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Efforts to Prevent Radicalism through Studying the Book of *Mafahim Yajibu An-Tushohhah* at the Darul Muqorrobin Kendal Islamic Boarding School, Central Java, Indonesia

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Abstract: *Radicalism is a serious threat that has a broad impact on social order, security and societal stability. Acts of radicalism are often associated with violence and intolerance towards differences of opinion and belief, which can trigger social conflict and threaten the values of diversity and unity of the country. Therefore, effective preventive efforts are very necessary to overcome radicalism, especially among the younger generation. This study focuses on the Darul Muqorrobin Kendal Islamic Boarding School, Central Java, and investigates efforts to prevent radicalism among students through a study of the book *Mafahim Yajibu An-Tushohhah*. This research uses a descriptive qualitative approach that is exploratory and evaluative. Primary and secondary data were obtained through literature reviews, documentation studies, interviews and observations. Data analysis was carried out by data reduction, data presentation, and drawing conclusions. The research results show that the book *Mafahim Yajibu An-Tushohhah* plays an important role in preventing the spread of radicalism among students at the Darul Muqorrobin Islamic Boarding School, Kendal, Central Java. This book provides a comprehensive understanding of moderate*

Islamic teachings, which significantly protects students from the influence of radical ideology.

Keywords: *Radicalism, Mafahim Yajibu An-Tushohhah, Islamic Boarding School.*

A. Introduction

Radicalism has become an urgent global issue in recent decades. This phenomenon has attracted the attention of academics, policy makers and the wider public because of its broad and complex implications.¹ The spread of radical ideology is often associated with acts of violence and terrorism that threaten national and international security.² Therefore, discourse about radicalism movements is always interesting and relevant to discuss. Radical movements not only threaten world peace, but also have a significant negative impact on social, political and economic stability in various regions. Radicalism often arises from various factors such as social injustice, political dissatisfaction, and distorted religious understanding.³

The National Counterterrorism Agency (BNPT) formulates radicalism in relation to four main aspects, anti-Pancasila, anti-NKRI (Unitary State of the Republic of Indonesia), anti-diversity, and takfiri (condemning other people who do not share their religion with).⁴ The doctrine of radicalism, as a sect or understanding, causes confusion, panic, violations of human rights and fear among society. Radicalism often displays the characteristics of intimidation, threats and violence under the guise of religion. The main aim of their actions is usually political, with the main target being civil society. These radical

¹ Said Romadlan, *Moderasi dan Deradikalisasi Gerakan Islam di Indonesia* (Yogyakarta: UAD Press, 2022), 288.

² Ferdy Ieorocha *et.al.*, “Membangun Kesadaran Bela Negara dalam Menghadapi Isu-Isu Radikalisme yang Mengarah pada Terorisme,” *Jurnal Kewarganegaraan* 7, no. 1 (April 10, 2023): 162–175, <https://doi.org/10.31316/jk.v7i1.4723>.

³ Mohamad Salik and Ali Mas’ud, “Pesantren dan Upaya Menangkal Tumbuhnya Radikalisme: Analisis Gagasan KH. Marzuki Mustamar,” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 1 (2020): 2, <http://dx.doi.org/10.15642/jpai.2020.8.1.1-20>.

⁴ Suaib Tahir, Abd. Malik, and Novrika, *Buku Panduan Pencegahan Radikalisme di Lingkungan Kerja BUMN dan Perusahaan Swasta* (Jakarta: BNPT, BUMN, dan Kadin Indonesia, 2020), 12.

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groups try to impose their views and will in a brutal and instant way. They do not hesitate to use physical and psychological violence to achieve their goals, which often involve changing civilization in accordance with the ideology they adhere to.⁵

One concrete example of the influence of radicalism doctrine occurred in the Cirebon area, where women were used as perpetrators with a feminine approach.⁶ Research shows that women recruited into these networks are continuously indoctrinated with radical Islamic views, influenced by narratives of Islamic glory and the obligation to establish a caliphate state as a solution to injustice and poverty. They were encouraged to wage jihad in fighting the tyranny blamed on infidels, exposed to stories of female heroes in Islamic history, in the belief that they had a responsibility to uphold Islamic law and abolish democracy and the Pancasila state which was considered a *taghut* (enemy of Islam). They believe that killing infidels (non-Muslims) is an obligation that must be carried out.⁷

Radicalism in Indonesia has experienced significant development since the early 2000s,⁸ characterized by various acts of terrorism such as bombings of churches, hotels and other public places, which resulted in significant material losses and casualties. In March 2021, a husband and wife carried out a suicide bombing at the Makassar Cathedral Church. They are part of the *Jama'ah Ansharut Daulah*

⁵ Aba Fahmi Roby and Abdul Muhid, "Pendidikan Karakter Siswa Pondok Pesantren dalam Upaya Mencegah Radikalisme : Literature Riview," *Al Yasini : Jurnal Keislaman, Sosial, Hukum dan Pendidikan* 7, no. 1 (May 30, 2022): 1, <https://doi.org/10.55102/alyasini.v7i1.4523>.

⁶ The feminine approach in the context of radicalism refers to a strategy that uses women as the main agents in the spread of radical ideology. This approach is often utilized to recruit, indoctrinate, and involve women in radical activities, often by emphasizing values such as the role of women in Islamic history, the obligation of jihad, and their contribution in fighting for an Islamic state or caliphate. Read more in Nurul Qolbi Kurniawati, "Pemberdayaan Perempuan sebagai Solusi Pencegahan Radikalisme," *Jurnal Moderasi* 3, no. 1 (November 17, 2023): 23; See also Musdah Mulia, "Perempuan dalam Gerakan Terorisme di Indonesia," *Al-Wardah: Jurnal Kajian Perempuan, Gender dan Agama* 12, no. 1 (November 7, 2019): 80–95, <https://doi.org/10.46339/alwardah.v12i1.136>.

⁷ Septi Gumindari and Ilman Nafi'a, "The Role of Cirebon Women Ulama in Countering Religious Radicalism," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 22, 2020): 37, <https://doi.org/10.21043/qijis.v8i1.6430>.

⁸ Mukhammad Ilyasin, M. Abzar D., and Mohammad Kamaluddin, *Teroris dan Agama: Kontruksi Teologi Teoantroposentris* (Jakarta: Prenada Media, 2017), 1.

(JAD) Network, which is affiliated with ISIS (Islamic State of Iraq and Syria). Previously, Densus 88 arrested 20 JAD members in South Sulawesi in connection with operations in Dolo, Philippines.⁹ In 2022, Ilham Alfarizi, a student at Brawijaya University, was arrested for allegedly having affiliation with the ISIS group. His involvement in this radical group includes collecting funds and spreading ISIS influence through social media. Ilham also has a relationship with MR, who was arrested earlier by the Densus 88 team in Jakarta.¹⁰

Recent developments show that radical groups are becoming more sophisticated in their methods of recruitment and spreading their ideology. They use soft approaches, such as social and religious activities, to gain public sympathy and support. This was stated by the Head of BNPT RI, Komjen Pol. Ryco Amelza Dahniel, who stated that radicalism groups are currently switching from a hard approach to a soft approach. They appear wearing religious robes on the surface, but behind it they carry out systematic, large and planned ideological movements behind the scenes. Consolidation, recruitment and fundraising continue as part of their strategy. In 2023, thousands of digital content containing IRET content (Intolerance, Radicalism, Extremism, and Terrorism) will be reported, reflecting the major challenges in managing and monitoring content that has the potential to be socially and security damaging. Efforts to identify, address and prevent the spread of this kind of content are crucial in maintaining public security and reducing the negative influence of intolerant, radical or extremist ideologies.¹¹

Radicalism has a negative and dangerous impact. This phenomenon can threaten the country's social, political and security stability if it is not addressed properly.¹² The emergence of radical

⁹ Eko Setiawan, "Bom Bunuh Diri di Gereja Katedral Makassar dalam Kajian Pierre Bourdieu," *Al-Hikmah: Jurnal Ilmu Dakwah Dan Pengembangan Masyarakat* 20, no. 1 (April 1, 2022): 56, <https://doi.org/10.35719/alhikmah.v19i2.72>.

¹⁰ Mardi Sampurno, "Di Malang, Densus 88 Bekuk Mahasiswa Hubungan Internasional," accessed June 13, 2024, <https://radarmalang.jawapos.com>.

¹¹ Admin, "Kepala BNPT RI: Indonesia Tidak Boleh Lengah Hadapi Gerakan Radikalisme di Bawah Permukaan," accessed June 13, 2024, <https://www.bnpt.go.id>.

¹² Kelvin Rizky Eliant Kamal and Muhammad Ashif, "Prevention of Radicalism in The Era of Globalization Trough Digitalization of Pancasila Education," *Jurnal Setia Pancasila* 4, no. 1 (September 5, 2023): 8–16.

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group actions in the name of religion aims to change the ideology and system of Indonesian government. Radicalism not only causes large material losses, but also has a deep negative impact on the sense of nationalism in Indonesia. The easy recruitment and influence of separatist doctrine on suicide bombers, most of whom are young people, shows an escalation of radicalism that threatens domestic political stability. The government is forced to divert energy and resources to overcome the threat of radicalism, so that development cannot run optimally.

Efforts to prevent the spread of radicalism cannot be done alone, but require synergy between government, society, families and educational institutions. The government has a crucial role in creating effective policies and providing the resources needed to tackle radicalism.¹³ Society also plays an important role in preventing radicalism. Public awareness campaigns about the dangers of radicalism and the importance of maintaining tolerance and diversity must continue to be encouraged. The family, as the smallest unit in society, has a role that is no less important. Parents must be active in providing moral and ethical education to their children, as well as supervising their activities, especially in cyberspace. Educational institutions have a big responsibility in instilling the values of tolerance, diversity and patriotism in students.¹⁴ Educational institutions must be inclusive places, where all students feel welcome and valued, thereby reducing the potential for exposure to radical ideology.¹⁵

Islamic boarding schools as traditional Islamic educational institutions play a strategic role in efforts to prevent radicalism

¹³ Dea Dinda Forina Putri, Pujo Widodo, and Triyoga Budi Prasetyo, "Strategi Pentahelix BNPT dalam Membangun Kawasan Terpadu Nusantara sebagai Sarana Reintegrasi Sosial bagi Mitra Deradikalisasi," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 11, no. 4 (May 15, 2024): 1600–1601, <https://doi.org/10.31604/jips.v11i4.2024.1595-1605>.

¹⁴ Fitri Kusumawardani *et.al.*, "Pendidikan Karakter Berbasis Nilai-nilai Pancasila melalui Keteladanan dan Pembiasaan di Sekolah Dasar," *JPK (Jurnal Pancasila dan Kewarganegaraan)* 6, no. 1 (March 6, 2021): 1–10, <https://doi.org/10.24269/jpk.v6.n1.2021.pp1-10>.

¹⁵ Fatoni *et.al.*, "Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (December 31, 2021): 401–408, <https://doi.org/10.24042/tadris.v6i2.10246>.

through religious education.¹⁶ In general, Islamic boarding school education is known as a traditional education system that focuses on the main teachings of the Islamic religion, such as monotheism/*aqidah*, *al-Qur'an*, *hadith*, *fiqh*, *ushul fiqh*, and procedures for worship in accordance with the Koran and Hadith. Islamic boarding schools have existed since the arrival of Islam in the archipelago, and this long history has made Islamic boarding schools an integral and inseparable part of Indonesia's original culture. Islamic boarding schools develop in an inclusive and tolerant Indonesian culture, forming an identity and tradition as an educational institution that respects local wisdom. The values of simplicity, openness and togetherness are the main foundations in Islamic boarding school education which are highly respected.¹⁷

Darul Muqorrobin Islamic boarding school, as a modern Islamic boarding school institution located in the middle of the city of Kendal, Central Java, carries out the tradition of reciting the Koran as a learning activity where students study the yellow book from kiyai or ustadz as the main reference. This Islamic boarding school learning system is based on classical books which are taught continuously, with explanations that are appropriate to the societal context, including the value of moderation in religion. Apart from that, the Darul Muqorrobin Islamic Boarding School confirms its commitment to providing moderate and inclusive religious guidance. In this context, Islamic boarding schools use the book "*Mafahim Yajibu An-Tushohhah*" as part of a strategy to prevent radicalism among students.

The book *Mafahim Yajibu An-Tushohhah* is a reference that teaches a moderate and inclusive understanding of the Islamic religion. This book is designed to instill the values of tolerance, love

¹⁶ Gede Agus Siswadi, "Filsafat Nir-Kekerasan dalam Perspektif Mohandas Karamchand Gandhi dan Relevansinya dalam Pencegahan Gerakan Radikalisme di Indonesia," *Satya Widya: Jurnal Studi Agama* 5, no. 2 (December 29, 2022): 48–65, <https://doi.org/10.33363/swjsa.v5i2.875>.

¹⁷ Abdul Malik, "Stigmatisasi Radikal terhadap Pendidikan Islam: Critical Pedagogy pada Pendidikan dan Pengajaran Pesantren," *Media Penelitian Pendidikan : Jurnal Penelitian dalam Bidang Pendidikan dan Pengajaran* 17, no. 1 (May 31, 2023): 1, <https://doi.org/10.26877/mpp.v17i1.15409>.

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of peace and respect for diversity. Its use in the educational curriculum at the Darul Muqorrobin Islamic Boarding School aims to provide a deep understanding of Islam as *rahmatan lil 'alamin*, as well as protecting students from extremist thoughts that can trigger radicalism.¹⁸

This study has deep significance in the context of preventing radicalism in the Islamic boarding school environment. *Mafahim Yajibu An-Tushohhah's* book not only teaches a moderate and inclusive understanding of the Islamic religion, but also instills the values of tolerance, love of peace and respect for diversity. Through this book, students are given a deep understanding of Islam as *rahmatan lil 'alamin*, so that they can be protected from extremist thoughts that can lead to radicalism. This study is important for developing effective strategies in fighting radicalism through comprehensive religious education based on the noble values of Islam. Apart from that, this study is also a concrete example of how Islamic boarding schools can contribute to creating a safer and more harmonious society, as well as maintaining social and political stability in Indonesia. The Darul Muqorrobin Kendal Islamic Boarding School, Central Java, was chosen as the research object because this Islamic boarding school is a representation of a traditional Islamic educational institution which has great potential in shaping the character and religious views of its students. Thus, this research aims to contribute to the development of preventive strategies against radicalism with an approach based on peaceful and tolerant religious values..

It is hoped that the results of this research can provide valuable input for policy makers in developing Islamic boarding school culture-based radicalism prevention programs, as well as supporting the promotion of religious narratives that are moderate, tolerant and respect diversity in society. Apart from that, this research also has the

¹⁸ Alfian Arifuddin and Akhmad Kholid, "Dakwah Bil Qalam: Kajian Komunikasi Prof. Dr. Sayyid Muhammad bin Alawi al-Maliki al-Hasani dalam Kitab *Mafahim Yajibu An-Tushohhah* tentang Kesalahan Parameter Pemvonisan Kafir dan Sesat," *Jurnal Mutakallimin : Jurnal Ilmu Komunikasi* 4, no. 1 (May 20, 2021): 17–24, <https://doi.org/10.31602/jm.v4i1.4812>.

potential to develop alternative educational methods in Islamic boarding schools that are more effective in strengthening peaceful religious understanding and preventing the spread of radical ideology. Thus, the study of the Book of *Mafahim Yajibu An-Tushohhah* at the Darul Muqorrobin Islamic Boarding School, Kendal, Central Java, not only contributes in an academic context, but also as a concrete preventive step in facing the challenge of radicalism in Indonesia.

This study is a continuation of previous research which discussed preventing radicalism in Islamic boarding schools. Relevant research includes research by Robyi and Muhid,¹⁹ where the results of his research found that Islamic boarding schools have made efforts to prevent radicalism through character education by providing role models and good teaching. The teaching provided covers aspects of socialism, citizenship and personality. Likewise, research by Juhaeriyah et al,²⁰ where the results of his research concluded that the internalization of the values of religious moderation (*shura, tawazun, tasamuh*) plays a significant role in preventing acts of radicalism. This process was influenced by the role of the Kiyai at the Ath-Thabraniyyah al-Qur'an Islamic Boarding School who taught the moderate ideology of *Ahlussunnah wal Jama'ah*, preached peacefully, and spread the religion of *rahmatan lil 'alamin*.

In contrast to previous research, this study specifically highlights the use of *Mafahim Yajibu An-Tushohhah*'s book as a tool to instill the values of religious moderation and prevent radicalism. This book teaches an understanding of Islam that is moderate, inclusive, and respects diversity, different from the general approach in other Islamic boarding schools which may use different or non-specific books in terms of preventing radicalism. Thus, this research offers a unique and specific perspective regarding efforts to prevent radicalism through a comprehensive religious education approach

¹⁹ Roby and Muhid, "Pendidikan Karakter Siswa Pondok Pesantren dalam Upaya Mencegah Radikalisme," 18.

²⁰ Siti Juhaeriyah, Ujang Jamaludin, and Wadatul Ilmiaah, "Internalisasi Nilai Moderasi Beragama sebagai Upaya Pencegahan Radikalisme pada Santri di Pondok Pesantren Al-Qur'an Ath-Thabraniyyah," *Pendekar: Jurnal Pendidikan Berkarakter* 5, no. 1 (April 17, 2022): 25–26, <https://doi.org/10.31764/pendekar.v5i1.8297>.

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based on noble Islamic values at the Darul Muqorrobin Kendal Islamic Boarding School, Central Java.

This study is descriptive qualitative research that is exploratory and evaluative in nature, using a case study approach.²¹ Data sources consist of primary and secondary data obtained through literature reviews, documentation studies, interviews and direct observations with informants. Data processing is carried out through data reduction, data presentation, and drawing conclusions.²² Conclusions are obtained inductively by analyzing data from in-depth interviews and linking them to the theory used to obtain more general conclusions.

B. Description of the Book of *Mafahim Yajibu An-Tushohhah*

In terms of meaning, the words "*Mafahim Yajibu An-Tushohhah*" in Arabic are "concepts that must be clarified" or "understanding that must be straightened out".²³ This book was prepared as a response to the *Ahlussunah Waljamaah*'s concerns regarding the influence of the Salafi-Wahhabi movement which tends to make other groups infidels, especially in the Arabian Peninsula region, especially the city of Mecca. The main aim of this book is to clarify understandings that are often mistaken according to the movement, as well as to defend the doctrines of *Ahlussunah Waljamaah* which have become an important part of the Islamic tradition inherited by Muslims over the years.²⁴

The book *Mafahim Yajibu An-Tushohhah* is the work of a great scholar from Mecca, Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani. He was a very pious, allamah and famous scholar.²⁵ Apart from that, he is also known as a lecturer at Ummul Quro' University,

²¹ Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (United Kingdom: Sage Publications Ltd., 2014), 230.

²² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, Cet. Ke-14 (Bandung: Alfabeta, 2014), 247.

²³ Ustadz Online, "مفاهيم يجب أن تصحح مجد علوي المالكي", *الكتب الإسلامية*, accessed June 14, 2024, <https://www.fatihisyuhud.org/2022/08/mafahim-almaliki.html>.

²⁴ Divisi Media dan Publikasi, "Sekilas Tentang Kitab Mafahim Yajibu An-Tushohhah," accessed June 14, 2024, <https://almunawwirkomplekq.com>.

²⁵ Abrar M. Daud Faza, *Moderasi Beragama Para Sufi* (Medan: Merdeka Kreasi Group, 2022), 241–242.

one of the leading universities in the city of Makkah and received the title of Professor from al-Azhar University in Egypt.²⁶ In this book, Sayyid Muhammad attempts to straighten out doctrines that are considered deviant by the Wahhabis. Interestingly, he used sources of evidence from the Wahhabis themselves to argue their views. The discussion in this book covers various aspects, such as issues of *aqidah*, prophethood, the natural life of *barzakh*, grave pilgrimages, and various other religious issues which the Wahhabi group considers to be matters of *khurafat*, *bid'ah*, dan heresy.²⁷

Sayyid Maliki, with his intelligence, used arguments from the Koran, hadith and historical facts to straighten out the understanding of the Wahhabis. He did so in a subtle, intelligent and focused manner, so that his arguments became very strong and convincing. This book is an important work in defending the teachings of *Ahlussunnah Wal Jama'ah* and answering accusations from the Wahhabis. More than just arguing, this book also functions as a guide for Muslims to understand various theological and practical issues that are often the subject of debate. Sayyid Maliki shows how scientific methods and rational approaches can be used to clarify misunderstandings and strengthen beliefs. Thus, this book is not only relevant for scholars and scholars, but also for Muslims in general who want to explore the teachings of their religion more deeply and comprehensively.

In the process of compiling the book *Mafahim Yajibu An-Tushohhah*, Sayyid Maliki faced many criticisms and challenges from various parties. One of the biggest challenges was when he was excommunicated and accused of heresy, resulting in a rule that prohibited the study of his book. At that time, he also served as a teacher at the Grand Mosque, which made the situation worse due to his important position in one of the holiest places for Muslims. Despite facing great pressure and rejection, Sayyid Maliki showed

²⁶ Muhammad Budi Sulaiman, Ahmad Zaeni, and Dewi Purwanti, "Struktur Ide Dasar Pemikiran Pendidikan Sayyid Muhammad Bin Alawi Al-Maliki," *Al-Mufasssir: Jurnal Ilmu Alquran, Tafsir Dan Studi Islam* 3, no. 1 (February 19, 2021): 25, <https://doi.org/10.32534/amf.v3i1.2410>.

²⁷ Hamidulloh Ibda, *Peradaban Makam: Kajian Inskripsi, Kuburan, dan Makam* (Semarang, Jawa Tengah: CV. Asna Pustaka, 2019), viii.

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extraordinary patience, and did not respond to the criticism with anger or hatred, but remained focused on efforts to straighten out the understanding that he believed was correct. His patience and determination finally paid off, where *Mafahim Yajibu An-Tushohhah*'s book continues to be useful and studied by many people to this day.

The book *Mafahim Yajibu An-Tushohhah* by Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani consists of three main chapters with a total of 358 pages. Before entering the main discussion, on pages 1 to 78 there are remarks and praise from various world-leading scholars, providing an introduction and legitimacy to the contents of the book by showing support from various influential parties.²⁸ The details of the contents of the book per chapter are as follows:

First: Chapter I (pages 79-203). In this chapter, the issue of *aqidah* is discussed with the aim of becoming a parameter for assessing someone as an infidel or heretic. Sub-chapters in this chapter include false accusations regarding the statements of Shaykh Muhammad Bin Abdul Wahhab, errors in interpretation, the concept of Sufism, correcting wrong understandings about *bid'ah*, *tawasul*, *madzhab Asy'ariyyah*, *syafa'at*, and various other topics related to *aqidah* which were discussed in depth by Sayyid Muhammad.

Second: Chapter II (pages 204-256). This chapter discusses prophecy in depth. The sub-chapters in this chapter cover the privileges of the Prophet Muhammad SAW, where he explains in detail the virtues and position of him as the Messenger of Allah. Next, this chapter examines the nature of prophecy, including the mandatory characteristics of prophets, as well as their role and mission in conveying Allah SWT's message to humanity. Apart from that, this chapter also discusses *tabarruk* law, seeking blessings through objects related to the Prophet, such as hair, clothing, or places that have been touched by him. The analysis given by Sayyid Muhammad in this chapter aims to correct erroneous views and

²⁸ "مفاهيم يجب أن تصحح -مجد علوي المالكي - ط دار الكتب العلمية" accessed June 14, 2024, 1-78.

strengthen the correct understanding of the prophethood and various aspects related to it.

Third: Chapter III (pages 257-349). In this chapter, *khilafiyah* issues are discussed which are often debated among Muslims. Sub-chapters in this chapter include the life of the Prophet in the world of *barzakh*, the primacy of the Prophet's body in the world of *barzakh*, the ability of the Prophet Muhammad to answer calls from those who called him, sacredness for pious people, the law on grave pilgrimages, *tabarruk* on the Prophet's relics, as well as discussions about the day - Islamic holidays such as the law on the birthday of the Prophet Muhammad SAW. The analysis provided by Sayyid Muhammad aims to provide a clearer and deeper understanding of these issues, as well as correcting erroneous views that often arise in debates.

On pages 350 to 358, a bibliography is presented containing references and sources used in writing this book.²⁹ Sayyid Maliki's success in defending his teachings and spreading the understanding of *Ahlussunnah Wal Jama'ah* through his works is proof of his steadfast faith and dedication to science and religion. The Book of *Mafahim Yajibu An-Tushohhah* has become an important reference for many Muslim clerics and scholars in understanding and maintaining the true teachings of Islam.

C. Study of the Book of Mafahim Yajibu An-Tushohhah as a Strategy to Prevent Radicalism at the Darul Muqorrobin Islamic Boarding School, Kendal, Central Java

Islamic boarding schools are traditional Islamic educational institutions that play an important role in the moral, spiritual and intellectual development of the young generation of Muslims in Indonesia.³⁰ As an institution that has existed for centuries,³¹ Islamic

²⁹ Mafahim Yajibu An-Tushohhah, Pdf, 350-358. "مفاهيم يجب أن تصحح -مجد علوي المالكي - ط دار الكتب العلمية"

³⁰ Anita Anita *et.al.*, "Pesantren, Kepemimpinan Kiai, dan Ajaran Tarekat sebagai Potret Dinamika Lembaga Pendidikan Islam di Indonesia," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (2022): 509-524, <https://doi.org/10.37680/scaffolding.v4i3.1955>.

³¹ Muhamad Ridwan Effendi and Irma Oktovia, "Mitigasi Intoleransi dan Radikalisme Beragama di Pondok Pesantren melalui Pendekatan Pembelajaran Inklusif," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 1, no. 01 (June 30, 2020): 54-77, <https://doi.org/10.52593/pgd.01.1.05>.

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boarding schools not only teach religious sciences such as tafsir, hadith, fiqh, and Sufism, but also shape the character and morals of students through various religious and social activities.

At Islamic boarding schools, students live and study under the guidance of experienced kyai and ustadz, in an environment that is conducive to spiritual and intellectual development. Islamic boarding schools often integrate formal and informal education, including a curriculum that includes general knowledge in addition to religious knowledge, so that students have a comprehensive and balanced understanding of worldly and ukhrawi knowledge.

Islamic boarding schools also play an important role in preserving and developing the Islamic culture and traditions of the archipelago. Through activities such as recitations, *halaqah*, religious discussions, and social programs, Islamic boarding schools contribute to forming a young generation who have noble character, broad insight, and are able to face the challenges of the times with firm faith and self-confidence. In addition, Islamic boarding schools function as centers for da'wah and dissemination of moderate and tolerant Islamic teachings, as well as playing an active role in preventing radicalism and extremism in society.³²

One of the leading Islamic boarding schools in Central Java is the Darul Muqorrobin Islamic Boarding School in Kendal. This Islamic boarding school has taken significant steps in preventing radicalism through in-depth study of the book *Mafahim Yajibu An-Tushohhah* by Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani. This book, which comprehensively reviews various theological aspects in the teachings of *Ahlussunnah wal Jama'ah*, is an important reference in correcting wrong understandings and countering extremist doctrines which are often spread by radical groups.

The study of this book at the Darul Muqorrobin Islamic Boarding School involved students and ustadz in intensive and critical discussions. The discussion in the book which covers topics such as

³² Agustin Sri Ningsih, Jumiarti Hurairah, and Muji Rahayu, "Peran Pendidikan Islam dalam Melawan Radikalisme melalui Moderasi Beragama," *Al-Abshor : Jurnal Pendidikan Agama Islam* 1, no. 3 (July 6, 2024): 107–116.

aqidah, prophethood, and *khilafiyah* issues provides a strong basis for students to understand the moderate and tolerant teachings of Islam. The scientific approach used by Sayyid Maliki in responding to religious issues also provides an example of how arguments can be presented logically and based on valid texts, thereby avoiding narrow and radical interpretations.

The Darul Muqorrobin Kendal Islamic Boarding School has levels in conveying understanding of the *ahlussunnah wal jama'ah* creed, which is conveyed based on the level or class of the students. According to Ustadz Sutopo, learning aqidah starts from the book *Aqidatul Awam* until students reach an advanced level and study the book *Mafahim Yajibu An-Tushohhah*. This book of *Mafahim* is studied by students who have reached the upper level, and every student is encouraged to study this book. Furthermore, Ustadz Sutopo stated that: Every individual, especially students, tends to be curious about new things. Therefore, studying the book *Mafahim Yajibu An-Tushohhah* is very important to do. This learning aims to ensure that students become familiar with the beliefs of *ahlussunnah wal jama'ah* from an early age, before they are exposed to radicalism when they leave the Islamic boarding school. The Book of *Mafahim* is the right source for countering radicalism, because Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani wrote this book specifically to fight radicalism, especially in the Arabian Peninsula region.

Apart from that, Ustadz Matin also stated that the book *Mafahim Yajibu An-Tushohhah* by Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani explains in depth the purification of the *ahlussunnah wal jama'ah* creed in the *al-Ash'ariyyah* and *Maturidiyyah* traditions. In this context, the book explains crucial concepts such as *tawasuth* (mediation), which emphasizes the importance of maintaining balance in understanding religion, *i'tidal* (simplicity), which teaches that Islam is a religion that balances spirituality and worldly life, and *ta'dzim bainal kholiq wa makhluq* (respect for the Creator and His creatures), which reminds Muslims to respect every creation of Allah SWT.

Apart from that, in a broader context, this book also describes the issue of *takfiri*, which is related to the issue of disbelief in Islam. The

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explanation provided helps readers, especially students at the Darul Muqorrobin Kendal Islamic Boarding School, to understand that determining someone as an infidel is not something easy and requires a strong foundation of arguments and the right context. Sayyid Maliki carefully taught that unwise *takfiri* attitudes can lead to division and conflict in Muslim society, which should be united by the principles of tolerance and brotherhood in Islam.

With a deep understanding of these concepts, the students at the Darul Muqorrobin Kendal Islamic Boarding School are equipped to become agents of peace and harmony in society, and are able to ward off narrow and radical understandings of Islam. This is in line with the aim of Islamic boarding schools as centers for developing young people who not only have intellectual intelligence, but also strong moral and spiritual qualities in accordance with the Islamic teachings of *rahmatan lil 'alamin*.

Apart from that, one of the ustadz who teaches the book *Mafahim Yajibu An-Tushohhah* at the Darul Muqorrobin Islamic Boarding School said that this book straightens out the understanding of the meaning of *jihad* and *amar ma'ruf nahi munkar*. The Ustadz explained that *jihad* must be interpreted in a broad sense, not only limited to physical struggle and violence. Meanwhile, warnings about *ma'ruf nahi munkar* must be conveyed with wisdom and tact, in accordance with Islamic teachings which emphasize the importance of a gentle and understanding approach.

The statements above confirm that *Mafahim Yajibu An-Tushohhah's* book is believed to be effective in preventing the growth of radicalism because it emphasizes a moderate and balanced understanding of Islam. This book helps students understand Islam as a tolerant and peaceful religion. In this way, it is hoped that the students will not be influenced by extreme beliefs that tend to interpret the Koran narrowly and harshly.

This is evident in the initial discussion of the book *Mafahim*, where Sayyid Muhammad discusses *aqidah*, but does not start with a discussion of the pillars of faith or the obligatory qualities of Allah SWT as is commonly found in other monotheistic books. In the book,

he immediately starts with an explanation of the problems of *takfiri* and the tendency to label someone as heretical today. In the first sub-discussion, he gave a warning not to carelessly label people as infidels. As mentioned:

حَطًّا كَثِيرًا مِنَ النَّاسِ - أَصْلَحَهُمُ اللَّهُ - فِي فَهْمِ حَقِيقَةِ الْأَسْبَابِ الَّتِي تُخْرِجُ صَاحِبَهَا عَنْ دَائِرَةِ الْإِسْلَامِ وَتَوَجُّبِ عَلَيْهِ الْحُكْمَ بِالْكَفْرِ، فَتَرَاهُمْ يُسَارِعُونَ إِلَى أَنْ يُحْكَمَ عَلَى مَنْ بَقِيَ مِنَ الْمُسْلِمِينَ عَلَى وَجْهِ الْحُكْمِ بِالْكَفْرِ لِمُجَرَّدِ الْمُخَالَفَةِ حَتَّى الْأَرْضِ إِلَّا الْقَلِيلَ، وَنَحْنُ نَتَلَمَّسُ لَهُؤُلَاءِ الْعُذْرَ تَحْسِينًا لِلظَّنِّ، وَنَقُولُ: لَعَلَّ يَتَّبِعُهُمْ حَسَنَةٌ مِنْ دَافِعٍ وَاجِبٍ لِأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَلَكِنْ فَاتَهُمْ أَنْ وَاجِبَ لِأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ لَا بُدَّ فِي أَدَائِهِ مِنَ الْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، وَإِذَا اقْتَضَى لِأَمْرِ الْمُجَادَلَةِ؛ يَجِبُ أَنْ تَكُونَ بِالَّتِي هِيَ أَحْسَنُ؛ كَمَا قَالَ تَعَالَى أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ (النحل: ١٢٥) وَذَلِكَ أَدْعَى إِلَى الْقُبُولِ وَأَقْرَبَ لِلْجُصُولِ عَلَى الْمَأْمُولِ وَمُخَالَفَتِهِ حَطًّا وَحَمَاقَةً.³³

Sayyid Maliki in this paragraph criticizes the tendency of someone to quickly label another person as an infidel just because of a difference of opinion. However, Sayyid Maliki did not immediately give a negative assessment of these people. He stated that perhaps their intention was to uphold *amar ma'ruf* and *nahi munkar*. However, there is one important thing that this group may have missed, namely that in the science of da'wah there is a provision that the obligation to do *amar ma'ruf* and *nahi munkar* must be carried out in a wise and *mau'idzotul hasanah* way.³⁴ In this context, the *Mafahim* book not only plays a role in educating about preventing radicalism, but also teaches that Islam is a peaceful, gentle, tolerant and moderate religion.

According to Ustadz Muhammad Labib Rizki, the reasons why the *Mafahim* book is believed to be a preventive measure against the

³³ Muhammad bin Alawi Al-Maliki, *Mafahim Yajibu An-Tushohhah* (Beirut, Lebanon: Dar al-Kotob al-Ilmiyah, 2006), 79.

³⁴ Genduk Tri Setyaningsih, *Pesantren (Studi Kitab Mafahim Tajibu An-Tusohhah, Faraidul Bahiyah, dan Ihya' Ulumuddin)* (Jakarta: Direktorat Pendidikan Diniyah dan Ponpes, Dirjen Pendis, Kemenag RI., 2019), 86.

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growth of radicalism among the students of Darul Muqorrobin, Kendal are as follows:

1. The principles contained in the *Mafahim* book aim to strengthen the moderate and balanced creed of the *ahlussunnah wal jama'ah*. This helps students to become tolerant individuals while being able to ward off extremism.
2. The material presented in the book *Mafahim* is able to stimulate students to think critically and not immediately accept information at face value. Especially because radical groups often manipulate religious texts.
3. The Book of *Mafahim* contains values about tolerance and diversity. In this book, the importance of tolerance and respect for differences is emphasized, which teaches students to live in harmony.
4. The Book of *Mafahim* encourages contextual understanding of Islamic teachings. One of the aims of writing this book is so that Islam can be known as relevant to the times. This helps students to understand religious teachings in the current social and cultural context, thereby reducing the possibility of narrow and rigid interpretations.

Apart from that, several ustadz stated that the *Mafahim* book is believed to be able to prevent radicalism among Islamic students for several significant reasons. The main reason is that this book comprehensively explains the teachings of *ahlussunnah wal jama'ah* with a scientific approach and based on valid texts. This provides a clear and comprehensive understanding of beliefs that are in accordance with moderate and tolerant Islamic teachings, not other Islamic teachings.

Furthermore, in the book *Mafahim*, Sayyid Muhammad specifically discusses and clarifies concepts that are often misunderstood or exploited by radical groups, such as *jihad*, *takfir* (declaring others as infidels), and *amar ma'ruf nahi munkar* (ordering to what is good and prevents what is evil). This in-depth explanation helps students understand that the use of these concepts must be done

with the right understanding and appropriate context, not to justify radical actions.

Finally, teaching the *Mafahim* book in Islamic boarding schools does not just introduce teachings, but also provides critical insight to students in interpreting and applying Islamic teachings. Intensive discussions and a structured learning approach help students understand that Islam is not a religion that condones extremism or violence, but rather teaches the values of peace, tolerance and justice.

Thus, *Mafahim Yajibu An-Tushohhah's* book not only functions as a tool to correct wrong understandings, but also as a source of inspiration to build a solid and moderate understanding of Islam. This can strengthen resistance to the influence of radicalism among Islamic students and within the Islamic boarding school environment, especially the Darul Muqorrobin Kendal Islamic Boarding School.

In this regard, the role of ustadz or teachers is very important in supporting preventive efforts against radicalism at the Darul Muqorrobin Kendal Islamic Boarding School. Ustadz must provide a clear picture of the dangers of anarchist radicalism and blind fanaticism to students. This aims to ensure that students have broad insight and are able to open perspectives between creeds and beliefs. The Darul Muqorrobin Kendal Islamic Boarding School has developed a teaching method for the *Mafahim* book so that students can understand the anti-radicalism message well.

The first method is to provide contextual understanding. Ustadz introduced the author of the book, the background to the writing, and the purpose of the book. The aim is for students to understand the relevance and urgency of the anti-radicalism message contained in it. The second method is to provide a detailed explanation. The material is presented comprehensively and discussed thoroughly. Ustadz explains the terminology, concepts and arguments presented by the author of the book carefully. The third method is to build interactive discussions between ustadz and students. Students are given the opportunity to ask questions, debate and express their opinions about the topics discussed in the *Mafahim* book. This approach encourages students to think critically and deeply about the material being

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studied. The final method is a case study. Ustadz connected the cases of radicalism that had occurred with the material in *Mafahim's* book. This helps students to more easily understand the concepts taught in a practical context that is relevant to their lives.

According to the results of the interview with Ustadz Sutopo, it was revealed that the role of the Ustadz in this context is not limited to providing assessments or warnings, but also involves awareness of the importance of a wise approach in delivering warnings. The Ustadz not only shows gentleness in his attitude, but also has the patience to understand an individual's capacity for misunderstanding. With this approach, the ustadz not only educates in religious matters, but also develops social sensitivity and empathy for misunderstandings that other people may have. This creates an environment where students learn to respond to differences of opinion with respect and tolerance, not with a harsh or confrontational attitude.

According to Ustadz Labib, the essence of optimizing efforts to prevent radicalism at the Darul Muqorrobin Kendal Islamic Boarding School is the need to emphasize a moderate Islamic education curriculum. At the Darul Muqorrobin Kendal Islamic Boarding School, this is realized by cultivating the Aswaja faith through the study of the *Mafahim* book. Apart from that, this effort can be enhanced by strengthening character and moral education, as well as improving the quality of general education. The aim is for students to have broad, critical and wise insight in responding to various developing social, cultural and political issues. In this way, students can have a strong foundation and understanding and be able to internalize the anti-radicalism values contained in the *Mafahim* book in their daily lives.

The Book of *Mafahim* is effective in fortifying radicalism because it combines an educational approach with a moderate and comprehensive understanding of religion. This creates an emphasis on inclusive and tolerant understanding, and can ward off extremist views that often arise from literal and narrow interpretations of religious texts. Moderate interpretation of religious texts is very important in preventing radicalism. In addition, comprehensive and in-depth education about religious teachings increases an individual's

ability to critically evaluate radical narratives. The Book of *Mafahim* provides in-depth insight into Islamic teachings that encourage peace and tolerance, so that students can distinguish between true religious teachings and deviant ideologies.

On the other hand, the Book of *Mafahim* can act as an alternative narrative that offers a balanced and fair view of Islam, thereby reducing the appeal of radical ideologies. Emphasis on the importance of strong and positive alternative narratives is also very relevant in preventing individuals from being influenced by radical ideologies. Support from ulama and religious figures also plays an important role, where this support can strengthen the anti-radicalism message. The Book of *Mafahim* received widespread support from many Muslim scholars and scholars, which helped increase its credibility and gain wider acceptance among the Ummah. Overall, the Book of *Mafahim* can be effective in fortifying radicalism because it conveys a moderate and comprehensive understanding of Islam. This support is supported by an effective dissemination strategy and support from ulama, so that this book can play an important role in preventive efforts against the spread of radical ideology in society.

Apart from that, the study of this book also emphasizes the importance of wisdom and *mau'idzah hasanah* in conveying amar ma'ruf nahi munkar, in accordance with the teachings of the Qur'an. This is very relevant in the context of preventing radicalism, because a harsh and confrontational approach often makes the situation worse and encourages individuals to more easily fall into extreme beliefs. By emphasizing polite dialogue and full of wisdom, this Islamic boarding school tries to shape the character of students who are wise and broad-minded.

Overall, studying the book *Mafahim Yajibu An-Tushohhah* at the Darul Muqorrobin Kendal Islamic Boarding School is an effective strategy in preventing radicalism. By providing a deep and comprehensive understanding of moderate and tolerant Islamic teachings, this Islamic boarding school not only contributes to deradicalization efforts, but also forms a young generation of Muslims who are able to become agents of peace and harmony in society.

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If we examine it more deeply, preventive efforts against radicalism through the study of the Book of *Mafahim Yajibu An-Tushohhah* at the Darul Muqorrobin Kendal Islamic Boarding School reflect a holistic approach from an Islamic perspective. This book not only acts as an academic guide regarding the teachings of *ahlussunnah wal jama'ah*, but also as a tool to build a moderate and tolerant understanding of Islamic teachings among Islamic students. It can be seen from the presentation that this book provides a solid foundation in understanding Islamic concepts that are often exploited by radical groups, such as *jihad*, *takfir*, and *amar ma'ruf nahi munkar*. With in-depth explanations and based on valid texts, students are taught to understand that these concepts must be applied in the right context and with correct understanding.

Furthermore, the study of the Book of *Mafahim* teaches about tolerance, diversity and respect for differences. This is important to form an inclusive attitude and respect for diversity among Muslims. Santri are prepared to live in a multicultural society with full awareness of Islamic values that encourage peace and harmony. Through the teaching methods used, such as a contextual approach, detailed explanations, interactive discussions, and case studies, it helps strengthen students' understanding of moderate Islamic teachings. Open and critical discussions about social, cultural and political issues related to Islamic teachings enable students to develop broad insight and deep understanding.

Thus, efforts to prevent radicalism through the study of the Book of *Mafahim Yajibu An-Tushohhah* at the Darul Muqorrobin Kendal Islamic Boarding School not only aim to protect students from the influence of radical ideology, but also to equip them with a strong understanding of Islam that is moderate, tolerant and relevant to era. This approach not only empowers individuals to become agents of positive change in society, but also to strengthen their religious foundations with confidence and peace.

D. Conclusion

The emergence of radicalism threatens various aspects of life in Indonesia. Islamic boarding schools, as Islamic educational institutions, play an important role in shaping the character of the younger generation, instilling religious values, and preserving Islamic culture and traditions in Indonesia. The Darul Muqorrobin Kendal Islamic Boarding School shows that through studying the book *Mafahim Yajibu An-Tushohhah* by Sayyid Muhammad bin Alawi Al-Maliki Al-Hasani, radicalism can be prevented. This research also reveals that the book plays a significant role in preventing the development of radicalism among Islamic students and makes a major contribution in fortifying Islamic boarding school students against the influence of radical ideology by providing a comprehensive understanding of moderate Islamic teachings. This book contains moderate Islamic teachings and is supported by arguments from the Koran and Hadith which firmly reject radical ideas. As a result, students can internalize the values of anti-radicalism in their daily lives and are able to think more critically about radical ideology.

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