

## **THE DEVELOPMENT OF TEACHING MATERIALS BASED ON LOCAL WISDOM SOCIETY PREVENTING THE RADICALISM IN WEST KALIMANTAN**

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### **ABSTRACT**

This research aims to encounter radicalism that is a problem of learning Islam in education institutions in Indonesia through the preparation of local wisdom-based teaching materials in West Kalimantan. The Center for Islamic and Community Studies (PPIM) UIN Jakarta conducted a research on "the exclusive understanding of Islamic education" in 2016 came to the conclusion that the understanding of religious intolerance is still being found through the presentation of teaching books in schools that underscored the dialogical aspects and tend to prioritize one particular view.

This research used qualitative methods with the type of literature research. Data collection techniques with documentation, identifying discourse from books, papers or articles, magazines, journals, newspapers, *websites (Internet)* and other sources related to the study of the teaching materials development in particular in Madrasah Tsanawiyah based local wisdom in West Kalimantan. The theoretical approach used in teaching materials development, through the Minister of Religious Regulation No. 183 year 2019 about the Islamic Lesson (PAI) curriculum and Arabic language at Madrasah.

Development of teaching materials based on West Kalimantan Society local wisdom prioritizes religious behaviour that takes place with cultural approaches. Researchers identified and synthesis a variety of research outcomes on cultural-based religious activities. Most cultural-based religious activities have a evidence as mentioned in the Qur'an and Hadith Rasulullah SAW, with a dialogical approach in the preparation of teaching materials to be delivered to students are expected to minimize the thought tends to be stiff.

Keywords: radicalism, teaching materials, local wisdom

### **INTRODUCTION**

The Center for Islamic and Community Studies (PPIM) UIN Jakarta conducted a study of "the exclusive understanding in Islamic education" in 2016. The results of this research found that understanding religious intolerance is still being found through the presentation of teaching books in schools that lack the dialogical aspects. With regard to the theological theme, for example, an

explanation of what and who is Pagan, idolatrome, and hypocrites are still explained in the context of the prophetic period of times which must be fought and killed. While the theme of *Furu'iyah* (related to religious practice), such as recitation of prayers, the number of rak'ahs of prayer tarawih, and the reading of Kunut, still put forward a certain

view.<sup>1</sup>

Islamic Education Teaching Book (PAI) for class XI students in page 168 issued by the Ministry of Education and Culture in 2014 indicated to fertilize the behavior of radicalism among students, citing the thought of Ibn Taymiyah the book contained a narrative one of which "*Combating those who deviate from the aqidah of Salaf such as seasonality, Khurafat, Bid'ah, Taqlid and Tawasul*".<sup>2</sup> This Idea does not open a dialogue room for diversity and tolerance in the practice of practicing Islamic rituals, addressing diversity should not only be seen as deviant behavior but need a comprehensive understanding in the conduct of Islamic sharia that takes place in society.

Realizing the findings above, teachers should have the ability to present the relevance of teaching material concepts to everyday life and vice versa, then taking the learning of local wisdom values into the main needs of learners. Local *Wisdom* of Indonesian society is not merely intended to build harmony between human relations, but also to be a form of obedience to the creator.

Based on the above exposure, it is

necessary to develop a systematic local wisdom-based teaching materials to prevent the thought and action of radicalism. This research is based on decree of the Minister of Religious Affairs (KMA) number 183 year 2019 on Islamic education curriculum and Arabic at Madrasah which is the cornerstone of the preparation and development of teaching materials. Researchers limited their special studies on the subjects of Aqidah Akhlak in Senior High School /Madrasah Aliyah because the books in the Aliyah level based on the findings of PPIM UIN Jakarta 2016 reveal some materials that tend to teach radicalism action, to then undertake an analysis of the preparation of local wisdom-based materials on the subject matter and sub-material contained in the decision.

The purpose of this research is to produce the teaching materials of Aqidah Akhlak to prevent radicalism among adolescents by integrating local wisdom, specifically to find out about ; 1) to find out the local wisdom of the West Kalimantan community that could be integrated into the teaching materials of Aqidah Akhlak through the development of core competencies and Basic Competence in Madrasah Tsanawiyah; 2) The scientific researcher on the preparation of Islamic Education teaching materials as an effort to

<sup>1</sup> Abdallah. Religious education and the roots of radicalism. September 19th, 2016  
<http://www.uinjkt.ac.id/pendidikan-agama-dan-akar-radikalisme/> (accessed 12 October 2017)

<sup>2</sup> Joseph. *Radicalism in teaching materials and analysis of the critical discourse of Van Dijk's*

*perspective on high School-level PAI material.* The JALIE: *Journal of Applied Linguistics and Islamic Education* Volume 01, Number 01, March 2017. Hal, 8

prevent radicalism early on, because researchers as a lecturer should be able to provide quality lectures.

## THE ORIGIN OF RADICALISM

Radical mindset has filled the entire structure of society, especially among students. Based on a survey of the Institute of Islamic and Peace Studies (LAKIP), led by Prof. Dr. Bambang Pranowo, he was also Professor of Islamic sociology at the state Islamic University (UIN) Jakarta, in October 2010 to January 2011 [revealed, almost 50% of students agreed radical action](#). The Data mentions 25% of students and 21% of teachers stating Pancasila is irrelevant anymore. While 84.8% of students and 76.2% of teachers agree with the application of Islamic sharia in Indonesia. The amount expressed by the violence for religious solidarity reaches 52.3% of students and 14.2% justify bomb attacks.<sup>3</sup>

One of the causes of radicalism as revealed by Moses Asy'arie in Sun Choirol Ummah is a cultural factor, culture has a considerable contributed which is background of the emergence of radicalism. It is natural because it is culturally, as revealed by Moses Ash'ari, that in society is always found effort to

break away from the weds of certain cultural nets that are deemed inappropriate. As for the cultural factor here is the antithesis to the culture of secularism. Western culture is the source of secularism that is regarded as the enemy that must be eliminated from the Earth.<sup>4</sup>

## LOCAL WISDOM CURRICULUM

In general, the curriculum structure in Indonesia opens a room for teachers/educators to develop learning materials based on local wisdom, but the term used is local content. Local content curriculum is an educational program that content and media delivery is associated with natural environment and cultural environment and regional needs and must be studied by students in the area.<sup>5</sup> The local Content curriculum in its stacking is oriented to the standards of content set by the Government and then drafted the teacher into the Learning Implementation Plan (RPP). The pattern of development of local content curriculum can be compiled in two ways, that is inherent to all subjects and the development of local content based curriculum that is shaped in a separate activity or program from the subjects in general.

## LOCAL PAYLOAD-BASED PIE TEACHING MATERIALS

The Islam that comes in Arabia is not Islam which is free from the local historical

<sup>3</sup> A. Indonesia's young people are getting radical?. 18 February 2016 [http://www.bbc.com/indonesia/berita\\_indonesia/2016/02/160218\\_indonesia\\_radikalisme\\_anak\\_muda](http://www.bbc.com/indonesia/berita_indonesia/2016/02/160218_indonesia_radikalisme_anak_muda). (Accessed 12 October 2017)

<sup>4</sup> Sun Choirol Ummah, *Roots of radicalism in Indonesia*. (Journal Humanika No. 12/September 2012), Pp. 119

<sup>5</sup> See act No. 20 year 2003 and PP. No. 19 year 2005

relations that tell it. That is, understanding Islam can not be observed from the roots Sosio-historis where Islam is located. The existence of Islam in Indonesia also can not be released from the condition Sosio-historis Indonesian society that has also had local wisdom.<sup>6</sup> In this case it is important to include a local content about the traditions and rituals that live in the community where the education takes place into the curriculum of religious education. As part of the curriculum, the teaching materials play an important role.

Teaching materials are a set of materials that are systematically arranged either in writing or not to create an environment/atmosphere that allows students to learn. The teaching materials contain instructional materials which are broadly consist of the knowledge, skills, and attitudes that students must learn in order to achieve a predefined competency standard. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, procedures), skills, and attitudes or values.<sup>7</sup>

Based on the understanding of the teaching materials above, the teaching materials development steps are:<sup>8</sup> First, identification of competency standards and

basic competencies. In the context of the 2013 curriculum identified namely core competencies and basic competencies. Second, analysis of learning to achieve basic competencies. Third, formulating learning outcomes/objectives. Fourth, define and strategize learning strategies. Fifth, material/material development.

## RESEARCH METHODS

### 1. Methodology

In This study, authors use A type of literature study, a series of activities related to the method of library data collection.<sup>9</sup> According to Abdul Rahman Sholeh, library Research is a study using how to obtain information data by placing existing facilities in libraries, such as books, magazines, documents, notes history stories.<sup>10</sup> Related Pure Literature research with an Object research.

### 2. Data Source

In the writing of this scientific work, the authors use a personal document as a source of this research data, which is a personal document in the form of materials where people speak in their own words. Personal documents as a basic source or data primary. In this case, the books, journals, research results and other data sources relating to the study of local wisdom (natural environment,

<sup>6</sup> Abdul Munip. *Ward off religious radicalism in schools*. (Journal of Islamic Education : Volume I, number 2, December 2012/1434) Pp, 178

<sup>7</sup> Ali Mudlofir. *Application for KTSP development and teaching materials in Islamic religious education*, (Jakarta: PT. Grafindo Persada, 2011), p. 128

<sup>8</sup> Ibid., p. 143-147

<sup>9</sup> Mahmud. *Educational Research Methods*, (Bandung: the Faithful Library, 2011), p. 31

<sup>10</sup> Abdul Rahman Sholeh, *Religious education and development for the nation*, (Jakarta: PT. Raja Grafindo Persada, 2005), p. 63

social environment, cultural environment and regional needs) in West Kalimantan as the development of teaching materials of Islamic religion which is the basic component in this research.

### 3. Data Collection Techniques

This research data collection is done using 2 (two) methods. First, the mEtode documentation is looking for a data on a thing or variable that is a record, Transkrip, book, newspaper, magazine, inscriptions, notulent meetings, agenda and so on.<sup>11</sup> It is done with the analysis of discourse (*Discourse analysis*) so as not to overlap in analysis. Secondly, KAJian libraries are used as a data source to improve theoretical sensitivity by examining concepts related to data. The use of literature in this study as a second data source to understand related media literacy to information in increasing the validity of research findings.

### 4. Teknik Data analysis

In this study, after the data was collected, the data was analyzed to get the conclusion, the forms in the data analysis technique as follows; 1) A descriptive method is a method used to describe or analyze a research result but not used to make a broader conclusion. 2) content Analysis. According to Weber, analisis content Analysis is a methodology utilizing a set of procedures to draw a saheeh

conclusion from a document.

## Discussion

As a first step to be done by teachers in the development of teaching materials is to recognize the tensi core tension and basic competencies , analysis of learning for the achievement of basiccompetencies, formulating Learning Objectives and strategies . As pengembangan bahan ajar Teaching materials Development belonged Wisdom locales masyarakat West Kalimantan Community in This study as follows:

### Zikir together after praying

Tradition of most Indonesians after praying the five time prayers in Masjid, Surau or Langgar singing zikr and do'a together is very plural encountered. This culture does not contradict the teachings that the prophet has brought, even after Azan while waiting to gather the congregation to perform the prayer of the congregation in the recitation of the prophet or the words of praise to God and His messenger echoed from the loudspeakers. Dhikr and prayer with the worshippers after praying has a very good benefits as mentioned by the Prophet Muhammad in the Hadith narrated by Baihaqi:<sup>12</sup>

*"I walked with the Prophet Shallahu alaihi wa sallam One night, and then he met someone*

<sup>11</sup> Suharsimi Arikunto. *Research procedure: A Practice approach* (Jakarta: Rineka Cipta, 2002) Hlm. 83

<sup>12</sup> Kh. Rahman Navis et al. *The Treasures of Aswaja*. (Surabaya: Aswaja NU Center PWNU East Java, 2016) CET. 1 thing. 246-247

who harden the voice of Dhikr. I said: "O Messenger of Allah, May this person show off?", the Prophet replied: "No, he's a lot of remembering God."

The hadith above is strengthened by the hadith narrated by al-Tirmidhi stating that dhikr and prayers after the five-time prayers are closer to the treaty or granted by Allah, as it reads:<sup>13</sup>

"Rasulullah SAW when asked about the most prayers are heard, the prayers closest to the Ijabah replied, ' (prayer) in the middle of the night and after the five-time prayers, ' HR At-Tirmidhi, '

The hadith above leads us as Muslims to always be dhikr and pray after five times. Meanwhile, the virtue of dhikr and prayer in congregation especially after praying is the presence of angels, bringing the affection of Allah SWT, presenting peace and praise of Allah SWT

#### **BEROAHAN<sup>14</sup>**

Until now, the tradition of the terms used by the Malay and ethnic Bugis Society in various areas of West Kalimantan filled with recitation of *Tahlil, Tahmid, Istighfar, Shalawat* and other readings sourced from Al-Qur'an. The event began with a recitation of the prayer including the recitation of Shalawat to Rasulullah SAW,

followed by a reading of Surah Yasin, Tahmid, Istighfar and closed with a prayer Tahlil. The tradition of *beroahan* has lasted since long before the community embraced Islam, however since the arrival of Islam this activity experienced a culture melting which is then filled with the readings of sentences sourced from the Qur'an.

#### **Midwife(dukun/Shaman Beranak) for Malay Pontianak**

Beranak Shaman is a term used by the people of Pontianak for a woman, (generally the elderly) who help the labor process. The help of a shaman is a child who is not in the treatment of a obstetrician or midwife, which differentiates medicine and medical equipment. Thus, there is no need to be perceived as something that is opposed to Islamic Shari'a, because although using the term shamans does not mean shamans who use black science when dealing with his patients.

#### **Waste(Buang-Buang)**

Bugis Society in Punggur Village regency of Kubu Raya make a waste tradition as a ritual doa'a application for the smooth celebration, expression of gratitude and application is given a harmony of Allah SWT. A waste Ritual is conducted between 2 or 3 days the implementation of a large agenda in a family such as a wedding reception, *khatmil*

<sup>13</sup> Shaykh M. Nawawi Kasyifatus only. (English: Daru Ihyail Kutubil Arabiyyah), Hal. 65

<sup>14</sup> Erman. *Islamic tradition and belief in West Kalimantan*. Yogyakarta: Blue Ocean, (2015) first book, things. 25

*Qur'an* and circumcision. Family members, relatives and surrounding residents engage in activities that take place from home to river or trench. This tradition is almost similar to the rejecting ritual, although its implementation is different but it has the same purpose that the application is to be away from the disaster.<sup>15</sup>

### The Talqin

The meaning of Talqin is teaching, giving oral understanding. In this case teach or remind back to the newly buried bodies using certain sentences.<sup>16</sup>

Talqin was divided 2 (two), before dying and after dying precisely after burial. The discussion this time focused on Talqin after burial, some Muslims consider it unnecessary because the deceased person can no longer listen to the speech of the living person.<sup>17</sup> The purpose of Talqin is to be found in the word of God reads:

ذَكَرْفَانَ الذِّكْرْتَنْفَعِ الْمُؤْمِنِينَ

It means : "And keep warning, for verily the warning is beneficial to those who believe" (Qs Adz-Zariyat: 55).

The explanation of the above verses does not specialize a warning for the living

person. In fact, dead can hear the speech of Mulaqin, then talqin readings can be categorized as a warning to dead, return to the purpose of the Talqin itself is in an attempt to remind the dead to answer the question posed by angels in the grave. Thus, the readings of talqin are not futile deeds because all forms of warning have benefits, from Talqin after burial, can also convey a warning message for the living person to always try to prepare for death in order to avoid the punishment of the grave.

### Maulid Prophet MUHAMMAD SAW

Maulid is a tradition that took place in the community to commemorate the birth day of prophet Muhammad SAW. The Mawlid celebration is carried out by Muslims in various countries . Rangakain Show Mawlid or more familiar terms maulidan, among others; recitation of the prayer, reading this and Shalawat, then in the development is also filled with religious talks by Ustadz and Habib. The variety of Shalawat is read during maulidan *Jike*; Mawlid *habsyi*, *Syitud dhurod* , *this* and *mahallul qiyaam* namely recitation of Shalawat this while standing as a symbol of respect for the presence of Rasulullah Muhammad SAW. The values of Islamic in the celebration of Mawlid

<sup>15</sup> Anesh S. *Islamic tradition and belief in West Kalimantan*. Yogyakarta: SAMudera Blue, 2015) third book, Hal. 36

<sup>16</sup> Mahiddin Abdusshomad. *Traditionalist Fiqh*. (Malang: Pustaka Bayan, 2004), HAL. 209-210

<sup>17</sup> Izuddin Ahmad Al-Qasim. *Encyclopedia of Islamic Death*. (Jakarta: Insan Kamil, 2003), Hal. 23

include ;<sup>18</sup> 1) to confirm the love of Rasulullah SAW, a necessity for a Muslim as proof of faith, as the word of Messenger narrated by Imam Bukhari: "It is *not perfect faith one of you until I am more beloved than his parents and children*" . (NARRATED by Al-Bukhaari). . 2) Exemppthe Glorious behavior of Rasulullah SAW. As the Word of God in the Surah Al-Ahzab verse 21 reads: "There is indeed to the prophet that is a good example for you, for those who hope for God's mercy and the coming of the apocalypse and that many call God. QS. Al-Ahzab: 21). Examples of the nature of Rasulullah SAW that we have to emulate include ; *Siddiq* (honest), *Trust* (trustworthy), *Tabligh* (convey the right) and *Dabash* (intelligent). 3) preserve the teachings and MISSION of Rasulullah SAW. Imam Malik narrated the Hadith of the death of the apostle, that he said: *"I left you two things, you will not get lost with him, namely Kitabullah and the Sunnah of his prophet Allaah alaihi wa sallam"* . (NARRATED by Malik). Continuing the mission of preaching the prophet with tenderness and embracing all mankind as the purpose of God sent Muhammad SAW as the bearer of mercy.

### **Islamic Propagbar scholars in West**

<sup>18</sup> Musohihul Hasan. Al-Insyirah, Vol. 1, 2015

### **Kalimantan**

Haji Ismail Bin Abdul Karim. The people of West Kalimantan knew him with a greeting from Ismail Mundu, buried in Masjid Batu Mosque or Masjid Besar Nasrullah Teluk Pakedai Regency Kubu Raya, no valid documents related date of birth date of the Royal Mufti Kubu, he was born in the year 1287 and coincided with the year 1870 A.D. whereas, he died in 1337 H coinciding with 1957 CE. Ismail Mundu has a major broadcast of Islamic teachings in West Kalimantan to be found in his footsteps, among others; 1) Treatise on Marriage Schedule, 2) book Mukhtasarul Manan, 3) Tafsir Al-Qur'an with translation of Mahasa Bugis, 4) Majmoo ' al-Mirats fi Hukmi al-Faraidh (about inheritance) and established a large mosque of Batu or Nasrullah mosque in Teluk Pakedai village.<sup>19</sup>

Muhammad. The movement of Islamic thought reform in West Kalimantan was pioneered by the Maharaja Imam Mosque of Sultan Sultanate named Muhammad Baisuni Imran. He was born in 1885 to coincide with the start of the construction of Keraton Sambas Mosque which was then led by Sultan Syafiudin II. The idea of Basyuni Imran is observed by the thought of Jamaludin al-Afghan, Rashid Ridho and Muhammad Abduh because he drew the knowledge in the Middle East in the year 1901-1906. Then in 1909-1913

<sup>19</sup> Syarif. *The Islamic mindset of Borneo (the study of Muslim figures of West Kalimantan 1990-2017)*. At-Turats Vol. 12 No. 1, 2018, Hal. 15 – 31



Young Basyuni continued his education to Al-Azhar, Egypt and directly with Rasheed Ridho. His writings numbered a dozen, some of them; 1) *Bidayah al-Tauhid fi al-Tauhid* (book on the Foundations of God's unity in the perspective of Tawhid), 2) treatise light of the Torch, 3) *Tarjamah Durus al-Dated Sharia* (translation of the History of Islamic Law), 4) *Khulashah Sirah al-Muhammadiyah* (Summary of the life history of the Prophet Muhammad), 5) *zikr Mawlid An-Nabawi* (remembering the birth of the Prophet).<sup>20</sup>

Kyai Haji Fathul Bari. He is known as the first propagbar of Tariqat Naqsyabandiyah Muzhariyah in West Kalimantan. The scholars of the birth of Sampang Madurese live with one student from KHR. Khalil Bangkalan named KH. Samsuddin, known as Mursyid Tariqat who also performed Da'wah in West Kalimantan. Fathul Bari preached through the method of Tariqat which teaches the community to take the path of Sufism as a spiritual path to bring closer to Allah SWT. The fame of the Da'wah Fathul Bari during his life made him highly regarded by the people in West Kalimantan, his grave located in Paniraman Village became the destination of public pilgrimage especially on the Eid

al-Fitr day.<sup>21</sup>

Al-Hinduya. He was known as Mursyid Tarqsabandiyah was born in 1921 CE in Sumenep regency of Madura from Habib Ali bin Salim Alhinduan and Syarifah Zainab binti Muhsin Al-Baiti. During his life he deepened Tariqat to several scholars, one of whom studied with KH. Fathul Bari Paniraman. On May 3, 1980 he died by leaving a myriad of doctrinal relics that until now remain preserved by the Muslims in West Kalimantan, the practices of Shalawat played using the musical instruments and teachings about the method of knowing Allah SWT through Tariqat. Habib Mukhsin is well known for his ability to "itching" the congregation with the chanting Shalawat delivered until every listen in love to God and Rasulullah SAW, this method is known as Asbal, the recitation of Shalawat and praises to His Majesty the Prophet was accompanied by a rebana.

Kyai Haji Muhammad Hasyim Dahlan. Muhammad Hasyim Dahlan was born in Demak City on April 14, 1955 and was the first son of seven children, H. Shodiqun and Hj. Kusminah. Dahlan's young Hasyim is known as a self-contained students, he is accustomed to living independently of the Gunzer sank family, even when he first set foot in Kalimantan in 1982 for the invitation of Habib Ridho bin Yahya only armed with science.

<sup>20</sup> Moh Haitami Salim et al. *History of the case West Kalimantan Sultanate*. (Jakarta:

Puslitbang Lektur and religious Treasures RI, 2011), HAL. 109-132

<sup>21</sup> Op. cit, Hal. 15-31

Thus, armed with the knowledge of the capable religion he began to carry out the mission of Da'wah from home to-house, Ta'lim assembly, Musholla to the mosque. In addition to traveling around to preach, the scholars graduate of Pondok Pesantren Lirboyo Kediri is also a teacher at Pondok Pesantren As-Salam Pal V at the request of the nanny of such educational institutions. Not only did he preach through the pulpit, before he died on 16 January 2017 he wrote several of his works; 1) Fiqh of worship, 2) a group of prayers-Do'a, 3) translation Minhajul al-Qawim.<sup>22</sup>

### Conclusion

Development of teaching materials based on local wisdom of the West Kalimantan community for Madrasah Tsanawiyah by developing the curriculum according to the mandate of regulation of the Minister of Religious Affairs No. 183 year 2019 on the PAI and Arabic curriculum of Madrasah using the theoretical approach of materials development steps as follows; 1) core identification and basic competencies, 2) analysis of learning to achieve basic competence, 3) formulating learning outcomes/objectives, 4) defining and drafting learning strategies, 5) Development of materials/materials.

The results of identification and

development of teaching materials based on local wisdom of West Kalimantan community are some of them such as; 1) The development of Adab materials to the parents through the culture of the Malay Society rose water and the tradition of Lebaran. 2) The role of spreading Islamic religious figures in Indonesia, conducted a search of the role of West Kalimantan figures among others KH. Fathul Bari Paniraman, Haji Ismail (Ismail Mundu), Habib Mukhsin Alhinduan, KH. Basyuni Imran and others.

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<sup>22</sup> Ibid, p. 15-31

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