

Strategies for Preventing Religious Radicalism at the Village Level through Legal Counseling Optimizing Islamic Recitation Groups

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Abstract

Religious radicalism poses a significant threat to social harmony and security, especially in rural communities where access to educational resources and legal guidance can be limited. This study, explores the use of Islamic recitation groups (*pengajian*) as a platform for preventing the spread of religious radicalism in Blumbungan Village, Pamekasan. The research focuses on empowering the community, Quran teachers, and local officials through legal counseling and training to build a comprehensive understanding of Islam and to identify early



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signs of radicalism. The activity aims to train the general public, religious educators, and village officials to understand Islam in its entirety, emphasizing tolerance and the importance of protecting the community from extremist ideologies. The method centers around two main activities: first, providing training to deepen participants' understanding of Islam, and second, assisting the community in detecting and addressing the spread of radical Islam. These efforts help ensure that individuals can recognize extremist ideologies early and prevent their influence, protecting the village from potential religious extremism. Implemented over three months, the community service activities in Blumbungan Village have shown significant impact, enhancing the community's capacity to independently prevent the spread of radicalism. The collaboration between the village government and Islamic recitation groups proves to be an effective approach to countering radical ideologies at the village level. This study contributes to the broader effort to strengthen local resistance against radical Islamism by leveraging legal education and religious practice, ultimately fostering a more resilient, tolerant, and united community.

KEYWORDS *Legal Counseling, Radical Islam, Islamic Recitation groups*

Introduction

This activity follows the research results the proposer has previously carried out. The study includes: *First*, the results of competitive grant research (PHB) conducted by Mukhlis with the title "Strengthening the Synergy of the Three Pillars in the Judicial Function Policy at the Village Level", where one of the findings states that the existence of religious institutions with the figure of kiai as their leader has been able to solve legal problems in the village in four districts in Madura. In this study, there are many examples of the strategic role of village kiai in resolving legal issues amid community life. The village kiai is always

involved by the village head when legal issues require quick resolution and are full of friendly nuances.¹

Second, there is independent research conducted by Muwaffiq Jufri titled "Local Wisdom Approach as a Solution to Community Rejection of Former Syi'ah Adherents in Sampang Regency". One of the essential findings in this research is the existence of a central figure, Kiai Zaini, who, since 1991, has struggled so that the process of religious-based conflict does not occur in Nangkrenang Village, Sampang Regency. After the death of Kiai Zaini, Radical Islam began to enter and was able to ignite acts of violence that until now have not been appropriately resolved and fairly. In this case, it appears that the strategic role of a moderate-minded kiai has been able to prevent radical religious-based actions.²

The current problem is that the phenomenon of radical behaviour in religion in Madura over the past three years has increased. This is based on several extreme actions in addressing community issues and addressing differences in religious understanding and rituals.³ The most recent case related to the phenomenon of religious radicalism is the arrest of several people suspected of being affiliated with terrorist networks in the Sampang and Sumenep districts. The surprising fact of this phenomenon is that some people suspected of being affiliated with terrorism networks work as educators (teachers) at the elementary school level, which raises concerns about their radical understanding of how religion is transmitted and/or taught to their young children.

The incident provides a valuable lesson that the movement and understanding of radicalism and religious anarchism are still a severe threat of realizing security in this country,⁴ especially for efforts to create harmonious,

¹ Mukhlis, "A Three-Pillar Synergism Reinforcement Model in Judicial Function Policy at Village Level," *Untag Law Review* 1, no. 2 (2017): 23–24.

² Muwaffiq Jufri, *Metode Penyelesaian Konflik Agama; Optik Hukum, HAM, Dan Nilai Kearifan Lokal* (Surabaya: Scopindo, 2021), 79–80.

³ Muwaffiq Jufri, *Hukum Dan Hak Asasi Manusia; Dasar Teori Dan Praktiknya* (Depok: Rajawali Pers, 2023), 57, <https://www.rajagrafindo.co.id/produk/hukum-dan-hak-asasi-manusia-dasar-teori-dan-praktiknya-muwaffiq-jufri/>.

⁴ Moh. Zahid and Moh Hasan, "The Existence of Wasathiyah Islam in Madura; An Analysis of Urban Society's Acceptance of Islamic Content on Social Media," *AL-IHKAM*:

safe and peaceful relations between religious communities. This incident also provides a new burden for the government in its efforts to carry out deradicalization, which must target all communities of various ages.⁵ This deradicalization program is not enough to be implemented only for terrorism prisoners in correctional institutions but must also touch the grassroots of society with a focus on movements ranging from strengthening a friendly understanding of Islam to efforts to neutralize radical religious views that have been adopted.⁶

In the local realm of Pamekasan, radical actions in religion are no less numerous; at least, this phenomenon is seen in the development of extreme behavior over the past three years.⁷ Some cases and incidents that led to such radical actions include: First, the death threat made by Saifuddin Surur, one of the sympathizers of the Islamic Unity Front (FPI) Pamekasan, who threatened to kill anyone who refused the presence of lecturer Hanan Attaki in Pamekasan Regency. The murder message was even broadcast openly through his social account, which could potentially be accessed by anyone, including those who are not of age, to read and view these radical messages.⁸

Secondly, arson and destruction at the construction site of one of the cafes in Potoan Daya village, Palengaan sub-district, Pamekasan regency. This violent action was carried out because the construction of the cafe was considered to have the potential to become a place of immorality and threaten the morals of

Jurnal Hukum & Pranata Sosial 13, no. 2 (2018): 382, <https://doi.org/10.19105/al-ihkam.v13i2.1875>.

⁵ Ricky Santoso Muharam, "Membangun Toleransi Umat Beragama Di Indonesia Berdasarkan Konsep Deklarasi Kairo," *Jurnal HAM* 11, no. 2 (2020): 269–83, <https://doi.org/http://dx.doi.org/10.30641/ham.2020.11.269-283>.

⁶ Mo'tasim Mo'tasim et al., "Pesantren Dan Multikulturalisme Di Madura: Adaptasi Nilai Multikultural Dalam Menciptakan Kerukunan Masyarakat Multi Etnis Dan Agama," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (2020): 173–94, <https://doi.org/10.15642/jpai.2020.8.2.173-194>.

⁷ Agus Purnomo, *Islam Madura Era Reformasi: Konstruksi Sosial Elite Politik Tentang Perda Syariat* (Ponorogo: STAIN Ponorogo Press, 2014), 117.

⁸ Redaksi, "Ketua Ranting NU Laden Diteror Karena Menolak Kedatangan Hanan Attaki," *Madura.net*, 2023, <https://maduranet.com/peristiwa/2023/02/11/ketua-ranting-nu-laden-diteror-karena-menolak-kedatangan-hanan-attaki/>.

the local community, which is known as a religious community.⁹ Whereas the construction of the location has gone through licensing procedures in accordance with applicable laws. This means that the power of state licensing based on the law can be defeated by the anarchism of the people who blatantly violate the law.¹⁰

The worry is if the fact that the spread of movements and understanding of religious radicalism is very massive is done to rural communities in Madura. It is not impossible that it will also penetrate the village community, including in Blumbungan Village, Pamekasan Regency. Although the majority of the people of Blumbungan Village are affiliated with Nahdlatul Ulama' (NU), the existence of radical religious sects that have more and more followers should be used as a reference as well as a concern for the massive movement of Islamic radicalism in Blumbungan Village. This concern is due to the religious culture of Madurese people, who generally have a typical and temperamental character and are so risky on religious issues. Madurese fanaticism towards religious issues is so intense that they are willing to do any activity to fight for their religion. The utilization of this condition by radical activists will easily give birth to acts of anarchism based on religious orders. Such fanaticism will support the nature and character of Madurese society, which is synonymous with violence as its cultural identity.¹¹

The basis for the above concerns is reinforced by **Donald Black's** opinion, which explains that several essential elements can change people's legal behaviour;¹² These elements are social stratification, morphology, organization, social control, and culture. These elements can easily change people's legal behavior even though they do not exist simultaneously with these four

⁹ Tribunnews.com, "Massa Geruduk Lokasi Wisata Kedai Bukit Bintang Pamekasan, Bakar Gazebo Dan Minta Ditutup," [suryamalang.tribunnews.com](https://suryamalang.tribunnews.com/2020/10/05/massa-geruduk-lokasi-wisata-kedai-bukit-bintang-pamekasan-bakar-gazebo-dan-minta-ditutup), 2020, <https://suryamalang.tribunnews.com/2020/10/05/massa-geruduk-lokasi-wisata-kedai-bukit-bintang-pamekasan-bakar-gazebo-dan-minta-ditutup>.

¹⁰ Mukhlis et al., "Rejection of Former Shia Community in Sampang Perspective on Human Rights Law: Discourse of Religious Rights and Freedom in Indonesia," *Lex Scientia Law Review* 7, no. 2 (2023): 237, <https://doi.org/https://doi.org/10.15294/lesrev.v7i2.72156>.

¹¹ Muwaffiq Jufri, "Nilai Keadilan Dalam Budaya Carok," *Jurnal Yustitia* 18, no. 1 (2017): 21.

¹² Donald Black, *The Behavior of Law* (New York: Akademik Press, 1976), 91–92.

components. This means that each element has its own power base to change people's legal behaviour.¹³ The model between each component is shown below:



FIGURE 1. Elements of Community Legal Behavior Modifiers

The transformation of the above views will give birth to 2 (*two*) possible patterns of changes in community behavior towards radical behavior in religion in Blumbungan village: *First*, the position of the organization is one of the crucial elements that can change the legal behavior of the community.¹⁴ If religious organizations with radical ideas begin to emerge and are followed by the community, it is possible that the extreme behaviour of the people in Blumbungan village will increase. *Second*, the cultural entity of the Madurese community, which is generally characterised by temperament and easy-to-commit violence, will be efficiently utilised in carrying out radical actions in

¹³ Mukhlis Mukhlis and Muwaffiq Jufri, "Legal Counseling on Salt Pond Land Certification to Avoid Land Conflicts in Pagagan Village, Pamekasan Regency," *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement) JPHI* 6, no. 1 (May 31, 2023): 91–108, <https://doi.org/10.15294/jphi.v6i1.65030>.

¹⁴ Agus Sunyoto, *Fatwa Dan Resolusi Jihad; Sejarah Perang Rakyat Semesta Di Surabaya 10 November 1945* (Malang: Pustaka Pesantren Nusantara, 2017), 33.

religion.¹⁵ Moreover, the Islamic pattern of the community is more likely to lead to religious fanaticism. These two patterns of behavioural change can be seen in the chart below.



FIGURE 2. The Process of Changing Legal Behavior in a Radical Society

Therefore, efforts to neutralize religious understanding must be made early on in order to anticipate the development of radical Islamic sects and organizations in Blumbungan Village. One of the efforts that can be made is to take advantage of the role of the Study Group, which is culturally affiliated with the NU organization, to participate in taking steps to prevent the spread of religious radicalism.¹⁶

The strategic existence of this organisation is based on several reasons: *First*, the existence of recitation institutions in Blumbungan Village has taken root and has fanatical members. This means that the majority of people in Blumbungan Village have ideological and emotional relationships that can be used to neutralise religious radicalism, especially neutralisation in the family environment. *Second*, the NU organisation that is closely related to the community is one of the organisations that consistently rejects radicalism in religion by voicing the idea of humanist Islam and striving for harmonious

¹⁵ Moh. Nuyu and Agung Ali Fahmi, "Efforts to Realize a Halal Lifestyle in Madura Through The Synergy of Islamic Boarding Schools and The Halal Center of University Trunojoyo of Madura," *Trunojoyo Law Review* 4, no. 2 (2022): 98–111, <https://doi.org/10.21107/tlr.v4i2.18616>.

¹⁶ Dewi Pusparini, Sri Wahyuni, and Muwaffiq Jufri, "Pencegahan Paham Radikalisme Agama Di Tingkat Desa Melalui Penguatan Kader Muslimat Nahdlatul Ulama' Ranting Jarin," *Society: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 1, no. 1 (2020): 25–38, <https://doi.org/10.37802/society.v1i1.92>.

relations between religious communities.¹⁷ *Third*, recitation groups that routinely organise Islamic activities, either in the form of weekly studies or on the commemoration of other major religious events that facilitate the regeneration of the people, are a deterrent to religious radicalism.

The author realises that the theme of preventing radical Islam and religious conflict has been studied by many researchers, both in the national context and at the local level of Madura. Some of these studies include First, research by Abdul Hannan entitled “Conflict Resolution and the Violation of Religious Freedom”, published in *Contemporary Islamic Studies* Volume 19 Number 2 in 2024. The research concluded that the repentance pledge mechanism used as a condition for former adherents of Shi'a to return to their hometown is a settlement pattern that is contrary to the principles of religious freedom because of the element of coercion to believe in a particular religious sect.¹⁸

Second, Research by Dessy Dwi Lestari, Dinda Marta Almas Zakirah and Dwi Putri Robiatul Adawiyah, entitled “Sampang Regency Government Strategy in Reconciliation of Sunni-Shia People” published in *Tribakti: Journal of Civilization Education* Vol. 33 No. 2 Year 2022. This research discusses explicitly the success of the strategy carried out by the Sampang Regency Government to repatriate former Shi'a adherents to their hometowns, namely through the repentance pledge mechanism as required by local religious leaders.¹⁹

Third, research by Masykur Arif entitled “Peran Kiai Kampung Dalam Menanggulangi Radikalisme Keagamaan Di Sumenep Madura” and published on *Tasamuh: Journal of Islamic Studies* Volume 15 Number 2 Year 2023. The research reveals the fact that the majority of village kiai in Sumenep have tried

¹⁷ Mohammad Nurul Huda Ach Khoiri, “Metode Penyelesaian Konflik Antar Aliran Agama Melalui Peran Kiai Kampung Dan Kepala Desa,” *Simposium Hukum Indonesia* 1, no. 1 (2019): 637–47.

¹⁸ Abd Hannan, “Conflict Resolution and The Violation of Religious Freedom,” *Contemporary Islamic Studies* 19, no. 2 (December 30, 2023): 186–205, <https://doi.org/10.20414/jpk.v19i2.8497>.

¹⁹ Dwi Putri Robiatul Adawiyah, Dinda Marta Almas Zakirah, and Dessy Dwi Lestari, “Sampang Regency Government Strategy in Reconciliation of Sunni-Shia People,” *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 2 (September 1, 2022): 359–70, <https://doi.org/10.33367/tribakti.v33i2.2029>.

to take preventive measures against the spread of Radical Islam because they think it is incompatible with pesantren-based Islamic values that teach peace and respect for differences.²⁰

Fourth, Research by Ach. Khoiri entitled “Metode Pencegahan Penyebaran Paham Islam Anti-Negara Kesatuan Republik Indonesia Pasca Pembubaran Hizbut Indonesia Pada Pondok Pesantren Salaf di Pamekasan” and published in *Voice Justicia: Journal of Law and Justice* Volume 3 Number 2 of 2019. This research focuses on the efforts of Islamic boarding schools to prepare their santri to have a qualified understanding of the field of Islamic sciences. A competent knowledge of religious science will be able to detect and even reject the spread of Islamic ideology that is contrary to the values of Pancasila. The research also revealed that the majority of Islamic boarding schools in Pamekasan reject the existence of Radical Islam because it is considered to damage Islamic values that advocate peace and oppose violence.²¹

Fifth, research conducted by Mukhlisah AM entitled “Madura Locality-Based Radicalism Prevention Efforts in Islamic Religious Education Courses at State Universities (Study at Trunojoyo University Madura)” and published in the *Proceedings of Annual Conference on Islamic Education Management (ACIEM)* in 2021. This research reveals a model of teaching Islamic religious education classically and through deepening practices called “Mentoring”. Through these methods, it is hoped that students will be able to recognise Radical Islam so that they have the essential ability to prevent and stem the spread of this sect on their campus.²²

The majority of previous studies did reveal techniques and strategies to prevent the spread of radical Islam through the approach of educational

²⁰ Masykur Arif, “Peran Kiai Kampung Dalam Menanggulangi Radikalisme Keagamaan Di Sumenep Madura,” *Tasamuh: Jurnal Studi Islam* 15, no. 2 (October 8, 2023): 197–211, <https://doi.org/10.47945/tasamuh.v15i2.1079>.

²¹ Ach. Khoiri, “Metode Pencegahan Penyebaran Paham Islam Anti-Negara Kesatuan Republik Indonesia Pasca Pembubaran Hizbut Indonesia Pada Pondok Pesantren Salaf Di Pamekasan,” *Voice of Justicia: Jurnal Hukum Dan Keadilan* 3, no. 2 (2019): 1–25, <https://doi.org/https://journal.uim.ac.id/index.php/justisia/article/view/832/564>.

²² Mukhlisah AM, “Madura Locality-Based Radicalism Prevention Efforts in Islamic Religious Education Courses at State Universities (Study at Trunojoyo University Madura),” in *Annual Conference On Islamic Education Management (ACIEM)*, 2021, 35–52, <https://doi.org/https://proceedings.uinsa.ac.id/index.php/aciem/article/view/569/449>.

institutions. Only one study tried to analyse the resolution of religious conflicts and/or religious-based violence through the role of local governments. However, none of the five previous studies analyzed legal science. So, the average recommendations given are only in the form of learning concepts and prevention of radical Islam. This differs from the author's paper, which provides recommendations to law enforcers to work together with elements of society to prevent the spread of radical Islam in Madura. Study groups and pesantren are elements that must be cooperated with by the government to avoid radical Islam.

The initial hope of this activity is that it will not stop at one year of activities but can be carried out continuously by partners until the realisation of the ideals of optimising the strategic role of the Study Group in preventing the spread of religious radicalism in Blumbungan Village. To realise the above goals, the activities and/or methods that will be designed are as follows: First, strengthening the understanding of members and the surrounding community about the importance of humanist and moderate Islamic teachings. The main point of implementing this solution is for members of the recitation and the general public to understand and enforce Islamic teachings that prioritise efforts to achieve peace and the welfare of human life. This strengthening is intended so that people genuinely know that the essence of Islam is to realise peace and uphold ethics in religion.²³ The lack of complete knowledge related to the essence and value of Islamic humanism causes a person to be reactive in dealing with religious issues.²⁴ Such an Islamic pattern causes a narrow understanding and is far from the effort to create a golden generation of Muslims in the field of knowledge and technology. In addition, such a pattern of experience makes the existence of Islamic movements concentrate on acts of religious violence.²⁵

²³ Ach. Sayyi, "Multicultural Islamic Education as Conflict Resolution for Multi-Ethnic and Religious Communities in Polagan Galis Pamekasan," *Akademika: Jurnal Studi Islam* 16, no. 2 (2022): 1–18, <https://doi.org/https://doi.org/10.30736/adk.v16i2.1194>.

²⁴ Ansori et al, "Politik Hukum Penyelesaian Konflik Berbasis Agama Di Indonesia," *Journal Diversi*, vol. 2, 2016, <https://doi.org/https://doi.org/10.32503/diversi.v2i2.146>.

²⁵ Yuka Kayane Miichi Ken, "The Politics of Religious Pluralism in Indonesia: The Shi'a Response to the Sampang Incidents of 2011–12," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (2019): 51–64, <https://doi.org/https://doi.org/10.1017/trn.2019.12>.

This solution is intended to create a moderate level of awareness and knowledge of Islamic understanding for recitation members and the people of Blumbungan Village. One of the causes of the easy spread of religious radicalism is the lack of a complete understanding of the map of Islamic sects that are very diverse in their teachings and political interests. An understanding of the various sects in Islam, along with the history of their birth and the direction of their movements, will be able to convince NU Muslims of the importance of practising Islam in ways that are peaceful, tolerant, and love diversity.²⁶

Second, training for trainer techniques will be provided to members of the Study Group regarding methods and strategies to prevent the spread of religious radicalism. This training is intended to increase the knowledge and ability of recitation members as agents of spreading the teachings of Islam *ahlussunah Wal-jamaah*, which is oriented towards implementing moderate, tolerant Islamic teachings and strives for harmonious relations between religious communities.²⁷ This training will also help members understand so they can detect early the spread of religious radicalism.²⁸ Early detection will facilitate the steps of members and related parties in coordinating the prevention and neutralisation of religious radicalism. With this training, it is hoped that this recitation association can be used as a pioneer of the movement to prevent religious radicalism based on the strength of civil society, with the main target being strengthening within the family. After the internal family has understood the importance of Moderate Islamic values, the next step is to improve the values of peaceful Islam to the surrounding community.

Thus, in simple terms, the activities that will be carried out in this training are as described in the chart below:

²⁶ Siti Faridah, "Kebebasan Beragama Dan Ranah Toleransinya," *Lex Scientia Law Review* 2, no. 2 (2018): 199–214, <https://doi.org/10.15294/lesrev.v2i2.27585>.

²⁷ Anthin Lathifah, "Distributing Rights, Social Justice, and Managing Conflict of Ahmadis," *De Jure: Jurnal Hukum Dan Syari'ah* 14, no. 2 (2022): 317–33.

²⁸ Fatatik Maulidiyah, "Peran Ibu Dalam Mendidik Anak Menurut Islam," *Iqra.id*, 2020, <https://iqra.id/Peran-Ibu-dalam-Mendidik-Anak-Menurut-Islam> - iqra.id.

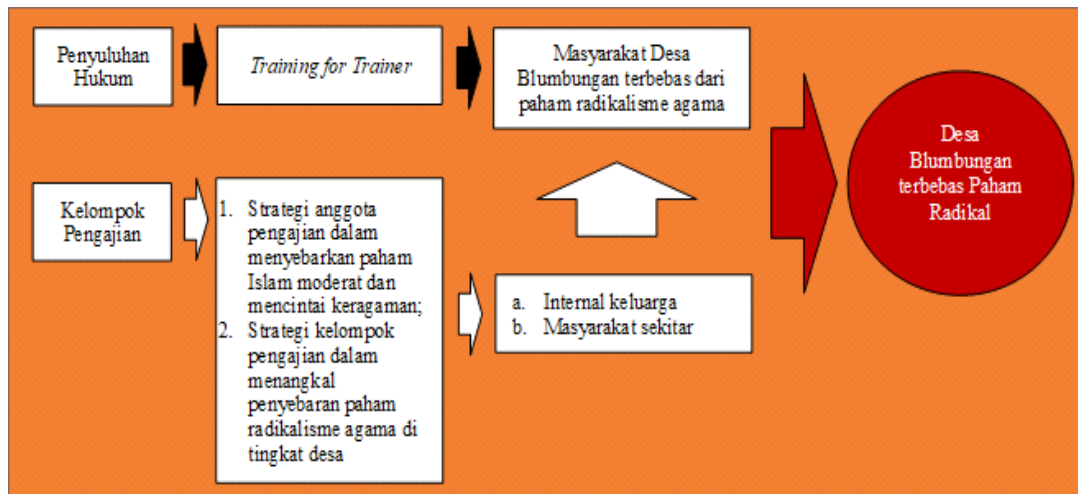


FIGURE 3. Activity Implementation Map

Coordinating with Blumbungan Village Apparatus on the Importance of Preventing Radical Islamism at the Village Level

This activity is the first step in building communication with the Blumbungan Village apparatus. This activity is intended to explain the Abdimas program integrated with the MBKM Thematic KKN implemented in Blumbungan Village to the village apparatus. This activity is vital because the MBKM Thematic KKN program is indeed different from the regular KKN that has been in Blumbungan village, mainly related to the duration of the mandatory time for students to live in the Village Hall, if the regular KKN only takes about one month of implementation, while the MBKM Thematic KKN takes a minimum of 4 months to implement the entire series of programs.

With a thorough description of the aims, objectives, and policy direction of this MBKM Thematic KKN program, it is hoped that there will be no miscommunication between the UTM Abdimas implementers and the Blumbungan village officials. Equalizing perceptions related to the implementation of this program is essential so that the implementation of the programs that have been launched can be carried out optimally in the Abdimas destination location.

In addition to equalizing perceptions, this step is also intended to explore additional information needed by the village in an effort to resolve legal issues that occur in the village, especially legal issues related to strategies to prevent the spread of radical Islam that its activists in Blumbungan village are currently spreading. All of these findings and input can be an option in adding to the MBKM Thematic KKN work program so that the presence of students at the Abdimas location is able to contribute ideas in an effort to advance Blumbungan Village.

At this moment, discussions were also held regarding the pattern of training implementation. The discussion included the place of activity, the target and number of participants, as well as the extension speakers who would be able to direct the participants to be able to understand and spread peaceful Islamic messages in the midst of community life in Blumbungan Village.

It is essential to communicate with the village head and village officials because they are the ones who have an understanding of the location of the activities. This step is intended to make the training activities carried out accessible and facilitate the participants when conducting legal counseling. The choice of place was also meant to ensure that the implementation of counselling could take place conducive and give a comfortable impression to the participants, considering that the weather in Madura at that time was not possible if holding meetings or counselling in the Blumbungan Village Hall environment.

In this activity, Fery Andryanto Alvin, as the Head of Blumbungan Village, gave appreciation to the UTM Abdimas Team because of the approach and discussion in advance regarding the plan to implement Abdimas activities integrated with student Thematic KKN. Fery admitted that this activity model is relatively new in Blumbungan village because, based on the experience that has been done, the KKN model carried out in the town usually only lasts one month and is not integrated with the Abdimas program conducted by lecturers at a university. With this explanation, there was a common understanding between the Abdimas implementation team, KKN students, and the Blumbungan Village Apparatus.



FIGURE 4. Initial coordination of the implementation of program Integrated with Thematic KKN with the Head of Blumbungan Village

The approaches to the Blumbungan village apparatus were conducted because the role of the village government, especially the village head, is one of the four figures whose orders cannot be rejected by the Madurese community. The four figures are Buppa', Babu', Ghuru, and Rato. The position of the village head influences Madurese society because he is part of the Rato element in the village government structure. Rato itself is defined as an official or government leader.²⁹ Madurese people respect this figure due to his position as head of government, who has contributed to creating safe, peaceful community conditions. This condition supports the community's daily activities because they feel calm doing all their activities, especially those related to work. For such services, the Madurese community respects this figure so that all his orders tend to be carried out to realise a safe, peaceful and prosperous life order.

In the Behaviour of Law theory, as conveyed by Donald Black, the effort to approach village officials to carry out activities to prevent radicalism based on Islamic recitation groups is part of an effort to change the legal awareness of

²⁹ Muwaffiq Jufri, Agung Ali Fahmi, and Saiful Abdullah, "Peran Strategis Kiai Pesantren Dalam Diseminasi Gaya Hidup Halal Di Madura," *Al-Huquq: Journal of Indonesian Islamic Economic Law* 5, no. 1 (2023): 1–19, <https://doi.org/https://doi.org/10.19105/alhuquq.v5i1.7872>.

Madurese people, especially in Blumbungan Village, so that they are more receptive to messages of peace over all religious differences and avoid all forms of religious violence. These efforts can be maximised because they are fully supported by the village apparatus. Such efforts by Donald Black are categorised as efforts to raise public legal awareness with a cultural approach, where the Madurese tradition gives an honourable position to the village head as part of the Rato figure.

Preventing the spread of radical Islamism based on recitation groups in Blumbungan Village

The rise of religious-based violence in Pamekasan has also become the concern of academics from the Faculty of Law, Trunojoyo University of Madura (FH UTM), by conducting community service activities (Abdimas) integrated with the Thematic Community Service Program (KKN Thematic) in Blumbungan Village, Larangan District, Pamekasan Regency.

One of Abdima's activities was training to prevent the spread of Radical Islam, which was held on October 16, 2023. Participants in this activity ranged from elements of the village apparatus, community leaders, Quran recitation teachers, recitation members, and the general public. The main participants in this activity were Quran recitation teachers in Blumbungan village. The involvement of Koranic teachers as the prominent participants in Abdimas activities is because the existence of Koranic teachers does have a strategic role in efforts to provide an understanding of the teachings of Islam that are friendly and merciful.³⁰

This strategic role needs to be optimized in an effort to create a Blumbungan community that can be free from efforts to spread radical Islam. The strategic role is mainly viewed from the perspective of the legal culture of

³⁰ Abd Hannan and Zainuddin Syarif, "Konservatisme vs. Moderatisme: Kontestasi Pemikiran Keagamaan Kontemporer Di Kalangan Ormas Islam Lokal Di Madura, Indonesia," *Fikrah; Jurnal Ilmu Aqidah Dan Studi Keagamaan* 10, no. 2 (2022): 329, <https://doi.org/10.21043/fikrah.v10i2.16475>.

the community,³¹ where the view of the Madurese Islamic tradition places the figure of kiai as one of the four figures who are a reference in solving life and social problems.³²

Mukhlis, as the coordinator of Abdimas, stated that this activity was held to respond and anticipate the spread of radical Islam in the Blumbungan village area. With this training, at least the general public will be able to detect early the presence of the spreaders of religious radicalism. Mukhlis further explained that the ability of the village community to respond and detect early the presence of radical propagators is very useful to fortify the community so as not to be influenced by teachings that have violent nuances in responding to any differences.



FIGURE 5. Implementation of Legal Counseling to Prevent the Spread of Radical Islam in Blumbungan Village

Fery Andryanto Alvin, Blumbungan Village Head, welcomed the training. According to him, this training is beneficial for the village community to remain committed to the peaceful and moderate teachings of Islam as exemplified by the scholars and Quranic teachers in Blumbungan. Fery also expressed his gratitude to UTM, the lecturers, and all the students who have given their trust in Blumbungan village to be the venue for this Abdimas activity. This trust is

³¹ Taufiqurrahman, "Identitas Budaya Madura," *Karsa* 11, no. 1 (2007): 11.

³² Jufri, Fahmi, and Abdullah, "Peran Strategis Kiai Pesantren Dalam Diseminasi Gaya Hidup Halal Di Madura."

an encouragement for all village officials to keep working hard to foster the community and always be polite, tolerant, and respectful of differences.

Conceptually, implementing this training is intended to achieve several concepts to prevent the spread of Radical Islam at the village level. Some of the concepts in question are:

1) **Strengthening Moderate and Humanist Islam**

Important points related to the transfer of knowledge about moderate Islamic teachings, among others, by seeking to strengthen and understand the teachings of Islam:³³

- a) Since the beginning, Islam has come with the concept of peace and harmony for human civilisation.
- b) Islam respects differences in understanding and practising religion.
- c) Islam rejects violence because it contradicts the ideals of Islam as a religion of humanity.

The main goal of this activity material is to create personal members of the recitation group:

2) **Dissemination of moderate and humanist Islam in the family environment**

The main focus on the importance of spreading humanist and moderate Islam in the family environment is because the family is currently the target of the spread of radicalism and religious fundamentalism. Strengthening Islamic understanding in the family environment will significantly help family members in preventing the spread of religious radicalism.

After the understanding of humanist Islam has been successfully implemented in the family environment, the next step is to create a cadre of recitation groups that can provide teaching and knowledge to the surrounding community, both in the form of neighbours, relatives, and other communities, to understand the essence of friendly Islam.

³³ Mohammad Ali Hisyam & Wan Zailan Kamaruddin Wan Ali Wan, "Membaca Tantangan Kerukunan Antaragama Di Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 1 (2015): 197.

3) Understanding of strategies to prevent religious radicalism

In this activity, the community needs to be given an understanding of strategies to prevent religious-based radicalism. These strategies include strategies that are the state's domain and strategies that civil society can carry out. Strategies that the state can specifically carry out include³⁴ a) Strengthening character education based on Pancasila and citizenship to form a person with a Pancasila mindset; 2) Strengthening nationalism; 3) Developing a national resilience program; 4) Cooperation with several Southeast Asian countries to counteract religious radicalism. Meanwhile, the strategies that can be carried out by civil society to stem the spread of religious radicalism are described in the figure below.



FIGURE 6. Radicalization Strategy by Civil Society

The strategic model described above that civil society can carry out can actually still be developed into more strategic models in an effort to educate the community about the importance of preventing the spread of radicalism in religion.³⁵ The development is as described in the figure below:

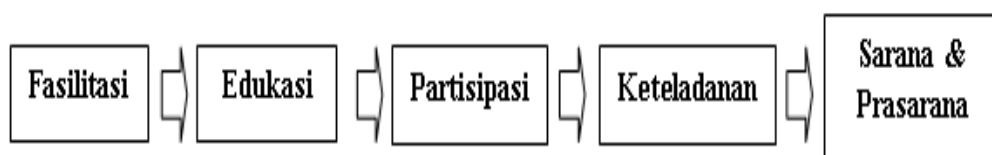


FIGURE 7. Development of a Radicalization Strategy Based on Civil Society Power

³⁴ Muhammad A.S. Hikam, *Deradikalisasi; Peran Masyarakat Sipil Indonesia Membendung Radikalisme* (Jakarta: Penerbit Buku Kompas, 2016), 131.

³⁵ Muhammad A.S. Hikam, 137.

The main target of this activity material is to create a cadre of members of the recitation group who can detect early and counteract the spread of radical Islam. The main capabilities of the strategy are optimised on:

- a) Strategies to prevent the spread of religious radicalism in the family environment.
- b) Strategies to prevent the spread of religious radicalism in the surrounding environment, including neighbours, relatives, and the general public.

Based on the behaviour of law theory analysis, the community's legal awareness pattern in this activity is to take advantage of two aspects of changing people's legal behaviour: organisation and culture.³⁶ The organisational aspect of this activity is through the use of recitation groups that specifically study Islamic materials. This group is considered strategic in trying to prevent the spread of radical Islam in Madura because it is from this community that the teachings about peaceful Islam can be maximally carried out. This group regularly conducts studies, usually formatted weekly and some every two weeks. The addition of material on strategies to prevent religious radicalism in this activity is very important, considering that everything that is delivered in a structured and routine manner will produce a complete understanding of the dangers of radical Islam.

The strategic position of this organisation is also due to the existence of an organisational network of recitation groups coordinated by Nahdlatul Ulama (NU), where this organisation is known to have the majority mass in Madura. The large number of masses maximised to coordinate in preventing religious radicalism will significantly help the government in its efforts to free this nation from the threat of Radical Islam.³⁷ This effort is significant because, from its religious style, NU is indeed fighting for Islamic values that are tolerant,

³⁶ Emmanuele Pavolini, Daniel Béland, and Rana Jawad, "Mapping The Relationship Between Religion and Social Policy," *Journal of International and Comparative Social Policy* 33, no. 3 (October 9, 2017): 240–60, <https://doi.org/10.1080/21699763.2017.1363801>.

³⁷ Ahmad Zainul Hamdi, "Radicalising the Traditionalists; A Contemporary Dynamic of Islamic Traditionalism in Madura-Indonesia," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 15, no. 1 (2020): 1–21, <https://doi.org/10.21274/epis.2020.15.1.1-21>.

friendly, peaceful, and respectful of differences as part of an entity that must be respected.

Meanwhile, from a cultural aspect, the existence of a recitation group that is maximised to prevent Radical Islamism will potentially succeed because in the Madurese cultural tradition, the existence of a recitation group which is usually led by a religious figure such as Kiai, Ustadz, and Lora, has a direct influence on efforts to change people's religious understanding. This is not merely due to the revered position of the kiai in Madurese culture but also because the kiai, as part of the ghuru figure, plays a critical role in shaping and guiding religious beliefs and practices, thereby influencing the community's approach to religious tolerance and understanding.

Socialisation of peace messages to elementary and middle school students as a mitigation measure for the spread of radical Islamism

As stated at the beginning of the background of this report, the fact that teachers and/or educators at elementary school education units in Madura were arrested on suspicion of being members of terrorist groups is a warning to law enforcers, religious leaders, and the general public that the expansion of the spread of religious-based radicalism has targeted the nation's future cadres at a young age.³⁸

The biggest concern is that the nation's young generation cannot filter religious messages conveyed by someone, especially those who share spiritual messages as their teachers.³⁹ The continuous spread of religion-based radicalism

³⁸ Pusparini, Wahyuni, and Jufri, "Pencegahan Paham Radikalisme Agama Di Tingkat Desa Melalui Penguatan Kader Muslimat Nahdlatul Ulama' Ranting Jarin."

³⁹ Ida Fitri Shobihah, "Menangkal Potensi Radikalisme Sejak Dini Melalui Penyelenggaraan Bimbingan Konseling Dalam Pendidikan Tingkat Dasar," *Atthiflah: Journal of Early Childhood Islamic Education* 5, no. 9 (2018): 1–10, <https://doi.org/https://doi.org/10.54069/atthiflah.v5i2.21>.

will result in the memory and mentality of the child will never forget the messages conveyed by the teacher.⁴⁰

For this reason, this KKNT MBKM activity is carried out by delivering peaceful religious messages to students so that they can be reflective in dealing with the spread of Radical Islam that they encounter at school and in the surrounding environment where they live. With a sufficient understanding of Radical Islam, it will be provision for students to choose and sort out which teachings are by the concept of Islam, which is friendly and merciful.⁴¹

The function of education in influencing thoughts about the importance of moderate Islam that upholds human values and peace must be taught from an early age. The peaceful messages of this religion will permanently be imprinted in his brain and mind until he grows and develops in adulthood.⁴² A good understanding at a young age determines one's attitude as an adult. Therefore, a good sense of true and peaceful Islam will also be very beneficial in creating moderate-minded Muslim figures around Blumbungan village because, from a young age, he has been taught messages of peace based on religious teachings and provisions.

According to the Behaviour of Law theory, educational institutions have a significant potential to shape the legal behaviour of society. They serve as institutions that can influence and control the social behaviour of their communities.⁴³ This influence extends to their students, who are guided to uphold moral rules and social norms. Their strategic position results from the state's mandate to nurture an intelligent generation in all aspects, including social relations.⁴⁴

⁴⁰ Shobihah.

⁴¹ M Fathurahman and R Y H Umah, "Membangun Nalar Kritis Bagi Anak Dan Implementasinya Dalam Praktik Moderasi Beragama," *Jurnal Ibriez: Jurnal ...* 7, no. 1 (2022): 95–104, <https://ibriez.iainponorogo.ac.id/index.php/ibriez/article/view/243>.

⁴² Jimi Harianto, "Pencegahan Radikalisme Dalam Membentuk Karakter Anak Melalui Pendidikan Agama Islam," *Jurnal Evaluasi Dan Pembelajaran* 3, no. 2 (September 29, 2021): 55–63, <https://doi.org/10.52647/jep.v3i2.38>.

⁴³ Teddy Asmara, "Penelitian Budaya Hukum: Konsep Dan Metodologi," *Masalah-Masalah Hukum* 43, no. 3 (2014): 445–52, <https://doi.org/https://doi.org/10.14710/mmh.43.3.2014.445-452>.

⁴⁴ Aba Fahmi Roby and Abdul Muhid, "Pendidikan Karakter Siswa Pondok Pesantren Dalam Upaya Mencegah Radikalisme: Literature Review," *Al Yasini: Jurnal Keislaman, Sosial,*

The strategic role of educational institutions is why the Abdimas Team deliberately designed activities that target implementers and students in several elementary and secondary schools in Blumbungan Village to be given insights about radical Islam's dangers. This activity is expected to create legal awareness in the community in Blumbungan village regarding the existence of radical Islam. This legal awareness is also intended so that the next generation of the nation has sufficient understanding to be able to prevent the spread of Radical Islam and still love the Indonesian state.

Conclusion

This activity impacts the community in Blumbungan village regarding the importance of having a qualified understanding of Islamic teachings, which has the essence of creating a safe and peaceful community life. A comprehensive understanding of the essence of Islamic teachings is beneficial as an early detection step in preventing the spread of radical Islam by Radical Islamic activists. The critical point of this service activity is training for the general public, leaders of recitation groups, and village officials to synergise to suppress the spread of radical Islam that has the potential to spread in Blumbungan village. Intense coordination between the three components is believed to be able to make it difficult for the religious extremism movement to develop in Blumbungan village. This paper contributes to efforts to provide legal awareness to the community to be able to prevent the spread of religious-based violence that is contrary to religious values, especially Islam, which strongly opposes all violent practices in response to differences in opinion and belief. In addition, this paper also provides technical guidance for village governments in maximising the role of Islamic recitation groups to cooperate in preventing the spread of Radical Islam, which is prohibited by national regulations.

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