

THE RELIGION FORUM AND SOCIAL CHANGE IN THE CENTER OF RADICALISM: AN EFFORT TO COUNTER-RADICALISM AND DERADICALIZATION IN THE COASTAL PANTURA LAMONGAN

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Abstract: *The Islamic cleric, through religious forums managed structurally and culturally, is considered one of the essential variables in coloring the perspective of the Lamongan North Coast community amid the emergence of radicalism, which later provided intense penetration. Through the religious pulpit of NU and Muhammadiyah Islamic clerics on the North Coast of Lamongan, it promotes the importance of tolerance values of religious moderation and balance of perspectives as a counter-discourse to the narrative of radicalism that threatens the integrity of the Unitary Republic of Indonesia. While on the other hand, Muhammadiyah Islamic clerics, through religious forums, also often promote al-Ma'un theology as a teaching of compassion for the poor and Mustadh'afin in the North Coast of Lamongan. It began to emerge in various Halaqah managed by radical groups.*

المخلص: يعتبر الكيائي من خلال المنابر الدينية التي تدار من الناحية الهيكلية والثقافية على حد سواء، أحد المتغيرات المهمة في تلوين منظور مجتمع لامونجان الساحل الشمالي في خضم ظهور الراديكالية التي وفرت تغلغلاً قوياً فيما بعد. من خلال منبر رجال الدين لنهضة العلماء والمحمدية على الساحل الشمالي من لامونجان، يروجون لأهمية قيم

التسامح للاعتدال الديني وتوازن وجهات النظر كخطاب مضاد لسرد التطرف الذي يهدد سلامة الوحدة. جمهورية إندونيسيا. بينما من ناحية أخرى، غالبًا ما تروج المحمدية كايي من خلال المنابر الدينية لعقيدة الماعون باعتبارها تعليلًا للتعاطف مع الفقراء والمستعفين في الساحل الشمالي لامونجان. بدأت تظهر في العديد من الهالقوس التي تديرها الجماعات المتطرفة

Abstrak: *Para kiai melalui mimbar agama yang dikelola baik secara struktural maupun kultural, dinilai menjadi salah satu variabel penting dalam mewarnai cara pandang masyarakat Pesisir Utara Lamongan di tengah munculnya paham radikalisme yang belakangan memberikan penetrasi kuat. Melalui mimbar agama kiai NU dan Muhammadiyah di Pesisir Pantai Utara Lamongan mempromosikan pentingnya nilai-nilai toleransi moderasi beragama dan keseimbangan perspektif sebagai counter wacana terhadap narasi radikalisme yang mengancam keutuhan NKRI. Sementara di sisi yang lain, kiai Muhammadiyah melalui mimbar agama juga kerap kali mempromosikan teologi al-Ma'un sebagai ajaran welas asih kepada para dhuafa' dan mustadh'afin di Pesisir Pantai Utara Lamongan, teologi welas asih ini dianggap efektif untuk memutus paham radikalisme yang belakangan mulai menyeruak di berbagai halaqah yang dikelola oleh kelompok-kelompok radikal.*

Keywords: religious forum, social change, NU, Muhammadiyah, radicalism.

INTRODUCTION

The Islamic community on the North Coast has a unique and genuine Islamic character. It related to the study conducted by Nur Syam, who stated that Islamization on the North Coast of Java has a more accommodative and transformative tendency than Islam developed on the South Coast of Java. The condition is because the North Coast is a trade route; as a result, until now, the receptive power of information by North Coast society is more diffusion and accommodative than South Coast society, which tends to be slow. This geosocial condition makes radical ideology grow massively and impacts on the cognition

system of North Coast Society.¹ In addition, according to the study conducted by Mujib Ridlwan, many Islamic boarding schools on the North Coast are indicated as pockets of Islamic radicalism. This condition was strengthened by a large number of terrorists caught that came from the North Coast of Lamongan.²

For example, the Amrozi brothers and Ali Imron in the Bali bombing tragedy became a concern not only for the national community but also for the international community. The stigma that the Lamongan Coast is the basis of radicalism is strengthened due to the catch of Zainal Ansori, et al. by Densus 88 in 2017 in Blimbing, Paciran, Lamongan. Zainal is suspected of becoming the head of Jamaah Ansharut Daulah (JAD) Nusantara.³ The spreading of radicalism ideas cannot be separated from the role and influence of religious forums. Halaqah and religious forums managed by radicalism groups in the North Coast Lamongan massively spread the inland of Paciran Lamongan. It spread through the religious forums addressed for both men and women consistently to be developed both culturally and structurally. The influence of religious forums in developing the society's cognitive system is indicated by the change in society's perceptions and attitudes from tolerant to intolerant, from inclusive to exclusive.

This condition became the basis of NU, and Muhammadiyah priests in Lamongan synergized against the Islamic radical movement. Even the resistance efforts are not only through structural but also cultural channels. Prevention through structural channels is carried out by NU and Muhammadiyah priests through the mainstreaming of the values of *Ahl al- Sunnah wa al-Jama'ah* and *kemuhammadiyah* in each cadre and core manager. At the same time, some of the NU and Muhammadiyah cadres who have been equipped with the theology of *keaswajaan* and *kemuhammadiyah* are culturally disseminated in the community through the religious forum they have in their respective mosques. In this context, this research tries to present and investigate

¹ Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005).

² Mujib Ridlwan, "Dialektika Pesantren Dan Radikalisme Di Pesisir Utara Lamongan," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 11, no. 1 (2019): 36, <https://doi.org/10.30739/darussalam.v11i1.448>.

³ Wishnugroho Akbar, "Densus 88 Kembali Tangkap Terduga Teroris JAD Di Tegal," 2018, <https://www.cnnindonesia.com/nasional/20180804222807-12-319589/densus-88-kembali-tangkap-terduga-teroris-jad-di-tegal>.

the various roles of NU and Muhammadiyah priest in breaking the chain of radicalism on the North Coast of Lamongan.⁴

Radicalism is a religious phenomenon. Religion is essential in radicalism regarding leadership, ideology, ethos, goals, and relationships with other social groups. This tendency can also be interpreted as ideological symptoms responding to ideological signs.⁵ The spread of radicalism in Indonesia has become a national problem that must be resolved immediately. The effort to prevent radicalism should be the responsibility of Education. Not only the government because radicalism has a complex issue that requires a comprehensive solution. Not only in terms of law enforcement but also economic problems, education, to individual psychological issues. Islam, as the majority religion in this country, is expected to play a significant role in efforts to prevent radicalism in Indonesia. This hope is based on the fact that radicalism is related to understanding religion and that religion is seen as having adequate device tools to be an ideology counter against radical understanding.

This study is classified as qualitative research with a phenomenological approach. The information was analyzed to learn more about how NU and Muhammadiyah leaders contributed to the development of deradicalization and a tolerant understanding of Islam in East Java, particularly along the Pantura Lamongan.⁶ In this study, the selection of key informants was initially carried out with the snowball sample technique. Then the data collection was used using in-depth interviews with figures and clerics from NU and Muhammadiyah organizations. Then, observations were done to see the setting and construction of understanding NU and Muhammadiyah cleric built in the deradicalization of Islam. In addition, it also used documentation methods to retrieve data on the

⁴ Thohir Luth et al., "Coastal Ulama Ijtihad and Destructive Fishing Prevention in Indonesia," *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022): 335–56, <https://doi.org/10.15408/ajis.v22i2.28077>.

⁵ Sefriyono Sefriyono and Mukhibat Mukhibat, "Radikalisme Islam: Pergulatan Ideologi Ke Aksi," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (2017): 205, <https://doi.org/10.21154/altahrir.v17i1.815>.

⁶ Zainuddin Maliki, *Narasi Agung: Tiga Teori Sosial Hegemonik*, Edisi Kedu (Surabaya: LPAM (Lembaga Pengkajian dan Masyarakat), 2004).

portrait and composition of the population from socio-cultural and religious aspects that support the focus of the study.⁷

Data analysis techniques are defined as the process of systematically compiling data obtained from the documentation. This is done by organizing data into categories, elaborating into units, synthesizing, organizing into patterns, choosing which are essential and which will be studied, and making conclusions so that they are easily understood by themselves and others. Miles and Huberman (1994) defined data analysis as consisting of three concurrent activity streams: data reduction, data display, and conclusion drawing/verification. The data reduction includes a discussion of conceptual studies that discuss the tradition of *walimatul 'ursy*, the theology of *rahmat li al-'alamin*, and the theology of *al-Ma'un* as a teaching of compassion. Furthermore, the questionnaire was related to radicalism in the northern coastal communities of Lamongan.

The next stage in Miles and Huberman's research flow is data display. The collection of information obtained in that study is then organized and compressed in a conclusion that states how the role of forum *walimatul ursy* is expected to be a part of efforts to counter radicalism through the family. In addition, researchers also conclude how the theology of *al-Ma'un* was used as a teaching of compassion to the poor and *Mustadh'afin*. Finally, the conclusion drawing/verification explains the analysis and argumentation of researchers on the influence of *rahmat li al-'alamin* and *al-Ma'un* theology as the teaching of compassion to make social changes on the center of radicalism in the coast of Pantura Lamongan.⁸ Furthermore, in a study, checking is considered essential. Therefore the researcher confirms that the data is indeed valid and accurate.

THE ROLE OF RELIGIOUS PULPIT IN FORMING TOLERANT FAMILY

Family is the first educational place for children and other family members. The responsibility for the child's upbringing lies on both parents. The integration of cooperation between fathers and mothers

⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1989).

⁸ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed (California: SAGE Publications, 1994).

in carrying out childcare tasks is needed by children. Cooperation between mother and father can only be realized if both parents are still in a marital relationship. In such conditions, parenting will be more effective if done by the mother. However, the role of a father must be addressed in fulfilling all needs that can facilitate the task of caring for a child or creating a peaceful atmosphere in the household where the child is cared for and raised.

Parenting is an obligation that parents must fulfill for the child's benefit so that even though both parents have ties or have divorced, children can still get attention from both. That is in line with the word of Allah in surah *al-Baqarah* verse 233, which means that parents have obligations that must be fulfilled, such as the obligation of a mother to suckle her children for two whole years and the responsibility of a father to pay for their clothes properly. In carrying out their duties to educate their children, mother and father are not burdened with obligations out of their ability level. Furthermore, all of this is done for the child's benefit.⁹

Often the education or upbringing carried out by parents raises the seeds of religious radicalism. Radicalism can be said to be an understanding or way of thinking that is the basis for criminal or terror movements, even though the historical roots of radicalism are positive. Education can not be avoided from the phenomena of violence that make educational goals fail to be achieved. Radicalism can arise from various elements in education. In general, radicalism in education is born from teachers to students, from students to teachers, and from parents/society to the elements that exist in education.¹⁰ In education within the family context, it is embedded and spread to family members, especially children, if they get misinformation from other family members, such as the father and mother. It is most likely due to the limited insight of family members, narrow views, or even indeed radical groups that deliberately spread radical thoughts through the family.

Experts point out that parents have a role in influencing children, both directly and indirectly. Direct influence occurs through the

⁹ Badan Litbang dan Diklat Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*, Edisi Peny (Jakarta: Kementerian Agama RI, 2019).

¹⁰ M. S. Muchith, "Radikalisme Dalam Dunia Pendidikan," *Addin* 10, no. 1 (2016): 163–80.

genetic makeup passed to the child. Meanwhile, beliefs, behaviors, and the context in which they live become instruments that influence children indirectly.¹¹ With these glasses can be understood how the role and potential of parents in influencing and shaping radical understanding for children. Parents, in general, can transmit knowledge and radical ideology to the next generation. Parents in this context can act as propagators of radicalism themselves. They are positioned as role models, so children often share extreme views with their parents.

Trees Pels also confirms this compatibility of understanding between parents and children. In his study, Pels found a significant concordance between parents and their children regarding racism. Most children who are racist come from families or parents who are also racist.¹² In the context of radical Islamic education, Victor Asal found that the family played an essential role in recruiting educators (*mujahid*). The study examined the factors that led family members to give or deny other family members consent to become militant (or *mujahid*).¹³ Other studies have also shown that family affiliation also plays an essential role in recruiting *jihadi* groups, as a person is more likely to enter radical education if there are close friends or family members who have joined.¹⁴

In addition to playing a role in spreading religious beliefs and radical ideology through cognitive behavior and transmission, the family also indirectly influences the radicalization process. This indirect influence alternates with family conflicts, which in turn causes the relationship between families to be tenuous. Conflict and tenuous connections between families will likely lead to getting caught in different problems, such as criminal acts or radical understanding.

¹¹ Marc H. Bornstein, *Handbook Of Parenting: Volume I: Children and Parenting*, 2 Edition (New York: Psychology Press, 2012).

¹² Trees Pels and Doret J. de Ruyter, "The Influence of Education and Socialization on Radicalization: An Exploration of Theoretical Presumptions and Empirical Research," *Child & Youth Care Forum* 41, no. 3 (2012), <https://doi.org/https://doi.org/10.1007/s10566-011-9155-5>.

¹³ Victor Asal, C. Christine Fair, and Stephen Shellman, "Consenting to a Child's Decision to Join a Jihad: Insights from a Survey of Militant Families in Pakistan," *Studies in Conflict & Terrorism* 31, no. 11 (2008), <https://doi.org/https://doi.org/10.1080/10576100802400201>.

¹⁴ Marc Sageman, *Understanding Terror Networks* (Pennsylvania: University of Pennsylvania Press, 2004), www.jstor.org/stable/j.ctt3fhfxz.

Research conducted by the police section of the EU parliament shows that unstable family situations can strengthen the radicalization process.¹⁵ Of course, family conflicts do not necessarily cause family members or children to be included in extremist education. However, family rifts can encourage someone to be more receptive to radical groups.

Religion in human life is a value system that becomes a frame of reference in behavior and attitude. From a sociological perspective, Ishomuddin (2002) explained that religion in public life could function as an educative, rescue, atonement, social control, fostering a sense of solidarity, transformative, creative, and sublimation function. Religion can play a role in social control since religious adherents consider religious teachings to be the norm. Thus religion becomes a reference in determining attitudes and behavior, both individuals and groups. In the case of transformation of education or community development, religious involvement becomes a must. The involvement of religion, both as a normative doctrine and a historical educational fact, can play a role in any aspect of educational change, both in formulating and implementing educational changes. Religious norms can threaten the direction of educational change, while religious figures or religious adherents act as actors or drivers of change.

In this study, the pulpit *walimat al-'ursy* is part of the sub-religion as a social institution. From the perspective of social theory, the pulpit of *walimat al-'ursy* is a socio-theological arena provided by the community for religious leaders to convey theological and prophetic messages in carrying out transformative social changes. *Walimat al-'ursy* tradition in the system of cultural cognition of Indonesian society is a tradition adopted from Islamic teachings that are acculturated with the values of local wisdom of one society. The Muslim community of coastal Lamongan has several social capitals that strengthen various Islamic organizations. Among this social capital is an open, egalitarian, and accommodating attitude that has been a tradition for a long time.

¹⁵ Ragazzi et al., *Preventing and Countering Youth Radicalisation In The EU* (Brussels: European Parliament, Directorate General For Internal Policies Policy Department C: Citizens' Rights And Constitutional Affairs, 2014).

The Islamic style of Javanese coastal communities is very cosmopolitan. The arrival, spread, and institutionalization process of Islam in Java is a fact that can not be denied about the picture of the face of Islamic progress and modernity of coastal communities of Java. In addition, Coastal Muslims are considered more moderate, although more oriented to jurisprudence. At present, the cosmopolitan Islamic style in the Muslim community of the Lamongan Coast is experiencing severe challenges because it is faced with the emergence of various fundamentalist Islamic groups and is even considered a recruiting pocket for extremist Islamic organizations. On the other hand, Lamongan coastal Muslims have an excellent opportunity to re-prove as a peaceful area, and the people live in harmony and are mutually tolerant.¹⁶

Based on the statement from Nyai Muallimul, Chairman of IAI Taba, who is also the secretary of the Fatayat East Java region, it was said that the pulpit of religion as a basis for social change must be well utilized. If not, the religious pulpits in the village will be seized by radical groups. The symptoms observed by the chairman of IAI Taba is the widespread *halaqah* movement of radical-leaning mass organizations that want to break community cohesiveness by systematically changing the concept of the Islamic approach that *rahmatan lil'alam* into an Islamic idea that tends to judge. The proof is the accusations of takfiri that are increasingly voiced by one group of Islam to another group. In the context of this situation, the role of the NU cleric is essential to restore the epicenter of the spirit of *rahmatan lil'alam* as a core value in social life¹⁷.

Walimat al-'ursy tradition that occurred in Central Java will undoubtedly be different from the tradition of *walimat al-'ursy* in East Java. Thus, it is with the differences in other areas. That is due to the acculturation process *walimat al-'ursy* with the local wisdom of the local community, has a distinctive Encinitas. The role of the pulpit *walimatul'ursy* is expected to be part of efforts to counter radicalism through the family. One of them is by reorienting religious messages

¹⁶ Nafik Muthohirin and Suherman, "Resiliensi Pesantren Terhadap Ekstrimisme Kekerasan Berbasis Agama Dan Implikasinya Terhadap Masyarakat Pesisir Lamongan," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (2020): 46–60, <https://doi.org/10.18860/jpai.v7i1.11887>.

¹⁷ Bu Mu'allimul, "Wawancara" (Lamongan, 2022).

with *washathiyah* insight, reorienting children's education messages that have the integrity of nationalism, and reorienting messages for families, in general, to be selective in choosing a partner.

ISLAM AND RAHMAT LI AL-'ALAMIN THEOLOGY

Islam is a universal religion and Shari'a for all humankind, nature, and jinn. Islam has the heart of *rahmat li al'alamin*, which means faith, and Shari'a, full of compassion, love, brotherhood, and peace. Islam, in the theology of *rahmat li al'alamin* has arranged all the relationships of theological, ritual, social and Muamalah, humanity, and humanism.¹⁸ The first aspect, the theology of Islam provides a comprehensive rule of obedience, including the belief of Muslims in preaching to non-Muslims. However, there is no compulsion to embrace Islam, a religion approved by Allah, because the Shari'a and the law of Allah descend for the benefit of the Ummah.¹⁹

The second aspect, regarding the rituals of worship carried out, should not make fellow Muslims hostile to each other. The division results from the disagreement, although not all disputes are divisions. The third aspect, social and Muamalah, only discusses introductory provisions and the pillars. At the same time, the operations and implementation are adjusted to the applicable regional law. The fourth aspect, humanity, is the key to the success of the Prophet Muhammad's preaching. The value contained in humanity is the value of humanism in delivering *da'wah*. Humanism is a unifier between humans in establishing communication.²⁰

Islam is *rahmat li al'alamin* and regulates all relationships: theological, ritual, social, and Muamalah aspects, and humanity and humanism. In theological matters, Islam provides a clear formulation,

¹⁸ Ahmad Imron Rozuli, Moh Anas Kholish, and Abd. Rahman Ambo Dalle, "Menakar Potensi Lokalitas Tasawuf Sebagai Gerakan Penghijauan Yang Mekanik Dalam Islam Di Jawa Timur Measuring the Potential of Locality of Sufism as a Mechanical Greening Movement in Islam in East Java," *JSPH: Jurnal Sosiologi Pendidikan Humanis* 7, no. 2 (2022): 147–60.

¹⁹ Siswoyo Arif Munandar, "Islam Rahmatan Lil 'Alamin Dalam Perspektif Nahdlatul Ulama," *El-Tarbawi* 11, no. 2 (2018).

²⁰ Munandar; Ahmad Barizi, Siti Rohmah, and Moh. Anas Kholish, "The Urgency of Religious Forum As the Basis of Education for Corruption Prevention Among Government Officials (a Multi-Site Study in Malang Raya Government Mosques)," *Didaktika Religia* 9, no. 1 (2021): 187–206, <https://doi.org/10.30762/didaktika.v9i1.3166>.

things that are believed and interpreted comprehensively, including the belief of Muslims in preaching to non-Muslims.²¹ In this case, Muslims must convey to all humans as a consequence of preaching. Related to proselytizing, the religious pulpit occupies an essential role as one of the cultural media and religious education. Generally, the House of Worship is a vital institution in building a sustainable quality of diversity. Therefore, it must be recognized both in quantity and quality that the potential of religious leaders to promote peaceful pedagogy through religious pulpits to their adherents is more effective than religious education in formal schools.²²

In achieving the perfect religion, there is no compulsion to embrace Islam, the last faith approved by Allah. Because coercion resulted in a person's illegitimacy in embracing faith, the conversion to Islam should not be accompanied by fear. It should grow from the deepest heart. The belief is limited to conveying and disseminating systematically and comprehensively without any element of coercion, psychological oppression, and oppression of the mind. Because the Shari'a and the law of Allah came down to earth for the people's benefit.²³ Religion conceptually has the potential to be the driving force of educational change. However, it should be noted that religion can perform the function of educational change if its normative values and teachings can be applied to educational reality. Especially how religious education can be contextualized to answer the problems of society.²⁴

Thus, religious teachings must be universal and contextual, appropriate for all times and all conditions of society. The role of religious figures or scholars becomes central in this context. That

²¹ Moh. Anas Kholish, *Menyemai Pendidikan Fikih Beyond The Wall* (Malang: PT. Cita Intrans Selaras, 2021).

²² Mohamad Anas, Millatuz Zakiyah, and Siti Rohmah, "Menyemai Perdamaian Dalam Perbedaan : Strategi Mayoritas Mengayomi Minoritas Pada Basis Multikulturalisme Di Kasembon Malang," *Peradaban Journal of Religion and Society* 1, no. 1 (2022): 11–21, <http://jurnal.peradabanpublishing.com/index.php/PJRS/article/view/31>.

²³ Muhammad Makmun Rasyid, "Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (2016): 93–116, <https://doi.org/10.21274/epis.2016.11.1.93-116>.

²⁴ Moh. Anas Kholish, "Model Pendidikan Fiqih Berwawasan Toleransi Dalam Menyikapi Keragaman Mazhab: Studi Kasus Di Pondok Modern Darussalam Gontor Ponorogo" (UIN Maulana Malik Ibrahim Malang, 2020).

is because religious leaders are seen as having the capability and authority to interpret and contextualize spiritual teachings with society's conditions. In the context of the challenges facing radicalism in Indonesia, ulama has great potential in educational change with its role as an interpreter to contextualize the teachings of Islamic Peace as a counter to radical views that tend to support violence education. Ulama can also be a driving force in promoting the teachings of peace in Islam.

THE BASIS OF SOCIAL CHANGE IN THE POCKETS OF RADICALISM IN COASTAL PANTURA LAMONGAN

Lamongan is one of the districts located on the north coast of East Java. Some of the coastal areas are Hills. This formation is a continuation of the northern Chalk Mountain Range. There are low, undulating, and partly swampy soils in the central part. In the southern region are mountains, the eastern end of the Kendeng Mountains, then the Bengawan Solo River flows in the northern region. Lamongan regency is crossed by the main Coast line connecting Jakarta-Surabaya, along Java's north coast. This road passes through the Paciran district, which has many tourist spots. Lamongan city itself is also crossed by the Surabaya-Cepu-Semarang line. Tripe is a junction between the Surabaya-Semarang line and the Jombang-Tuban line. Lamongan is also struck by the Northern Cross railway line of Java Island, and its largest railway stations are in Lamongan and Babat.²⁵

Lamongan Regency has many traditions and cultures held firmly by all the people of Lamongan. Some of these cultures include dances, wedding ceremonies, rituals, and practices. In marriage traditions, the woman should propose to the man first. According to legend, this tradition began when the 14th descendant of King Hayam Wuruk, Raden Panji Puspokusumo, led the Lamongan area from 1640 to 1665. Even in the modern era, tradition is flexible. That means that there is an agreement on both sides that men still propose to women

²⁵ Richa Ayu Islamiyah and Kunto Inggit Gunawan, "Analisis Pengaruh Modal Kerja, Tenaga Kerja Dan Luas Lahan Terhadap Pendapatan Petani Padi Di Desa Kanugrahan, Kecamatan Maduran, Kabupaten Lamongan," *Universitas 17 Agustus 1945 Surabaya*, 2022, <http://repository.untag-sby.ac.id/19574/8/JURNAL.pdf>; BPK Perwakilan Provinsi Jawa Timur, "Kabupaten Lamongan," n.d., [https://jatim.bpk.go.id/kabupaten-lamongan/:.text=Lamongan merupakan salah satu kabupaten,bergelombang%2C dan sebagian tanah berawa](https://jatim.bpk.go.id/kabupaten-lamongan/:.text=Lamongan%20merupakan%20salah%20satu%20kabupaten,bergelombang%2C%20dan%20sebagian%20tanah%20berawa).

even though they are from Lamongan. However, not a few of the Lamongan people still maintain the tradition.

Lamongan Regency in the coastal area has a mixed cultural background. In the southern regions, the known tradition of “bekasri bride” in this case, the bride uses traditional clothing, Bekasri, known by the public since the early 18th century AD. Hindu elements much influence this wedding tradition because it is located in the South, directly adjacent to the Majapahit kingdom. Therefore, the wedding dress and traditional ceremonial equipment use a lot of Hindu religious arrangements. All activities of each stage can be carried out in full but can also be chosen only the essential activities and adapted to local conditions, which later became a tradition and continues to be preserved by the people. That ultimately impacts how the culture of the surrounding community influences the level of religious beliefs. In line with religious education, such as pesantren also emerged in addition to the many cultures on the coast of the Lamongan regency. However, the religious education of the boarding school is often associated with radicalism movements that have emerged recently.

Radicalism is often interpreted differently among interest groups. In the religious sphere, radicalism is a religious movement that seeks to completely overhaul the existing social and political order by using violence. In the study of Social Sciences, radicalism is defined as a view that wants to make fundamental changes following its interpretation of social reality or ideology. Thus, radicalism is a common symptom that can occur in a society with diverse motives, whether social, political, cultural, or religious, characterized by violent, extreme, and anarchic actions as a form of rejection of the symptoms faced.

Radicalism often leads to social unrest and conflict and is often associated with religion. There are two reasons why the religious dimension must be emphasized when discussing social unrest or conflict. First, socio-economic modernization in various Muslim-populated places encourages increased religiosity, not secularism. Although the increase in religiosity also occurs among adherents of other religions, what happens to Muslims is striking. The problem is that the process contains the potential that can disrupt harmony in inter-religious relations. In such a society, militancy tends to increase, fundamentalism develops, and tolerance between adherents

of religions decreases. Secondly, it is alleged that the same process weakens the relationship between some religious believers and the religious institutions that serve them.²⁶

Pesantren and radicalism, the latter two things, are often called hand in hand, following the stigma of some people that the occurrence of radical acts, one of which is caused by the results of teaching in pesantren. Muhammad Kosim (2006) explained that the negative stigma addressed to pesantren was getting stronger, when Muhammad Yusuf Kalla, while serving as vice president in the era of Indonesian President Susilo Bambang Yudhoyono he said that pesantren needed to be closely monitored because Yusuf Kalla had a belief that students or former students likely carried out the Bali bombing terror. Amrozi and Ali Ghufron also known as Mukhlas were found guilty. They declared the perpetrators of the bomb explosion in Bali on October 12, 2002, as reported by Tempo magazine (January 29, 2004) that the brothers who came from Tenggulun village, Solokuro district (formerly Paciran District), Lamongan regency, were recorded as people who had been studying at Al-Mukmin Ngruki boarding school, Solo which was cared for by Abu Bakar Ba'asyir. When involved in the action of the Bali bombing, both were still under the guidance of Abu Bakr Ba'asyir.

Yusuf Kalla's statement made the negative glances of the world community focused on boarding schools more sharply, as more and more acts of terrorism in parts of the world. Even the stigma that says boarding schools become terrorist nests continues to experience its development. Of course, this negative stigma makes the pesantren community, including clerics from pesantren, feel disadvantaged, as stated by Aom Karomani in nu.or.id that pesantren under the auspices of Nahdlatul Ulama (NU) and affiliated to NU become part of the disadvantaged because the accusation of pesantren teaching radicalism was only addressed to pesantren who had continued the anti-Pancasila ideology by undermining the homeland. While boarding schools that stand under the organization of NU or who have ties with NU and never do radicalism, let alone teach it. There are thousands of NU or affiliated with NU boarding schools that

²⁶ Suprastowo P. et al., *Menangkal Radikalisme Dalam Pendidikan* (Jakarta: Pusat Penelitian Kebijakan Pendidikan dan Kebudayaan, Badan Penelitian dan Pengembangan, Kementerian Pendidikan dan Kebudayaan, 2018).

teach moderate understanding, even hate and fight radicalism and terrorism.

Pesantren Al-Ikhlâs located in Sedayu Lawas Village, Brondong District, there is also pesantren Al Islam in Tenggulun village, Solokuro District, which is of concern to the public, especially when talking about terrorism. At the same time, other Islamic boarding schools on the north coast of Lamongan tend to moderate. Based on observations of the role of religious pulpits, researchers found that religious pulpits have a significant role as a catalyst for social change. The religious pulpit in coastal communities is macro-patterned into two categories: the religious pulpit managed by NU and Muhammadiyah. Even then, each Organization classifies the religious pulpit presented structurally and culturally by the two organizations. Religious pulpit presented structurally usually performed by cleric NU with NU audience. Likewise, Muhammadiyah figures with Muhammadiyah audiences and organizers are their respective mass organizations. While culturally, the religious pulpit is managed more fluidly without structural barriers, handled directly by the community, and marked by certain cultural moments.

With these two positions, according to the observations made by the author, there are specific differences in effectiveness and efficiency because there are different segments of society that these two approaches can cover. In the structural approach, there is a standard platform as a mutually agreed value direction and the basis for the movement of related mass organizations so that the religious pulpit can be structurally organized more patterned and systematically. However, the resulting social change is limited by the fence structure where the community within the structural radius can be effectively climbed. Meanwhile, culturally, the religious pulpit was held with a more thematic orientation with the community's moral values that color the organization's nuances. Thus, the pulpit of cultural religion can capture a broader scope of society, but with thematic limitations, the impact of possible social change is not maximal.

NU'S STRATEGY IN MAKING RELIGIOUS PULPIT AS A BASIS FOR PREVENTING THE RATE OF RADICALISM ON THE COAST OF PANTURA LAMONGAN

Concerning its existence, on one hand, religion must be recognized as capable of being the basis of social change. However, on the other hand, religion is also often displayed with a face so fierce that not a few religions are accused of being influential variables for various violence in the name of religion. At this point, Hans Kung argues, religion is considered an obstacle to social change as many copies occur later today. Islam as a religion that carries the mission of *rahmat li al'alamin* must be able to be compared from a concept to a praxis movement in society. Kiai, by Clifford Geertz, referred to as a cultural broker, is considered authoritative and plays a significant role in juxtaposing the concept of *rahmat li al'alamin* in the system of cognition and affection of Islamic Society. Even further, Hirokishi, in his work entitled "Kiai Perubahan Sosial" noted that the priest plays a central role in the middle of people's lives. Moreover, the basis of the northern coastal community of Lamongan, most people have a Santri background.

The culture of the Lamongan people is divided into two, NU and Muhammadiyah Islamic culture. Both are large mass organizations that are quite influential in pushing for social change in the Lamongan coastal community.²⁷ Islamic boarding school culture is divided into a culture of Islamic boarding school NU and a culture of Islamic boarding school Muhammadiyah. Both are large organizations that are influential in encouraging social change in the northern coastal communities of Lamongan. Through the religious forum, which was managed structurally and culturally, the cleric is considered to be one of the essential variables in coloring the way of the view of the people of the north coast of Lamongan amid the emergence of radicalism, which later gave intense penetration. NU is likelier to put forward counter-narrative radicalism aspects in managing the religious pulpit. As expressed by Kiai Abdul Ghonni, Chairman of Suriyah MWCNU Paciran Lamongan in his interview, said that to stem the rate of radicalism in coastal communities, religious pulpits that are managed

²⁷ Ahmad Imron Rozuli et al., "Kyai NU's Patrons as an Agent of Social Change and Environmental Marine Conservation: A Case Study in Paciran Lamongan," *Addin* 16, no. 1 (2022): 103, <https://doi.org/10.21043/addin.v16i1.17408>.

structurally or culturally must have a *Keaswajaan* perspective.²⁸ The value of entrepreneurship that has the spirit of *Tasamuh* (tolerant), *Tawazun* (balanced), and *Tawassuth* (middle way) must be a breath in all the activities of mass organizations run by NU, both culturally and structurally. According to Kiai Ghonni, when the value of *Keaswajaan* becomes a guiding spirit for NU citizens, radicalism and terrorism become irrelevant issues because they are in contrast to the social field that has been colored with the spirit of *Keaswajaan*.

What was conveyed by Kiai Abdul Ghonni was also reinforced by Gus Udin, the head of Maslahul Huda boarding school. As the leader of the boarding school, he strictly implemented the values of *Keaswajaan* into the learning curriculum of the students. According to his experience, the community netted by radical movements is a particular segment that needs a more vital vision of tolerance. That is due to educational factors and learning environments that do not provide educational platforms that are friendly to diversity. In this case, according to him, preventive action can be done by introducing early *Keaswajaan* knowledge so that students have a more humanistic attitude and thus are not easily infected by radical currents.²⁹

In different positions and structures, Mrs. Atiyah, chairman of Fatayat, also utilizes the religious pulpit of NU youth to counter the narrative of radicalism. Mrs. Atiyah's efforts in fortifying the NU youth from radicalism narrative are expressed in the form of novel writing workshops and other literary works, with the mainstreaming of religious peace and nonviolence as the nuances that dominate the results written by the NU youth. For her, adolescence is when a person experiences a state of psychological change and the beginning of the search for one's identity, which therefore becomes prone to exposure to radicalism.

According to Mrs. Atiyah, the counter-narrative movement of radicalism must touch the realm of literacy because she encountered the spread of radicalism that took place massively, also in the realm of literacy, both digitally and manually. Social media spaces today are inevitable from efforts to spread the issue of radicalism, and even she found social media channels to be the most massive resonance tool for spreading radicalism issues. The digital reorientation

²⁸ Kiai Abdul Ghoni, "Wawancara" (Lamongan, 2022).

²⁹ Gus Udin, "Wawancara" (Lamongan, 2022).

of the religious pulpit digitally, from the nuances of violence and judgment between followers of Islam and other religions to mutual understanding, should be encouraged, given the digitization of information increasingly coming to the fore today.³⁰

In addition, Mrs. Maria Ulfa, also the central Muslim figure of Muslimat, said that the religious pulpit filled by NU scholars should continue to call for socio-economic empowerment jargon. Muslimat brand salt products are evidence that through the religious pulpit, Muslimat cadres continue to be encouraged and evacuated so that Muslimah are independent and economically sovereign. Through this empowerment, Muslimah will not be exposed to radicalism.

MUHAMMADIYAH'S STRATEGY IN MAKING RELIGIOUS PULPIT AS A BASIS FOR PREVENTING THE RATE OF RADICALISM ON THE COAST OF PANTURA LAMONGAN

Muhammadiyah, as an organization that focuses on the theology of *al-Ma'un* and the teachings of compassion, prefers to prevent radicalism through the religious pulpit with the contents of social empowerment. Suppose NU mass organizations choose to prevent radicalism with a counter-narrative, the cleric and Muhammadiyah leaders see more radicalism appearing on the northern coast of Lamongan due to poverty. The practical efforts to stem the rate of radicalism are not just through counter-narrative but through militaristic channels. These efforts will arouse the adrenaline of extremist groups to take revenge or further inflame their jihadist desires.

Cleric Yusron Sobahi, Muhammadiyah's leaders also the head of Pesantren At-Taqwa, affirmed that the pulpit of religion as the basis of social change would be much more effective when done structurally. Therefore, in Muhammadiyah tradition, the position of religious figures who become keynote speakers in a religious pulpit is usually guided by their fatwas and used as a guide in organizing. Specifically and structurally, the religious pulpit managed by Muhammadiyah did not explicitly counter radicalism and deradicalization.³¹

According to him, radicalism and terrorism move only at the narrative level, indicated by their sporadic spread in certain regions.

³⁰ Ning Atiyah, "Wawancara" (Lamongan, 2022).

³¹ Yusron Sobahi, "Wawancara" (Lamongan, 2022).

Therefore, the balancing done by Muhammadiyah also transferred at the narrative level by spreading the message of Islam as a religion that upholds peace and nonviolence. Muhammadiyah, according to Mr. Yazid, did not choose a social change in the pockets of the radicalism of coastal communities employing a counter-narrative. However, he decided on social-economic empowerment for the community. According to him, the emergence of radicalism is caused by economic injustice.

In this context, the Secretary of the Muhammadiyah Paciran subdivision, Mr. Taufiq, offered a participatory empowerment model. Muhammadiyah cadres were involved and mobilized to be economically sovereign, so it was unlikely that Muhammadiyah cadres who had been busy with these activities would be exposed to radicalism. According to him, this is done as a form of potential diversion by orienting the collective potential in a positive direction. That neglected public potential is what allows it to be a space to become a place for radicalism to develop.

THE STRATEGY OF NU AND MUHAMMADIYAH CLERICS IN PROMOTING THE THEOLOGY OF AL-MA'UN AS A COMPASSIONATE TEACHING TO THE POOR AND *MUSTADH'AFIN* ON THE COASTAL PANTURA LAMONGAN

Al-Ma'un theology, from the perspective of Mr. Yusron, must be able to be oriented from being used as doctrinal theology, which is presented in the religious pulpit, to the theology of liberation and empowerment of Muslims. One of the practical implementations of *Al-Ma'un* theology is empowerment initiated by the leadership of the Aisyiyah Paciran branch in the form of the Family Food Security movement, which is shortened to Getapak. However, the Getapak is only intended for the community around the Paciran branch leadership office, so the entire local community does not enjoy it. Finally, the subdivision under the leadership of Aisyiyah felt able to apply the concept of Getapak, which aims to include their respective subdivision communities, but not all subdivisions used the movement.

One subdivision that still applies the movement is the Kranji subdivision, which is still running and is held every two weeks. Then, Getapak itself has intended for the Muhammadiyah community and

the entire Muslim community such as from the NU group, as well as non-Muslim communities around Getapak. Furthermore, donors in the Food Security movement that was carried out came from all Muhammadiyah citizens and outside Muhammadiyah citizens themselves, even non-Muslim communities.³² Moreover, the action is implemented based on the principle of collegial collectives.³³ Technically, the funds that have been collected are spent by the women of Aisyiyah, such as spending on packaged rice and light snacks, or basic raw materials such as fish, chicken, eggs, rice, and oil, people can even spend on detergent soap which is used for food. He also conveyed that social and economic da'wah is an actual and direct da'wah with the community.³⁴ This movement was carried out when the food security condition in Paciran decreased due to the covid 19 pandemic.³⁵ The amount of poverty in Paciran District will potentially be entered into radicalism.

In addition, Mr. Taufik, Secretary of the Muhammadiyah's subdivision leadership, said that Muhammadiyah should do an empowerment movement for the poor and orphans like the theological teachings of KH. Ahmad Dahlan.³⁶ It reflected on the theological context of *al-Ma'un* initiated by KH. Ahmad Dahlan dwells in the world of education and fiqh anti-oppression. At-Taqwa Islamic boarding school also provides scholarships intended for orphans, and the scholarships are in the form of freeing up costs for orphans who wish to study at the at-Taqwa Islamic boarding school. These costs are borne by the Muzakki or donors who can afford it.

³² Syamsul Arifin, Moh. Anas Kholis, and Nada Oktavia, "Agama Dan Perubahan Sosial Di Basis Multikulturalisme: Sebuah Upaya Menyemai Teologi Pedagogi Damai Di Tengah Keragaman Agama Dan Budaya Di Kabupaten Malang," *Nur El-Islam* 8, no. 2 (2021): 147–83; Syamsul Arifin, Moh. Anas Kholish, and Dzikrul Hakim Tafuzi Mu'iz, "Teologi Konversi Agama Dan Upaya Menumbuhkan Nilai-Nilai Toleransi Di Basis Multikultural," *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 6, no. 1 (2022): 42–59, <https://doi.org/10.21776/ub.waskita.2022.006.01.4>.

³³ Gus Yusron, "Interview" (Lamongan, 2022).

³⁴ Gus Yusron.

³⁵ Moch. Sony Fauzi, Erna Herawati, and Hairul Dharma Widagdo, "Reorientation Strategy of Religious Forum From Truth Rivalry to Kindness Rivalry in The Pandemic Era," *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 6, no. 2 (2022): 124–38.

³⁶ Moh. Anas Kholish, Gugus Irianto, and Andi Muhammad Galib, *Fikih Ekonomi Kontemporer: Konfigurasi Pemikiran Ekonomi Islam Di Era Global* (Malang: Empatdua Media, 2021).

While the implementation carried out by the woman of Aisyiah now is with the Food Security movement. In addition, the practical implementation of *al-Ma'un* theology also led to the formation of Jatan, which can be called the Muhammadiyah Farmer Network. This is useful for organizing Muhammadiyah farmers to be independent in making their agricultural fertilizers.³⁷ The various activities pursued by Islamic community organizations are preventive measures against the spread of radicalism. Suppose it is not planted with the teachings of *al-Ma'un* theology. In that case, the radical groups will do the empowerment first, and it is feared that the ideas of radicalism will increasingly be diaspora in Paciran District, Lamongan regency.

CONCLUSION

NU, as the largest mass organization on the north coast of Lamongan, makes the religious pulpit a basis for social change to stem the pace of radicalism. Structurally, NU strengthens the vision of Keaswajaan by integrating Keaswajaan values into the school curriculum. Islamic boarding school also organizes organization workshops to prevent their members from being influenced by radicalism. Culturally, scholars and administrators of NU embed pulpit religion with the approach of *keaswajaan* and Islam *rahmat li al-'alamin*.

Furthermore, Muhammadiyah, an Islamic mass organization quite influential on the northern coast of Lamongan, reoriented the religious pulpit from content with counter-narrative nuances to content with social empowerment nuances. In this context, Muhammadiyah focuses more on empowering cadres before empowering the wider community. However, it does not rule out the possibility of Social Empowerment Muhammadiyah involving many cadres trained to do *getok tular* empowerment to the surrounding community. Thus, these efforts can all overcome the poverty gap that is one of the triggers for the emergence of radicalism.

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³⁷ Taufik, "Interview" (Lamongan, 2022).

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