# Teacher Creativity Counteracts Radicalism in The World of Education Based on Local Cultural Values

**Remiswal**
Universitas Islam Negeri Imam Bonjol Padang, Indonesia, *remiswal@uinib.ac.id*

**Aprizal Ahmad**
Universitas Islam Negeri Imam Bonjol Padang, Indonesia, *aprizalahmad@uinib.ac.id*

**Arham Junaidi Firman**
Universitas Islam Negeri Sunan Kalijaga, Indonesia, *19304016012@student.uin-suka.ac.id*

**Nova Asvio**
Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia, *novaasvio@iainbengkulu.ac.id*

**Muhammad Kristiawan**
Universitas Bengkulu, Indonesia, *muhammadkristiawan@unib.ac.id*

Religious studies have lately been considered a source of the spread of radicalism that is growing massively and targeting all ages, especially students. This study aims to identify and investigate religious teachers' creativity in countering radicalism based on local cultural values. This study hypothesizes that there is a relationship between the creativity of religious teachers and efforts to counteract radicalism based on local cultural values. This study uses a mixed method convergent design in Lombok and Makassar which were determined intentionally through purposive sampling technique. The research was carried out from August to October 2021. The population in this study were all religious teachers (23 people) with a saturated sample at the research locus. The measurement variables in this study include aspects of the perspectives, policies, and practices of religious teachers in counteracting radicalism based on local cultural values. Qualitative and quantitative data analysis is carried out descriptively. The results show that the creativity of religious teachers has a relationship and occupies a central position to counteract radicalism based on local cultural values. Meanwhile, overall, there is a close relationship between the creativity of religious teachers in aspects of perspective, policy, and practice with efforts to counteract radicalism based on local cultural values.

Keywords: creativity, local cultural values, radicalism, teachers' creativity, teachers

## INTRODUCTION

Radicalism is an understanding to look out for (Martin, 2021). Radicalism basically arises because of disappointment with the ruler, a feeling of dissatisfaction so as to try to form and establish a region or state of his own, or a misunderstanding about teaching that assumes that his actions are right and argues that his actions are jihad in the name of religion (Sary, 2017). Radicalism in reality has recently grown massively and targets all ages including students (Widisuseno & Sudarsih, 2019). Radicalism in the context of education is defined as verbal and non-verbal acts of violence that cause intolerance. In general, these acts of violence can occur from teachers to students, students to teachers, and students to students. The findings of the Bandung Student Creativity Program Team of Universitas Pendidikan Indonesia (UPI) in 2021 on students in 33 high schools (SMA) schools, including Vocational High Schools (SMK) and Madrasah Aliyah (MA) showed that 44 out of 100 students in The city of Bandung is indicated to be radical (Imanulyaqin et al., 2021).

In addition, the issue of eliminating religious subjects in schools has recently resurfaced. Religious lessons are considered a source of radicalism, intolerance, and divisions in a Bhinneka society. Religious lessons are seen as teaching differences and causing division among students. Instead of giving birth to tolerant students, peace agents, and the glue of brotherhood and community, religion is considered to play an important role in giving birth to terrorists and perpetrators of violence (radicals) in the name of religion. Religion is also used as a political tool through lessons in schools (Remiswal et al., 2022). This needs serious attention from various parties because the school as a place of education is not a place to give birth to the seeds of radicalism but is aimed at the transfer of knowledge, values, culture, and spiritual (Remiswal et al., 2021).

Therefore, the creativity of every religious teacher in school is needed in counteracting radicalism. Sudarma (2013) explained that teacher creativity is the maximum effort of educators to find ways/learning strategies that can be developed to improve educational services in each educational unit. Mohamed (2014) states that the creativity of religious teachers has an important role in instilling values and practicing religious teachings in schools so that students can have patterns in thinking and acting in accordance with religious teachings that are *tawazun* (balanced), *tawasuth* (middle), and *i'tidal* (consistent, firm, and fair). Quoting Rosado (1997), the creativity of teachers in instilling values and practicing religious teachings in schools can be seen from several aspects, namely perspectives, policies, and practices.

Meanwhile, the results of a survey conducted by thse National Counterterrorism Agency (BNPT) of Indonesian in 2018 stated that local cultural values can also ward off radicalism. People's belief that local cultural values are decisive to reduce radicalism and all negative understandings are in a high category score, which is 63.60 percent. The survey uses qualitative and quantitative methods. Qualitatively involves discussions and interviews with local governments, cultural figures, community leaders, religious leaders, and academics. While quantitative through the dissemination of questionnaires to 450 respondents in 32 provinces with a total of 14,400 respondents throughout

Indonesia. The issue has an attraction for researchers to be appointed into research with a focus on "the creativity of religious teachers in counteracting radicalism based on local cultural values".

Research on radicalism has been widely researched, such as linking it to Chinese values and socialization (Wong et al., 2019), Islamic religion teacher training (Llorent et al., 2020), gender perspective (Yusof et al., 2010), an integrative psychological model (Soliman et al., 2016), self-uncertainty and group identification in the face of threat (Hogga et al., 2010). Other studies also examine radicalism from the method of counteracting radicalism in schools (Tambak, 2021), the communication strategies for moderate Islamic da'wah (Thaib, 2020), nationalist insights (Priatna & Ratnasih, 2020), the values of pancasila and instilling the value of character in young citizens (Keraf & Kollo, 2019), cultural communication in religious practices (Kriyantono, 2019). Several previous studies have shown findings about counteracting radicalism based on local cultural values, namely youth muticultural community base on local culture of Manggarai (Widyawati & Albino, 2020), servation of Bengkulu local wisdom (Amin et al., 2022), internalization of *piil pesenggiri* values and moderate Islam (Amiruddin et al., 2020). In addition, the findings of these studies do not provide specifications about the creativity of religious teachers in counteracting radicalism based on local cultural values as done in this study. This study aims to identify and explore specifically the creativity of religious teachers in countering radicalism based on local cultural values. The research hypothesis is that there is a relationship between the creativity of religious teachers and efforts to counteract radicalism based on local cultural values.

## METHOD

This study uses a mixed method convergent design (Creswell, 2012). This study took place in Lombok (SMAN 1 Gerung, SMAN 2 Gerung, SMAN 1 Gunung Sari, and SMK Pariwisata) and Makassar (SMAN 5 Makassar, SMAN 17 Makassar, SMAN 2 Makassar) which were determined intentionally through purposive sampling technique (Creswell, 2012). The research was carried out from August to October 2021. Furthermore, the study uses qualitative as well as quantitative approaches to collect data. The qualitative approach aims to get in-depth information about the creativity of religious teachers in counteracting radicalism based on local cultural values. Collecting data with a qualitative approach as a whole was done through observation, documentation, and in-depth interviews. Respondents with qualitative data collection were religious teachers at the research locus determined purposively and snowball sampling (Cohen et al., 2007). Furthermore, qualitative data analysis is carried out descriptively based on the Miles and Huberman model (1994) with stages of reduction, display and verification of data.

Meanwhile, a quantitative approach was used using a structured questionnaire to measure the creativity level of religious teachers in countering radicalism based on local cultural values. The population in this study were all religious teachers (23 people) with a saturated sample at the research locus. The creativity of religious teachers in this study includes aspects of perspective, policy and practice (Rosado, 1997). Variable levels of

creativity of religious teachers in counteracting radicalism based on local cultural values are measured by the Likert scale. There are four options for answers from numbers 1-4 (1=Strongly Disagree, 2=Disagree, 3=Agree, 4=Strongly Agree). *Cronbach's alpha* score for the perspective questionnaire was 0.926. *Cronbach's alpha* score for a policy or strategy questionnaire was 0.831. *Cronbach's alpha* score for the practice questionnaire was 0.914. In this study, data on the creativity of religious teachers in counteracting radicalism based on local cultural values is classified to ordinal data based on measurement levels (Creswell, 2012). The data were analyzed statistically inferentially by performing the Spearman rank correlation test through the SPSS application (V.25.0). The data were analyzed statistically inferentially by performing the Spearman rank correlation test through the SPSS application (V.25.0). The analysis was conducted to see the relationship between the creativity of religious teachers and efforts to counteract radicalism based on local cultural values. The results of the inferential analysis through the spearmen rank correlation test were grouped into five categories, namely: "Perfect = 1", "Very Strong = 0.76-0.99", "Strong = 0.51-0.75", "Sufficiently Strong = 0.26–0.50", and "Very Weak = 0.00–0.25". Furthermore, the results of inferential statistical analysis are presented and processed in tabular form to facilitate data interpretation.

## FINDINGS

### Teacher's Perspective in Counteracting Radicalism Based On Local Cultural Values

The results showed that the acquisition of quantitative data on the creativity of religious teachers on the perspective aspect in countering radicalism based on local cultural values involved 23 respondents. The results of the analysis that the relationship between the creativity of religious teachers and activities to prevent radicalism based on local cultural values can be seen from their perspective on radicalism.

Table 1
The relationship between religious teachers' perspectives and countering radicalism

| Correlations | | | | Perspective | Radicalism |
|---|---|---|---|---|---|
| Spearman's rho | Perspective | Correlation Coefficient | | 1.000 | .745** |
| | | Sig. (2-tailed) | | . | .000 |
| | | N | | 23 | 23 |
| | Radicalism | Correlation Coefficient | | .745** | 1.000 |
| | | Sig. (2-tailed) | | .000 | . |
| | | N | | 23 | 23 |

\*\*. Correlation is significant at the 0.01 level (2-tailed).

The results of quantitative data analysis show that the hypothesis that there is a relationship between the creativity of religious teachers in the perspective aspect with efforts to counteract radicalism based on local cultural values is accepted at a significance level of five percent. The results of the next analysis show that there is a positive correlation between teacher creativity in the perspective aspect and efforts to

counter radicalism based on local cultural values. This is because there is a unidirectional relationship (0.745) between the creativity of religious teachers in the perspective aspect with efforts to counteract radicalism based on local cultural values. The results of the subsequent analysis indicate that there is a close relationship in the "Strong" category between the creativity of religious teachers in the perspective aspect and efforts to counteract radicalism based on local cultural values.

The results of other studiessuggest that radicalism according to religious teachers is a desire to be fanatical about the religion that is embraced so as to consider it the most accurate while others are wrong. This is because radicalism is a deep thought that reaches its roots accompanied by acts of violence. Radicalism is a reckless view of a person and does not want to respect others because he sees himself as the most right and the other wrong. This was reinforced by the results of an interview with Mrs. Yusri who said that "the radicalism movement is someone who has a strong view and does not want to respect others. To see that what is in them is always right, and that what is in others is wrong".

Other research results show that radicalism occurs because of political, economic, power, and snobbery elements. In addition, radicalism was also born because of intolerance to seek or realize desires by committing acts of violence that eventually lead to acts of terrorism. This is reinforced by the results of interviews that show that "radicalism is like understanding, a stream that seeks or increases to achieve that desire by force". Radicalism is the use of terrorism. Radicalism is an understanding that wants to get something by committing violence, intolerant acts and terrorizing so that people become frightened. This is confirmed by the results of interviews that show that "radicalism is a school that wants something done in a violent, intolerant way, causing terror and fear in society".

**Teacher Policy in Counteracting Radicalism Based on Local Cultural Values**

The results showed that the acquisition of quantitative data on the creativity of religious teachers in the policy aspect in countering radicalism based on local cultural values involved 23 respondents. The results of the analysis show that the relationship between the creativity of religious teachers and activities to prevent radicalism based on local cultural values can be seen from their policies in countering this.

Table 2
The relationship between religious teacher policies and countering radicalism

Correlations

|  |  |  | Policy | Radicalism |
|---|---|---|---|---|
| Spearman's rho | Policy | Correlation Coefficient | 1.000 | .739** |
|  |  | Sig. (2-tailed) | . | .000 |
|  |  | N | 23 | 23 |
|  | Radicalism | Correlation Coefficient | .739** | 1.000 |
|  |  | Sig. (2-tailed) | .000 | . |
|  |  | N | 23 | 23 |

**. Correlation is significant at the 0.01 level (2-tailed).

The results of quantitative data analysis show that the hypothesis that there is a relationship between the creativity of religious teachers in the policy aspect and efforts to counter radicalism based on local cultural values is accepted at a significance level of five percent. The results of the subsequent analysis show that there is a positive correlation between teacher creativity in policy aspects and efforts to counter radicalism based on local cultural values. This is because there is a unidirectional relationship (0.739) between the creativity of religious teachers in the policy aspect and efforts to counteract radicalism based on local cultural values. The results of the subsequent analysis indicate that there is a close relationship in the "Strong" category between the creativity of religious teachers in policy aspects and efforts to counteract radicalism based on local cultural values.

The results of subsequent research suggest that religious teachers have policies or strategies in counteracting radicalism based on local cultural values. This is confirmed by the results of the interview which shows that "before learning begins, Mother as a teacher prepares everything necessary during the learning. Learning preparation is very important to do so that the learning carried out runs well and achieves maximum goals. Before learning, you first prepare the material that will be delivered in accordance with the RPP and the media used to support the learning process".

The results of subsequent research showed that "inaddition to the material in the package book, teachers are also looking for other sources to increase knowledge. Mothers are very concerned when there are acts of violence in the name of religion. Moreover, lately these actions are increasingly frequent and there is a gap when there is a difference of opinion among the community. These things will actually worsen the image of a religion that lacks peace and mutual respect as exemplified by the prophet Muhammad SAW".

**Teacher Practice in Counteracting Radicalism Based on Local Cultural Values**

The results showed that the acquisition of quantitative data on the creativity of religious teachers in the practical aspect in countering radicalism based on local cultural values involved 23 respondents. The results of the analysis show that the relationship between the creativity of religious teachers and activities to prevent radicalism based on local cultural values can be seen from their practice in countering this.

Table 3
The relationship between religious teacher practices and countering radicalism

Correlations

| | | | Practice | Radicalism |
|---|---|---|---|---|
| Spearman's rho | Practice | Correlation Coefficient | 1.000 | .697** |
| | | Sig. (2-tailed) | . | .000 |
| | | N | 23 | 23 |
| | Radicalism | Correlation Coefficient | .697** | 1.000 |
| | | Sig. (2-tailed) | .000 | . |
| | | N | 23 | 23 |

**. Correlation is significant at the 0.01 level (2-tailed).

The results of quantitative data analysis show that the hypothesis that there is a relationship between the creativity of religious teachers in the practical aspect and efforts to counter radicalism based on local cultural values is accepted at a significance level of five percent. The results of the subsequent analysis show that there is a positive correlation between teacher creativity in the practical aspect and efforts to counter radicalism based on local cultural values. This is because there is a unidirectional relationship (0.697) between the creativity of religious teachers in the practical aspect with efforts to counteract radicalism based on local cultural values. The results of the subsequent analysis indicate that there is a close relationship in the "Strong" category between the creativity of religious teachers in the practical aspect and efforts to counteract radicalism based on local cultural values.

The results of further research suggest that the practice of religious teachers in counteracting radicalism based on local cultural values is related to the role they play in learning. As for the role of religious teachers in counteracting radicalism based on local cultural values, namely: *first*, informators in counteracting radicalism. The results showed that the role of religious teachers as informators is to provide information to students related to radicalism, because the information provided can shape their character and personality. The observation results showed that the role of religious teachers as informators was carried out by providing correct information from reliable sources in order to avoid hoaxes that would affect the character of students.

Subsequent research results from interviews with respondent stated that "the role of the teacher in providing information is very important, because the information received by students from the teacher can be swallowed raw, the teacher needs to understand the information that will be given first, so it must be understood correctly by the teacher". The results of the next research showed that religious teachers as informators in conveying information also saw the needs of students. Of course, in this case, the need for information related to radicalism is needed considering that students have diverse backgrounds. The information provided by religious teachers relates to national commitment, tolerance, nonviolence, and acceptance of tradition. Based on the data above information related to radicalism itself is very important to be given so that students can avoid acts of violence in the name of religion. So, students must get the right information related to radicalism so that students can certainly understand the dangers caused.

The provision of the above information is very important to do so that the interaction that occurs between students and other school residents can run well and of course the creation of a conducive and peaceful atmosphere in the school. This is reinforced by the results of the interview which shows that "the provision of information related to radicalism in my opinion is very, very important, why we should ward it off to children because in school it is like we not only target children to be good academically, but also good in attitude, so how the character can run well, the class is also in socially good, The main thing is that the character is so how the child understands the dangers of radicalism, especially here different learners, so how do we provide understanding of the dangers of radicalism makes a main thing".

*Second,* facilitator in counteracting radicalism. The results showed that the role of religious teachers as facilitators by providing facilities that allow ease of learning for students in learning activities. In counteracting radicalism, teachers provide facilities to students that allow students easily to learn about the dangers of radicalism. Facilities in providing an understanding of the dangers of radicalism are carried out by providing comfort to students in participating in activities carried out by religious teachers, both during the classroom and outside the classroom. The results of subsequent research showed that the practice of religious teachers in counteracting radicalism based on local cultural values was also carried out by discussing with students which would certainly arise differences in terms of opinion.

In addition, religious teachers also facilitate students with literacy related to radicalism or moderation. This is confirmed by the results of the interview which shows that "because we happen to be PAI teachers through lessons, through literacy, we have the first 15 minutes of lietrasi at 07.00-07.15 WIB there presenting readings related to religious moderation". The literature study above shows that the practice of religious teachers in counteracting radicalism through the role of facilitators carried out through these activities is a form of creativity that is used as a form of local cultural values of *saling ajinang* (mutual respect, respect), *ra'i* (empathy), and *teguq* (responsibility) in Lombok and Makassar, namely *sipakatau* (mutual respect for fellow human beings), *pesse /pacce* (empathetic attitude), *assitinajang* (propriety).

*Third,* motivators in counteracting radicalism. The results showed that the practice of religious teachers in counteracting radicalism based on local cultural values is *saling ajinang (*mutual respect, respect), *ra'i* (empathy), and *teguq* (responsibility) in Lombok and Makassar, namely *sipakatau* (mutual respect for fellow humans), *pesse/ pacce* (empathy), *assitinajang* (propriety) as a form of creativity is done through providing motivation through life experience stories. This is confirmed by the results of the interview which shows that "some learning processes such as us 25 minutes we learn subjects, all teachers will be interspersed with motivation, there are also values of moderation, such as learning about life where the teacher tells us about his personal experiences and indirectly it teaches us about behaving moderately". The results of the above research have implications that the motivator played by the teacher is a form of creativity in the practice of counteracting radicalism based on local cultural values is *saling ajinang (*mutual respect, respect), *ra'i* (empathy), and *teguq* (responsibility) in

Lombok and Makassar, namely *sipakatau* (mutual respect for fellow humans), *pesse/ pacce* (empathy), *assitinajang* (propriety) in each school that becomes a research locus.

*Fourth,* guide in counteracting radicalism. The results showed that in carrying out their role as a guide, religious teachers must have an understanding of the learners they are guiding, such as learning styles, learning habits and about their potential. In addition, the role of religious teachers as mentors must also understand and be skilled in planning, both planning goals and competencies that will be achieved and planning the learning process. The observation results show that religious teachers have an understanding of their learners, especially in the learning abilities of their learners who have diverse abilities. The results of subsequent research showed that the role of religious teachers as mentors here is in nature to direct students with good development goals.

Other research results show that religious teachers as guides in counteracting radicalism based on local cultural values are *saling ajinang* (mutual respect, respect), *ra'i* (empathy), and *teguq* (responsibility) in Lombok and Makassar, namely *sipakatau* (mutual respect for fellow humans), *pesse / pacce* (empathy), *assitinajang* (propriety) in each school that becomes a research locus is carried out by providing examples of transparency in its learners. The observation results showed that when the teacher explained about the work on improving uts questions there were students who chatted by themselves, the teacher reprimanded with polite language to the learner to hear the teacher's explanation. In addition, teachers also do not distinguish between learners who make improvements and not, all of them are considered the same, because teachers realize that the ability of each individual is different, what the teacher does is to provide motivation so that the learner is diligent in learning and for those who are already good results in order to improve and maintain. This is confirmed by the results of interviews that show that "a teacher teaches not to impose tolerance but to teach and exemplify tolerance in learning itself".

## DISCUSSION

The results showed that there was a relationship between the creativity of religious teachers and efforts to counteract radicalism based on local cultural values. These results support previous studies that also show that radicalism can be countered by local cultural values (Amiruddin et al., 2020; Kriyantono, 2019; Widyawati & Albino, 2020; Wong et al., 2019). Not only that, Arifin's research (2016) showed that the creativity of religious teachers using local cultural values can reduce radicalism. Meanwhile, Aly et al. (2015) also found that the perspectives possessed by religious teachers have a significant contribution in nature to counteract radicalism. Farrell (2016) states that the perspective of religious teachers can also avoid confusion over static and conservative religious perspectives. Religious teachers can help kids develop solid social skills by instilling empathy in them (Syahril et. al, 2020). This is also supported by the results of research by Asmani (2015) and Mochamad (2020) that such a religious perspective is a form of stagnation in literary texts as a heresy and ignorance in religion.

The results of the analysis show that there is a relationship between religious teacher policies and efforts to counter radicalism based on local cultural values. Policies set by

religious teachers can determine their success in counteracting radicalism based on local cultural values. Tambak (2021) states that the success of religious teachers in counteracting radicalism based on local cultural values is determined by a strong commitment from policy makers; optimization of facilities; passion and dedication. With this, religious teachers will increasingly have creativity in counteracting radicalism based on local cultural values. In addition, the results of Kasim et al. (2021) research show that the policy of religious teachers in learning is very expected in counteracting radicalism based on local cultural values.

The results showed that the practice of religious teachers and the use of local cultural values had a relationship with efforts to counter radicalism. This indicates that the better the practice of religious teachers using local cultural values, it will be able to ward off radicalism. The practice of religious teachers in counteracting radicalism based on local cultural values is also aimed at actualizing fitrah in students. Hasan Langgulung in Firman (2017) states that the word fitrah in Arabic has the meaning of being a creation or made by God, in the sense that man has been given good potential by Allah. Therefore, even if not educated, man will naturally conform to the teachings of religion, because it has been created according to it, unless the person is educated otherwise, that is, educated to deny religion (Firman & Hidayat, 2020). This explains that human nature tends to goodness, truth, beauty, glory and holiness. In relation to the practice of religious teachers in counteracting radicalism based on local cultural values, then this understanding will be reduced if students grow in accordance with their fitness. Local culture is very important, culture must be researchable and accessible (Gunara et. al, 2019). Learners who know their potential well and are facilitated to be developed, it will be an easy performance character to develop in everyday life (Firman et al., 2022; Remiswal & Firman, 2018).

## CONCLUSIONS AND SUGGESTIONS

Based on the results of the study, it can be concluded that the creativity of religious teachers has a relationship and occupies a central position to counteract radicalism based on local cultural values. Meanwhile, overall, there is a close relationship between the creativity of religious teachers in aspects of perspective, policy and practice with efforts to counteract radicalism based on local cultural values. Based on the results of the study, the theoretical advice for researchers is to carry out research with similar characteristics of research subjects and increase the number to better represent the creativity of religious teachers in counteracting radicalism based on local cultural values. The next researcher who wants to carry out research with this theme, should pay more attention to the policies of religious teachers in counteracting radicalism based on local cultural values. The government/agencies/stakeholders must carry out the mandate carried out optimally to improve the professional competence of teachers to be more creative in counteracting radicalism based on local cultural values.

## REFERENCES

Aly, A., Balbi, A.-M., & Jacques, C. (2015). Rethinking Countering Violent Extremism: Implementing the Role of Civil Society. *Journal of Policing, Intelligence and Counter Terrorism*, *10*(1), 3–13. https://doi.org/10.1080/18335330.2015.1028772

Amin, A., Alimni, Kurniawan, D. A., Chen, D., & Wirayuda, R. P. (2022). Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism. *International Journal of Instruction*, *15*(3), 931–948. https://doi.org/10.29333/iji.2022.15350a

Amiruddin, Nasution, S. P., Subandi, & Lazwardi, D. (2020). Internalisasi Nilai-Nilai Piil Pesenggiri dan Islam Moderat dalam Menangkal Paham Radikal Pada UKM Mahasiswa UIN Raden Intan Lampung. *Al-Idarah: Jurnal Kependidikan Islam*, *10*(2), 256–270.

Arifin, S. (2016). Islamic Religious Education and Radicalism in Indonesia: Strategy of De-radicalization Through Strengthening the Living Values Education. *Indonesian Journal of Islam and Muslim Societies*, *6*(1), 93–126. https://doi.org/10.18326/ijims.v6i1.93-126

Asmani, J. M. (2015). Fiqh Sosial Kiai Sahal sebagai Fiqh Peradaban. *Wahana Akademika*, *2*(2), 121–134.

Cohen, L., Manion, L., & Morrison, K. (2007). *Research Methods in Education*. Routledge.

Creswell, J. W. (2012). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (4th ed.). Pearson.

Farrell, F. (2016). 'Why All of a Sudden do We Need to Teach Fundamental British Values?' A Critical Investigation of Religious Education Student Teacher Positioning Within a Policy Discourse of Discipline and Control. *Journal of Education for Teaching*, *42*(3), 280–297.

Firman, A. J. (2017). Paradigma Hasan Langgulung Tentang Konsep Fitrah dalam Pendidikan Islam. *Jurnal Pendidikan Islam UHAMKA*, *8*(2), 123–143.

Firman, A. J., & Hidayat, N. (2020). Strengthening Character Education Based on Golden Habits at SMP Muhammadiyah 1 Depok Yogyakarta. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, *18*(2), 189–210. https://doi.org/10.21154/cendekia.v18i2.1886

Firman, A. J., Ni'mah, U., & Asvio, N. (2022). Prototype Curriculum : Concepts and Its Role in Strengthening Character Education After the Covid-19 Pandemic. *EJIP: Educational Journal of Innovation and Publication*, *1*(1), 10–17.

Gunara, S., Sutanto, T. S., & Cipta, F. (2019). Local Knowledge System of Kampung Naga: A Study to Investigate The Educational Values of Indigenous People in Transmitting Religious and Cultural Values. *International Journal of Instruction*, *12*(3), 219–236. https://doi.org/https://doi.org/10.29333/iji.2019.12314a

Hogga, M. A., Meehan, C., & Farquharson, J. (2010). The Solace of Radicalism: Self-Uncertainty and Group Identification in the Face of Threat. *Journal of Experimental Social Psychology*, *46*(6), 1061–1066. https://doi.org/10.1016/j.jesp.2010.05.005

Imanulyaqin, M. N., Soleh, A., & Cahyanurani, D. G. (2021). *PKM-PSH : Radikalisme di Sekolah Menengah Atas Kota Bandung*. Program Studi Ilmu Pendidikan Agama Islam. http://ipai.upi.edu/tim-pkm-upi-bandung-teliti-radikalisme-di-sekolah-menengah-atas-sederajat-kota-bandung/

Kasim, F. M., Ali, M., Mursalin, M., & Harun, M. Y. (2021). The Impact of Mediating Fake News on Government Policies in Creating Socio-Political Stability and the Urgency of Literacy Education. *Proceedings of the International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM 2020)*, *495*, 215–221. https://doi.org/10.2991/assehr.k.210125.036

Keraf, F. M. P., & Kollo, F. L. (2019). Preventing Radicalism Through The Values of Pancasila and Instilling the Value of Character in Young Citizens. *International Journal for Educational and Vocational Studies*, *1*(4), 339–344.

Kriyantono, R. (2019). Counteracting Radicalism with Cultural Communication in Religious Practices. *Advances in Social Sciences Research Journal*, *6*(11).

Llorent, V., Cobano, V. C., & Navarro, M. (2020). Islamic Religion Teacher Training in Spain: Implications for Preventing Islamic-Inspired Violent Radicalism. *Teaching and Teacher Education*, *95*, 103–138. https://doi.org/10.1016/j.tate.2020.103138

Martin, T. (2021). The Radical Ambitions of Counter-Radicalization. *The British Journal of Sociology*, *72*(2), 270–285.

Miles, M. B., & Huberman, A. M. (1994). *An Expanded Sourcebook Qualitative Data Analysis*. Sage Publications.

Mochamad, N. A. (2020). Al Maqashid Al Syar'iyyah Sebagai Bagian dari Al Qawa'id Al Ushuliyyah Al Tasyri'iyyah. *Jurnal Indo-Islamika*, *8*(2), 84–96. https://doi.org/10.15408/idi.v8i2.17549

Mohamed, N. (2014). Islamic Education, Eco-ethics and Community. *Studies in Philosophy and Education*, *33*, 315–328. https://doi.org/10.1007/s11217-013-9387-y

Priatna, T., & Ratnasih, T. (2020). Counteracting Radicalism through Islamic Religious Learning with Nationalist Insights. *Journal of Talent Development and Excellence*, *12*(1), 2204–2214.

Remiswal, & Firman, A. J. (2018). *Konsep Fitrah dalam Pendidikan Islam (Paradigma Membangun Sekolah Ramah Anak)*. Diandra Kreatif.

Remiswal, Kustati, M., Besral, Zainimal, & Firman, A. J. (2021). The Influence of Hedonistic Culture to Minangkabau Juveniles' Social Behaviors in the Twenty-first Century. *Fudan Journal of the Humanities and Social Sciences*, *14*, 465–481. https://doi.org/10.1007/s40647-021-00319-5

Remiswal, Kustati, M., Ritonga, M., Perrodin, D. D., & Firman, A. J. (2022). Religious Education for Schools Within Conflict-Prone Zones: An Inclusive Multicultural Approach. *Journal of Innovation in Educational and Cultural Research*, *3*(3), 412–420. https://doi.org/10.46843/jiecr.v3i3.127

Rosado, C. (1997). What Makes a School Multicultural? *The Adventist Journal of Education*, *16 Juni*, 1–15.

Sary, N. (2017). Mencegah Penyebaran Paham Radikalisme Pada Sekolah. *Manthiq*, *2*(2), 191–200.

Soliman, A., Bellaj, T., & Khelifa, M. (2016). An Integrative Psychological Model for Radicalism: Evidence from Structural Equation Modeling. *Personality and Individual Differences*, *95*, 127–133. https://doi.org/10.1016/j.paid.2016.02.039

Sudarma, M. (2013). *Profesi Guru/Dipuji, Dikritisi, dan Dicaci*. Rajawali Pers.

Syahril, Yusuf, S., Ilfiandra, & Adiputra, S. (2020). The Effect of Parenting Patterns and Empathy Behavior on Youth Prosocial. *International Journal of Instruction*, *13*(3), 223–232. https://doi.org/https://doi.org/10.29333/iji.2020.13315a

Tambak, S. (2021). The Method of Counteracting Radicalism In Schools: Tracing the Role of Islamic Religious Education Teachers in Learning. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, *45*(1), 104. https://doi.org/10.30821/miqot.v45i1.761

Thaib, E. J. (2020). The Communication Strategies for Moderate Islamic Da'wah in Countering Radicalism in Gorontalo City, Indonesia. *Jurnal Komunikasi: Malaysian Journal of Communication*, *36*(4).

Widisuseno, I., & Sudarsih, S. (2019). Penguatan Wawasan Kebangsaan Sebagai Upaya Pencegahan Paham Radikalisme dan Intoleransi di Kalangan Pelajar Sekolah Menengah Atas Negeri 3 Salatiga Kotamadia Salatiga. *Harmoni: Jurnal Pengabdian Kepada Masyarakat*, *3*(1), 24–28.

Widyawati, F., & Albino, Y. (2020). Youth Muticultural Community Base on Local Culture of Manggarai As the Effort To Fight Against Violence, Radicalism and Terorism. *Jurnal Pendidikan Dan Kebudayaan Missio*, *12*(1), 20–31. https://doi.org/10.36928/jpkm.v12i1.164

Wong, M. Y. H., Khiatani, P. V., & Chui, W. H. (2019). Understanding Youth Activism

and Radicalism: Chinese Values and Socialization. *The Social Science Journal*, *56*(2), 255–267. https://doi.org/10.1016/j.soscij.2018.08.006

Yusof, K., Herman, I., & Nasir, B. M. (2010). Islamic Radicalism in Malaysia: Gender Perspective. *Procedia - Social and Behavioral Sciences*, 2119–2125. https://doi.org/10.1016/j.sbspro.2010.07.424