
THE EXISTENCE OF ISLAMIC SCHOOL EDUCATION IN PREVENTING TERRORISM IN ISLAMIC BOARDING SCHOOL OF AL-MUKMIN NGRUKI SOLO

Abudzar Al Qifari¹, Azhar Arsyad², Muljono Damopolii³, Kasjim Salenda⁴

^{1,2,3,4}Universitas Islam Negeri Alauddin Makassar

^{1,2,3,4}H. M Yasin Limpo Street No. 36 Samata-Gowa

Email: abusokganteng@gmail.com¹, azhararsyd@gmail.com²,
muljono.damopolii@uin-alauddin.ac.id³, kasjim.salenda@gmail.com⁴

Abstract:

This research aims at revealing the existence of Islamic school education in preventing terrorism in Islamic boarding school of Al-Mukmin Ngruki Solo. This qualitative research involved the Director of PPIM, Head of PPIM, Educators, Education Personnel, Head of Dormitory, Santri (students), and Santri's Parents. The data collection method in this study were observation, interview, and documentation. The research instruments were the researchers themselves. The results revealed that the curriculum used was KTSP 2013 and the system was a modern Islamic boarding school, but the reason why the Islamic boarding school was labeled as the place of terrorism cadres due to the alumni who became suspects in the Bali bombings and its founder became a suspect as well. The supporting factor is from the alumni association that is needed by the community and the inhibiting factor did not exist at all.

Abstrak:

Penelitian ini bertujuan untuk mengungkap keberadaan pendidikan pesantren dalam pencegahan terorisme di Pondok Pesantren Al-Mukmin Ngruki Solo. Penelitian kualitatif ini melibatkan Direktur PPIM, Kepala PPIM, Pendidik, Tenaga Kependidikan, Kepala Asrama, Santri, dan Orang Tua Santri. Metode pengumpulan data dalam penelitian ini adalah observasi, wawancara, dan dokumentasi. Instrumen penelitian adalah peneliti itu sendiri. Hasil penelitian menunjukkan bahwa kurikulum yang digunakan adalah KTSP 2013 dan sistemnya adalah pesantren modern, namun alasan pesantren dicap sebagai tempat kader terorisme karena alumni yang menjadi tersangka bom Bali dan pendirinya. juga menjadi tersangka. Faktor pendukungnya adalah dari ikatan alumni yang dibutuhkan masyarakat dan faktor penghambatnya tidak ada sama sekali.

Keywords:

Preventing Terrorism

How to Cite: Al Qifari, A., Arsyad, A., Damopolii, M., & Salenda, K. (2022). The Existence of Islamic School Education in Preventing Terrorism in Islamic Boarding School of Al-Mukmin Ngruki Solo. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan*, 25(2), 339-348. <https://doi.org/10.24252/lp.2022v25n2i13>.

INTRODUCTION

The State of Indonesia has education purpose which is mandated in the opening of the 1945 Constitution, which is to educate the life of nation. The usefulness of gaining this goal is "the government to strive for and organize a national education system, which increases faith, piety and noble morals" (1945 Constitution, 1945). Education is carried out to develop all aspects of human character which implies the process of changing the

attitude and behavior of a person or a group of people in an effort to mature the humans through teaching and training, both physical and spiritual aspects, and it also means the process of actions and educating ways (Siddik, 2022). This effort implies that the government, community, and family are responsible for organizing both formal and non-formal education. This is under the words of Allah Swt in QS Ali 'Imran/3:104.

وَأَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation:

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful (Departemen Agama Republik Indonesia, 2007).

This verse indicates that the need to form an organization especially in the education field. One of the ways to achieve spiritual (luckiness) is to form groups that call for good and prevent evil. The implication of the establishment of the organization is the establishment of various educational institutions, both formal and non-formal as part of efforts to advance national education.

Bourdieu and Wacquant stated that research without theory is blind or theory without research is empty (Rtzer & Goodman, 2011). A theory is formulated to explain, predict, and understand phenomena, and in many cases, to challenge and extend existing knowledge within the boundaries of critical assumptions.

Based on Azhar Arsyad's theory of Psycho-Spirituality, it is the theory which explains that humans are made from two elements, namely the physical and spiritual elements. The physical element is led by the elements of wind, earth, and fire while the spiritual element is led by *al-Ruh*. This theory explains that everything that comes from the body can be affected by the environment but *al-Spirit* is sacred in nature that cannot be influenced by the environment. The spirit is very concerned about actions that are not based on the Islamic teachings, especially an act of violence that causes losses to many parties.

That theory is very closely related to the Inner Capacity Theory which is assumed by Azhar Arsyad who argued that the spirit can form the human personality, even the spirit itself can control a person's behavior and will reject violence. This theory assumes that learning is a process of connecting the information sources or special nodes. A core learning skill is the ability to recognize relationships between fields, ideas, and (Cook & Artino, 2016).

Ecological theory was introduced by Uri Bronfenbrenner, a psychologist from Cornell University, United States (Bronfenbrenner, 1986). This ecological theory views that human development is influenced by the environmental context. The reciprocal relationship between the individual and the environment will shape the individual's behavior. The information on the environment in which the children live will describe, organize, and clarify the effects of the various environment. Bronfenbrenner asserted

that there are five layers of interrelated environment systems, namely microsystems, mesosystems, ecosystems, macrosystems, and chronosystems. In addition, the theory of Ikhwan al-Shafa which explains the meaning of knowledge, is nothing other than the existence of an image of the object of knowledge in a person's soul. On the other hand, ignorance is the absence of such images in the soul (Farukh, 2004).

In another statement, it is explained that knowledge is the formation of object images of knowledge in one's soul. On the other hand, ignorance is the absence of knowledge object form in soul. Thus, someone who is knowledgeable means having a self-image or abstraction from existing reality so that he is able to describe the main essence of an object, both internally and externally. In this sense, knowledge (*al-Ilm*) is the product of a process, where it is obtained through experience (Mujib, 2019). For example, a person who has knowledge about a house means that he is able to describe everything about the house as it is after undergoing an abstraction process through certain procedures. If the description is in accordance with the actual reality, then the knowledge is true. The knowledge was created in the past as a result of certain concrete forms through the data flows that are in accordance with the structure of human information systems (Zaharuddin, 2021), so that the knowledge greatly influences human life (Budianto et al., 2021).

Islam as a religion highly respects science which is unquestionable. There are many arguments that can be referred to, in addition to the verses of the Qur'an and the hadith of the Prophet SAW which elevates the degree of knowledgeable people, also in the Qur'an contains many rationalizations, even occupying the largest part (Makhmudah, 2017). In addition, Islam does not only teach science to achieve brilliant academic achievements (science for science), but also to create peace for mankind (science for peace of society) (AR, 2020). Islamic boarding schools have roles in transmitting Islamic knowledge and science, maintaining Islamic values, and creating scholars. Islamic boarding schools also function as educational institutions, religious broadcasting institutions, and socio-economic institutions (Bahri, 2018).

However, many Islamic boarding schools have been in the spotlight of media crews lately that are reportedly seem to deviate from Islamic teachings and traditions and intellectual development. Since the revelation of the perpetrators of the terrorist bombing in Bali several years ago involving graduates of the al-Islam Islamic boarding school in Lamongan, religious radicalism-extremism has often been associated with religious institutions, including madrasas and Islamic boarding schools (Botma & Abdullah, 2022). The challenge of the Islamic boarding school (Pesantren) to the massive movement of radicalism is not without reason considering that it has been known as one of the frontlines in deradicalization value issues so far (Ilmi & Ardiansyah, 2020). Western media claims that Islamic boarding schools have become "nests" of activism and terrorism (Ansari & Supeno, 2021).

In the era of the industrial revolution 4.0, the flow of information through the media platforms is not only a positive progress, but also a negative one. In this era, not all information received is based on the facts and data. This is what happened to one of the

Islamic boarding schools in Solo, namely Al Mukmin Ngruki Solo Islamic Boarding School. Islamic boarding school of Al Mukmin Ngruki Solo is the residence of Abu Bakar Ba'asyir who is suspected teaching Islamic radicalism to his students. Abu Bakar Ba'asyir has denied allegations of financing military training in Aceh (Hendropriyono, 2009). The hearing chaired by judge Herri Swantoro with the public prosecutor (JPU) M. Taufik has begun and scheduled the reading of the charges and decisions to be sentenced to him which Ba'asyir was charged with terrorism, namely knowing, sponsoring, and assisting terror activities of the military training in Aceh (Awwas, 2003). From the article imposed, Ba'asyir threatened to be sentenced to life imprisonment or the death penalty but Ba'asyir was still appealed the decision.

The understanding of Islamic Boarding school that one of the founders of Islamic boarding school captured that made Islamic boarding school of Al-Mukmin Ngruki Solo stamped by the outside community as Islamic boarding which became a base and terrorism place, everyone when calling Islamic boarding school of Al-Mukmin Ngruki Solo by itself that community spontaneously pronounced its Islamic boarding school as the terrorist place. It is the factor that makes surrounding community labeled it as a terrorism Islamic boarding school, due to its founder and alumni who were related to terrorism cases.

Based on the description above, the researchers intend to observe directly about this Islamic boarding school activity, especially its educators and education personnel in preventing terrorism that is stamped on this boarding school. Therefore, the researchers formulated a title that is "The Existence of the Islamic school Education in preventing Terrorism in Islamic boarding school of Al Mukmin Ngruki Solo".

This study aims to map the curriculum and lifestyle at Al Mukmin Ngruki Islamic Boarding School in Solo, reveal the reasons why it is labeled as a terrorism Islamic boarding school, and understand the various factors supporting and hindering the efforts of this Islamic boarding school in preventing terrorism. Furthermore, the aspect that makes this study different with other previous studies is that this study provides an understanding to the public that Al Mukmin Ngruki Islamic boarding school is not a terrorism Islamic boarding school.

RESEARCH METHOD

The type of research used was field research with qualitative method. Morissan in his book, entitled survey research method revealed that descriptive research is research that seeks to observe data, analyze, and interpret in order to explain the solution of existing problems based on data (Morissan, 2014). While Creswell argued that qualitative research is the collection of data in a natural environment that is sensitive to the community and research place, the report includes of various opinions of participants, reflexivity of researchers, description, and interpretation of research, as well as its contribution to the literature and calls for changing (Cresswell, 1998).

This research applied one approach which is in line with the opinion of Sulaiman Saad and Sitti Mania who revealed that in research it is enough to use one approach

because the research approach is the perspective used by researchers to solve research problems (Saat & Mania, 2018). The approach used in this study was a phenomenological approach that is associated with education, as one approach in qualitative research.

The data source is anything that can provide information about data (Cresswell, 1998). Data sources in research are very important because the data source will concern about the quality of the research results. Based on that source, it is named that type of data. The primary data are in the forms of observation, interview, and documentation originating from the Director of PPIM (Al Mukmin Ngruki Islamic Boarding School), the Head of PPIM, the Educational Personnel, the Head of Dormitory, the Students, and the Students' Parents, while the secondary data were from the books related to this study.

The data analysis technique used is a qualitative descriptive method. Qualitative descriptive analysis is the data which are obtained from observations, interviews, and documentation that are recorded in the field records consisting of two parts, descriptive and reflective. Descriptive notes are natural records which about of what are seen, heard, witnessed, and experienced by the the absence of opinions and interpretations from researchers of the phenomenon experienced (Bungin, 2014). Moreover, reflective records are the record that contain the impressions, comments, opinions, and interpretations of researchers about the findings found and the material of the data collection plan for the next stage.

To get the accurate data in the preparation of this research report, the researchers applied three data collection techniques based on Kaelan theory, namely participant observation, in-depth interview, and documentation (Kaelan, 2012). The data analysis technique used is qualitative method.

RESULTS AND DISCUSSION

The research that are relevant to this research are such as: First, the research also conducted in Al Mukmin Ngruki Islamic Boarding School by Ahmad Dahlan on the title "Relation Public Approach of Al Mukmin Ngruki Islamic Boarding School in Shaping the Public Opinion", that described the Public Relation efforts in approaching the public in the midst of shocking issues regarding the involvement of terrorism that was reported in various media, both printed and electronic (Dahlan, 2011). This study refers to the efforts of Al Mukmin Ngruki Islamic Boarding School Solo in preventing the terrorism labeled to this Islamic boarding school.

Second, Muljono Damopolii also conducted a study which was outlined in a book about Islamic boarding school with the title "IMMIM Modern Islamic Boarding School: The Printer of Modern Moslems" (Damopolii, 2011). The book revealed the Islamic education innovation in Makassar with the representative of IMMIM Modern Islamic Boarding School in detail, and resulted findings in various aspects, such as: 1) The educational goals of Islamic boarding schools are dynamic, 2) Institutional and organizational transformations of Islamic boarding schools have transformative patterns, 3) the curriculum of the Islamic boarding schools are flexible, 4) Teaching methodologies are selective-innovative, and 5) Teaching staff are professional.

In English, education derives from the word educate which means to give a warning (to elicit, to give rise to) and to develop (to evolve). In a narrow sense, education means an act or process of action to acquire knowledge (Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, 1989).

Theoretically, education can be interpreted as an activity to feed the students' souls so that they can get spiritual satisfaction or develop human basic abilities (Arifin, 1996). Education is considered meaningful if the students get physical and spiritual satisfaction, so meaningful education means to grow and develop the students physiologically and psychologically.

Ahmad Tafsir stated that education is an effort to improve oneself in all aspects involving teachers, both formally and non-formally, which cover students' personality aspects (Tafsir, 1998). In essence, education is to shape the students' personality as a whole which involves teachers both formally and non-formally.

Bahaking Rama said that education is a systematic conscious effort to change human behavior towards the desired goal (of course a positive one) that lasts a long time on an ongoing basis. Education as a conscious effort implies the existence of intentional and planned activities on an ongoing basis which involve various components to change the behavior of students in a positive direction.

Islamic boarding school of Al-Mukmin Ngruki Solo as an Islamic educational institution based on Salafi Haraki religious understanding (its understanding back to Islamic teachings) has educated the young generations of Islam who have textual and literal views so that they have a critical view and have a spirit of *Istiqomah* (consistent) in practicing their religious beliefs and their views (Islam) but they still walk on the prevailing corridors (right way).

Aqidah, *Sharia*, and *Arabic* subject matter are the main subjects given to every santri (student) at all levels of the class. English language material becomes the material that is emphasized to each of them after those three materials mentioned above, followed by subject matter that is adapted to their respective major programs.

To easy them arranging time allocation, the curriculum section conducted and scheduled randomly between the Islamic boarding school (integrated curriculum) and the curriculum of the Ministry of Religious Affairs which consisting of 2 units namely MTs (junior high school) and MA (senior high school), then this MA are divided into 3 majors IPA, IPS, and Religion. This change began in 2013 which was merged into the education of Islamic boarding school of Al-Mukmin (PPIM) for 6 years and *Yunit Takhasus* for 1 year before entering the fourth grade of PPIM. PPIM leadership is led by one principal from both MTs and MA, so that students always get the subjects of the Islamic school program and also the Ministry of Religious Affairs program. It is based on the concept that there is no dichotomy of science in Islam.

The Islamic boarding school of Al-Mukmin Ngruki as an educational institution, purely only provides education to Islam that is universally accepted by the views of Islamic scholars generally. The study literature as well as the education system and curriculum provided are no different from the similarity of educational institutions

because the curriculum is shaded by the Ministry of Religious Education. There are no materials or lessons that lead to acts of violence and terrorism.

Suspicion of some traditions or activities in al-Mukmin Ngruki Islamic boarding school that raises radical attitudes for his students is not true. Among this Islamic boarding school traditions that received attention and supervision from the government and Western countries (especially America and Australia) are the education system, curriculum, SAPALA activities, and *Mulakamah* (self-defence (martial arts) training).

Al-Mukmin Ngruki Islamic boarding school always strives to serve for the advancement of the ummah and efforts to purify the understanding of Islamic Aqidah. The Ustadz (teachers) and Santri (students) live and learn in an atmosphere of modesty and simplicity. All is done in the framework of Tarbiyah, education prepared to print quality cadres who are straight (*al-Aqidah as Shohihah*), good and true worship (*al-'ibadah as-Shohihah*), knowledgeable (*as-Syum'uliyah*), and independent and beneficial to the community (*qodiran 'alal kasbi wa nafi'an linafsihi wa lighoirihi*).

One of the core teachings instilled by its Islamic boarding school founders is to make the Qur'an and Sunnah guidelines for the life of every Muslim. Then, as the government of President Suharto during the ORBA made Pancasila as the only principle of the way of life of the Indonesian nation, many Muslims questioned and opposed it, one of them was al-Mukmin Ngruki Islamic boarding school. It is only possible that Al-Mukmin Ngruki boarding school is the only one that dared to speak out and openly opposed to the single basic doctrine. The single principle doctrine of Pancasila was made by the government of President Suharto's regime with the reason to suppress and prevent the spread of ideologies that are considered against the government.

Indeed, there are several alumni of Al-Mukmin Ngruki Islamic boarding school who were involved in several bombings that occurred in Indonesia. But this fact cannot be used as evidence that al-Mukmin Ngruki Islamic boarding school is linked to terrorist organizations and they taught extreme jihadi teachings to its students/santri.

Unlike the opinion of Abu Bakar Ba'asyir's lawyer who explained that Ustadz Abu Bakar Ba'asyir was to collect funds to send aid to Palestine because of the atmosphere of war in Gaza, the purchase of Tauhid pilgrims' homes in Jakarta, and the purchase of ambulance cars, whether it is misused with funds, based on Abu Bakar Ba'asyir opinion who did not know about it, Whether it was used for the purchase of weapons in Aceh was beyond of his responsibility.

As the result, due to the position of Abu Bakar Ba'asyir as the caretaker of al-Mukmin Ngruki Islamic boarding school, this boarding school was labeled or identical to the name of the boarding school producer of militants and terrorists. Although those involved in the cursed action were only a few of its alumnus. But the people who are associated with al-Mukmin Ngruki boarding school are commonly considered to be similar to the perpetrators of terror which named pesantren Al-Mukmin Ngruki called bad perception. The stigma that arises later is as if Al-Mukmin Ngruki of Islamic boarding school is an exclusive, hard, and closed area. This Islamic boarding school is often

described as an institution that does not provide dialectical space, both to its residents and the surrounding residents.

The supporting factor in preventing the terrorism that may enter the Islamic boarding school Al-Mukmin Ngruki Solo is *wali-Santri* (parents) and Santri choose Al-Mukmin Ngruki Islamic boarding school to get an education because they do not believe in the issue. After all, the alumnus of Islamic boarding school of Al-Mukmin Ngruki majority needed in the community and work about the religion. This is the cause that many students (santri) who register every year who ignore the issue of terrorism.

There are no inhibiting factors found in the field to prevent terrorism to enter the Islamic boarding school Al-Mukmin Ngruki Solo especially to students (Santri) because most Santri has known about the issue that there are even students (Santri) who want to register in the Islamic boarding school Al-Mukmin because it is famous and curious about this Islamic boarding school of Al-Mukmin Ngruki Solo that is stamped as the place of terrorism cadres.

CONCLUSION

Al-Mukmin Ngruki Islamic boarding school has a tradition that is run by students (santri) in their daily activities which do not cause radicalism or terrorism. The curriculum used is KTSP 2013, learning methods, teaching systems in Islamic boarding school, and some activities that are suspected to foster and cause radical and terrorist attitudes after research did not cause attitudes as suspected by many people.

Al-Mukmin Ngruki Islamic boarding school was labeled as a place of terrorism because there was a small percentage of the alumni in Islamic boarding school who involved with acts of terrorism, moreover, Ustadz Abu Bakar Ba'asyir as one of the founders of Al-Mukmin Ngruki Solo Islamic boarding school was detained on suspicion of donating funds to smoothen terrorism activities that have not been proven till now. Then it is finally, on January 7, 2021, Abu Bakr Ba'asyir was released and was able to return to the Islamic boarding school of Al-Mukmin Ngruki Solo. It should be when individual acts that do something, it cannot be attributed to the institution that someone once occupied to receive education even if it is an alumnus of the Islamic boarding school of Al-Mukmin Ngruki Solo.

Al-Mukmin Ngruki Islamic boarding school as an educational institution, purely only provides Islamic education which is universally accepted by the scholars' views in general. The study literature as well as the education system and curriculum provided are no different from other similar educational institutions, due to the curriculum is covered by the Ministry of Religious Affairs. There are no materials or lessons that acts of violence and terrorism.

Al-Mukmin Ngruki Islamic boarding school once dismissed the accusations or stamps addressed to the boarding school related to one who suspected one of the alumni has radicalism view, but it was not done because the one who created the radicalism stigma did not answer the invitation that eventually caused the event failed. This makes this Islamic boarding school become confident and they no longer need to respond to

issues about terrorism because al-Mukmin Ngruki Solo Islamic boarding school is the same as other Islamic boarding schools generally.

On the researchers' point of view, it is concluded that al-Mukmin Ngruki Solo Islamic boarding school denied all negative accusations and the media that always exaggerate that al-Mukmin Ngruki Solo Islamic boarding school is a place of terrorism cadres because it has not been proven till now and the boarding school is opened to anyone who wants to visit, see and research the contents of this Islamic boarding school (*pesantren*). Moreover, when discussing the issue of whether factors are inhibiting al-Mukmin Ngruki Islamic boarding school to prevent terrorism, it is not founded because this Islamic boarding schools are open minded to the issue and they considered that all media exaggerates the issue. On the contrary, this issue has made the name of the boarding school become famous globally.

REFERENCES

- Ansari, & Supeno, E. I. (2021). Implementasi nilai- nilai ta'lim muta'allim dalam mencegah masuknya paham radikalisme di pondok pesantren. *Jurnal Lisan Al-Hal*, 15(2), 359-380. <https://journal.ibrahimy.ac.id/index.php/lisanalhal/article/view/1492/1136>.
- AR, S. (2020). Peran Guru Agama Dalam Menanamkan Moderasi Beragama. *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, 3(1), 37-51. <https://doi.org/10.36835/al-irfan.v3i1.3715>.
- Arifin, H. M. (1996). *Ilmu Pendidikan Islam (IV)*. Jakarta: Bumi Aksara.
- Awwas, I. S. (2003). *Dakwah dan Jihad Abubakar Ba'Asyir*. Yogyakarta: Wihdah Press.
- Bahri, S. (2018). Peran pondok pesantren dalam mencegah paham radikalisme di kabupaten rejang lebong. *Kaganga : Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora*, 1(2), 107-121. <https://doi.org/10.31539/kaganga.v1i2.483>.
- Botma, A., & Abdullah, A. W. (2022). Penguatan Literasi sebagai Upaya Preventif terhadap Radikalisme-Ekstremisme Beragama di Pondok Pesantren Assalaam Manado Abdullah Botma Abdurrahman Wahid Abdullah Pendahuluan Salah satu penyebab faktor menjamur dan mengakarnya ideologi. *Jurnal Ilmiah Iqra'*, 16(1), 39-54. <https://doi.org/10.30984/jii.v16i1.1887>.
- Bronfenbrenner, U. (1986). *Ecology of the Family As A Context for Human Development Research Perspectives, in Developmental Psychology*. Jakarta: Erlangga.
- Budianto, M. R. R., Kurnia, S. F., & Galih, T. R. S. W. (2021). Perspektif Islam Terhadap Ilmu Pengetahuan dan Teknologi. *Islamika : Jurnal Ilmu-Ilmu Keislaman*, 21(01), 55-61. <https://doi.org/10.32939/islamika.v21i01.776>.
- Bungin, B. (2014). *Metodologi Penelitian Kuantitatif (Komunikasi, Ekonomi, dan Kebijakan Publik Serta Ilmu-Ilmu Sosial Lainnya) (VIII)*. Jakarta: Kencana.
- Cook, D. A., & Artino, A. R. (2016). Motivation to learn: an overview of contemporary theories. *Medical Education*, 50(10), 997-1014. <https://doi.org/10.1111/medu.13074>.
- Cresswell, J. (1998). *Research Design: Qualitative & Quantitative Approach (Thousand O)*. CA: Sage Publications.

-
- Dahlan, A. (2011). *Pendekatan Public Relations Pondok Pesantren Islam Al Mukmin Ngruki dalam Membangun Opini Publik*. PPs UIN Sunan Kalijaga.
- Damopolii, M. (2011). *Pesantren Moderen IMMIM Pencetak Muslim Modern*. Jakarta: Rajawali Press.
- Departemen Agama Republik Indonesia. (2007). *AL-Qur'an dan Terjemahannya*. Jakarta: Departemen Agama RI.
- Farukh, O. A. (2004). *Aliran-Aliran Filsafat Islam* (M. M. Syarif (ed.)). Bandung: Nuansa Cendikia.
- Hendropriyono, A. (2009). *Terorisme Fundamentalism Krinten, Yahudi, dan Islam*. Jakarta: PT Kompas Media Masa.
- Ilmi, S., & Ardiansyah. (2020). Peran Pesantren dalam Mencegah Gerakan Radikalisme di Kalimantan Barat. *Cakrawala: Jurnal Studi Islam*, 15(1), 67–85. <https://doi.org/10.31603/cakrawala.v15i1.3378>.
- Kaelan. (2012). *Metode Penelitian Kualitatif Interdisipliner: Bidang Sosial, Budaya, Filsafat, Seni, Agama, dan Humaniora*. Yogyakarta: Paraglyph Press.
- Makhmudah, S. (2017). Hakikat Ilmu Pengetahuan dalam Perspektif Modern dan Islam. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 4(2), 202–217. <https://doi.org/10.53627/jam.v4i2.3173>.
- Morissan. (2014). *Metode Penelitian Survei* (Cet. II). Jakarta: Kencana Prenada Media Group.
- Mujib, A. (2019). Hakekat Ilmu Pengetahuan dalam Perspektif Islam. *Ri'ayah*, 4(1), 44–59. <https://e-journal.metrouniv.ac.id/index.php/riayah/article/view/1504>.
- Rtzer, G., & Goodman, D. J. (2011). *Teori Sosiologi Modern*. Jakarta: Kencana Predana Media Grup.
- Saat, S., & Mania, S. (2018). *Pengantar Metodologi Penelitian (Panduan Bagi Peneliti Pemula)*. Makassar: Sikubu.
- Siddik, H. (2022). Konsep Dasar Pendidikan Islam (Perspektif Al-Qur'an, AL-Hadis, Filosofis, Yuridis Formal, Psikologis, dan Sosiologis). *Al-Riwayah: Jurnal Kependidikan*, 14(1), 35–51. <https://doi.org/10.54371/jiip.v5i5.590>.
- Tafsir, A. (1998). *Metodologi Pengajaran Agama Islam*. Bandung: Remaja Rosda Karya.
- Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa. (1989). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Zaharuddin. (2021). Filsafat Ilmu Pengetahuan Islam Berbasis Teknologi dalam Perspektif Epistemologi. *Alphabet Jurnal Wawasan Agama Risalah Islamiah, Teknologi Dan Sosial (Al-Waarits)*, 1(1), 1–15. <https://www.neliti.com/id/publications/351527/filsafat-ilmu-pengetahuan-islam-berbasis-teknologi-dalam-perspektif-epistemologi>.