



Religious Extremism in Poetry “*When Religion Losing God*” by KH Mustafa Bisri

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ABSTRACT

*This research aims to analyze the theme of religious extremism contained in the poem *When Religion Loses Its God* by KH Mustafa Bisri. This poem depicts a social reality where religion, which is supposed to be a source of peace and love, has lost its essence due to narrow and extreme interpretations by its adherents. This research uses a literary text analysis method with a hermeneutic approach to understand the symbolic meaning, social criticism, and moral message that the poet wants to convey regarding the phenomenon of religious extremism. In the poem, Mustafa Bisri raises the irony of religion losing its transcendent meaning, thus emphasizing more on formalism and rigid dogma, and ignoring the values of spirituality and humanity. The analysis shows that this poem is a sharp criticism of extremist behavior that uses religion as a means of justification for acts of violence and intolerance. This work voices the importance of returning religion to its essence, which is as a path of love, peace, and harmonious relationships with God and fellow humans.*

Keywords: Religious Extremism, Poetry, Mustafa Bisri



INTRODUCTION

The phenomenon of religious extremism has become one of the worrying global issues. Extremism, which is often rooted in a narrow and rigid understanding of religious teachings, not only damages social harmony, but also reduces the essence of religion itself.¹ Religion, which should be a source of peace, compassion, and love, is often misinterpreted as a justification for acts of violence, intolerance, and discrimination. This condition raises profound questions about the shifting meaning of religion in the lives of modern society, which is colored by the challenges of globalization, modernization, and rapid social change.

KH Mustafa Bisri, a cleric, writer, and community figure,² through his work *When Religion Loses God* trying to raise our awareness of the spiritual and moral crisis faced by religious communities today.³ Through the poem, he conveys criticism of religious practices that have lost their substance and focus more on formality and rituals without understanding the divine essence contained therein. This poem is a mirror that shows how religion, when practiced without depth, can be spiritual, can give birth to violence and injustice, instead of the love and peace taught by God.⁴

Poetry *When Religion Loses God* KH Mustafa Bisri's work is an interesting object of research because it is known as a poem that depicts critical nuances towards the phenomenon of religious extremism.⁵ KH Mustafa Bisri, as a renowned cleric and poet, provides a unique perspective through his work, exploring the negative impact of extremism on religious teachings. This poem creates a deep metaphorical and symbolic narrative,⁶ invites readers to reflect on the essence of religion and the dangers of the degradation of religious values caused by extremism. Extremism itself is a belief, attitude, or action that is radical and fanatical, where a person or group interprets religious teachings narrowly, rigidly, and extremely.⁷ People involved

¹ Agus Kurniawan, "Finding Balance in Religious Moderation," *Journal of Education* 3, no. 5 (2024): 11-24.

² Anisa Fitri and Megan Asri Humaira, "Moral and Psychological Analysis of the Poem 'Mother' by Kh. Mustofa Bisri," *The Wisdom of Tawhid* 1 (2022): 502-15.

³ Andi Eka Putra, "Sufism as a Therapy for the Spiritual Problems of Modern Society," *Al-Adyan: Journal of Interfaith Studies* 8, no. 1 (2013): 45-57, <https://doi.org/10.24042/ajsla.v8i1.525%0A>.

⁴ Hantisa Oksinata, "Social Criticism in the Poetry Collection Air Semiotic Post-Structural" (2010).

⁵ Lailatus Syarifah and Turahmat, "Moral Values of Poetry When Religion Loses God by Gus Mus," *Bindo Literature Journal* 3, no. 2 (2019): 126-29.

⁶ Hasan Aspahani, "Chairil, His Poetry, and His Philosophy," *Deconstruction* 9, no. 03 (2023): 108-13, <https://doi.org/10.54154/deconstruction.v9i03.178>.

⁷ Abdul Jalil, "Acts of Violence in the Name of Religion," *Andragogy: Journal of Technical Education and Religious Training* 9, no. 2 (2021): 220-34, <https://doi.org/10.36052/andragogi.v9i2.251>.



in religious extremism tend to ignore the values of tolerance, dialogue, and diversity, and impose their views on others.⁸

Religious extremism in Indonesia is still a significant phenomenon, especially in recent years. One of the issues that has emerged is radicalization among students at major universities. Research shows that extremist groups target students to spread radical ideologies, such as the formation of an Islamic caliphate. The results of an investigation conducted by the National Counterterrorism Agency (BNPT) in 2019 showed that 58.5% of student respondents had radical religious views, which illustrates that the level of influence of extreme ideologies among the younger generation is very concerning.⁹

This phenomenon also proves that the Indonesian nation is a nation that has diverse polarization. So many say that the more plural a nation or region is, the more potential it has to create conflict. Ginting, et al., said that a conflict arises or is created because of differences in perspective from groups in dealing with a problem.¹⁰ The differences in views in facing or seeing a problem referred to by Ginting et al. are characteristics of diversity. Aisyah¹¹ also strengthens the opinion of Ginting, et al., that the potential for conflict is not caused by differences in skin color, race, and ethnicity, but rather by differences in beliefs between citizens. This difference is very susceptible to causing chaos in a country. The effects of conflicts of differences like this will cause clashes and each party will try to eliminate their opponents.¹²

Religious conflicts in Indonesia have been going on for a long time. Physical violence caused by religious conflicts is not because of the religion itself, but by its adherents who are too shallow in understanding what they believe. In addition, these religious conflicts are also often indicative of religious terror. Religious terror itself is often caused by global contestation and power. Such as

⁸ Shela Rahmadhani, "Implementation of Religious Moderation Values for the Millennial Generation," *KAMALIYAH: Journal of Islamic Religious Education* 2, no. 1 (2024): 154-68, <https://doi.org/10.69698/jpai.v2i1.514>.

⁹ AZ Hamdi, Z Mukaffa, and LH Masrifah, "Radical Movements on Campuses and Religious Study Centers in Urban Areas in East Java," 2019, http://repository.uinsa.ac.id/id/eprint/829/%0Ahttp://repository.uinsa.ac.id/id/eprint/829/1/LP_Ahmad_Zainul_Hamdi_Radical_Movements_on_Campuses.pdf.

¹⁰ Rosalina Ginting and Kiki Ayaningrum, "Tolerance in a Plural Society," *Scientific Journal of Lontar Magazine*, 2009, 1- 7, <http://journal.upgris.ac.id/index.php/LONTAR/article/view/665>.

¹¹ 11St. Aisyah BM, "Social Conflict in Inter-Religious Relations," *Tabligh Da'wah Journal* 15, no. 2 (2014): 189-208, <https://doi.org/https://doi.org/10.24252/jdt.v15i2.348>.

¹² Suhardin Suhardin, "Law Enforcement of Social Conflict from a Progressive Law Perspective," *JIHAD: Journal of Legal and Administrative Sciences* 2, no. 1 (2020): 1-9, <https://doi.org/10.58258/jihad.v2i1.1108>.



political, economic, and regional contestation.¹³ Meanwhile, the act of terrorism itself, according to Law Number 15 of 2003, is the use of violence or the threat of violence that creates a situation of terror or fear among people on a widespread basis and results in mass casualties, by seizing other people's property, resulting in damage or destruction of vital strategic objects, the environment, public facilities and state facilities.¹⁴

In fact, all the behaviors termed by Nafis Atoillah above are mostly in the name of religion. What is even more sad is that the religion referred to is Islam. In fact, the teachings of all religions, especially Islam, are teachings that love one another.

Although Allah SWT. in creating these differences, it does not mean that humans as His servants use differences as an arena to be hostile to each other. However, the meaning of the differences and even the contestation here is a contestation in doing good.

Fasting for goodness, namely competing towards worldly goodness and happiness in the hereafter.¹⁵

A broad understanding of religion is the most important basis. Therefore,

KH Mustafa Bisri, in the poem that the author will analyze, instills a deep message, namely the relationship between religion and spirituality. This poem talks about how religion, which should be a path to God and goodness, can lose its essence if not lived with deep understanding and sincerity.¹⁶ Therefore, the author wants to explore and describe the attitudes of extremists that have occurred in our country. These extremists, radicals, and intolerants are also pinned on people whose religious background is Islam. This country has experienced trauma of religious division for a long time. Even though all kinds of methods have been done by the state.

Through the Indonesian Ministry of Religion, many strategic steps have been used to counteract this extremist, radical, and intolerant behavior. Starting from the environment of educational institutions, Islamic boarding schools, and government

¹³ Yayah Khisbiyah, Contestation: Islamic Discourse in Cyberspace (Moderatism, Extremism, and Hypernationalism), *Angewandte Chemie International Edition*, 6(11), 951-952., vol. 6, 2017.

¹⁴ Aulia Rosa Nasution, "Law Enforcement Against Acts of Terrorism as an 'Extraordinary Crime' in the Perspective of International and National Law," *Talanta Conference Series: Local Wisdom, Social, and Arts (LWSA)* 1, no. 1 (2018): 008-014, <https://doi.org/10.32734/lwsa.v1i1.134>.

¹⁵ Khoirul Fathoni and Muhammad Ghazali, "Analysis of the Concept of Conventional Work Productivity in the Islamic Perspective," *The Tijarah* 3, no. 1 (2017): 1, <https://doi.org/10.21111/tijarah.v3i1.713>.

¹⁶ Fadli Munawwar Manshur, "Culler's Semiotic Review of Sufi Arabic Poems in the Text of Al-Taṣawwuf Fī Al-Syī'ar al-'Arabi by Abd Al-Hākim Ḥassān," *Adabiyāt: Journal of Language and Literature* 14, no. 1 (2015): 37, <https://doi.org/10.14421/ajbs.2015.14102>.



institutions. The Ministry of Religion as a government institution has a great responsibility to provide an understanding of moderate religious practices to all citizens. Efforts to counter radicalism or religious deradicalization are absolute prerequisites that must continue to be echoed.¹⁷

Perhaps poetry is one of the ways that Gus Mus has taken to convey his criticism of the extremists who often cause chaos in this nation. Through his works, especially poetry, Gus Mus provides criticism in a subtle and gentle way. Literature, especially poetry, has the power to bring

changes in various aspects of life, including changing extremist, radical, and intolerant behavior. By using a polite, gentle, and beautiful approach, Gus Mus is able to convey profound moral and spiritual messages. The poems he wrote not only provide criticism of destructive behavior, but also invite his readers to reflect on the essence of religious teachings, namely peace, compassion, and tolerance.

Literary works such as poetry have great potential to influence the mind and heart, because messages conveyed through aesthetic language tend to be more easily accepted without causing resistance. In this context, Gus Mus uses poetry as a tool to make extremists aware of their mistakes, without having to use harsh or confrontational methods.¹⁸

Through this study, the author intends to dig deeper into the theme of religious extremism raised in the poem, with the aim of understanding how KH Mustafa Bisri formulates social and moral criticism of religious behavior that deviates from the universal values of religion. This analysis also aims to show the relevance of the message conveyed in this poem to the phenomenon of religious extremism that continues to grow in the world today. This study is not only important from a literary perspective, but also from a social and spiritual perspective, considering that this poem contains an urgent moral call for religious adherents to restore the true meaning of religion as a path to love, peace, and harmony with God and fellow human beings.

Method This research is a qualitative descriptive study using materials in the form of poetry texts.¹⁹ This research is a qualitative descriptive study using

¹⁷ Ridlo Halwani, "CONTRA RADICALISM IN SCHOOLS (A Study of Aswaja Practices at Magetan Islamic Elementary School)" (2020).

¹⁸ Dimiyati Ahmad and H Akhmad Shunhaii, Gus Mus's Style of Religious Moderation, 2021.

¹⁹ Jumal Ahmad, "Desain Penelitian Analisis Isi (Content Analysis)," Jurnal Analisis Isi 5, no. 9 (2018): 1-20, https://www.academia.edu/download/81413125/DesainPenelitianContentAnalysis_revisedJumalAhmad.pdf.



materials in the form of poetry texts. Meanwhile, the approach used is the hermeneutic approach. The hermeneutic approach is chosen to understand the text more deeply by interpreting the hidden meanings behind the written words. The goal is not only to understand the literal meaning, but also the contextual, symbolic, or philosophical meaning contained in the text. Meanwhile, the approach used is the hermeneutic approach. The hermeneutic approach is chosen to understand the text more deeply by interpreting the hidden meanings behind the written words. The goal is not only to understand the literal meaning, but also the contextual, symbolic, or philosophical meaning contained in the text. The research instrument is the researcher himself as a reader, reviewer, data collector, and analyst. The data collection technique used in this study is the reading, recording, and reviewing technique. To find data in the form of words, sentences, and expressions that show extremist attitudes, an intensive reading process, recording, and reviewing are required repeatedly. Meanwhile, the data analysis technique used is to reduce the data obtained, then present it, then verify the validity of the data before compiling it.²⁰

RESEARCH RESULTS AND DISCUSSION

The results of the analysis of the poem entitled *When Religion Loses God* by KH Mustafa Bisri (Gus Mus) show that Gus Mus launched a deep criticism of religious practices that have deviated from spiritual values and the essence of God. In addition, Gus Mus criticized the phenomenon of religion that is carried out formally, without deep appreciation. Religion loses its essence when it is only carried out symbolically, while the values of compassion, brotherhood, and justice that should be the core of religion are neglected.

This poem also describes deviant religious behavior, where religion is no longer a path

to God, but is instead used for political, economic, or power interests. Gus Mus expresses concern about people who use religion as a tool to attack others or as a pretext to justify acts of intolerance and violence. Gus Mus seems to want to invite people to remember that religion must be practiced with love, compassion, and a sense of humanity. Gus Mus's deep messages are reflected in every line and verse of the poem he composed, as expressed in the following verses:

Religion used to destroy idols.

Now religion has become an idol.

Not knowing his God,

²⁰ Syawalia Fazarizqa Nurhidayat, "Pemaknaan Puisi ' Jarak 1 ' Karya Heri Isnaini Dengan Pendekatan Hermeneutika" 1, no. 3 (2023).



what's important is religion.

Idols here no longer mean statues or physical objects, but symbols of religious fanaticism, formal routines, and empty rituals carried out without true spiritual understanding or appreciation. People began to treat religion as an end in itself, not as a means to know and draw closer to God. This is a profound social critique of religious behavior that focuses too much on religious rules and symbolism, to the point of forgetting the essence of the religious teachings themselves. Spiritual appreciation is lost because religion is treated as an identity or a tool of power. It can be concluded that religion is the main reason and cause of the destruction of the sense of solidarity that each individual has because they think that they have their own God, some even don't know who their God is.

In the past people stopped

killing because of religion.

Now people kill each other because of religion.

In the past, religion was seen as a force that brought peace, compassion, and respect for life. Religion taught its followers to avoid violence, respect life, and build a peaceful and harmonious life among fellow human beings. In this context, religion was seen as a barrier to violent acts, including murder, and as a means to end conflict.²¹ This is what according to Abdul Jali is termed as a form of extremism in belief. Extremism itself is a belief, attitudes or actions that are radical and fanatical, where a person or group interprets religious teachings in a narrow, rigid and extreme manner.²² The term extremism was originally called fundamentalism. The term fundamentalism was born in the Christian tradition to name the aggressive and conservative movement in the Protestant church environment in the United States in the post-World War I era.²³ Why are the terms extremism and fundamentalism considered the same? The two terms, said Fauzan, are actually two terms to refer to the same thing. Like two sides of a coin even though they are born from different traditions. One Egyptian journal (in Muhammad Karim's book) says that fundamentalism in the context of maintaining one's religious beliefs is referred to as an attitude religious extremism, which

²¹ Syarifah and Turahmat, "Nilai Moral Puisi Ketika Agama Kehilangan Tuhan Karya Gus Mus."

²² Abdul Jalil, "Acts of Violence in the Name of Religion," *Andragogy: Journal of Technical Education and Religious Training* 9, no. 2 (2021): 220-34, <https://doi.org/10.36052/andragogi.v9i2.251>.

²³ F. (Fauzan) Fauzan, "Fundamentalism in Islam," *Al-Adyan* 5, no. 1 (2010): 47-60, <https://www.neliti.com/id/publications/56427/>.



is a term to describe a religious group that tends to be rigid in interpreting religious doctrine and prefers violence to achieve its goals.

Religious extremism is a view or practice that adopts a radical and dogmatic interpretation of religious teachings, often implemented through extreme actions or attitudes. Religious extremism is characterized by absolute beliefs and a rejection of dialogue or tolerance of different views.²⁴ In the context of religion, extremism often leads to a narrow and rigid understanding of religious teachings, where that understanding is considered the only true one and all who disagree with it are considered enemies or threats. Religious extremism can be violent or non-violent, and often has a specific political or social agenda.²⁵

It is important to understand that religious extremism does not encompass all people or adherents. a particular religion, but rather a radical and sometimes distorted interpretation of the religious teachings held. Factors such as inequality, dissatisfaction, or social uncertainty can also play a role in strengthening the appeal of religious extremism. Therefore, this concept does not only include the religious dimension, but also involves social, economic, and political factors that play a role in shaping the perceptions and actions of individuals or groups.²⁶

*In the past, people loved each
other because of their religion.
Now, people hate each other
because of their religion.
Religion has never changed its
teachings since the past, and
its God has not changed since the past.
So what has changed? The people?*

In the past, religious teachings encouraged people to love, respect, and help each other. Religion served as a social bond that promoted the values of compassion, tolerance, and solidarity among human beings. In this context, religion was seen as a source of goodness that brought people closer together. If you want to quote the language The late Gus Dur, who said "if you want to do good, don't ask about religion".²⁷ From this quote, it teaches researchers and readers that doing good has no limits. It does not have to be

²⁴ Dewi Sadiyah, "UIN's Preaching Strategy in Countering Radicalism Among Students," *Anida (Actualization of the Nuances of Islamic Preaching)* 18, no. 2 (2019): 219-36, <https://doi.org/10.15575/anida.v18i2.5064>.

²⁵ et al. Amin Abdullah, "ANTOLOGY OF GLOBAL ISSUES in the Study of Religion and Philosophy," 2010.

²⁶ DS Truna and T Zakaria, *Religious and Ethnic Prejudice*, 2021.

²⁷ Zulham et al., "Implementation of Religious Moderation in the Framework of Tolerance in Denai Sarang Burung Village, Deli Serdang Regency," *Modeling: Journal of PGMI Study Program* 10, no. 1 (2023): 17-39, <http://jurnal.stitnualhikmah.ac.id/index.php/modeling/article/view/1263>.



hindered by differences in skin color, ethnicity, and beliefs. Because basically humans are the same when viewed from a humanitarian perspective. However, when viewed from the perspective of religious truth, of course each religious adherent will say that they are different and their religion is the most correct. However, the truth in that difference must be realized in social relations. So, when it touches the public domain, an attitude of tolerance must be prioritized.

This attitude of tolerance will be reflected in a person if the person has an understanding and adheres to a moderate understanding. According to Anwar, the concept of moderation has a strong relationship with justice and balance, because moderation means being at the middle point of two extreme points.²⁸

Therefore, in religion, a moderate attitude has a high spiritual impact. Moderate Muslims will reflect their theosophical nature. In religious life, the principle of "only God has the right to judge" must be put forward, because this is part of the concept of moderation. So that religious adherents are not too hard on the right, and also not too hard on the left. Sapriyallah argues that religious moderation is a middle way attitude. Not extreme right and not extreme left. Religious moderation is not a space for contestation of truth. Not negating each other but embracing each other.²⁹

However, in today's era, there has been a drastic change where people hate and are hostile to each other, often in the name of religion. This shows that there is a deviation in the understanding and practice of religion that causes division, conflict, and even violence. In this context, religion which should unite humanity has instead become a cause of conflict and hatred.

*The name of God is sold, traded,
pledged, made cheap, by people
who destroy, kill, while shouting
the name of God. Which God
teaches to kill?
Which God teaches to hate?*

The lines above illustrate how the name of God is used by some people to justify destructive actions, such as violence, murder, and destruction. They use the name of God as a tool that is manipulated for personal or group purposes, degrading the true

²⁸ Rosyida Nurul Anwar, "Instilling Moderate Islamic Values in Early Childhood in the Family as an Effort to Counter Radicalism," *Al Fitrah: Journal of Early Childhood Islamic Education*4, no. 2 (2021): 158.

²⁹ Farida Untsa Sabrina, "The Role of Religious Moderation in Modern Society," *Public Health: National Public Health Journal*14, no. 1 (2021): 1-14.



meaning of God and religious teachings. In this case, the name of God is no longer honored, but is traded to achieve destructive worldly goals.

Rhetorical questions in lines Which God teaches to kill? Which God teaches to hate? expressing astonishment and protest against human actions which justifies hatred and killing in the name of God. In many religions, God is depicted as a source of love and peace, not a bringer of hatred or violence. By asking "which God", the author asserts that there is no God who teaches hatred or violence to mankind.

*But humans kill, hate, intimidate,
destroy, while shouting the name
of God, thinking that God is
pleased when he sheds the blood
of other humans.*

The line illustrates the tragic contradiction in human behavior. They believe that by committing violence and hatred, they are fulfilling God's will, when in fact they are doing something that is contrary to His teachings. They think that God will be pleased by the blood that is shed, but this understanding is wrong and misguided.

The two verses, as a whole, are a sharp criticism of the misuse of religion and the name of God to justify acts of violence, murder, and hatred. The name of God, which should bring peace and compassion, is now traded and used as a tool to achieve certain interests. A great irony arises when humans, in their evil, think that they are pleasing God by committing violence, even though the true teachings of religion emphasize love, peace, and respect for life, but what happens is the opposite, namely hatred that leads to a situation of conflict.

Conflict is in principle a direct and conscious opposition between one individual and another in achieving common goals.³⁰ According to Abdul Hamid³¹, said that in a conflict situation, often killing the opponent is more important than achieving the ideals. This is because of the strong sense of hostility. So, sometimes this conflict situation has the potential to create physical unrest. No one can guarantee that when this conflict situation has occurred, it will end peacefully, because the common ideals have been achieved.

³⁰ Busri Endang, "Developing an Attitude of Tolerance and Togetherness Among Students," *Vision Journal of Educational Sciences* 6, no. 3 (2012), <https://doi.org/10.26418/jvip.v6i3.48>.

³¹ Abdul Hamid, "The Role of Islamic Religious Education in Developing Religious Fitrah," *Islamic education* 151-02 (2018): 41.



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