bernegara karena mayoritas penduduk beragama Islam (Item 2); c) Mengucapkan selamat Hari Raya bagi orang yang beragama lain (non- Muslim) merupakan tindakan membahayakan iman (Item 3); d) Sekelompok orang membubarkan acara keagamaan/kebaktian yang diadakan non-Muslim di sebuah rumah di sekitar tempat tinggal Anda (Item 4); e) Loyal kepada teman seagama dan sealian serta membenci mereka yang berbeda agama dan sealian adalah sikap tauhid yang sejati (Item 5); f) Ahmadiyah sesat dan menyesatkan, karena itu harus dibubarkan (Item 6); g) Dalam pemilihan ketua/pemimpin masyarakat sebaiknya memilih calon pemimpin yang seagama meskipun ada calon beragama lain yang lebih berkompeten (Item 7).

This research begins with the data that are gathered from questionnaires of seven schools. By utilizing the data, this researcher examines and compares the trend of intolerance. Based on Creswell's theory (2012, p. 175) in this research preparing and organizing data for analysis consist of entering the data, cleaning the data, scoring the data, determining the types of scores to use, and selecting a computer program. After the data from questionnaires of each school are gathered, the next step is inputting the data to a computer file for analysis. Then in order to determine if there are errors in the data or missing data, it is essential to clean the data (Creswell, 2012:181).

In order to analyze the data, the next step is scoring the data and determining the types of scores to use. Johnson and Christensen (2014: 87) assert that in survey research attitudes are usually measured by using *rating* scales such as the 5-point agreement scale. The questionnaire provides a statement and the participant replies with one of the five allowable response categories. According to Creswell (2012:

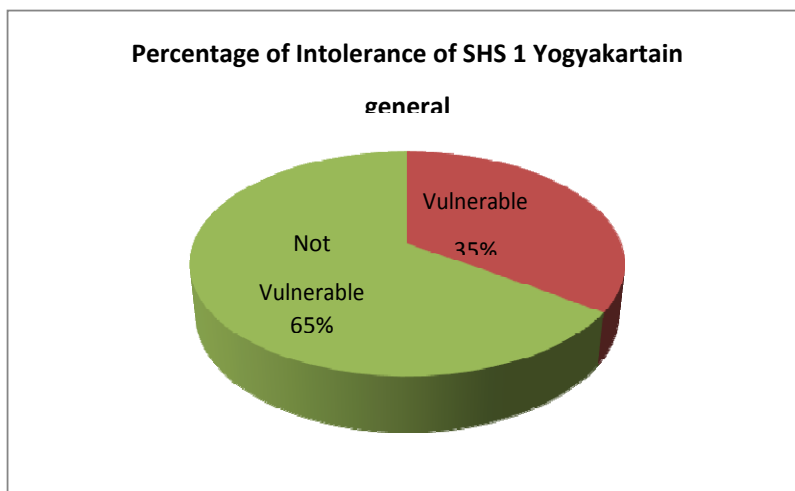
175) to analyze the data, it is essential to assign score to responses of participants such as 5 = strongly agree, 4 = agree, 3 = undecided, 2 = disagree, and 1 = strongly disagree.

After determining the types of scores, the next step is selecting a computer program to analyze the data. This research implements two kinds of computer programs for data analysis: Excel program and Statistical Package for the Social Sciences (SPSS) Student Version 16.0. By using SPSS Student Version 16.0, the researcher can analyze the data to describe general tendencies in the data (mean, mode, median) and the spread of scores (variance, standard deviation, range) of each school. In this way this research implements *descriptive statistics* to describe trends of intolerance.

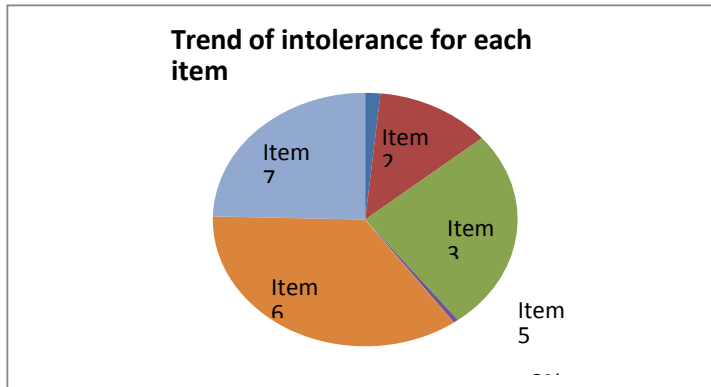
Intolerance Level of State Senior High Schools in DIYogyakarta

Compared with the previous survey about tendency of intolerance among public senior high students in Yogyakarta held by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) which shows that 6.4% of the students have a low level of tolerance, this research reveals that the tendency of intolerance among public senior high students in Yogyakarta in the Academic Year 2017- 2018 in general is 39 % of the students. Whereas, the previous survey which indicates that 69.2 % of the students have quite high level of tolerance and only 24.3% of the students who have high level of tolerance, this research uncovers that 41 % of the students have quite high level of tolerance only 20 % students who have high level of tolerance. In general, this research finds out that the tendency of intolerance among students of three state senior high schools have changed and uncovers the increasing level of intolerance among public senior high students in Yogyakarta. Accordingly, in this part the researcher examines trend of intolerance of state senior high schools and then analyzes how Islamic religious education is taught and practiced at these schools.

The survey reveals that 35 % students of Senior High School 1 Yogyakarta have high level of intolerance. This means that 35% students are susceptible to Islamic radical ideology. On the other hand, 65 % students are not susceptible to radical ideology. Hence, they still have high tolerance toward other religions. The percentage of intolerance among students of Senior High School 1 Yogyakarta is shown in the following pie chart:



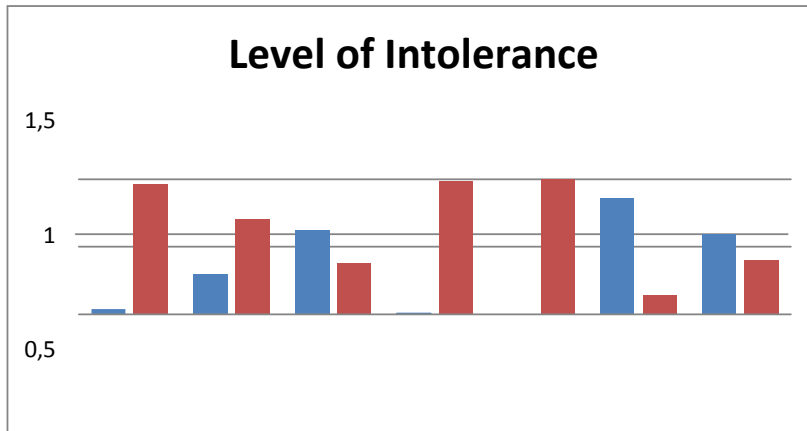
On the basis of the intolerance category, the results of the survey can be described as follows: 35 % students agree if Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 26 % students agree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 25% students agree to elect the community leaders who embrace the same religion even though other leaders of different religions



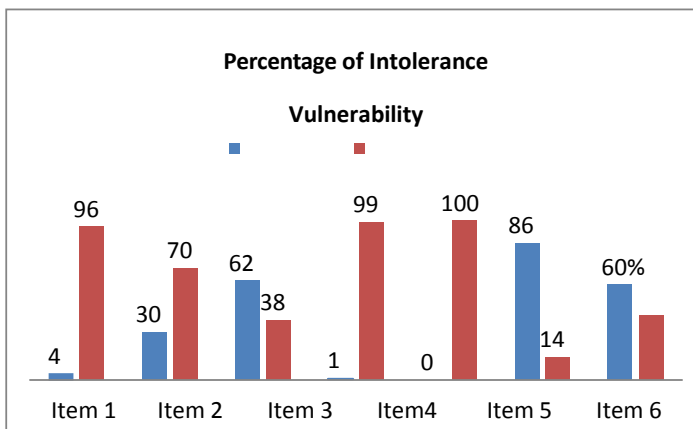
are more competent (item 7); 12% students support that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2) and 2 % students agree that the construction of house of worship for a small number of followers of other religions in their neighborhood must be prevented by all means (item 1). However, none of the students strongly agree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4) and only one respondent from 77 respondents who approves of disbanding religious services held by non-Muslim. Also, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of 'tauhid' or monotheism (item 5). The trend of intolerance for each item of Senior High School 1 Yogyakarta is shown in the pie chart and bar chart as follows:



In addition, based on the students' responses to seven items the researcher computes level of intolerance for each item among students who are susceptible to radical religious doctrines and number of participants who are not susceptible to radical ideology. The following bar chart shows level of intolerance for each item among students who are susceptible and those who are not susceptible to radical ideology.



Then the researcher calculates percentage of intolerance vulnerability for each item among students of Senior High School 1 Yogyakarta which is shown in the following bar chart.

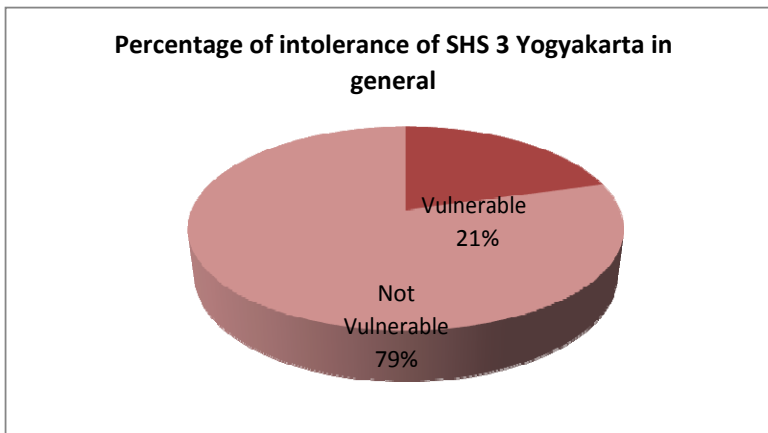


The bar chart of intolerance vulnerability for each item among students (from 77 participants) of Senior High School 1 Yogyakarta indicates that 86% students agree and 14% students disagree that Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 62% students agree and 38% disagree that saying a happy religious holiday to people of other religions (non- Muslims) is an act that endangers the faith (item 3); 60% students agree to appoint the community leaders who embrace the same religion even though other leaders of different religions are more competent and 40% students disagree with the statement (item 7); 30% students agree and 70% students disagree that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2); also 4% students agree and 96% students disagree that the construction of house of worship for a small number of followers of other religions in their

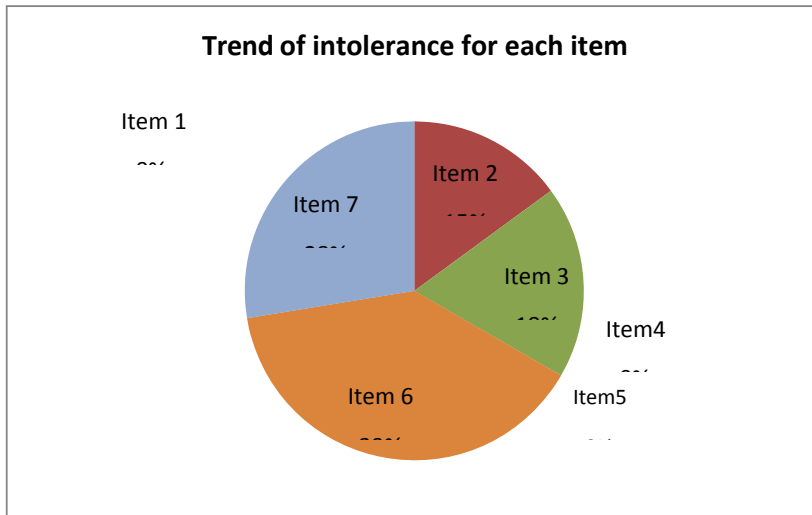
neighbourhood must be prevented by all means (item 1). On the other hand, only 1% students approve of disbanding religious services held by non-Muslim and 99% students disagree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4). Whereas, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of 'tauhid' or monotheism (item5).

Although the results of the survey discloses that students of Senior High School 1 Yogyakarta have high level of intolerance, it is relatively lower than the previous studies carried out by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) and Salim et.al. (2011). In the previous studies, the trend of intolerance among students of Senior High School 1 Yogyakarta is higher than the trend of intolerance among students of Senior high School 8 Yogyakarta. This research uncovers that the tendency of intolerance among students of Senior High School 1 lies between the level of Senior High School 3 Yogyakarta and Senior High School 8Yogyakarta.

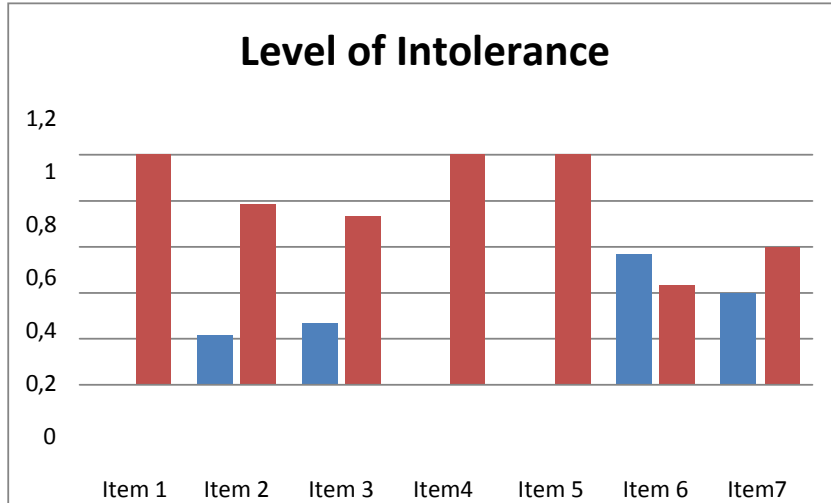
On the other hand the survey reveals that 21% students of Senior High School 3 Yogyakarta have high level of intolerance. This means that 21% students are susceptible to Islamic radical ideology. On the other hand, 79% students are not susceptible to radical ideology. Hence, they still have high tolerance toward other religions. The percentage of intolerance among students of Senior High School 3 Yogyakarta is shown in the following pie chart:



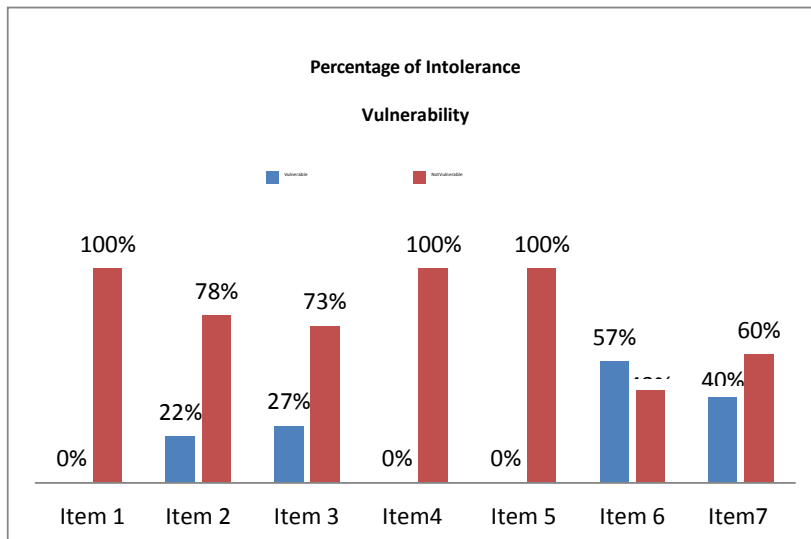
Based on the intolerance category, the results of the survey can be described as follows: 39 % students agree if Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 28% students agree to elect the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 18% students agree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 15% students support that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2). However, none of students agree that the construction of house of worship for a small number of followers of other religions in their neighbourhood must be prevented by all means (item 1); none of the students agree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4). Also, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of 'tauhid' or monotheism (item 5). The trend of intolerance for each item of Senior High School 3 Yogyakarta is shown in the pie chart and bar chart as follows:



In addition, based on the students’ responses to seven items the researcher computes level of intolerance for each item among students who are susceptible to radical religious doctrines and number of participants who are not susceptible to radical ideology. The following bar chart shows level of intolerance for each item among students who are susceptible and those who are not susceptible to radical ideology.



Then the researcher calculates percentage of intolerance vulnerability for each item among students of Senior High School 3 Yogyakarta which is shown in the following bar chart.



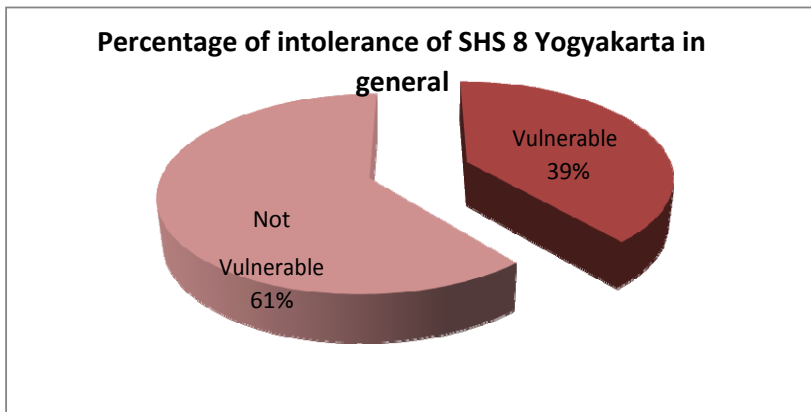
The bar chart of intolerance vulnerability for each item among students (from 60 participants) of Senior High School 3 Yogyakarta indicates that 57% students agree and 43% students disagree that Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 40% students agree to appoint the community leaders who embrace the same religion even though other leaders of different religions are more competent and 60% students disagree with the statement (item 7); 27% students agree and 73% disagree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 22% students agree and 78% students disagree that although

Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2). On the other hand, none of students agree that the construction of house of worship for a small number of

followers of other religions in their neighbourhood must be prevented by all means (item 1). None of the students approve of disbanding religious services held by non-Muslim in a house around their residences (item 4). Also, all students disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of 'tauhid' or monotheism (item5).

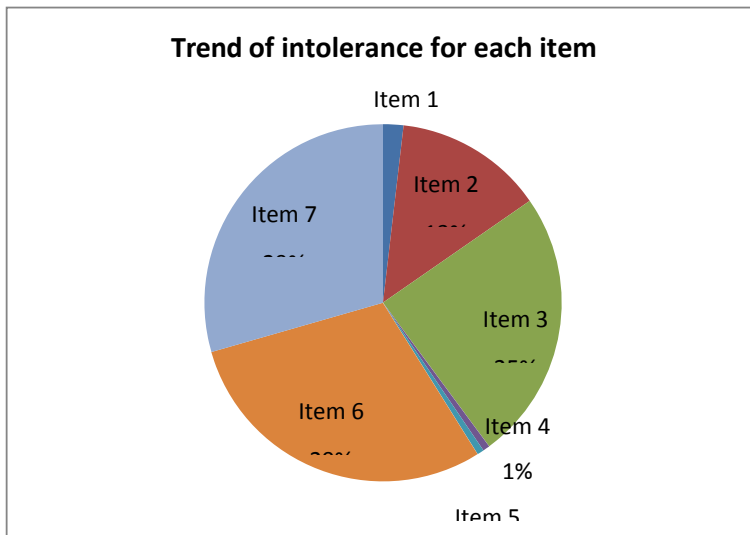
The results of the survey uncover that level of intolerance among students of Senior High School 3 Yogyakarta is relatively lower than the previous studies carried out by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) and Salim et.al. (2011). Previously, the tendency of intolerance among students of Senior High School 3 lies between the level of Senior High School 1 and Senior High School 8 (Wajidi, Salim HS, and Kustiningsih, 2009). In contrast, this research reveals that the students of Senior High School 3 Yogyakarta have the lowest level of intolerance among the three stateschools.

Meanwhile, the survey reveals that 39 % students of Senior High School 8 Yogyakarta have high level of intolerance. This means that 39% students are susceptible to Islamic radical ideology. On the other hand, 61 % students are not susceptible to radical ideology. Hence, they still have high tolerance toward other religions. The percentage of intolerance among students of Senior High School 8 Yogyakarta is shown in the following pie chart:

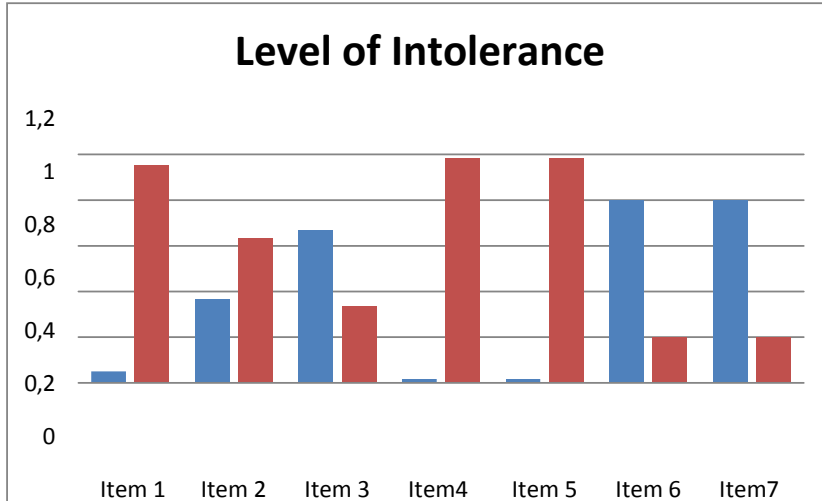


On the basis of the intolerance category, the results of the survey can be described as follows: 29% students agree if Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 29% students agree to elect the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 25% students agree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 13% students support that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2) and 2 % students agree that the construction of house of worship for a small number of followers of other religions in their neighbourhood must be prevented by all means (item 1). Moreover, 1% students strongly agree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4) and 1% students agree that being loyal to friends of the same religion and hate people of different religions is a true

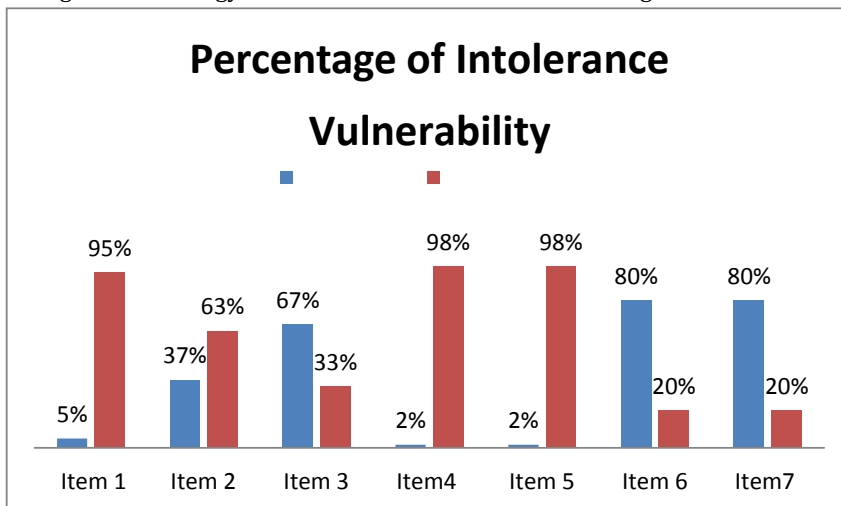
attitude of ‘tauhid’ or monotheism (item 5). The trend of intolerance for each item of Senior High School 1 Yogyakarta is shown in the pie chart and bar chart as follows:



In addition, based on the students’ responses to seven items the researcher computes level of intolerance for each item among students who are susceptible to radical religious doctrines and number of participants who are not susceptible to radical ideology. The following bar chart shows level of intolerance for each item among students who are susceptible and those who are not susceptible to radical ideology.



Then the researcher calculates percentage of intolerance vulnerability for each item among students of Senior High School 8 Yogyakarta which is shown in the following bar chart.



The bar chart of intolerance vulnerability for each item among students (from 60 participants) of Senior High School 8 Yogyakarta indicates that 80% students agree and 20% students disagree that Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 80% students agree to appoint the community leaders who embrace the same religion even though other leaders of different religions are more competent and 20% students disagree with the statement (item 7); 67% students agree and 33% disagree that saying a happy religious holiday to people of other religions (non-Muslims) is an act that endangers the faith (item 3); 37% students agree and 63% students disagree that although Indonesia consists of various tribes, cultures and religions, Islamic shari'a is more important to be applied in the state life because the majority of the population are Muslims (item 2); also 5% students agree and 95% students disagree that the construction of house of worship for a small number of followers of other religions in their neighbourhood must be prevented by all means (item 1). In addition, 2% students approve of disbanding religious services held by non-Muslim and 98% students disagree if a group of people disband religious services held by non-Muslims in a house around their residences (item 4). Whereas, 2% students agree and 98% disagree that being loyal to friends of the same religion and hate people of different religions is a true attitude of 'tauhid' or monotheism (item 5).

The survey discloses that students of Senior High School 8 Yogyakarta have high level of intolerance. This level of intolerance is higher than the intolerance

level of the previous studies carried out by Lembaga Kajian Islam or LKiS (Wajidi, Salim HS, and Kustiningsih, 2009) and Salim et al. (2011). In the previous studies the trend of intolerance among students of Senior High School 8 Yogyakarta was low. Whereas, this research reveals that the trend of intolerance among students of Senior High School 8 Yogyakarta is the highest of the three state schools.

Based on the category of intolerance, certain religious doctrines which students agree can be described as follows: 1) Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 2) choosing the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 3) congratulating people of other religions (non-Muslims) on their religious holydays is an act of harming the faith (item 3); 4) although Indonesia consists of various tribes, cultures and religions, Islamic sharia is more important to be applied in the state life because the majority of the population are Muslims (item 2).

1. The Implementation of Islamic Religious Education as State Senior High Schools in DIYogyakarta

In general, based on the Law of National Education System Number 20 Year 2003 and the education and culture minister regulation Number 59 Year 2014 concerning the curriculum for Senior High School and 'Madrasah Aliyah', public schools in Yogyakarta have applied the Curriculum 2013 that is launched by the Ministry of Education and Culture. Accordingly, the school policies, the school curriculum and syllabus on Islamic Religious Education are designed as mandated by the Curriculum 2013 with certain improvements depends on the school needs. Interestingly, although the school policies are developed based on the Curriculum 2013, the implementation of the school policies are mostly determined by the school management and its members, that is the headmaster, vice principals, teachers and students.

There are similarities and differences in the implementation of the 2013 Curriculum among all participated schools in Yogyakarta. Among senior high schools the similarities lie in the structure of school curriculum and time allocation for Religious Education, while the curriculum content is different. The curriculum structure of public high schools are developed based on the regulation of Minister of Education and Culture Number 59 Year 2014 about ***the Basic Framework and the Structure of Curriculum for Senior High School*** which consists of the curriculum structure of compulsory subjects, specialization subjects and cross-specialization subjects. Based on the curriculum structure of senior high school, *Religious Education* belongs to Compulsory Subject Group A which is allocated **three** lesson hours a week for grades X, XI and XII. Each lesson hour lasts for forty five minutes.

In contrast, despite the similarities in the curriculum structure and time allocation of *Islamic Religious Education*, the levels of intolerance vary among senior high schools. In fact, Senior High School 8 Yogyakarta have highest tendency of intolerance among senior high schools. Therefore, after analyzing the structure of curriculum, curriculum content, time allocation of religious education, it is also important to investigate the syllabus design on *Islamic Religious Education*. Based on the analysis of the curriculum documents of all participated schools, in general public high schools implement syllabus design as mandated by the Curriculum 2013. The senior high schools formulate syllabus design based on the regulation of Minister of Education and Culture Number 59 Year 2014 about ***the Basic Framework and the Structure of Curriculum for Senior High School***.

On the basis of the syllabus design arranged in the school curriculum document, the teachers develop their lesson plans. In general the syllabus designs of all public schools are formulated and developed as required by the 2013 Curriculum. Consequently, the analysis of syllabus designs does not show the tendency of intolerance of the schools. Accordingly, it is crucial to investigate school policies implemented in senior high concerning Islamic religious teachings and practices.

Based on the school policies *Islamic Religious Education* is conducted inside and outside school hours both as intra-curricular and extracurricular programs in all public schools. In this case,

Islamic religious classes belong to intra-curricular activities which are managed based on the school policies inside school hours. Whereas, the extracurricular activities are arranged based on the school policies outside school hours under the supervision of vice principal for student affairs. Moreover, all types of teaching and learning activities at school are managed based on the school policies such as 'Tata Tertib Siswa' (Student Regulation), 'Ketentuan Pakaian Seragam' (Policy on School Uniform), 'Kegiatan Razia Tata Tertib' (Raid on School Regulation) and the like.

There are similarities and differences on school policies among senior high schools. In general, all senior high schools have school policies on conducting '*Tadarus Al-Qur'an*' and '*Mentoring Program*' of '*Kerohanian Islam*' (Islamic Religious Activity, Rohis). The senior high schools hold '*Tadarus Al-Qur'an*' outside lesson hours but they have different time schedules. In Senior High School 3 Yogyakarta '*Tadarus*' is held on Friday morning before beginning the lesson. Whereas, in Senior High School 1 Yogyakarta and Senior High School 8 Yogyakarta the program is carried out every morning from Monday to Friday before class. Whereas, mentoring program is conducted on Friday in different period between male and female students. The female students follow mentoring program every Friday at 12.00 – 13.00 p.m., while for male students at 13.00 – 14.00 p.m. The female students are joining Rohis mentoring while the male students are praying and viceversa.

However, the type of Rohis programs are different in each school. In Senior High School 1 Yogyakarta several programs of Rohis '*Al-Uswah*' are '*Pendampingan Jum'at*' which is known as '*Mentoring*', '*Malam Bina Iman dan Taqwa*', '*Taman Pendidikan Al-Qur'an*' (Al-Qur'an Education, TPA), the recruitment of Rohis activists who are called '*Pelayan Oemat Harian*', *Tadarus* and *Tahfidz* (memorizing) Al-Qur'an. Whereas, several programs of Rohis programs '*An Nur*' in Senior High School 3 Yogyakarta are '*Mentoring*', '*Taman Pendidikan Al-Qur'an*', the recruitment of Rohis management known as '*Pelayan Oemat Harian*', *Tadarus*, '*Bakti Sosial*' (social services) and '*Safari Idhul Adha*' (Eid al- Adha Safari, Safrida). Meanwhile, in Senior High School 8 Yogyakarta '*Kerohanian Islam*' (Rohis) which is also called '*Sivitas Aktifitas Islamika*' (Civity of Islamic Activity, SIA) '*Baitul Ilmi*' conducts several programs, namely '*Mentoring*', '*Pesantren Kilat*' (Short Boarding Course), *Tadarus*, '*Sepeda Dakwah*' and '*Home Village*'. On the other hand, in Senior High School 1 Kasihan *KerohanianIslam* which is also known as '*Pembinaan Iman dan Taqwa Siswa Islam*' (Bintaqsis) '*Al-Hikmah*' conducts several programs, namely '*Mentoring*' that is held for male students and female students (*Keputrian*), *Literacy of Al- Qur'an*, recruitment of Rohis activists who are called '*Seksi Dakwah Islam*' and '*Pesantren Ramadhan*'.

Further, the policy on student regulation is also different among senior high schools. In Senior High School 1 Yogyakarta the vice principal assisted by Commission 3 '*Stabilisasi and Kedisiplinan*' of OSIS carry out raids for enforcing students' discipline, namely morning raid, afternoon raid, incidental raid and on the road raid. In the morning this commission sweep students who do not wear proper uniform both Muslim and non-Muslim students, while in the afternoon they sweep Muslim students who do not pray '*Dhuhur*' in the mosque. Specifically female Muslim students are required to wear *hijab* (headscarves), shirts with long sleeves and long feet skirts. Also, this commission helps the vice principal to conduct raid incidentally and on the road raid is carried out if there are problems during teaching- learning process such as leaving classroom without permission. In this school the Islamic practices appear eminently in activities of *Organisasi Siswa Intra Sekolah* (OSIS, Intra-School Student Organization) and other extracurricular activities, such as segregation between boys and girls in OSIS's meeting and carry out a raid to make female Muslim students wear *hijab*. In this case, this school policy enables everybody to differentiate between Muslim and non-Muslim students (Student Regulation Book of Senior High School 1 Yogyakarta, 2013: pp. 37 – 38).

Meanwhile, in Senior High School 3 Yogyakarta wearing *hijab*, shirt with long sleeves and long skirts for female Muslim students are optional. Only on Monday all students must wear shirt with long sleeves, while on Tuesday and Wednesday both male and female students wear shirt with

short sleeves. Obviously, the school policy still accommodates various expressions regardless students' religions, ethnics, and cultures.

On the other side, in Senior High School 8 Yogyakarta the school policy requires all female students to wear shirts with long sleeves and long skirts. Particularly, female Muslim students are obliged to wear *hijab*, long sleeves shirts and long skirts. Compared with previous study held by Center for Religious and Cross - Cultural Studies in 2011 which shows the school policy of Senior High School 8 Yogyakarta which promotes pluralism, this study reveals the change of school policy that endorses 'Islamic practice' in school public space in the Academic Year 2017/2018. Consequently, the school environment which previously dynamic turns to be dominated by 'Islamic movement'.

On the basis of teaching materials, in general the main reading books of Islamic religious education used at senior high schools are entitled "***Pendidikan Agama Islam dan Budi Pekerti untuk SMA/MA/SMK/MAK for grade X, XI and XII***" published by 'Pusat Kurikulum dan Perbukuan, Badan Penelitian dan Pengembangan'. The use of the textbooks based on the provisions of the Ministry of Education and Culture and the Ministry of Religion and the agreement of '*Musyawarah Guru Pendidikan Agama Islam*' (Association of Islamic Religious Teachers, MGPAI) in DI Yogyakarta.

However, as supporting sources in Islamic religious class teachers of each school use different books. In Senior High School 1 Yogyakarta Islamic teachers also use Al-Qur'an, Hadith and "***Tafsir Al-Maroghi***". Whereas, in Senior High School 3 Yogyakarta teachers use "***Tafsir Ibnu Katsir***", "***Riyadush Sholihin***" besides Al-Qur'an and Hadith. Meanwhile in Senior High School 8 Yogyakarta teachers use "***Tafsir Al-Qur'an***" written by Quraish Shihab besides Al-Qur'an and Hadith.

Besides textbooks, Islamic religious teachers in Senior High School 1 and Senior High School 3 Yogyakarta also use "Lembar Kegiatan Siswa" (Student Worksheet, LKS) and search for materials from TV and the internet. LKS is developed by teachers based on the 2013 Curriculum. Whereas, In Senior High School 8 Yogyakarta teachers do not use LKS but only search for materials from the internet. The use of LKS in schools has material benefits given by teachers in accordance with syllabus set out in the 2013 curriculum. Whereas teachers who only ask students to search for material on the internet have the vulnerability to find material content that is radical.

Based on observations in school libraries and mosques in schools there are several books that contain radical content. Students easily access the books without the supervision of the teacher. Ignorance of the school management, especially Islamic teachers about content radicals, is the reason for the availability of these books. There is a school policy that requires school graduates to contribute books without being given guidance on books and novels that do not contain radical ideologies. Likewise, the weak supervision of the material given to Islamic spiritual activities (Rohis) which is generally recommended by alumni also provides opportunities for students to access the ideology of radicals.

Besides teaching materials, teaching strategy and teacher's quality are also crucial in encountering Islamist radicalism. However, many teachers are lack of knowledge to counter radical teachings. Even worse, their competence to use teaching strategy that can prevent the spread of radical ideology is still low. Religious teachers tend to confuse the term "Religious Education" (Pendidikan Agama) with the term "Education of Religion" (Pendidikan Keagamaan) stipulated in UU *Sistem Pendidikan Nasional* (the Law of National Education System) Number 20 Year 2003. This misunderstanding of the two concepts leads them to teach *education of religion* which emphasizes students' mastery of their religions and practice the teachings of their religions rather than *religious education* focusing on building "students' good personalities and capable of keeping peace, harmonious intra- and inter-religious followers" (Chapter II article 2 verse 1 of Government Regulation No. 55). This tendency has opened a wide opportunity for the Islamization process at school. There are two important things concerning this tendency which endorse Islamization process: the religious education at public school and the spread of Islamic movement (Salim et. al. 2011: 23). First, school policy obliges religious education is not merely a subject lesson taught by

religious teachers during a certain period of time inside classroom. Second, as a consequence of this policy, the demand of practicing Islamic religious teachings in almost all academic activities. This reveals how Islamic movements have dominated public spaces at senior high schools. While ideally public schools should become a public space which accommodates various expressions of school members regardless their religions, ethnics and cultures and serves as the learning environment in managing pluralism (Salim et.al, 2011: 13-14). Certainly, this fact shows the deficiency of *Education of Islam Religion* that is implemented at school instead of *Islamic Religious Education*.

In "Rencana Pembangunan Jangka Menengah Nasional" (The National Middle Development Plan, RPJMN) 2015 - 2019 the government admits that religious education still has not fostered inclusive insight. The teaching process tends to be doctrinal and has not been directed at strengthening students' religious attitudes which are tolerant and respect pluralism. The government realizes that students' understanding of religious education is not solely shaped by the materials given by religious teachers but also it is fostered by materials taught by mentors of extracurricular religious activities. These mentors sometimes transmit intolerant religious doctrines.

According to Dja'far (2015) intolerant attitudes among teachers and students of senior high schools are caused by three factors. First, the inability of stakeholders to formulate school vision which endorses religious tolerance in senior high schools. Some school leaders and teachers neglect the seeds of discrimination and intolerance. For example the school policies which prevent teachers and students of minority religions to use classroom and proper facilities to conduct their religious teachings. In contrast, teachers and students of the majority religion is easy to get the facilities.

The tendency of intolerance is also influenced by misunderstanding of the national education goal stated in article 1 paragraph 2 of the Law of National Education system number 20 Year 2003. In this article, the national education is defined as "education based on **Pancasila** (Five Principle) and the 1945 Constitution of the Republic of Indonesia which is rooted in **religious values**, Indonesian national culture and responsive to the demands of changing times". In practice, the word "religious values" in the article is actually conducted by applying the value of one religion, especially the majority religion, even though it is actually meant "universal religious values". This can explain why many public schools highlight certain religious rituals for their students as the excellent programs. Some principals even consider that the successful and qualified public schools should be religious schools. Unfortunately, the religious values applied at these public schools are merely taken from one religion (ibid, 2015).

Second, school leaders and teachers who are mostly civil servants have difficulties in distinguishing between personal beliefs and the universal religious values. This is why principals and teachers easily discriminate against teachers and students of different religions and beliefs. Whereas, government regulations state that the principle of non-discrimination must be put forward for instance in Law Number 5 Year 2014 concerning state Civil Apparatus and Law Number 25 Year 2009 about Public Services (ibid, 2015).

Third, the absence of the role of moderate religious organizations such as Nahdlatul Ulama, Muhammadiyah, PGI, KWI, communities of belief groups disseminate mainstream religious teaching among students in public schools. NU and Muhammadiyah still concentrate on establishing Islamic boarding schools, religious schools such as MTS, MA and Islamic colleges. The Nahdlatul Ulama Student Association (IPNU and IPPNU) focus on the state and private religious schools than public schools. Also, Muhammadiyah still works on educational institutions under the Muhammadiyah foundation (ibid, 2015).

Consequently, in public high schools '*Islamic practice*' appears greatly in activities of *Organisasi Siswa Intra-Sekolah* (Intra-School Student Organization, OSIS) and extracurricular activities, such as segregation between boys and girls in OSIS's meeting and in *Pramuka* activities, prohibition of shaking hands between boys and girls who are not their "*muhrim*" (siblings), carrying out a raid to make female Muslim students wear hijab and holding "*Malam Bina Iman dan Taqwa*"

(The Night of Guiding Student's Faith and Piety, Mabit) for *Kerohanian Islam* (Rohis). In fact, these programs have become the tradition of public high schools these last years (Salim et al, 2011: 21). The research findings show 'Islamic practices' have been mushrooming in state Senior High Schools in Yogyakarta and indicate that *Islamic movement* has spread at Senior High Schools. It is called "*Islamic movement*" because it is a systematic planned process that has certain goals (Widiyantoro, 2007).

1. The Role of Education in Mitigating Radicalism

To encounter the spread of radical ideology at schools, the government has conducted many programs. The government has launched a curriculum that aims to improve students' competences and endorse character buildings. Also, the government has established education policy that promotes cooperation among people of different religions, ethnics, and cultures. In addition, the government has conducted training for teachers of various subjects, specifically religious teachers. However, the government lacks of control in the implementation of the programs. Moreover, the contents of the curriculum put less emphasis on multiculturalism and interfaith tolerance. Thereby despite the government's efforts to improve education quality and endorse peaceful religious teachings, in practice radical religious teachings are still widespread among students, teachers and society.

There are a number of steps that can be taken to overcome intolerance. First, mainstreaming diversity values in public schools. Schools must be a strategic place to build awareness of diversity and tolerance. Efforts can be made by increasing the capacity of school principals, teachers, including officials in the education office or ministry of education.

Second, increasing the participation of parents to ensure that their children do not experience discrimination or take the path of intolerant understanding. They can report cases of discrimination to external supervisory institutions such as the Ombudsman or civil society organizations that are engaged in this issue. It can also maximize the role of the teacher forum. Teacher forums can be a place where they can jointly seek solutions to cultivate tolerance values.

Third, establishing the pattern of internal performance audits in schools. In this case, the principle of non-discrimination services can be added to the principle of accountability and transparency, as one indicator of school success. Fourth, cooperating with moderate religious organizations in Indonesia to strengthen the values of diversity in state schools.

Accordingly, there is a need for Indonesian government to involve all sectors of the society, especially those from moderate Islamic mass organizations. Involving moderate Islamic organizations, the Nahdlatul Ulama, the Muhammadiyah, al-Irsyad, and Persatuan Islam (Islamic Union, Persis), which manage various educational institutions at different levels, is crucial in tackling the dissemination of radical ideology at the grass roots' level. These organizations are expected to propagate multicultural and democratic values as well as interfaith tolerance among its students. Also, religious leaders are expected to play leading role in correcting false interpretations of Islamic teaching to delegitimize radical ideology. While security approaches implemented by the government may have been effective in responding to terrorist attacks, this 'soft' method of involving civil society which is known as '*a Population-Centric Strategy*' increase awareness among people to endorse any attempt to delegitimize Islamist radicalism.

In addition, the government educational institutions will be enriched by their cooperation with these Islamic organizations. Take for example, the collaboration between government agencies with civil society groups such as the Muhammadiyah and the the Maarif Institute. Cooperation with Muhammadiyah schools and universities has resulted in courses being offered in these institutions become more pluralistic, including subjects such as world religion where all religions are studied. The result is open discussions with young people on present world events (such as Palestine, Iraq, Gaza etc.). A new forum for interpretation of world events and conflicts also serve as a vital outlet for emotional and frustrations. In these efforts, teachers are decisive partners in terms of designing

balanced education programs (Ranstorp, 2009). Meanwhile, collaboration with the Maarif Institute has also resulted in organizing open debates and discussions as a means of encouraging citizen involvement. A special distance- education programs have been set up to reinforce capacity for usage of computers in schools. This had made easier for the Maarif Institute to distribute its articles and texts to schools where pluralism, tolerance and women's rights in society are discussed (ibid, 2009).

Furthermore, the collaboration between civil society groups and the Department of Education has precipitated the joint development of peace education modules (including a module on appreciating different faiths) and joint teacher-training on peace education for school administrators and teachers all over the country. These efforts certainly help build the culture of peace that is of course supportive of interfaith cooperation.

Concerning the attempts of mitigating radicalism through education, Loreta N Castro (2006) proposes the importance of promoting interfaith dialogue and cooperation as she claims that "the transformation in the consciousness of individuals and public life is possible through an education that seeks peace, justice and supports interfaith dialogue and cooperation". More specifically, Castro gives some suggestions of how education can promote interfaith understanding and cooperation as follows:

1. Integrate into the content of education (curriculum), particularly through subjects in the social sciences and religious studies, the following ideas and perspectives:

a. Shared values of the world religions

It is critical to explore ways of incorporating into curricula the shared and common values of diverse cultural and faith traditions that are essential for preserving the dignity of humans and the harmonious co-existence of people of all cultures and faiths. These shared values include the nonviolent resolution of conflicts, concern for other, compassion and justice. Discovering these common values increases individual's understanding of other faiths and the underlying common humanity of all people (Castro, 2006).

b. The need for an enlarged social identification of people

Field studies on intergroup behavior have indicated a striking finding: the propensity of people to distinguish between in-groups and out-groups, between "us" and "them". Thereby, intergroup conflicts due to the narrow ethnic, religious or national orientations have been a historical problem (Hamburg, 1993). This awareness indicates the need to enlarge students' social identification to include broader human groups and even the whole human community so that they can transcend the pitfalls of exclusive, including the exclusion and rejection of those adhering to a different religion (Castro, 2006).

Re-examination and rejection of prejudices against other religions The age-old prejudices against people who are adherents of other religions have to be challenged since these prejudices can lead to discrimination and conflicts. Such prejudices also have been a hindrance to cooperative attempts among people of different faiths and to the building of a culture of peace (ibid, 2006). As the Declaration of Principles on Tolerance made by UNESCO in 1995 (UNESCO, 1998: 147) states, "Tolerance is respect, acceptance, and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief".

c. Shared responsibility of the religious leaders

It is essential to present religions in terms of their search for meanings (Surendra, 2003; Castro, 2006). Religious leaders need to cooperate for the good society and to exercise their shared responsibility. The peace- promoting role of religions is highlighted to help reduce tension, build trust, prevent violent conflict and create

conditions for reconciliation. Another form of shared responsibility would be collaborative social justicework.

2. Use a pedagogy or methods that promote interfaith understanding and cooperation
There is evidence that the internalization of values is facilitated by the use of reflective and critical thinking and a dialogical teaching method (Castro, 2006). The development of intercultural and interfaith understanding is more likely to result when experiential approaches are used, such as cultural exchanges and immersion opportunities. For example, one good opportunity might be to have a students' exposure program or service learning in other cultural communities. Moreover, inquiry learning and collaborative learning are recommended as processes that cultivate interfaith insights (Halaffof, 2006). Similarly, the use of personal stories as well as stories from the religious traditions, and the communal model/ shared learning environment, where there is more social interaction, are also suggested (Puett, 2005). Other pedagogical principles used in peace education are also helpful. One of these is the principle of holistic understanding (Swee-hin and Cawagas, 1987: 29-30). For example; to improve intercultural and interfaith relations requires us to build trust, mutual respect and understanding of each other's values and traditions. However, building trust and goodwill alone may not suffice. When economic and political injustices lie at the base of the conflict, these also need to be addressed. Hence, the call is for an educational approach that looks at an issue holistically including the interconnectedness of causes and of the effects. Finally, the so-called "valuing process" (UNESCO, 1998: 12-22) is one that would likely lead to behavioral change. This teaching-learning process includes: the cognitive level (for example, knowing and understanding other faiths); the affective level (for example, accepting, respecting and appreciating these other faiths through an experience-reflection activity); and the active level (challenging and inviting learners to act or behave in a way that is consistent to what has been learned in the cognitive and affective levels).
3. Initiate interfaith projects, activities and services for the students and faculty
It is recommended that educational institutions and educators also complement the curricular and pedagogical efforts with an out-of-classroom and even non- school based programs that seek to reinforce the goal of interfaith understanding and cooperation. For example, organizing multicultural youth and student camps where different perspectives on religions are discussed. Also, creating dialogues among students with a focus on interpreting Islam as a lifestyle characterized by tolerance and pluralism, both within Indonesia and outside the country's borders (Ranstorp, 2009). In this forum, Muslim scholars are asked to teach Christians about Islam, especially issues deal with jihad and the Muslim attitude to terrorism. An example of this is how Christians in Java have visited and lived with Muslims at the *pesantrens*. In this way, Christians and Muslim youth are encouraged to work together on welfare projects, specifically in rural areas.
4. Prepare and support teachers so they can promote values for interfaith understanding
The teacher is the agent who will facilitate the abovementioned recommendations and it is important that they are the first to be convinced on the importance of the values for interfaith understanding. This has implications to the pre-service and in-service training programs for them. Teachers must also be supported in terms of time and resources as they are already saddled with too much work.

On the basis of the analysis above, the government need to implement education policy that facilitate understanding of the nation history, promote intercultural and interfaith tolerance, endorse character building, and equip young people with knowledge and skills to face the challenge of the

global world. It is important for the government to use any means available through formal education (such as schools, universities) and informal education (such as religious gatherings, publications, mass media, internet) and any other means possible (Bagir in Adeney-Risakotta, 2014: 243). Accordingly, an important question need to be addressed, at the regional level, is how the curriculum based-school support local wisdom of the area that can mitigate radicalism and promote intercultural and interfaith tolerance. More specifically, it is crucial to find ways of how local traditions such as folklores, handicrafts, traditional dances, can be used as teaching materials and syllabus design embedded in the school curriculum.

CONCLUSION

A growing radicalism and terrorist actions has been a main problem in Indonesia. The success of the police and army in arresting, neutralizing terrorists do not put an end the threat of radicalism and terrorism in Indonesia. The government's weakness in encountering radicalism due to its main focus on using repressive approach. Hence, civil society's participation by countering dissemination of radical ideology through education, particularly religious education, becomes essential.

A number of studies reveal the success of terrorist groups to disseminate Islamist radicalism within Indonesian society and continue their existence. Further, in the reformation era Islamic movements which previously started in universities have moved to senior high schools. Unfortunately, the existing research about teenagers and radicalism are still limited. The limited studies on teenagers at schools leave the empty space on the effort of comprehending Islamic movements comprehensively. Accordingly, people are easily startled when they learn that the suicide bombers at JW Marriot hotel in Jakarta and in Surabaya were teenagers.

These last days the radical groups tend to disseminate radical religious doctrines among senior high students. In fact, the Islamic movements which endorse intolerance of other religions at public schools have become a new phenomenon in big cities, including Yogyakarta which is known as "City of Tolerance". As Komaruddin Hidayat (2009) claims that several studies show Islamic radical movements have penetrated senior high schools. Senior high students who are lack of religious knowledge and as teenagers who are in the psychological stage of searching identity have become the target of radical groups. They try to dominate activities of *Organisasi Siswa Intra Sekolah* (Intra-School Student Organization, OSIS) and student extracurricular activities, particularly *Kerohanian Islam* (Islamic Religious Activity, Rohis).

Recently the important role of *Pendidikan Agama Islam* (Islamic Religious Education, PAI) in countering the spread of Islamist radicalism has been the main topic of discussion in Indonesia. The fact that Muslims are the majority of Indonesian populations, a rise in Islamist radicalism and a growing number of young Muslims participate in terrorist networks constitute a threat to the unity of the state which is diverse in religions and cultures. The involvement of young generations in terrorist actions, particularly teenagers, leads to the important role of religious education in countering radicalism.

This study investigates level of intolerance at three famous senior high school in Yogyakarta, namely Senior High School 1, Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta. This study analyzes aspects of religious teachings at school that precipitate individuals to embrace radical ideology. Further, this research suggests the potential contribution of religious education to prevent radicalism at school.

Compared with the previous survey about tendency of intolerance among public senior high students in Yogyakarta held by *Lembaga Kajian Islam* or LKIS (Wajidi, Salim HS, and Kustiningsih, 2009) which shows that 6.4% of the students have a low level of tolerance, this research reveals that the tendency of intolerance among public senior high students in Yogyakarta in the Academic Year 2017- 2018 in general is 39 % of the students. Whereas, the previous survey which indicates that

69.2 % of the students have quite high level of tolerance and only 24.3% of the students who have high level of tolerance, this research uncovers that 41 % of the students have quite high level of tolerance only 20 % students who have high level of tolerance.

Moreover, the previous study carried out by Salim et. al. (2011) concerning the Islamic practices at school public space which shows that the level of intolerance among students of Senior High School 1 Yogyakarta is high, whereas at Senior High School 8 Yogyakarta is low and the tendency of intolerance among students of Senior High School 3 Yogyakarta lies between the level of Senior High School 1 Yogyakarta and Senior High School 8 Yogyakarta. However, this research reveals that the level of intolerance among students of Senior High School 8 Yogyakarta is high, whereas the level of intolerance of Senior High School 3 Yogyakarta is the lowest among all participated schools. Meanwhile, the tendency of intolerance among students of Senior High School 1 Yogyakarta lies between the level of Senior High School 3 Yogyakarta and Senior High School 8 Yogyakarta.

In general, this research finds out that the tendency of intolerance among students of three state senior high schools have changed and uncovers the increasing level of intolerance among public senior high students in Yogyakarta. Based on the category of intolerance, certain religious doctrines which students agree can be described as follows: 1) Ahmadiyah is considered misguided and misleading; therefore it has to be dissolved (item 6); 2) choosing the community leaders who embrace the same religion even though other leaders of different religions are more competent (item 7); 3) congratulating people of other religions (non-Muslims) on their religious holidays is an act of harming the faith (item 3); 4) although Indonesia consists of various tribes, cultures and religions, Islamic sharia is more important to be applied in the state life because the majority of the population are Muslims (item 2).

There are some weaknesses in teaching and learning process at senior high schools which cause the high level of intolerance. First, the inability of stakeholders to formulate school vision which endorse religious tolerance in public schools. Second, the school policies that support Islamic practices in school environment. Third, many teachers are lack of knowledge to counter radical teachings. Teachers tend to confuse the concepts of "Religious Education" (Pendidikan Agama) with the "Education of Religion" (Pendidikan Keagamaan). Fourth, the availability of books that contain radical doctrines and the opportunities for students to access radical ideology through students activities, particularly Rohis activities. Fifth, the inability of some principals and teachers to differentiate between personal beliefs and the universal religious values. Sixth, the absence of the moderate organizations to disseminate mainstream religious teachings among students in public schools.

Accordingly, Islamic religious education plays an important role in preventing the spread of radical ideology. There are a number of steps that can be taken to overcome intolerance through education. First, mainstreaming diversity values in public schools. Second, involving parents in efforts to prevent discrimination and intolerance among students. Third, establishing internal performance audits at school. Fourth, involving moderate religious organizations such as NU and Muhammadiyah to tackle the spread of radical ideology. Fifth, the collaboration between civil society groups and the Education Department in countering radical doctrines by establishing peace education modules and trainings.

Particularly, Loreta N Castro proposes some suggestions to mitigate radicalism through education. First, integrating into the content of curriculum through subjects in the social sciences and religious studies the following ideas: a) shared values of the world religion; b) the need for enlarged social identification of people; c) re-examination and rejection of prejudices against other religions; d) shared responsibility of the religious leaders; e) use a pedagogy to promote interfaith understanding and cooperation; f) initiate interfaith projects, activities and services for teachers and students; g) prepare and support teachers so they can promote values of interreligious understanding.

Finally, it is crucial for the government to implement education policies that facilitate understanding of nation history, promote intercultural and interfaith tolerance, endorse character building and equip young generation with knowledge and skills to face the challenge of the global world.

Bibliography

- Abbas, Nasir. *Membongkar Jamaah Islamiyah: Pengakuan Mantan Anggota JI*. Jakarta: Grafindo Khazanah Ilmu, 2005. Lihat juga laporan dari International Crisis Group (ICG), *Jamaah Islamiyah in South East Asia: Damaged but Still Dangerous*, Asia Report N. 63, 26 Agustus 2003. Viewed from <http://www.crisisgroup.org/home/index.cfm?id=1452&l=1on> 10 January 2016.
- Abadie, Alberto. *Poverty, Political Freedom, and the Roots of Terrorism*, NBER Working paper No. 1085, Oktober 2004.op.cit. hal 3.
- Abdullah, Irwan et. al. (eds.), *Agama, Pendidikan Islam, dan Tanggung Jawab Sosial Pesantren*, Yogyakarta: Sekolah Pascasarjana UGM dan Pustaka Pelajar, 2008.
- Adeney, Bernard-Risakotta, ed. *Dealing with Diversity. Religion, Globalization, Violence, Gender and Disaster in Indonesia*. Geneva: Globethics.net/ Yogyakarta: Indonesian Consortium for Religious Studies, 2014.
- Akmaliah, Wahyudi and Khelmy K. Pribadi, Anak Muda, Radikalisme, dan Budaya Populer, *Maarif*, Vol.8 No.1-Juli 2013, pp. 132 - 153. Available at https://www.academia.edu/4053304/Anak_Muda_Radikalisme_dan_Budaya_Populer
- Alatas, Alwi and Filrida Desliyanti, *Revolusi Jilbab: Kasus Pelarangan Jilbab di SMA Negeri Se-Jabotabek*, 1982 - 199, Jakarta: al 'tishom, 2002.
- Alius, Suhardi. Opini: *Membumikan Deradikalisasi*. Kompas, Edisi Sabtu, 11 Maret 2017, halaman 6.
- Anshari, H. Endang Saifuddin, *Piagam Jakarta 22 Juni 1945 dan sejarah konsensus nasional antara nasionalis Islami dan nasionalis 'sekular' tentang dasar negara Republik Indonesia, 1945-1959*. Bandung: Pustaka, 1981.
- Arraiyyah, M. Hamdar and Jejen Musfah, *Pendidikan Islam: Memajukan Umat dan Memperkuat Kesadaran Bela Negara*, Jakarta: Kencana, 2016.
- Ariarajah, Wesley, "As Seeing the Impossible: The Basis for the New Interest in Interfaith Dialogue", *Interfaith Education Initiative Conference*, Washington DC, 2004.
- Arifin, Syamsul. Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies*. Vol. 6, no.1 (2016), pp. 93-126, doi : 10.18326/ijims.v6i1.93-126. Available at <http://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/401/323>
- Ashour, Omar, *The De-Radicalisation of Jihadists: Transforming armed Islamist movements* (London: Routledge, 2009);
- Asia News Monitor (ANM). *Indonesia: Counter- Terrorism Agency Urges FKPT to Oversee Islamic Boarding Schools* (Bangkok, 26 February 2016). Available on line at <http://search.proquest.com/docview/1768031965/fulltext/CCFFAEE1B114039PQ/3?accountid=13771>
- Aspinall, Edward, "The Indonesian student uprising of 1998", in: Arief Budiman, Barbara Hatley & Damien Kingsbury (eds.), *Reformasi: crisis and change in Indonesia*. Clayton: Monash Asia Institute, 1999, pp. 212-237.
- Assad, Muhammad Haidar. *ISIS: Organisasi Teroris Paling Mengerikan Abad ini*. Jakarta: Zahira, 2014.
- Azca, Muhammad Najib, *After Jihad: A Biographical Approach to Passionate Politics in Indonesia*, Ph.D Thesis, Amsterdam Institute for Social Science Research [AISSR], 2011, 90.
- Azca, Muhammad Najib, "Yang Muda, Yang Radikal: Refleksi Sosiologis Terhadap Radikalisme Kaum Muda di Indonesia Pasca-Orde Baru," *Maarif*, Vol. 8, No.1 (Juli 2013), 19-20.
- Aziz, Abdul, Tholkhah, Imam and Soetarman, eds., *Gerakan Kaum Muda Islam Mesjid Salman, in Gerakan Islam Kontemporer in Indonesia*, Jakarta: Pustaka Firdaus, 1989: pp. 207-250.

- Azra, Azyumardi, Religious-Linked Violence and Terrorism, *Dealing with Diversity. Religion, Globalization, Violence, Gender and Disaster in Indonesia*. Geneva: Globethics.net/ Yogyakarta: Indonesian Consortium for Religious Studies, 2014: 227- 229.
- Azra, Azyumardi, "Terrorism: Religious Factor", paper presented at International Summit on Democracy, Terrorism, and Security (in conjunction with one year commemoration of Madrid bombing), Madrid, Spain, March 8-11, 2005.
- Bagir, Haidar. *Religious-Linked Violence and Terrorism*. In Bernard Adeney-Risakotta, ed., *Dealing with Diversity: Religion, Globalization, Violence, Gender and Disaster in Indonesia*. Geneva: Globethics.net/ Yogyakarta: Indonesian Consortium for Religious Studies, 2014.
- Baidhawiy, Zakiyuddin. *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Penerbit Erlangga, 2005.
- Bamualim, Chaider S. et al., *Radikalisme agama dan perubahan sosial di DKI Jakarta [Religious radicalism and social change in the Special Region of Jakarta]*, research report, PBB IAIN Syarif Hidayatullah & Bappeda Pemda DKI Jakarta, 1999/2000
- Barton, Greg. *Indonesia's Struggle: Jemaah Islamiyah and the Soul of Islam*. Australia: University of New South Wales Press, Ltd., 2004.
- Barton, Greg. *Jemaah Islamiyah: Radical Islamism in Indonesia*. Singapore: Ridge Books, 2005.
- Bashir, Abdul – Raheem, The Concept of Jihad in Islamic Philosophy, *American International Journal of Social Science*, Vol. 4, No. 1; February 2015 'Becoming a National Security State', in Kumar Ramakrishna and See Seng Tan (eds), *After Bali: The Threat of Terrorism in Southeast Asia* (Singapore: Institute of Defence and Strategic Studies, 2003), p. 381. http://www.aijssnet.com/journals/Vol_4_No_1_February_2015/17.pdf
- BBC Monitoring Asia Pacific. *US Envoy Reportedly Says Indonesian Islamic Schools Not Breeding Terror*(London, 12 May 2004: 1) Viewed from <http://search.proquest.com/docview/461081053/fulltext/22609428316A4C1DPQ/8?accountid=13771>
- BBC Monitoring Asia Pasific. *Two Terror Suspects Killed in Indonesia Came From Islamic Boarding School*. London, 5 September 2012. Available on line at <http://search.proquest.com/docview/1037850824/fulltext/CCFFAEE1B114039PQ/5?accountid=13771>
- Berg, Bruce L., 2009, *Qualitative Research Methods for The Social Science (Seventh Edition)*, Boston: Pearson Education Inc.
- Berrebi, C. (2003). *Evidence About the Link Between Education, Poverty and Terrorism Among Palestinians*. Princeton University.
- Bolland, B.J. *The Struggle of Islam in Modern Indonesia* (The Hague: Martinus Nijhoff, 1982).
- Borum, Randy (July 2003), 'Understanding the terrorist mindset', *FBI Law Enforcement Bulletin*, 72 (7), pp. 7-10.
- Bouma, Gary D. 2008. 'The Challenge of Religious Revivalism and Religious Diversity to Social Cohesion in Secular Societies' in Bryan S Turner (ed.). *Religious Diversity and Civil Society, A Comparative Perspective*. London: Bardwell Press, pp. 13-25.
- Carnegie, P.J. Is Militant Islamism a Busted Flush in Indonesia?, *Journal of Terrorism Research*, Volume 4 Issue 2, Autumn 2013. Available on line at http://www.google.co.id/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0ahUKewiCrpXzlfbQAhuUqjVQKHUYaAFcQFggZMAA&url=http%3A%2F%2Fitr.st-andrews.ac.uk%2Farticle%2Fdownload%2F563%2F595%2F&usg=AFQjCNE91BINzaa00Q_IY1ijyCB_qhaxMmQ&sig2=QTZVvUMH7OBfuf3hvhcytA
- Castro, Loreta N. The Role of Education in Promoting Interfaith Cooperation, a paper of *Center for Peace Education presented at the Dialogue on Regional Interfaith Cooperation for Peace and Human Dignity*, held in Cebu, 14-16 March 2006.
- Chen, D. (2003). Economic Distress and Religious Intensity: Evidence from Islamic Resurgence During the Indonesian Financial Crisis. MIT, mimeo.
- Choudhury, Tufyal. *The Role of Muslim Identity Politics in Radicalisation (a study in progress)*.(Department for Communities and Local Government: London, 2007), P. 5. Available at: <http://webarchive.nationalarchives.gov.uk/20120919132719/http://www.communities.gov.uk/documents/communities/pdf/452628.pdf>

- Coll, Steven and Glasser, Susan B., "Terrorists Turn to the Web as Base of Operations." *Washington Post*, (August 7, 2005), Available at http://www.washingtonpost.com/wpdyn/content/article/2005/08/05/AR2005080501138_pf.html.
- Clarke, Peter: "Learning from experience – counter Terrorism in the UK since 9/11", The Colin Cramphorn Memorial Lecture, (Policy Exchange, 27 April 2007).
- Cochran, William G. *Sampling Techniques*. Bombay, India: Asia Publishing House, 1953. Colombijn, F. and Lindblad, T. (eds.) (2002). *Roots of violence in Indonesia*. Leiden: KILTV Conboy, Ken, *Elite: The Special Forces of Indonesia, 1950–2008* (Jakarta: Equinox, 2008), p. 141
- COT, *Radicalisation, Recruitment and the EU Counter-radicalisation Strategy*, (The Hague: COT, 17 November 2008), p. 11. Council Framework Decision on Combating Terrorism, 13 July 2002 (2002/475/JHA). Available online at <http://eurlex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2002:164:0003:0003:EN:PDF>
- Creswell, John C. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, 4th ed.* Boston: Pearson Education, 2012. Available at <http://basu.nahad.ir/uploads/creswell.pdf>
- Della Porta, D., & LaFree, G. (2012). Processes of radicalization and de-radicalization. *International Journal of Conflict and Violence*, 6 (1), 4-10.
- D. Elaine Pressman, *Risk Assessment Decision for Violent Political Extremism*, Report by Public Safety Canada (2009), p. 24. Available online at <http://www.publicsafety.gc.ca/res/cor/rep/fl/2009-02-rdv-eng.pdf>.
- Dja'far, Alamsyah M, (2015) *Intoleransi Kaum Pelajar*, (Jakarta: The Wahid Institut).
- Djelantik, Sukawarsini. *Terorisme: Tinjauan Psiko-Politis, Peran Media, Kemiskinan, dan Keamanan Nasional*. Jakarta: Yayasan Pustaka Obor Indonesia, 2010.
- Duncan, Christopher R. *Violence and Vengeance: Religious Conflict and Its Aftermath in Eastern Indonesia*. New York: Cornell University Press, 2013.
- El-Said, Hamed and Jane Harrigan, *De-radicalizing Violent Extremists: Counter-Radicalisation and De-radicalisation Programs and their Impact in Muslim Majority States* (London, New York: Routledge: 2012)
- Esposito, John L. Islam and Political Violence. *Religions* 2015, 6, 1067–1081; doi:10.3390/rel6031067 Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding Georgetown University, Washington, DC 20057, USA www.mdpi.com/2077-1444/6/3/1067/pdf
- Expert Group, *Radicalisation Processes Leading to Acts of Terrorism: A Concise Report prepared by the European Commission's Expert Group on Violent Radicalisation* (Submitted to the European Commission on 15 May 2008), p.7.
- European Commission's Expert Group, Radicalisation processes leading to acts of terrorism. In R. Coolsaet (Ed.), *Jihadi terrorism and the radicalization challenge: European and American Experiences* (pp. 269-288). 2011: Aldershot, England; Burlington, VT: Ashgate.
- Feillard, Andree and Madinier, Remy. *The End of Innocence? Indonesian Islam and the Temptations of Radicalism*. Translated by Wong Wee. Singapore: National University of Singapore Press, 2011.
- Feith, Herbert. *The Indonesian Politics of 1955* (Ithaca, NY: CMIP, Cornell Southeast Asia Program, 1971).
- Golose, Petrus Reinhard. *Deradikalisasi Terorisme: Humanis, Soul Approach dan Menyentuh Akar Rumpit*. Cetakan kedua. Jakarta: Penerbit Yayasan Pengembangan Kajian Ilmu Kepolisian, 2010.
- Hakim, Lukman and Linrung, Tamsil, eds., *Menunaikan Panggilan Risalah: Dokumentasi Perjalanan 30 Tahun Dewan Dakwah Islamiyah Indonesia*, Jakarta: DDII, 1997: pp.18-21.
- Halaffof, Anna, "Interreligious Peace Education Conflict Resolution", In S.H. Toh and V.F. Cawagas (Eds), *Cultivating Wisdom, Harvesting Peace: Proceedings of an International Symposium on Educating for a Culture of Peace through Values, Virtues and Spirituality of Diverse Cultures, Faiths and Civilizations* (Nathan: Multi-Faith Centre, 2006)
- Hamburg, David. *Preventing Contemporary Intergroup Violence* (New York: Carnegie Corporation, 1993).

- Hasan, Noorhaidi, 'September 11 and Islamic Militancy in Indonesia', in K.S. Nathan and Mohammad Hashim Kamali (eds), *Islam in Southeast Asia: Political, Social and Strategic Challenges for the 21st Century* (Singapore: Institute of Southeast Asian Studies, 2005), pp. 301–324.
- Hasan, Noorhaidi, 'Salafi Madrasas of Indonesia', in Farish Noor, Yoginder Sikand and Martin van Bruinessen (eds), *The Madrasa in Asia, Political Activism and Transnational Linkages* (Amsterdam: Amsterdam University Press, 2008), pp. 247–274.
- Hasan, Noorhaidi, Towards a Population-Centric Strategy . In Noorhaidi Hasan, et. al. Meijer, Roel (ed.). *Counter-Terrorism Strategies in Indonesia, Algeria, and Saudi Arabia*. Netherlands Institute of International Relations 'Clingendael'. Clingendael 7. 2597VH The Hague. WODC, 2012.
- Hasan, Noorhaidi, *Islam Politik di Dunia Kontemporer: Konsep, Genealogi, Teori*. Yogyakarta: Sunan Kalijaga Press, 2012.
- Hasan, Noorhaidi. Reformasi, Religious Diversity, and Islamic Radicalism after Suharto, 2009. <http://www.google.co.id/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0ahUKEwjCpXzlfbQAhUqjVQKHUYaAFcQFggiMAE&url=http%3A%2F%2Fdspace.library.uu.nl%2Fbitstream%2Fhandle%2F1874%2F39599%2F3632-6270-1-PB.pdf%3Fsequence%3D2&usq=AFQjCNGJCWEGqoQZKPOr7GE8U6s6v96XBQ&sig=2eZuEffZaliYrrG8BXz6jNQ>
- Hasan, Noorhaidi. Islamic Militancy, Sharia, and Democratic Consolidation in Post-Suharto Indonesia. Singapore: S. Rajaratnam School of International Studies. No. 143, 2007. Available at <https://www.rsis.edu.sg/wp-content/uploads/rsis-pubs/WP143.pdf>
- Hasan, Noorhaidi, Laskar Jihad: Islam, Militancy and the Quest for Identity in Post-New Order Indonesia, 2006. Available at <https://www.peacepalacelibrary.nl/ebooks/files/PPN%20279892918.pdf>
- Hasan, Noorhaidi, *Laskar Jihad: Islam, Militancy and the Quest for Identity in Post-New Order Indonesia*, Ithaca, New York: Cornell Southeast Asia Program Publications, 2006.
- Hasan, Noorhaidi, "Faith and politics: the rise of the Laskar Jihad in the era of transition in Indonesia", *Indonesia* 73 (2002), 145-169.
- Hendardi. Opini: *Mantra Tumpul Deradikalisasi*. Kompas, Edisi Jum'at, 10 Maret 2017, halaman 7.
- Herrera, Linda and Asef Bayat (ed.), *Being Young and Muslim: New Cultural Politics in the Global South and North*, New York, Oxford: Oxford University Press, 2010.
- Hidayat, Komaruddin. *Radikalisme Islam Menyusup ke SMU*, 23 October 2009, available at <https://denagis.wordpress.com/2009/10/23/radikalisme-islam-menyusup-ke-smu/>
- Hidayat, Komaruddin. (ed.). *Kontroversi Khilafah: Islam, Negara, dan Pancasila*. Bandung: Mizan, 2014.
- Honna, Jun, *Military Politics and Democratization in Indonesia* (New York: Routledge, 2005), p. 91.
- Horgan, John and Kurt Braddock, 'Rehabilitating the Terrorists? Challenges in Assessing the Effectiveness of De-radicalisation Programs', *Terrorism and Political Violence*, Vol. 22 (2010), p.478.
- Horgan, John. 'De-radicalisation or Disengagement?', *Perspectives on Terrorism*, Vol. 2, No. 4, (2010).
- Horgan, John: "Leaving terrorism Behind: An individual perspective", In Andrew Silke (ed.), *Terrorists, Victims and Society: Psychological Perspectives on Terrorism and its Consequences* (John Wiley and Sons, 2003).
- Horgan, John and Kurt Braddock, 'Evaluating the Effectiveness of De-Radicalisation Programs: Towards a Scientific Approach to Terrorism Risk Reduction'.
- Horgan, John and Max Taylor, 'Disengagement, De-radicalisation and the Arc of Terrorism: Future Directions for Research', in Rik Coolsaet (Ed.), *Jihadi Terrorism and the Radicalisation Challenge: European and American Experiences*, 2nd edition (Farnham: Ashgate, 2011), pp. 174-8.
- Horgan, John and Mary Beth Altier, 'The Future of Terrorist De-Radicalization Programs', *Georgetown Journal of International Affairs* (Summer/Fall 2012)
- Horikoshi, Hiroko, 'The Dar-ul-Islam Movement of West Java (1942–1962): An Experience in the Historical Process', *Indonesia*, vol. 20 (October 1975), pp. 59–86.
- Hosen, Nadirsyah. 2005. 'Religion and the Indonesian Constitution: A Recent Debate' *Journal of Southeast Asian Studies*. Vol. 36. No. 3: 419-40.
- Ichwan, Moch Nur. 2005. 'Ulama, State and Politics: Majelis Ulama Indonesia After Suharto' *Islamic Law and Society*. Vol. 15. No. 1: 45-72.

- Idris, Irfan. *Membumikan Deradikalisasi: Soft Approach Model Pembinaan Terorisme Dari Hulu ke Hilir Secara Berkesinambungan*. Jakarta: Penerbit Daulat Press, 2017.
- International Crisis Group, 'Indonesia Backgrounder: Jihad in Central Sulawesi', *ICG Asia Report*, no.74, 3 February 2004, p. 2.
- International Crisis Group, 'Indonesia: Jemaah Islamiyah's Publishing Industry', *ICG Asia Report*, no.147 (Jakarta/Brussels: International Crisis Group,2008).
- International Crisis Group, "'Deradicalization" and Indonesian Prisons', *ICG Asia Report*, no. 142 (19 November 2007), pp. 3-5.
- International Crisis Group, 'De-radicalisation and Indonesian Prisons', *Asia Report*, No. 142 (19 November 2007), p. i.
- Irawan MM., Aguk and Aziz, Isfah Abidal. *Di Balik Fatwa Jihad Imam Samudra: Virus Agama Tanpa Cinta*. Yogyakarta: Sajadah Press, 2007.
- Ismail, Faisal. 1995. 'Islam, Politics and Ideology in Indonesia: a Study of the Process of Muslim Acceptance of the Pancasila' PhD dissertation, McGill University.
- Johnson, R. Burke & Christensen, Larry. *Educational Research: Quantitative, Qualitative and Mixed Approaches*. 5th ed. USA: SAGE Publications, Inc., 2014.
- Jones, Sidney. 'Al-Qaeda in Southeast Asia: The Case of the "Ngruki Network" in Indonesia', *Asia Report*, no. 42 (Jakarta/Brussels: International Crisis Group, 2002
- Jones, Sidney, "The Changing Nature of Jemaah Islamiyah", *Australian Journal of International Affairs*, vol. 59, no. 2, June 2005, p. 172. *Journal of Terrorism Research*.Vol.4, Issue 2, Autumn 2013. Available at <https://www.files.ethz.ch/isn/170159/709-1534-1-PBFull.pdf>
- Kailani, Najib. "Kami Adalah Mujahidin Berpedang Pena: Studi Gerakan Dakwah Forum Lingkar Pena Yogyakarta", *Thesis MA*, Jurusan Antropologi, Fakultas Ilmu Budaya, Universitas Gadjah Mada, 2009.
- Kailani, Najib. "Muslimising Indonesian Youths: The Tarbiyah Moral and Cultural Movement in Contemporary Indonesia, in Madinier, Remy (ed), *Islam and the 2009 Indonesian Elections, Political and Cultural Issues: The Case of Prosperous Justice Party (PKS)*, Bangkok: Institut de Recherche sur l'Asie du Sud-Est Contemporaine (IRASEC), 2010.
- Kagioglidis, Ioannis. *Religious Education and the Prevention of Islamic Radicalization: Albania, Britain, France and the Former Yugoslav Republic of Macedonia*, Naval Postgraduate School Monterey, California, September 2009. Available at <http://www.dtic.mil/dtic/tr/fulltext/u2/a508894.pdf>
- Kahfi, Syahdatul. *Terorisme di Tengah Arus Global Demokrasi*. Jakarta: Spectrum, 2006.
- Karim, Abdul Gaffar, "Jamaah Shalahuddin: Islamic Student Organization in Indonesia's New Order, " *Flinders Journal of History and Politics*, Vol. 23, 2006. Available at <http://www.flinders.edu.au/sabs/fjhp-files/2006/GaffarAbdulKarim.pdf>
- Kjok, Ashild, Hegghammer, Thomas, Hansen, Annika and Knudson, Jorgen Kjetil, *Restoring Peace or Provoking Terrorism? Exploring the Links Between Multilateral Military Intervention and International Terrorism*, Oslo : Forsvarets Forskningsinstitut, 2002
- Kompas. Survei: Indonesia Masih Rentan Aksi Radikalisme. Rabu, 5 Oktober 2011 available at <http://nasional.kompas.com/read/2011/10/05/15592674/Survei.Indonesia.Masih.Rentan.Aksi.Radikalisme>
- Kompas. *Pendidikan*, Radikalisme di Sekolah: Sejumlah Riset Ungkap Penyimpangan Pendidikan. Senin, 8 Mei 2017 available at <https://kompas.id/baca/dikbud/2017/05/08/radikalisme-di-sekolah/>
- Krueger, A. B., & Maleckova, J. (2003). Education, Poverty and Terrorism: Is There a Causal Connection? *Journal of Economic Perspectives*. 17(4).
- Kruglanski, Arie, Michele Gelfand, and Rohan Gunaratna, 'Detainee De-radicalisation: A Challenge for Psychological Science', *Association for Psychological Science Observer*, Vol. 23, No. 1 (January 2010), p. 1. Available online at <http://www.psychologicalscience.org/observer/getArticle.cfm?id=2607>
- Kulcullen, David J., *The Political Consequences of Military Operations in Indonesia 1945-1999*, dissertation, (Sydney, NSW: School of Politics, University College, University of New South Wales, 2000), p. 10.
- Laffan, Michael F., *Islamic Nationhood and Colonial Indonesia: The Umma Below the Winds*, London: Routledge Curzon, 2003.

- Lembaga Ilmu Pengetahuan Islam dan Arab, *Warta Tahunan: Tahun Akademik 1418-1419 H*, Jakarta: LIPIA, 1999: 25.
- Liddle, R William. 1996. 'The Islamic Turn in Indonesia: A Political Explanation' *Journal of Asian Studies*. Vol. 55. No. 3: 613-34.
- Listia., Arham, Laode dan Lian Gogali, *Problematika Pendidikan Agama Di Sekolah: Hasil Penelitian Tentang Pendidikan Agama di Kota Jogjakarta 2004 – 2006*. Jogjakarta: Interfidei, 2007
- Madjid, Nurcholish. *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina, 1977.
- Madrid, Robin, "Islamic Students in the Indonesian Students Movement, 1998-99", *Forces for Moderation Bulletin of Concerned Asian Scholars* 31 (3), 1999: pp. 17-32.
- Mahmud, A.A.H. *Syarah Arkanul Bai'ah Rukun Al Jihad*. Solo: Media Insani Publishing, 2007.
- Majalah Warta Mingguan Gatra, *Pendidikan, Benih Fanatisme Agama dari SMA*, 4/XV 10 Desember 2008. Available at <http://arsip.gatra.com/2008-11-32/majalah/artikel.php?pil=23&id=120875>
- Majelis Ulama Indonesia Kota Surakarta. *Kritik Evaluasi dan Dekonstruksi Gerakan Deradikalisasi Aqidah Muslimin di Indonesia*. Solo: Al-Maktab Publication, 2011.
- Majid, Andi dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi: Konsep dan Implementasi Kurikulum 2004*, Bandung: P.T. Remaja Rosdakarya, 2004.
- Malik, Jamal (Ed.). *Madrasas in South Asia: Teaching Terror?* *Journal Of Islamic Studies*, Vol. 19, Issue 3, pp.426 – 430 (London and New York: Routledge, 2008), EAN 978-0415442473
- Maududi, Abul A'La. *First Principles of the Islamic State*. (Trans. and Ed. Ahmad Khurshid) Lahore, 1960.
- McCauley, Clark and Sophia Moskalenko, 'Individual and Group Mechanisms of Radicalisation', in Sarah Canina (Ed.), *Protecting the Homeland from International and Domestic Terrorism Threats: Current Multi-Disciplinary Perspectives on Root Causes, the Role of Ideology, and Programs for Counter-radicalisation and Disengagement* (College Park, Maryland: START, January 2011), p.82.
- Milla, Mirra Noor. *Mengapa Memilih Jalan Teror: Analisis Psikologis Pelaku Teror*. Yogyakarta: Gadjah Mada University, 2010.
- Moghadam, Fathali M. Assaf. 'De-radicalisation and the Staircase from Terrorism', in David Canter (Ed.), *The Faces of Terrorism: Multidisciplinary Perspective* (New York: John Wiley, 2009), pp.278-79.
- Mortimer, Edward, *Faith and Power: The Politics of Islam*. (New York, 1982), 16.
- Mungkinkah?* (Jakarta: Citra Mandiri Bangsa Press, 2007), pp. 207-208.
- Mudzhar, Mohammad Atho. 1993. *Fatwa-Fatwa Majelis Ulama Indonesia: Sebuah Studi tentang Pemikiran Hukum Islam di Indonesia 1975-1988*. Jakarta: INIS.
- Muhaimin et.al., Azizah, Siti Lailan (ed.), *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, Bandung: P.T. Remaja Rosdakarya Bandung, 2002.
- Mujiburrahman. 2006. *Feeling Threatened: Muslim-Christian Relations in Indonesia's New Order*. ISIM Dissertation. Amsterdam: Amsterdam University Press.
- Muradi. 'The 88th Densus AT: The Role and the Problem of Coordination on Counter-Terrorism in Indonesia', *Journal of Politics and Law*, vol. 2, no. 3 (2009)
- Murr, Virginia, *The Power of Ideas: Sayyid Qutb and Islamism*, Rockford College Summer Research Project, 2004 <http://www.stephenhicks.org/wp-content/uploads/2009/02/murr-qutb.pdf>
- Nizar, Samsul, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, Jakarta: Kencana, 2007.
- Noer, Deliar, *The Modernist Muslim Movement in Indonesia, 1900-1942*, Singapore: Oxford University Press, 1973.
- Oak, Gillian S., 'Jemaah Islamiyah's Fifth Phase: The Many Faces of a Terrorist Group,' *Studies in Conflict and Terrorism*, vol. 33, no. 11 (2010), pp. 989-1018.
- Oebaidillah, Syarif, *Intoleransi Guru dan Siswa Mencemaskan*, *Media Indonesia*, minggu, 27 februari 2011, No.10952, tahun XLII hal. 1. Available at <http://mirror.unpad.ac.id/koran/mediaindonesia/mediaindonesia.2011.02.27.pdf>
- Oxford. English Oxford Living Dictionaries. Available at <https://en.oxforddictionaries.com/definition/intolerance>
- Pape, Robert. A. *Dying to Win – The strategic logic of suicide terrorism* (Random House, 2005).

- Peters, Rudolph, *Jihad in Classical and Modern Islam*. Princeton: Markus Wiener Publishers, 1996), pp. 3-17.
- Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 Tentang Pendidikan Agama dan Pendidikan Keagamaan. Available at http://kelembagaan.ristekdikti.go.id/wp-content/uploads/2016/08/PP_55_2007-Pendidikan-Agama-Keagamaan.pdf
- Puett, Tiffany, "On Transforming Our World: Critical Pedagogy for Interfaith Education", <http://www.crosscurrents.org/Puett2005.htm>
- Purwanto, Wawan H., *Terorisme Undercover: Memberantas Terorisme Hingga ke Akar-Akarnya, Mungkinkah?*. Jakarta: Citra Mandiri Bangsa Press, 2007: pp.207 – 208.
- Qardhawi, Yusuf. *Islam Radikal: Analisis terhadap radikalisme dalam Berislam dan Upaya Pemecahannya*. Judul asli: *Ash-Shahwah Al-Islamiyah bain Al-Juhud wa At-Tatharuf*. Diterjemahkan oleh Hawin Murtadho (ed.). Solo: PT. Era Adicitra Intermedia, 2000
- Qutb, Sayyid, *Jihad in the Cause of Allah, Milestones*. (Revised translation), Indianapolis: American Trust Publications, 1990 http://www.nku.edu/~gartigw/teaching_files/Outb%20-%20Milestones.%20Chapter%204%20-%20Jihad%20in%20the%20Cause%20of%20Allah.pdf
- Rahimullah, Riyad Hosain et al., Understanding Violent Radicalization Amongst Muslims, *Journal of Psychology and Behavioral Science*, Vol. 1 No. 1; December 2013 19 http://www98.griffith.edu.au/dspace/bitstream/handle/10072/59871/93055_1.pdf?sequence=1
- Rahmat, Andi dan Mukhammad Najib, *Gerakan Perlawanan dari Masjid Kampus*, Surakarta: Purimedia, 2001.
- Rahmat, M. Imdadun, *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah ke Indonesia*, Jakarta: Erlangga, 2005.
- Ranstorpe, Magnus. *Preventing Violent Radicalisation and Terrorism: The Case of Indonesia* (Stockholm: Center for Asymmetric Threat Studies, 2009). Available at: <https://www.fhs.se/Documents/Externwebben/forskning/centrumbildningar/CATS/publikationer/Preventing%20Violent%20Radicalization%20and%20Terrorism%20-%20The%20Case%20of%20Indonesia.pdf>
- Rex A. Hudson dan Marilyn Majeska (ed), 1999, *The Sociology and Psychology of Terrorism: Who Becomes a Terrorist and Why?* Divisi Penelitian The Library of Congress, Washington D.C., Viewed from http://www.loc.gov/rr/frd/pdf-files/Soc_Psych_of_Terrorism.pdf, on 12 January 2016.
- Ridwan, Nur Khalik. *Regenerasi NII: Membedah Jaringan Islam Jihadi Indonesia*. Jakarta: Penerbit Erlangga, 2008.
- Riddell, Peter G. 2002. 'The Diverse Voices of Political Islam in Post-Suharto Indonesia' *Islam and Christian-Muslim Relations*. Vol.13. No.1: 65-84.
- Robinson, Bruce A. 2016. "Religious Intolerance", Viewed from <http://www.religioustolerance.org/relintol1.htm#def>, on 3 February 2018
- Rogan, Hanna, "Jihadism Online – A Study of How Al-Qaida and Radical Islamist Groups Use the Internet for Terrorist Purposes." *Norwegian Defence Research Establishment*, (March 20, 2006), Available at <http://rapporter.ffi.no/rapporter/2006/00915.pdf>
- Rohimin. *Jihad Makna dan Hikmah*. Jakarta: Penerbit Erlangga, 2006.
- Sageman, Marc. *Leaderless Jihad: Terror Networks in the Twenty-First Century*. University of Pennsylvania Press, 2008.
- Salim HS, Hairus; Najib Kailani and Nikmal Azekiyah, Politik Ruang Publik Sekolah: Negosiasi dan Resistensi di Sekolah Menengah Umum Negeri di Yogyakarta. Tim Peneliti Yayasan Lembaga Kajian Islam dan Sosial (LkIS) dan Pusat Studi Sosial Asia Tenggara (PPSAT) UGM, Yogyakarta: Center for Religious and Cross-Cultural Studies/CRCS, 2011.
- Santoso Az., Lukman. *Sejarah Terlengkap Gerakan Separatis Islam*. Jakarta: Palapa, 2014.
- Santosa, June Chandra. 'Modernization, Utopia, and the Rise of Islamic Radicalism in Indonesia', Boston: Graduate School, 1996. pp.451–454.
- Setyawan, Davit. Inflasi Radikalisme: Amankah Anak Kita Bersekolah. 25 Januari 2016 at <http://www.kpai.go.id/utama/inflasi-radikalisme-amankah-anak-kita-bersekolah/>

- Schmid, Alex P. dan Jongman, Albert J.. *Political Terrorism*. United States of America: Transaction Publishers, 2005, hal. 28.
- Schmid, Alex P. Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review. *International Centre for Counter – Terrorism – The Hague (ICCT)*. ICCT Research Paper March 2013. The Netherlands: ICCT-The Hague. Available on line at www.icct.nl
- Schwartz, Stephen, *The Two Faces of Islam: The House of Sa'ud from Tradition to Terror*, New York, NY: Doubleday, 2002: pp.148-149.
- Sebastian, Leonard. 'The Indonesia Dilemma: How to Participate in the War on Terror without Becoming a National Security State', in Kumar Ramakrishna and See Seng Tan (eds), *After Bali: The Threat of Terrorism in Southeast Asia* (Singapore: Institute of Defence and Strategic Studies, 2003), p. 381.
- Senior High School 1 Yogyakarta. *Student Regulation Book of Senior High School 1 Yogyakarta*, 2013: pp. 37 – 38.
- Sinai, J., Radicalisation into Extremism and Terrorism. *Intelligencer: Journal of U.S. Intelligence Studies*, 19 (2), 2012, Summer/Fall.
- Singh, Bilveer. *ASEAN, Australia and the Management of the Jemaah Islamiyah Threat*. Canberra: Strategic and Defense Studies Centre, The Australian National University, 2003.
- Stern, Jessica and J.M. Berger. *ISIS: The State of Terror*. Great Britain: William Collins, 2015.
- Suhadi et. al. (eds), *Mengelola Keragaman di Sekolah: Gagasan dan Pengalaman Guru*, Yogyakarta: Center for Religious and Cross-Cultural Studies, 2016.
- Surendra, Lawrence, "Inter-Religious Dialogue and Education for Peace: Report of the Symposium", SangSaeng, Spring 2003.
- Suwarni, Yuli Tri. *BBC Monitoring Asia Pasific*. Islamic Boarding Schools Oppose Terrorism, Violence (London, 29 July 2005:1). Available on line at <http://search.proquest.com/docview/461019359/fulltext/CCFFAAEE1B114039PQ/8?accountid=13771>
- Swee-hin, Toh and Cawagas, V.F., *Peace Education: A Framework for the Philippines* (Quezon City: Phoenix Publ. 1987), pp. 29-30.
- Skinner, Kelli, Fundamentalism and Jihad, *River Academic Journal*, Volume 3 No. 1, Spring, 2007, available at <https://www.rivier.edu/journal/RCOAJ-Spring-2007/I82-Skinner.pdf>
- Temby, Quinton, 'Imagining an Islamic State in Indonesia: From Darul Islam to Jemaah Islamiyah,' *Indonesia*, vol. 89 (2010), pp. 1-36.
- Tempo. *Teroris Baru, Jaringan Lama*. Majalah Berita Mingguan, Edisi 17-23 Oktober 2005. The Wahid Institute. *Seeding Plural and Peaceful Islam*. Annual Report 2008. Laporan Tahunan The WAHID Institute 2008. Pluralisme Beragama/ Berkeyakinan di Indonesia. Menapaki Bangsa yang Kian Retak. <https://issuu.com/tifafoundation/docs/laporan-pluralisme-2008-wahidinstitute>
- Thontowi, Jawahir. *Terorisme Negara: Kerjasama Konspiratif Menjinakkan Islam Fundamentalis*. Yogyakarta: UII Press, 2013.
- Trijono, Lambang, ed. *The Making of Ethnic & Religious Conflicts in Southeast Asia: Cases and Resolutions*. Yogyakarta: CSPA BOOKS, 2004.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional <http://pendis.kemendiknas.go.id/file/dokumen/uuno20th2003ttgsisdiknas.pdf>
- UNESCO Asia-Pacific Regional Bureau for Education. *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development*, (Bangkok: UNESCO Asia-Pacific Regional Bureau for Education, 2002), p.9.
- UNESCO Principal Regional Office for Asia and the Pacific, "The Valuing Process as a Holistic and Integrated Approach to Values Education: Model, Challenges and Implications", in *Learning to Be: A Holistic and Integrated Approach to Values Education for Human Development* (Bangkok: UNESCO Principal Regional Office for Asia and the Pacific, 1998), pp. 12-22.
- UNESCO Principal Regional Office for Asia and the Pacific. *Declaration of Principles on Tolerance*", *Learning to Be: A Holistic and Integrated Approach to Values Education for Human Development* (Bangkok: UNESCO Principal Regional Office for Asia and the Pacific, 1998) p. 147.

- UNESCO Asia-Pacific Regional Bureau for Education, *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development*, (Bangkok: UNESCO Asia-Pacific Regional Bureau for Education, 2002), p.9.
- United Nations Counter-Terrorism Implementation Task Force, *First Report of the Working Group on Radicalisation and Extremism that Lead to Terrorism* (New York: UN/CTITF, September 2008), p. 14. Available on line at <http://www.un.org/terrorism/pdfs/radicalisation.pdf>
- United Nations. Counter-Terrorism Implementation Task Force, *First Report of the Working Group on Radicalisation and Extremism that Lead to Terrorism: Inventory of State Programmes* (New York: UN/CTITF, September 2008), p. 5.
- US Homeland Security Institute, *Radicalisation: An Overview and Annotated Bibliography of Open-Source Literature. Final Report, 15 December 2006* (Arlington: Homeland Security Institute, 2006)
- Van Bruinessen, Martin. 'Genealogies of Islamic Radicalism in Post- Suharto Indonesia', *Southeast Asian Research*, vol. 10, no. 2 (2002); http://www.google.co.id/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&ved=0ahUKewiCrpXzlfbQAhUqiVQKHUYaAFcQFggrMAI&url=http%3A%2F%2Fdspace.library.uu.nl%2Fbitstream%2Fhandle%2F1874%2F20378%2Fbruinessen_02_genealogies_islamic_radicalism.pdf%3Fsequence%3D1&usq=AFQjCNFVfGyKuzI6iL3qwj AH1398TKNSQ&sig2=LmjrQ5dI50PHypj4xCiTnQ
- Van Dijk, C., *Rebellion under the Banner of Islam: The Darul Islam in Indonesia* (The Hague: Martinus Nijhoff, 1981)
- Veldhuis, Tinka and Jorgen Staun, *Islamist Radicalisation: A Root Cause Model*, (The Hague: Clingendael, 2009), p.6.
- Wahyono, Sugeng Bayu, *Pesantren, Radikalisme, dan Konspirasi Global*, Jakarta: MENKOKESRA dan Institut Pengembangan Demokrasi dan Hak Asasi Manusia (INPEDHAM), 2005.
- Wahid, Abdurrahman. dkk. 1993. *Dialog: Kritik dan Identitas Agama*, (Yogyakarta: Dian/Interfidei-Pustaka Pelajar)
- Wajidi, Farid. 2011. "Kaum Muda dan Pluralisme," dalam Bagir, Zainal Abidin, dkk (ed), *Pluralisme Kewargaan*, (Yogyakarta: CRCS UGM)
- Wajidi, Farid, Salim HS, Hairus, and Kustiningsih, Wahyu, *Toleransi Siswa di DIY: Laporan Survei*: Yogyakarta, LKiS-Hivos, 2009.
- Warnk, Holger, Alternative Education or Teaching Radicalism? New Literature on Islamic Education in Southeast Asia, in: *Journal of Current Southeast Asian Affairs*, 28, 4, 111-132, 2009. Available at <http://journals.sub.uni-hamburg.de/giga/jsaa/article/viewFile/173/173>
- Widiyantoro, Nugroho, *Panduan Dakwah Sekolah, Kerja Besar untuk Perubahan Besar*, Bandung: Asy-Syamil, 2007, cet. Ke-7.
- Wiktorowicz, Quintan. *Radical Islam Rising: Muslim Extremism in the West*, (Lanham, Md.: Rowman & Littlefield), 2005.
- Wiktorowicz, Quintan. A Genealogy of Radical Islam. *Studies in Conflict & Terrorism*, 28:75-97, Routledge: Taylor & Francis Inc., 2005 <http://afil.tamu.edu/Readings%202015/Sena-Studies%20in%20Conflict%20and%20Terrorism.pdf>
- Wiktorowicz, Quintan. *Wiktorowicz's Diagram for joining a radical religious group*. Available at: <http://yale.edu/polisci/info/conferences/Islamic%20Radicalism/papers/wiktorowicz-DiagramOne.pdf>.
- Wiktorowicz, Quintan. "Joining the Cause: Al-Muhajiroun and Radical Islam." *Paper presented at "The Roots of Islamic Radicalism" Conference, Yale University*, (May 8-9, 2004), available at <http://insct.syr.edu/wp-content/uploads/2013/03/Wiktorowicz.Joining-the-Cause.pdf>
- Wiktorowicz, Quintan. Anatomy of the Salafi Movement. *Studies in Conflict & Terrorism*. Washington D.C. USA: Routledge, Taylor & Francis Group, LCC, 2006. Available at: http://archives.cerium.ca/IMG/pdf/WIKTOROWICZ_2006_Anatomy_of_the_Salafi_Movement.pdf
- Wiktorowicz, Quintan. The New Global Threat: Transnational Salafis and Jihad. *Middle East Policy*, Vol. VIII, No. 4, December, 2001. Available at: http://aboutwahhabi.tripod.com/Files01/04_Transnational_Salafis.pdf