



Masohi Militancy: Youth Efforts to Eradicate Radicalism And Terrorism

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Abstract

Youth is an important figure of the national movement because youth are the pillars of national development and the future State of Indonesia. However, one of the problems facing Indonesia today is the involvement of youth in radicalism and terrorism. Answering this problem, this research uses normative juridical research methods with a statutory and conceptual approach. This research shows the need for the role and responsibility of youth in tackling radicalism and terrorism. The active role of youth is a reflection of moral strength, social control and agents of change in the development of the nation and the State of Indonesia, while the responsibility of youth can be carried out with masohi militancy efforts. Masohi militancy is a youth attitude that reflects resilience, enthusiasm and passion to cooperate with each other in tackling radicalism and terrorism in Indonesia which is realized through "Panca-P" namely Pembangunan kepemudaan, Pelayanan kepemudaan, Penyadaran pemuda, Pemberdayaan pemuda and Pengembangan pemuda (Youth Development, Youth Services, Youth Awareness, Youth Empowerment, and Youth Development).

Keyword: Masohi militancy, radicalism, terorism, youth

INTRODUCTION

At the age of 74 years, Indonesia has been blessed with many young talents who are active in the world of national movements. This can be recorded in the footsteps of the struggle for independence until now. Youth has always been the backbone of the movement. Therefore youth is the backbone of the future of Indonesia and the nation. Of course, we still remember Bung Karno's statement about youth "*Beri aku 1000 orang tua, niscaya akan kucabut semeru dari akarnya. Beri aku 10 orang pemuda niscaya akan kuguncang dunia*" (Give me 1000 parents, I will surely pull all the excitement from the root. Give me 10 young people I will surely shake the world). This expression of burning enthusiasm means that youth can become actors who bring change for a bright future not only for Indonesia but also the world. Realizing this is necessary to provide awareness of the roles and responsibilities of Indonesian youth as the backbone of the future of the Indonesian nation and state.

The development of technology and information raises a variety of problems for society, including the youth themselves. In the present problems that arise are the decline in the spirit of idealism, patriotism, and nationalism (Affandi, 2014). These problems have an impact on the mindset that is very easily infiltrated by radical notions until finally making them involved in acts of terrorism (Özerdem & Podder, 2011).

The linkage of youth to the problem of radicalism and terrorism is a major problem facing the nation and state of Indonesia. The arrest of several young terrorists at one of the state campuses in the city of Riau, West Sumatra in mid-2018, became a clear example of

the concern in question (*Densus 88 Tangkap 3 Terduga Teroris Di Universitas Riau, Ketiganya Alumni*: <https://regional.kompas.com> , Accessed 13th August 2019).

Youth are citizens who should understand and be able to properly carry out their rights and obligations as individuals, are sensitive and have social responsibilities, can solve their problems and social problems according to their functions and roles (socially sensitive, socially responsive, and socially intelligence). Young people should also be formed and trained to have a spirit of nationalism and patriotism towards the nation and state. But in reality, some young people fall into the trap of radicalism and terrorism networks. They are indoctrinated with an anti-Pancasila understanding, the 1945 Constitution of the Republic of Indonesia, *Bhineka Tunggal Ika* and justifies a sense of intolerance towards people, groups and even countries if it is not in line with their understanding (Yusoff & Mahmud, 2005).

The role of youth itself has been regulated in Article 16 of the Republic of Indonesia Law Number 40 of 2009 concerning Youth, “*youth play an active role as a moral force, social control, and agent of change in all aspects of national development*”. This role in society is needed as a successor to the nation’s noble cultural values, foundation, and moral strength and to be an agent of change for the better.

The Indonesian government has been making various efforts in the context of tackling radicalism and terrorism. The means used are a criminal policy which has 2 (two) models, namely the means of punishment (*penal*) and non-reasoning (*non-penal*) (Mukhtar, 2016). Means of penalties are used with criminal law along with criminal sanctions, which are manifested in the formation of sub-systems of criminal law (structure, substance, and culture). Non-penal means are carried out by promoting peaceful efforts that are soft. With the two facilities that have been carried out so far, the authors argue that it is wise if the government should prioritize youth as the spearhead in tackling radicalism and terrorism, also, of course, the TNI/Polri and related institutions such as the National Counterterrorism Agency (BNPT).

Responding to the problem of radicalism and terrorism that still exists, an innovation arises, namely that Indonesian Youth must strive hard and behave masohi militancy based on the spirit of idealism, nationalism, and patriotism to tackle radicalism and terrorism. *Masohi* has the same meaning as “*Gotong Royong*” which is to cooperate, please help to achieve the desired outcome. The desired outcome here is security, order and community peace from the threat or acts of radicalism and terrorism. *Masohi*’s attitude is accompanied by the militancy of Indonesian youth. The militancy in question is full of resilience, eager and eager to work together to help. The military-like that should be owned by Indonesian youth based on the spirit of idealism, nationalism, and patriotism to combat radicalism and terrorism in Indonesia.

Previous research on youth as has been done by (Naafs & White, 2012) that focuses on reflections about youth divided into three, namely about youth as a generation, youth as a transition and youth as creators and consumers of culture. Then, Jermia Djadi (2005) in his research which analyzed the role of youth in nation-development, but youth has its problems. First, the decline in the spirit of idealism, patriotism, and nationalism. Second, the occurrence of political, economic, monetary crises and so on. Third, lack of employment or employment opportunities. Fourth, environmental problems caused by irresponsible humans (Djadi, 2005). Next, a research that focuses on the role of Pancasila to foster awareness of youth nationalism (Irhandayaningsih, 2012), said that to be a big nation, Indonesian people must instill an attitude of nationalism from an early age, since childhood, or since elementary school. By teaching good attitudes in accordance with the values of the Pancasila, not teaching things that violate the values of the Pancasila, instilling a love of the motherland from an early age, and giving information to all Indonesian people on the importance of nationalism towards the future of the Indonesia.

Besides that, a preceding research done by (Fanani, 2013) that focuses on analyzing the phenomena of radicalism among Indonesian. According to this research, school becomes an open space for dissemination of any understanding. Because the school is too open, religious radicalism groups use this open space to actively campaign for their

understanding and expand their networks. The religious groups that entered from the extreme to blasphemous against the state and an invitation to establish an Islamic state, to Islamist groups who want to fight for the enforcement of Islamic law. In addition, (Lynch, 2013) in his research focuses on examining some of the concepts that are central to the process of radicalisation as it is described in the literature. Using empirical data from a study with Muslim youth, the article examines the realities of the emergence of new transcultural identities and generational change amongst Muslim youth in the United Kingdom as a feature of their lived experience, rather than as evidence of a process of radicalisation. Moreover, (Özerdem & Podder, 2011) in his research said that the risk of radicalization and involvement in violent extremism is ultimately a structural challenge, which needs to address root causes of recruitment rather than trying to find a solution through a band-aid approach of stopgap reintegration assistance.

Various problems faced by young people as mentioned above can trigger young people to do things related to radicalism and terrorism. Therefore, the main problem in this research is the role of Indonesian youth in tackling radicalism and terrorism.

METHOD

The research method used in this study is normative juridical. Normative juridical research (legal research) is library research conducted with a statutory and conceptual approach. The author uses this research method because it is felt sufficient to describe the role of youth as Indonesian citizens who have the duty and obligation to participate in overcoming the dangers of radicalism and terrorism. The data source is secondary data, which consists of primary, secondary and tertiary legal materials. The legal materials are in the form of laws, books and legal documents (journals). The three legal materials are then arranged systematically, analyzed descriptively then conclusions are drawn about the problem under study.

RESULTS AND DISCUSSION

The Role of Youth in Countering Radicalism and Terrorism

Radicalism and terrorism are two different things but have a close relationship, because terrorism can arise if there is radicalism. The term radicalism is often interpreted differently between interest groups. In the religious sphere, for example, interpreting radicalism as religious movements that try to completely overhaul the existing social and political order by using violence (Rubiadi, 2007). Unlike the case, in the study of social radicalism is interpreted as a view that wants to make fundamental changes following its interpretation of the social reality or ideology adopted. Based on the study of the meaning of radicalism, radicalism is a neutral concept and is not abusive. Because radical change can be achieved through peaceful and persuasive means, but it can also be the opposite with violence (Hasani & Naipospos, 2010).

The meaning of radicalism is not singular but depends on the context. In the context of terrorism, radicalism is violence. Embodiments of fanaticism and radicalism can take various forms, but in general, it is directly proportional to the actions or attitudes of the opposing groups. Violence will be combated with violence, and one form of violence is the terrorist movement (Afdal, 2005).

It cannot be denied that the issue of radicalism and terrorism still exists in Indonesia. Various triggers are rife, ranging from political matters to linking to religious and racial matters, of course. Especially for the last few examples, cases that are commonly identified in acts of radicalism and terrorism are often related to religion (Raditya, 2016). Such conditions demand that Indonesia must use all available resources, not only the state apparatus of the TNI / Polri and or related institutions such as the National Counterterrorism Agency (BNPT). Youth must also take part in the mission of combating radicalism and terrorism.

This condition is caused because youths have mental conditions that are still unstable so that the very young generation is entered by radical ideologies and even understand terrorism. Youth instability is used by terrorists to carry out their actions. They also take

advantage of the idealism factor because young people have a high sense of solidarity with certain groups. Psychological conditions become a reinforcing factor because youth are still in the process of searching for identity, then vulnerable to radical doctrines that are anti against Pancasila, the Unitary State of the Republic of Indonesia, Unity in Diversity and doctrines that legalize disbelief of certain people who disagree with them (Alius, 2016)

The term terror and terrorism has long been, namely during the Roman Empire in the early half of the first century AD which at that time was ruled by Tiberius and Caligula. Also, in the 17th century the kingdoms of Europe, especially Spain, pressed Islamic organizations with the threat of violence to follow the kingdom of the kingdom or to leave Andalusia. However, the term terrorism became popular in the 18th century. Terrorism is not new, because terrorism happens all the time, which is preserved and developed by injustice and oppression, is associated with racial, sex, political or religious extremism and sometimes is a combination of more than extremism. However, the current form of terrorism is more seen as something related to religious fundamentalism (Gunawan, 2006).

The Bali Bombing I incident in 2002 was recorded as an act of terrorism with the most victims in Indonesia, because after that cases of terrorism such as waves on the coast, sometimes receded tides. However, the roots of radicalism and terrorism continue to spread slowly to all parts. The roots of radicalism then become very alarming when as Indonesian youth are caught up in the seduction and doctrine of radicalism-terrorism. Therefore, if youth are not fortified with Pancasila values, these youth will become like enemies in a blanket, then if they do not involve youth to take part in becoming problem solvers, it can be predicted that overcoming radicalism and terrorism in Indonesia is like finding a needle in a haystack - very difficult to find and solve the problem.

A saying goes, "Whoever controls the young generation means to control the future of the nation". This means that the future of the nation and state is in the hands of the young generation. Youths will play a very important role in the development of the nation and the state, especially in efforts to tackle radicalism and terrorism. Youth are often referred to as the younger generation, which is a demographic and sociological term in a particular context Psychologically young people are people who have a youthful spirit and youth identity. Juridically, in Article 1 paragraph (1) of the Republic of Indonesia Law No. 49 Year 2009 concerning Youth provides understanding that, "Youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years".

Like the lyrics of one of the national songs "Bangun Pemuda Pemuda" created by Alfred Simanjuntak, "*Bangun pemuda pemuda Indonesia.. Lengan bajumu singsingkan uuntuk negara.. Masa yang akan datang kewajibanmulah.. Menjadi tanggunganmu terhadap nusa dan.. Menjadi tanggunganmu terhadap nusa*". In this song affirms that Indonesian young people have obligations and are their dependents on the homeland and Indonesian people. Then in the second stanza "*Sudi tetap berusaha jujur dan ikhlas.. Tak usah banyak bicara trus kerja keras.. Hati teguh dan lurus pikir tetap jernih.. Bertingkah laku halus hai putra negeri.. Bertingkah laku halus hai putra negeri*", which gives we are to continue to try and work hard with sincere hearts to use clear minds and to behave smoothly in the face of every challenge and problem faced by the nation and state of Indonesia.

Through RI Law Number 49 of 2009, Article 16 states that Youth plays an active role as a moral force, social control, and agent of change in all aspects of national development. Realizing the role of **First**, social control by: 1). Developing aspects of ethics and morality in acting on every dimension of youth life, where the active role of youth prioritizes the interests of the nation and the state over personal or group interests; 2). Strengthening faith and piety as well as mental-spiritual endurance, are things that need to be considered because cases of terrorism often occur by crossing the faith of certain religions. Considering one of the most correct religions and blaming other religions is the root of religious radicalism and leads to acts of terrorism. Religion is one of the factors causing radicalism and terrorism (Qodir, 2016). Increasing legal awareness needs to be equipped with young people so that they know and understand the legal rules that apply in Indonesia. The law in question is not only written law but also unwritten law, such as customary law.

The **third** role, as an agent of change, is realized by developing: 1). Political education and democracy for young people are essential so that young people can be ready and alert in facing political and democratic upheaval in Indonesia and youth can be actors of change in society; 2). The development of economic resources is expected to be carried out by young people who dare to become entrepreneurs and open up employment opportunities, so as to prevent triggers for acts of terrorism based on the economy; 3). Concern for the community is carried out by young people who are actively following or becoming the initiators of positive activities aimed at the community; 4). Science and Teknologi need to continue to be developed and look for new innovations to prevent the occurrence of radicalism and terrorism through technology because in the current era terrorism crimes are also carried out using science and technology; 5). Sports, arts, and culture are examples of containers that can be developed by young people to avoid the influence of radicalism and terrorism; 6). Concern for the environment; and 7). Entrepreneurship education for young people to open up employment opportunities, as well as develop economic resources; and/or the development of youth leadership and pioneering in every action taken by the government to tackle radicalism and terrorism.

The role given by the government to youth will give rise to a sense of responsibility to be carried out with the Masohi Militancy attitude which is based on the spirit of idealism, nationalism, and patriotism. This attitude will be used to understand the social conditions of the community related to the problem of radicalism and terrorism and try to mobilize and take action (Widyanto, 2010).

Manifesting Masohi Militancy in Youth in Tackling Radicalism and Terrorism

Masohi is a very fresh word among Moluccans. The word masohi is the slogan of my people, which means cooperation. This motto is taken from the equivalent word which means to work together or work together. This term is commonly known as "Gotong Royong", the absorption of Javanese which means "cooperation" (*Memaknai Kembali Masohi Sebagai Orang Masohi*, www.kompasiana.com Accessed 13th Auguts 2019). Masohi became a symbol for the Moluccans in doing or building something, for example, the construction of a house of worship, which construction of all people regardless of ethnicity, religion, race, class would be mutually masohi to complete the construction of the house of worship. Masohi also becomes a motto used by Moluccans to help one another when facing problems.

Militancy according to the Big Indonesian Dictionary is Nomina (noun) toughness in fighting (facing, difficulties, fighting, and so on) (<https://kbbi.web.id/militansi> Accessed 13th August 2019). Militancy is not far from the meaning of "Enthusiastic" or "Enthusiastic". The American Heritage Dictionary defines "militant" as "fighting or warring" and "aggressive". When combined with the suffix "i" in Indonesian, it becomes "militancy", and in some cases, it has good connotations. For example, a fighter who has high "militancy" (*Belajar Memaknai Makna Militan dan Militansi*, www.kompasiana.com Accessed 13th August 2019).

Regarding Indonesia, the policy of "tackling radicalism and terrorism" is realistic given the following factors in the field (Windiani, 2017). Indonesia is one of the countries considered to have a major threat because Indonesia has experienced terror terrorism several times; and 2). Indonesia is the basis of a terrorist group that has carried out many acts of terrorism in Indonesia, namely *Jamaah Islamiyah* (JI).

Indonesia's latest policy on combating radicalism and terrorism is to revise Law Number 15 of 2003 concerning Eradication of the Criminal Acts of Terrorism with Law Number 5 of 2018, Formation of Special Operations Commands (Koopssus) through Presidential Regulation Number 41 of 2019 concerning the Second Amendment to the Presidential Regulation Number 10 of 2010 concerning the Organizational Structure of the Indonesian Armed Forces - is a continuation of the attribution authority of Law RI No. 5 of 2018 concerning the involvement of the TNI in combating terrorism. So far, countermeasures The various efforts that have been made so far have not given roles and responsibilities to youth to take part in tackling radicalism and terrorism.

The National Counterterrorism Agency as a state agency given attribution authority to carry out the said task is actively campaigning for the eradication of radicalism and

terrorism through forums, seminars or activities that involve youth, but this is not enough. Youth have greater potential to be given these roles and responsibilities.

Responding to the lack of role given by the state to the younger generation to take on this great responsibility, creative and innovative ideas emerged to mobilize what the authors call the "Masohi Militancy" attitude. This attitude is manifested in "Panca-P" or "5P", namely: "*Pembangunan kepemudaan, Pelayanan kepemudaan, Penyadaran pemuda, Pemberdayaan pemuda, dan Pengembangan (Kepemimpinan, Kewirausahaan dan Kepeloporan)*" or Youth Development, Youth Services, Youth Awareness, Youth Empowerment, and Development (Leadership, Entrepreneurship and Pioneering). Panca-P will be based on the spirit of "militancy masohi" in which the implementation is full of resilience, enthusiasm and enthusiasm to work together to help with all parties involved in overcoming radicalism and terrorism.

Referring to Law Number 40 of 2009 concerning Youth, the embodiment of Panca-P is as follows:

First, youth development is the process of facilitating all matters related to youth. Youth development aims at the realization of young people who believe and are devoted to God Almighty, noble, healthy, intelligent, creative, innovative, independent, democratic, responsible, competitive, and have leadership, entrepreneurship, pioneering, and nationality based on Pancasila and The 1945 Constitution of the Republic of Indonesia within the framework of the Unitary State of the Republic of Indonesia.

Second, youth services are carried out following the characteristics of youth, namely having a spirit of struggle, volunteerism, responsibility, and chivalry, as well as having a critical, idealistic, innovative, progressive, dynamic, reformist, and futuristic nature.

Third, youth awareness-raising in the form of youth movements in aspects of ideology, politics, law, economics, social culture, defense, and security in understanding and responding to changes in the strategic environment, both domestic and global as well as preventing and managing risks.

Fourth, youth empowerment is carried out in a planned, systematic and sustainable way to improve the potential and quality of physical, mental, spiritual, knowledge, and self and organizational skills towards youth independence.

Fifth, development consists of developing youth leadership by developing the potential of exemplary, influential and mobilizing youth; entrepreneurship development through developing business skills and independence; and the development of pioneering activities through developing the potential of pioneering roads, making breakthroughs, responding to challenges and providing solutions to various problems.

All forms of the above embodiment are based on the attitude of "Masohi Militancy" in which youth take roles and responsibilities with great resilience, enthusiasm, and passion to work together to help with the youth, the TNI / Polri community and related institutions to tackle radicalism and terrorism. This Masohi militancy must also be accompanied by a spirit of idealism, nationalism, and patriotism to create order, security, and peace so that the goals of the future development of the nation and state of Indonesia are realized, namely social welfare for all Indonesian people.

CONCLUSION

Youth is the backbone of the development of the nation and state of Indonesia. They should be given the role of participating in overcoming radicalism and terrorism, especially to young people who have been exposed to radicalism and prevent acts of terrorism. They are given roles as moral forces, social control, and agents of change in all aspects of national development.

The state should also give youth the responsibility of countering radicalism and terrorism. The responsibility can be carried out by young people with the attitude of "Masohi Militancy" through the realization of "Panca-P". Youths with a militant attitude masohi will make efforts to tackle radicalism and terrorism with full resilience, enthusiasm, and passion to work together to help with all parties, such as the TNI / Polri, the National

Counterterrorism Agency, the community, and related institutions. Embodiments of Pancasila by young people include “*Pembangunan kepemudaan, Pelayanan kepemudaan, Penyadaran pemuda, Pemberdayaan pemuda, dan Pengembangan (Kepemimpinan, Kewirausahaan dan Kepeloporan)*” or Youth Development, Youth Services, Youth Awareness, Youth Empowerment, and Development (Leadership, Entrepreneurship, and Pioneering). The five forms of manifestation are based on the spirit of idealism, nationalism, and patriotism.

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