

Learning Strategies for Islamic Religious Education to Prevent Radicalism in Tertiary Level

Moch. Yasyakur¹, M. Hidayat Ginanjar², Saripudin³, Agus Mailana⁴

¹ Sekolah Tinggi Agama Islam Al-Hidayah Bogor, Indonesia; agus@staiabogor.ac.id

² Sekolah Tinggi Agama Islam Al-Hidayah Bogor, Indonesia; agus@staiabogor.ac.id

³ Sekolah Tinggi Agama Islam Al-Hidayah Bogor, Indonesia; agus@staiabogor.ac.id

⁴ Sekolah Tinggi Agama Islam Al-Hidayah Bogor, Indonesia; agus@staiabogor.ac.id

ARTICLE INFORMATION

Keywords:

Strategy;
PAI learning;
radicalism

Article history:

Received 2022-10-12

Revised 2023-04-15

Accepted 2023-07-16

ABSTRACT

The emergence of radicalism in society, including on campuses, can also be associated with a universal lack of understanding and deepening of religion. The purpose of this study was to identify and analyze Islamic education learning strategies in order to prevent radicalization among students. Islamic Religious Education (PAI) learning is the main factor that can improve a person's mindset, including students. As a result, students must be supported through effective and optimal learning strategies. Qualitative research methods are used in this research. The subjects of this study were all relevant informants and participants in the learning process at a university in Bandung, namely the coordinators of PAI lecturers, PAI lecturers, and students. Data collection methods include observation, interviews, and document studies. Data analysis uses triangulation techniques. The PAI learning strategy has been implemented effectively and adequately in an effort to prevent radicalism among students, by carrying out several stages, including; planning in learning based on setting goals to be achieved in PAI learning which refers to a curriculum that is integrated with various scientific fields, using personal methods/approaches and social interactions between educators and students in the learning process, planning in learning based on setting goals to be achieved in PAI high level of understanding is one of the four indicators of program success.

This is an open access article under [CC-BY-NC-SA](#) license.



Corresponding Author:

Agus Mailana

Sekolah Tinggi Aagama Islam Al-Hidayah Bogor, Indonesia; agus@staiabogor.ac.id

1. INTRODUCTION

Two separate terms combine to form the concept of radicalism. Radical To be radical is to be firmly based in one's beliefs and to have a clear, focused mind. A radical ideology or current is one that advocates for rapid, radical social or political transformation or integration. A label that conjures up negative connotations, such as religious extremism, fanaticism, or even terrorism (Arifinsyah, 2020). Those that are labelled radical are frequently seen as extremists because of their extreme views and behaviour. The term "excessive" can be used to describe persons who go to extremes in their religious beliefs. According to the

findings of a 2018 study conducted by the International NGO Forum on Indonesia Development (INFID), 27 out of 30 mosques in and around Jakarta spread hate narratives and identity politics, with some of these mosques affiliated with extremist groups.

There is little evidence to suggest a causal relationship between religious radicalism and acts of violent terrorism. Being a radical does not require engaging in terrorist acts, and many terrorist attacks can be attributed to factors other than radicalism (Sirry, 2020). According to studies, a growing number of educated young people in Indonesia are adopting a radical paradigm, such as the creation of a Caliphate state or the implementation of sharia, making radicalization of students a pressing issue in the country. *Lembaga Ilmu Pengetahuan Indonesia* (LIPI) researchers reported in 2016 that radical movements had affected campuses, leading to recruiting initiatives involving students with radical discussion groups and student activist networks. 'Indonesian young are facing radicalization and are becoming increasingly intolerant, while hardliners and radical groups have entered numerous campuses,' says senior LIPI researcher Anas Saidi (Gumilang, 2016). According to a survey conducted in 2017 by the Alvira Research Centre, there is a growing trend of radicalism and intolerance among today's college students. The survey indicated that 29.5 percent of college students did not back the nomination of non-Muslim authorities, 23.4 percent were in favour of Indonesia becoming a Caliphate state, and 23.5 percent acknowledged the existence of ISIS. There were a total of 1,800 participants in the study, which was conducted at 25 different universities throughout Indonesia.

The government must address and trace the roots of radicalism and extremism as stepping stones toward terrorism for various reasons. Extremism and radicalism are severe issues for both the central and regional governments (Hijriyani & Aswan, n.d.). Likewise, community involvement in prevention efforts and a soft-approach approach is needed. Policies must be evaluated to positively contribute to efforts to prevent radicalism and extremism in the jurisdiction of the Indonesian unitary state. Solutions to dealing with extremism and radicalism can be proposed through at least three aspects: (1) education, especially religious education, (2) law enforcement, and (3) information technology.

Even though a learning strategy is a broad approach to learning in a learning system, strategies in the sense of unique methods or techniques that focus more on the teacher's skills can be used while the learning process is going on. So, it's not right to think about learning methods in a very general way. Even though learning strategies can also be taken in a narrow way, in the widest sense, strategy is about all the problems that come up when learning. As three important parts of the learning stages, lesson planning, teaching, and evaluating learning are all part of the approach. In particular, the teacher can use the technique without writing it down. Based on what has been said so far, there are four basic learning techniques that the teacher must know. These are a. Identify and set criteria for expected changes in student behaviour and personality. This goal needs to be written down in a way that is clear and easy for students to understand. Students' behaviour and personalities should change after they do a learning task, and these changes should be clear. Choosing a learning method system as a philosophical basis for learning. Choose and figure out the processes, methods, and learning techniques that are thought to be the best and most useful so that the teacher can lead the learning activities (Santinah, 2016).

Considering how crucial the PAI teacher's role is to the success of PAI learning in schools, it's in everyone's best interest for the PAI teacher to acquire more information and knowledge in order to do his duties as effectively as possible. Teacher professionalism is crucially important. Equally important for maximising the PAI learning process is the level of professionalism displayed by PAI instructors. Teachers of PAI should have access to opportunities to expand their pedagogical knowledge in order to better fulfil their role in their students' PAI education. (Revelation, 2006).

The selection of learning strategies determines the success of a program; Therefore, it must be prepared in a comprehensive, systemic, situational manner that always looks at the anticipated opportunities in the future. The formulation of the strategy design must be adapted to the sociological and psychological conditions of today's multicultural society. Djamarah (2010) provides several criteria in selecting learning strategies, namely: 1) The suitability of learning strategies with goals in the affective, cognitive, and psychomotor domains; 2) The suitability of the learning strategy with the type

of knowledge; for example, verbal, visual, concept, principle, procedural, and attitude; 3) The suitability of the learning strategy with the target (students). Characteristics of students that need to be considered: a) Children's initial abilities, such as intellectual abilities, thinking abilities, and movement abilities; b) Background and socio-cultural status; c) Personality differences, such as attitudes, feelings, concerns, interests, motivations, and so on. 4) The ability of learning strategies to optimize student learning; 5) Because specific learning strategies contain advantages and disadvantages, the selection and use must be adjusted to the subject matter in a particular subject; 6) Fees. The use of learning strategies must take into account the financing aspect. It is pointless when using strategy results in waste; 7) Time. How long does it take to implement the selected learning strategy, how much time is available to present the lesson material, and so on.

The changes in the system after the collapse of the New Order in 1998 greatly influenced the development of various elements of the nation, including the development of Islam. The form of Islam in Indonesia has become very diverse. This diversity is reflected in the number of Islamic organizations and interest groups acting in the name of Islam, which are increasingly varied from time to time. Peter G. Riddell divides Indonesia into four Islamic forces after the collapse of the New Order: modernists, traditionalists, neomodernists, and Islamists. In general, Riddell agrees with the definition of each category by ignoring one category from Woodward, indigenized Islam. For Riddell, each category has its characteristics in responding to various crucial issues in the first post-election years of the collapse of the New Order, namely in 1999. These issues included a return to the Jakarta Charter, the Maluku crisis, opening trade relations with Israel, a federal Indonesian state, the place of minorities in the Indonesian state system, a female president, and political parties whose faucets were only opened after the New Order collapsed (Riddell, 2002: 65-83).

When viewed from an interpretation point of view, the grouping made by Riddell can be narrowed down to only two groupings, namely liberal-moderate and radical or fundamental. Liberal and moderate Islam with an open interpretation of Islamic teachings, although not the same, while radical or fundamentalist Islam has a closed interpretation. Several Islamic groups, such as the Liberal Islam Network (JIL), the NU Institute for Research and Development of Human Resources (Lakpesdam), and the Muhammadiyah Young Intellectual Network (JIMM), are several Islamic groups that can be categorized into open-minded Islamic groups. In addition to liberal Islam, hardline Islam or radical Islam has enjoyed many political changes in Indonesia. This radical Islam has developed into one of the new Islamic movement groups with significant meaning in Indonesia. Various radical Islamic groups emerged. Some are international-scale Islamic movements, such as the Salafi and Hizb ut-Tahrir. Other 118 are national-scale movements such as the Islamic Defenders Front, Hizb ut-Tahrir Indonesia, Lasykar Mujahidin, and the Indonesian Muslim Brotherhood. In addition, local radical Islamic movements emerged, such as the Surakarta Islamic Youth Front (FPIS) in Surakarta and the Tariqah Jihad Front (FTJ) in Kebumen.

Rubaidi outlines five characteristics of the Islamic radicalism movement. They first made Islam the final ideology regulating individual life and state politics. Second, the Islamic values adhered to adopting their sources in the Middle East as they are without considering social and political developments when the Koran and Hadith were present on this earth, with current local realities. Third, because attention is more focused on the texts of the Qur'an and Hadith, they are conscientious to accept any non-Islamic culture (Middle Eastern Culture), including being careful about accepting local traditions for fear of interfering with Islam with heresy. Fourth, reject non-Middle Eastern and Western ideologies, such as democracy, secularism, and liberalization. Once again, all regulations set must refer to the Koran and Hadith. Fifth, the movement of this group is often at odds with the broader community, including the government. Because of this, ideological and even physical friction sometimes occurs with other groups, including the government (Rubaidi, 2010: 63)

Implementing anti-terrorism education through PAI learning aims to create a tolerant and peace-loving Muslim society amid a pluralistic Indonesian nation. As we know, the Indonesian people live together in diverse ethnicities, religions, races, and customs. Lately, it is not uncommon for this diversity, including diversity in terms of religion, to be ridden by specific individuals to carry out acts

of terrorism. As a result, the religion that Indonesian people believe in is distorted, including Islam. As a result of this act of terrorism, Islam, as a religion that teaches tolerance to its adherents, has turned into a religion that seems "fierce" in the eyes of adherents of other religions.

Several research results related to learning strategies for Islamic Religious Education to Prevent radicalism include; the research entitled Efforts of Islamic Religious Education Teachers in Preventing Religious Radicalism in Schools; the results of the research revealed that the efforts of Islamic Religious Education teachers in preventing religious radicalism in schools are socialization from an early age. Islamic religious education teachers invite all teachers to carry out socialization related to the dangers of radicalism, empowering mosques or school prayer rooms as centers of Islamic activities, Protecting student organizations such as *Rohis (Rahani Islam)*; radicalism often empowers children who are active in schools, Develops tolerance and instills plural life. PAI Teacher's Strategy in Preventing Radicalism Values in Students, the results of this study explain that the strategy carried out by PAI teachers in preventing radicalism values is by providing education about radicalism, habituation through religious activities, getting used to empathizing with others, instilling a love for the motherland and religion, and strengthening the attitude of *tasamuh* and *tarahum*.

The research conducted by Izzah et al. (2022) states that the strategy carried out by PAI teachers in preventing radicalism is by providing education about radicalism, habituation through religious activities, getting used to empathizing with others, instilling love for the motherland and religion, and strengthening *tasamuh* attitudes and *tarahum*. The impact of implementing this strategy is that students' insight into radicalism increases, students' character education becomes stronger, empathy is formed, and the attitude of *tasamuh* and *tarahum* among students increases. Then, Umroh et al. (2017) stated that evidence of radicalism has been rampant in society and has even infiltrated formal and non-formal educational institutions. They spread radicalism through religious teachers, religious extracurricular activity units or called spiritual and through books and guidebooks. Therefore, they have very strategic means to prevent the spread of radical understanding among PAI teachers. In this discussion, it was discussed about the understanding of radicalism and what steps must be taken by PAI teachers in dealing with and or preventing radicalism, one of which is by conducting early socialization. Hasan et al. (2020) concluded that the PAI learning strategy in preventing radicalism is carried out in two ways: (a) by teaching PAI in the classroom. (b) learning in preventing radicalism outside the classroom, namely through approaching students, making habits that can shape student personalities, making special classes outside school hours to explain the dangers of radicalism, conducting religious events, one of which is the *Santri Day* commemoration ceremony, commemorating *isro' mi'roj*, and also made students' personal books which contained school rules and also points of violations committed by students. This study is different from previous research because researchers focus on strategies implemented to prevent radicalism at the tertiary level.

2. METHOD

In this study, a qualitative approach with case studies was used to explore and investigate objectively to describe the information obtained from the informants excitingly until the information reached the point of discovery. The implementation of PAI learning strategies on IPB University is described in this study. At the same time, lecturers in PAI courses are the subject of this research. The research lasted six months, from July 1 to December 30, 2020.

The subjects of this study were all relevant informants and participants in the learning process on the IPB campus, namely the coordinators of PAI lecturers, PAI lecturers, and students. In this study, data were collected using three methods: observation, interviews, and document analysis. Data analysis using data triangulation

3. FINDINGS AND DISCUSSION

There are several components in the implementation of PAI learning strategies, as follows:

3.1 Curriculum

Based on the findings of observations and interviews, the study of PAI courses is based on the national curriculum compiled by a team of PAI lecturers, and the learning materials are based on the integration of knowledge. *"The curriculum used in PAI learning at IPB is a combination of the national curriculum and IPB's curriculum,"* said the key informant. *The aim is to "develop Islamic insights and apply Islamic teachings towards a perfect understanding and mastery of Islam so that Islamic sciences and natural sciences can be integrated"* (WP-NB-PAI Lecturer-1-10-2020).

There are two parts to the PAI curriculum used by lecturers. The first involves handing out literature for three separate meetings of a religious and scientific nature. Da'wah, the spreading of Islam, is the second method, and it involves the direct distribution of religious literature. (24-9-2020 WP-UH-PAI-IPB Lecturer Coordinator)

The ultimate goal of the PAI learning process is for students not to separate religion and science in worshipping Allah SWT. The indicator is that students are highly motivated to study religion, natural sciences, or general science because they are instructed by religion (Interview with Dr. Hz, Lecturer Coordinator-24-9-2020). As a result, many alumni have become Islamic scientists and leaders of Islamic activities in their communities. Many have even become religious leaders.

3.2 Learning methods

Based on the findings of observations and interviews, the learning method for PAI courses was delivered in various ways and was considered adequate. *"The PAI learning methods used at IPB are the Dialogue Method (Hiwar), the Lecture Method, the Application and Practice Method, the Exemplary Method (Qudwah Hasanah), the Advice Method, the Reward and Punishment Method, the Habituation Method, and the Response/Assist Method,"* according to the main informant. (Interview with Ust. Dr. Hz, M.Si-PAI-IPB Lecturer Coordinator - September 24 2020).

"The PAI learning method carried out by PAI lecturers is delivered with a mentoring system, and the division of discussion groups is carried out at the Al-Hurriyah Mosque, which is divided into 30 groups, given a large number of groups, so that for the effectiveness and deepening of PAI material it is delivered employing lectures and discussions," explained another informant who is also a PAI lecturer who has served for 37 years. Led by the PAI lecturer coordinator, the group leader, or the designated supervisor, but technically directed by the PAI lecturer. Furthermore, for deepening Islamic religious material, each student is given a PAI course module made by a team of authors of PAI teaching materials, namely IPB lecturer/teaching team of PAI" (Interview with Ust.Drs.H.Sy, Lecturer at MA-PAI-IPB-3-9-2020).

3.3 PAI Learning Process

The learning process for PAI courses takes place during and outside of lecture hours. According to the source, *"Implementation of PAI and the learning process at IPB are carried out in all study programs."* This activity was carried out in class according to the schedule. The process and implementation of PAI learning at IPB are also carried out outside of lecture hours to support the effectiveness of the implementation of this PAI. This was done by assisting and organizing Islamic studies in collaboration with IPB organizational elements. This ensures that learning objectives are achieved" (WP-UH-PAI-IPB-24-9-2020 Lecturer Coordinator).

A student informant confirmed: *"Implementation of PAI learning at IPB was carried out according to schedule, at the beginning and end a public stadium was held at the Graha Widya Wisuda Building which accommodated approximately 2000 students. Who is a PAI lecturer, then at the second meeting and so on, it is carried out with a system of mentoring activities involving mentoring, the head of the companion is a person. At the same time, PAI mentoring/learning activities are centred at the Al-Hurriyah mosque, IPB campus. PAI learning assistance system, the mentor first delivers the material, followed by discussion, question, and answer, and finally, the mentor assigns."* (Interview with MFA-Mhs from the Faculty of Economics and Management of the Final Level Islamic Economics Study Program).

PAI courses for first-year students are held inside and outside the classroom, especially in the Graha Widya Wisuda Hall (GWW) and at the Al-Hurriyah Mosque, and are held in the form of mentoring once a week. PAI education was carried out (Interview with Syaerozi-alumni FAPETA-2008-Date.11-8-2020).

Lectures or KBM are held Monday to Thursday, from 08.00 to 11.00 WIB. Then from 11.00 to 14.00 WIB. Two thousand students in the first semester and 2000 more in the second semester (Interview with US-Lecturer of PAI-IPB-3-9-2020). The PAI learning process aims to motivate students to practice Islamic teachings properly while simultaneously showing that Islam is not an exclusive religion but an inclusive religion. Another reason is that general lecturers can provide motivation and concrete examples that Islam and general science are not contradictory (Interview with Dr.NB-PAI Lecturer-IPB-01-10-2020).

3.4 Educator Lecturer Qualifications

Not all PAI teachers are graduates of Religious Colleges; there are also PTUs such as UI, IPB, ITB, and international graduates. The aim is to show that Islam is an inclusive religion and not an exclusive religion. Anyone can explore, understand, and apply these noble teachings." (Interview with Dr. Hz, PAI-IPB Lecturer Coordinator, on September 24 2020.)

3.5 Educational Facilities

Educational facilities for learning PAI are excellent. The facilities used for PAI learning are in classrooms, dormitories, and mosques on the IPB campus," according to the informant. However, mentoring activities are centred at the Al-Hurriyah mosque. Considering that the Al-Hurriyah mosque has sufficient capacity. PAI Learning Strategy in Efforts to Prevent Radicalism.

Regarding the news on social media about the spread of radicalism or radicalism on the IPB campus, researchers have not yet obtained facts or evidence that can be accounted for. The main informant revealed this by saying "*that the spread of negative news on social media about the existence of radicalism in IPB cannot be proven objectively*". That is, the truth of the news is not based on the reality on the IPB campus. So, there is no radicalism, as evidenced by the fact that in 2020 IPB was ranked first as the best PTN released by the Higher Education Ministry of Education and Culture on August 18 2020 with a score of 3648. The Ministry of Education and Culture's assessment standard includes four assessment indicators, namely: (1) Input indicator (20%) includes the percentage of doctorates lecturers, number of lecturers and professors, student-lecturer ratio, number of international students, and the percentage of lecturers who work as practitioners in the industry (2). Process indicators (25%) include evaluation of university and study program accreditation, university collaboration, online learning, Independent Campus for Learning implementation, IQF curriculum, and completeness of university performance reports (3). Output indicators (25 percent): include an assessment of the number of scientific articles, research and student performance, and the number of study programs that are internationally certified, and (4). (4). Outcome indicators (30%) include evaluation of innovation performance, number of graduates who find jobs within six months after graduation, number of citation scores per lecturer, and community service performance.

As a result, online learning, Independent Campus for Learning implementation, IQF curriculum, and completeness of university performance reports (3). Output indicators (25 percent): include an assessment of the number of scientific articles, research and student performance, and the number of study programs that are internationally certified, and (4). (4). Outcome indicators (30%) include evaluation of innovation performance, number of graduates who find jobs within six months after graduation, number of citation scores per lecturer, and community service performance. As a result, online learning, Independent Campus for Learning implementation, IQF curriculum, and completeness of university performance reports (3). Output indicators (25 percent): include an assessment of the number of scientific articles, research and student performance, and the number of study programs that are internationally certified, and (4). (4). Outcome indicators (30%) include evaluation of innovation performance, number of graduates who find jobs within six months after graduation, number of citation scores per lecturer, and community service performance. As a result, Outcome indicators (30%) include evaluation of innovation performance, number of graduates who find jobs within six months after graduation, number of citation scores per lecturer, and community service performance. As a result, Outcome indicators (30%) include evaluation of innovation performance, number of graduates

who find jobs within six months after graduation, number of citation scores per lecturer, and community service performance. As a result,

In another statement about the status of IPB students, he said, "I do not feel that there is radicalism on the IPB campus because, to my knowledge, while studying PAI, lecturers have never given doctrines that lead to radical ideology. Information spread on social media that IPB is one of the campuses that is exposed to radicalism, accusations from parties who do not know the conditions and atmosphere of learning at IPB" (Interview with MFA-MHS Faculty of Economics and University Management at the end of the Islamic Economics Study Program, Institute Management Dakwah, Faculty of Economics and Business, 22-22 10-2020).

PAI learning strategies have been implemented in both curricular and extracurricular programs at IPB. PAI teaching assistants were prepared as part of the learning strategy for Islamic Religious Education courses. The students selected as teaching assistants for PAI were 5th-semester students from various majors who were first fostered and selected by Islamic religious lecturers. (Interview with Ust. Dr.Hz-Coordinator of PAI IPB on October 24, 2020). The selection of strategies in the form of Islamic material that contains Islamic thoughts and insights is conveyed through various learning methods, such as lectures, dialogue methods (*hiwar*), methods of applying or practicing knowledge, exemplary methods (*qudwah hasanah*), advice methods, methods of giving and punishment, habituation methods, and response/assistance methods.

Students can be said to be successful in PAI learning strategies on campus if they can practice their religious teachings according to their level of understanding and practice, comply with social norms that apply on campus and in the broader environment, respect the diversity of religions, beliefs, cultures, ethnicities, races, and social class, as well as being selective about various information from the surrounding environment and other sources. Indicators of the success of the PAI learning program in preventing radicalism can also be seen from the correct understanding and practice of Islamic teachings, which is reflected in various everyday student behaviors that appear in every activity on campus. Awareness of the importance of understanding Islamic teachings correctly becomes a stronghold that can avoid radical understandings and actions.

4. CONCLUSION

Based on research findings, analysis, and discussion of Islamic Islamic education learning strategies to prevent radicalism among IPB students, it can be concluded that Islamic Islamic education learning strategies have been implemented effectively and adequately in efforts to prevent radicalism among IPB students, by carrying out several stages including; planning in learning based on setting goals to be achieved in PAI learning which refers to a curriculum that is integrated with various scientific fields, using personal methods/approaches and social interactions between educators and students in the learning process, planning in learning based on setting goals to be achieved in PAI high level of understanding is one of the four indicators of program success. With the implementation of the correct strategy, the learning objectives, in this case the prevention of radicalism, can be achieved properly. Researchers realize that there are still many shortcomings in research, so further research is needed related to the implementation of innovative learning strategies for preventing radicalism.

REFERENCES

- Arifinsyah, A., Andy, S., & Damanik, A. (2020). The Urgency of Religious Moderation in Preventing Radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91–108. <https://doi.org/10.14421/esensia.v21i1.2199>
- Ansor, AS, dan Muttahidah. 2016. *Pengantar Manajemen*. Yogyakarta: Fajar Media Press.
- Danim, Sudarwan. 2010. *Paedagogi, Andragogi, dan Heutagogi*. Bandung: Alfabet.
- Darjat, Zakiah. 2010. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
- Djamarah, Syaiful Bahri dan Aswan Zain. 2010. *Strategi Belajar Mengajar*. Jakarta: PT. Rinka Cipta.
- Khamdan, Sidiq dan Rohmad. 2012. *Strategi Pembelajaran Pendidikan Agama Islam (PAI)*. Pada Remaja Dalam Perspektif Psikologis, Purwokerto: STAIN Purwokerto.
- Gumilang, Prima. 2016. "Radikalisme Ideologi Menguasai Kampus." CNN Indonesia, February 18. Accessed May 13, 2020. <https://www.cnnindonesia.com/nasional/20160218193025-12-111927/>

radikalisme-ideologi-menguasai-kampus?

- Hasan, M. S. (2020). Jurnal Al-Insyiroh: Jurnal Studi Keislaman Vol. 6, No. 1, Maret 2020. *Implementasi Nilai-Nilai Pancasila Peserta Didik Di Madrasah Ibtidaiyah Mambail Falah Tongas– Probolinggo*, 6(1), 84–100.
- Hijriyani, Y. S., & Aswan, K. (n.d.). *Peran Guru PAI dalam Mencegah Paham*. 124–135.
- Izzah, H., Fahmi, M., & Thobroni, A. Y. (2022). Strategi Guru Pai Dalam Mencegah Nilai-Nilai Radikalisme Pada Peserta Didik. *Ta'allum: Jurnal Pendidikan Islam*, 10(1), 56–78. <https://doi.org/10.21274/taalum.2022.10.1.56-78>
- Umro, J., Stit, D., & Pasuruan, P. (2017). Upaya Guru Pendidikan Agama Islam Dalam Mencegah Radikalisme Agama Di Sekolah. *Journal Of Islamic Education (JIE)*, II(1), 89–108.
- Khozin, 2013. *Khazanah Pendidikan Agama Islam*. Bandung: Remaja Rosda Karya.
- Kementerian Agama RI. 2016. *Panduan Organisasi Pengelola Zakat*. Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam, Direktorat Pemberdayaan Zakat, Kementerian Agama.
- Khozin. 2013. *Khazanah Pendidikan Agama Islam*. Bandung: PT. Remaja Rosdakarya.
- Luluk Ifadah, Strategi Pembelajaran Pendidikan Agama Islam Dalam Menghadapi Tantangan Era Revolusi Industri 4.0, *Jurnal Kajian Pendidikan Islam dan Studi Islam*, Vol. 2 No.2 Desember 2021 E-ISSN:2599-2724.
- Majid, Abdul. 2013. *Strategi Pembelajaran*. Bandung: Remaja Rosda Karya.
- Muhammad Tang, Pengembangan Strategi Pembelajaran Pendidikan Agama Islam Dalam Merespon Era Digital, *Fikrotun: Jurnal Pendidikan dan Manajemen Islam*. Jilid 7, No 1, Juli 2018; p-ISSN 2442-2401; e-ISSN 2477-5622.
- Mulyasa, E. 2014. *Manajemen Pendidikan Karakter*, Jakarta: Bumi Aksara.
- Mun'im Sirry (2020). Muslim Student Radicalism and Self-Deradicalization in Indonesia, *Islam and Christian-Muslim Relations*, DOI: 10.1080/09596410.2020.1770665
- Nata, Abudin. 2011. *Perspektif Islam tentang Strategi Pembelajaran*. Jakarta: PT. Kencana.
- Prima, Mutohar. 2013. *Manajemen Mutu Pendidikan*, Yogyakarta: Ar Ruzz.
- Qomar, Mujammil. 2013. *Strategi Pendidikan Islam*. Jakarta: Erlangga.
- Sri Suyanta dan Wahidin, Warul. 2018. *Metodologi pembelajaran Pendidikan Agama Islam kajian teori dan aplikasi pembelajaran PAI*, Banda Aceh : Yayasan Pena Banda Aceh
- Sanjaya, Wina. 2014. *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: PT. Kencana.
- Suharti, Atiyah. *Model Pembelajaran Emosional Inquiry pada Orang Dewasa di Balai Keagamaan Diklat Keagamaan Bandung*, *Jurnal PENAMAS: Jurnal Penelitian Keagamaan*, Vol.31, No.1, Januari-Juni 2018.
- Suharsaputra, Uhar. 2015. *Manajemen Pendidikan Perguruan Tinggi*. Bandung: PT. Refika Aditama.
- Sultoni, Sehat Delimunthe, 2018. *Ontologi pendidikan Islam*, Padangsidempuan: Deepublish
- Suyadi. 2013. *Strategi Pembelajaran Pendidikan Karakter*. Bandung: PT. Remaja Rosda Karya.
- Syaifurahman. 2013. *Manajemen dalam Pembelajaran*. Jakarta: Indeks
- Tafisr, Ahmad. 2011. *Metodologi Pengajaran Agama Islam*. Bandung: Remaja Rosda Karya.
- Wahab, Rochidin. *Pembelajaran Pendidikan Agama Islam dalam Mewarnai Kualitas Pendidikan di Sekolah*. *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran*, UNY. Jil. 41, No.2, November 2011. eISSN : 25805533 | pISSN : 25805533.
- Wahid, Abdul. *Dilema Pluralitas Dan Peranan Pendidikan Agama Islam*. *Fitrah: Jurnal Studi Pendidikan*, Vol 1 No.1 November-2019. <https://doi.org/https://doi.org/10.47625/fitrah.v1i1.142>
- Santinah. (2016). *Konsep Strategi Pembelajaran dan Aplikasinya*. *Islamic Social Sciences*, 1(1), 13–25. Retrieved from www.syekhnrjati.ac.id/jurnal/index.php/holistik
- Wahyujati, B. B. (2006). *Strategi Pembelajaran Pendidikan Luar Sekolah*. *Jiv*, 1(1), 91–98. <https://doi.org/10.21009/jiv.0101.11>