

Peace Education and Religious Moderation from Buya Syafi'i's Perspective: A Socio-Cultural Study

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Abstract: Conflict and violence, and even war, continue to characterize various regions of the world. In Indonesia, various conflicts have occurred, including the Ambon and Maluku conflicts, the Poso conflict, the Bali bombings by terrorism, and other conflicts with religious undertones. As a multicultural country, Indonesia often experiences intercultural tensions and conflicts that affect social harmony. This research aims to explain the role of Peace Education and Religious Moderation according to Buya Syafi'i, a prominent figure known for his contributions to religious plurality in Indonesia. This study is a library research that relies on literature sources. The conclusion of this article is that in a multicultural society, it is essential to have multicultural understanding and awareness that respects differences, diversity, and a willingness to interact with others fairly. A moderate attitude in religion, with a humanistic approach, is needed—one that recognizes the existence of others, upholds tolerance, respects differing opinions, and refrains from imposing one's views through violence. Additionally, enhancing Islamic education within the framework of peace education plays an important role in fostering tolerance.

Keywords: Peace Education, Religious Moderation, Buya Syafi'i.

Introduction

Recently, the global community has been increasingly concerned due to the rise of violent events and actions, such as anarchy, war, and global terrorism. This is evident in various cases of conflict and anarchy stemming from differences in perspectives, opinions, thoughts, ideologies, ethnicities, and even religions. These issues continue to emerge within the nation's conditions, which still face difficulties and crises across various areas of life.

The terrorist conflict that occurred at the beginning of the 21st century, namely the September 11, 2001 attacks in the United States (Mas Jerry Indrawan & Widiyanto, 2016), serves as an example. This incident involved 19 al-Qaeda militants who hijacked four planes and carried out suicide attacks targeting American citizens. Two planes crashed into the Twin Towers of the World Trade Center (WTC) in New York, the third plane

struck the Pentagon, and the fourth plane crashed in Pennsylvania. This horrific attack resulted in the deaths of around 3,000 people. Observers link al-Qaeda's motives for this attack to several speeches by Osama bin Laden, the group's supreme leader, who declared a holy war against the United States and issued a 1998 fatwa calling for the killing of Americans (Kompas.com).

Another act of terrorism occurred in Bali (Indonesia), commonly referred to as the "Bali Bombings." This incident happened on the night of October 12, 2002, with three explosions (Kompas.com). The first two explosions occurred at Paddy's Pub and the Sari Club (SC) on Legian Street, Kuta, Bali, while the last explosion occurred near the United States Consulate General, though at a considerable distance away. This series of bombings marked the first attack, followed by a smaller-scale bombing also in Bali in 2005. A total of 203 people were killed, and 209 were injured or wounded, most of whom were foreign tourists

visiting these tourist sites. This incident is considered the deadliest act of terrorism in Indonesia's history.

Several serious conflicts have also occurred in Indonesia, some of which were motivated by religious disputes, such as the Ambon conflict (Ernas, 2018), (Hasudungan et al., 2020), the Poso conflict (Sa'diyah & Nurhayati, 2019), and conflicts in other areas. The Ambon-Maluku conflict lasted from 1999 to 2003. The violence and turmoil involved intense religious symbolism, resulting in extraordinary destruction. The sectarian conflict in the Maluku Islands was an ethno-political conflict involving religion in the Maluku Islands of Indonesia, particularly Ambon and Halmahera. It began in the early Reform era in 1999 and concluded with the signing of the Malino II Charter on February 13, 2002. Additionally, the Poso conflict began as a minor clash between groups of youths before escalating into religiously motivated unrest. The Poso conflict lasted from December 25, 1998, to December 20, 2001. According to Darmawan (2019), the conflict stemmed from differences in ethnicity, race, interests, economic disparities, and later evolved into a religious conflict that ended in violent acts that claimed lives.

Recently, there have been incidents of religious intolerance, such as the closure of places of worship (churches) in Aceh Singkil, some of which were burned by adherents of other religions. Before the events in Aceh Singkil, there were also incidents in Papua where Christians prohibited people of other religions from conducting worship. The latest incident involved a prohibition on building a place of worship (a mosque) in Manokwari by Christians, as they regarded Manokwari as the birthplace of Christianity in Papua and thus claimed a special right to make Manokwari a "Gospel City," similar to regions in Indonesia that implement Islamic law (Prianto, n.d.).

Religious tensions in various parts of Indonesia often arise due to growing intolerance, both within and between religious groups. This issue is like a time bomb that could explode at any moment if not fully addressed at its roots. To mitigate such issues, education plays a crucial role in reducing conflicts

across various fields. Comprehensive education can enable positive attitude changes, including responses to conflict and violence. Education has an essential role in fostering peace. However, has education in Indonesia been built on a strong foundation? Do educational institutions function as they should?

Examining the curriculum, it appears that Indonesia's curriculum has not adequately addressed religious diversity. Perhaps this is due to the ongoing search for an appropriate format for delivering peace-oriented education in schools or other educational institutions. Thus, when discussing the educational system, all related elements—curriculum, teachers, students, facilities, and infrastructure—must be reformed. Harmony, morality, peace, and conflict are interconnected topics. It seems that our education system has not yet contributed significantly to fostering harmonious and peaceful living.

In Islam, Islamic Education has a noble duty: to guide and shape optimal, comprehensive personality growth and development by cultivating human potential, including mental, intellectual, emotional, physical, and spiritual capacities. In this way, these aspects grow and develop toward goodness and perfection. The ultimate goal of education lies in its implementation, specifically through total devotion to God, whether individually, collectively, or within humanity in its broadest sense. Ideally, Islamic education can offer solutions to create peaceful situations and discourage violent actions in school, family, and society.

Peace education can be incorporated into religious lessons taught in schools by emphasizing the importance of peace. Peace education can be communicated through religious lessons that acknowledge pluralism, facilitating its delivery. By this approach, dialogue among students can occur, with discussions on different religions that promote peace. Budiarti, as quoted by Darmawan (2019), states that peace education is needed to create positive peace by providing skills to prevent conflict and violence. Nonetheless, it should be acknowledged that completely eradicating conflict is unlikely, but minimizing conflict is feasible. One

way to reduce conflict is through peace education for all religious adherents in Indonesia.

Indonesia is a nation of unparalleled diversity, including various ethnicities, cultures, languages, and religions. In addition to the six most commonly practiced religions, there are hundreds, even thousands, of local ethnic groups, languages, scripts, and beliefs in Indonesia. According to 2010 data from the Central Statistics Agency (BPS), Indonesia has a total of 1,331 ethnic and sub-ethnic groups, although in 2013, this number was reclassified into 633 major ethnic groups by BPS in collaboration with the Institute of Southeast Asian Studies (ISEAS) (Abror & Mhd., 2020). This diversity makes Indonesia a multicultural nation, which is believed to be a part of its destiny. In this context, religious tolerance is crucial in Indonesia to foster peace for all.

Religious tolerance encompasses issues of belief related to a person's creed or deity. Everyone should have the freedom to believe in and practice their chosen religion and be respected in following its teachings. Thus, religious communities should strive to create peace and tranquility within the framework of tolerance to ensure social stability and prevent ideological friction among followers of different religions. Religious diversity cannot be eliminated; this is what makes religious moderation urgent for the Indonesian nation.

In this context, religious moderation means guiding society towards a moderate understanding—avoiding extremes in religion and excessive rationalization without limits (Hefni, 2020). A moderate attitude aligns with religious principles, where individuals act kindly towards others, tolerate differences within appropriate boundaries, maintain a balanced or proportional approach, avoid excessive or harmful actions, uphold religious principles, respect laws established by the government, protect national unity, and embody the motto "Bhinneka Tunggal Ika" (Unity in Diversity) (Sumarto, 2021).

In understanding the concept of peace education and religious moderation, it is essential to examine the ideas of Buya Syafii, a prominent figure who has significantly contributed to Islamic education and promoted religious moderation in Indonesia through various means. This article

explores Buya Syafii's life history and his views on peace education and religious moderation. It poses several questions: What is Islamic education according to Buya Syafii? What is the relevance of Buya Syafii's peace education in contemporary Islamic education? And what are Buya Syafii's contributions to peace education and religious moderation concerning religious pluralism in Indonesia?

Method

This research is a type of qualitative study using a library research approach. The library research approach, also referred to as literature research, is where research data are based on literature related to the research object, which is then analyzed for its content. Qualitative research produces information, records, and descriptive data derived from the texts studied, allowing for descriptive analysis in the form of clear, systematic, objective explanations and critical thoughts of Buya Syafii on peace education and religious moderation. The data sources used in this research are divided into two: primary sources, consisting of books that specifically discuss peace education and religious moderation, and secondary sources, which include supporting books and journals related to this research.

Results and Discussion

1. Biography of Ahmad Syafi'i Ma'arif (Buya Syafi'i)

His full name is Ahmad Syafi'i Ma'arif, better known as Buya Syafi'i. The title "Buya" is a distinctive term used for respected Minang (West Sumatran) individuals with deep knowledge of Islam. He was born on May 31, 1935, in Sumpur Kudus, West Sumatra, and was the youngest of four siblings. Buya Syafi'i grew up in a strong Islamic environment, where the influence of his surroundings and especially his father's (Ma'arifah Rauf) upbringing molded him into an individual deeply immersed in Islamic culture. After spending his childhood in Sumpur Kudus, Buya

Syafi'i moved to Java to continue his pursuit of knowledge. He completed his undergraduate studies at the Faculty of Law at Cokroaminoto University in Solo, which was then a center for business and Islamic studies. He didn't stop with a degree in Law; he went on to study at IKIP Yogyakarta to obtain a bachelor's degree in history. His journey in historical studies continued with a Master's program in the Department of History at Ohio University, USA. He later earned his doctorate from the Department of Near Eastern Languages and Civilizations at the University of Chicago, USA (Ma'arif, 2013).

Chicago was a place where Buya Syafi'i gained extraordinary experiences that significantly shaped his thinking. A major influence came from the international Islamic intellectual Fazlur Rahman, known as a reformist, radical, and controversial figure. Fazlur Rahman's influence not only left a mark on Buya Syafi'i's thinking but also inspired the neo-modernist Islamic movement in Indonesia in the 20th century, impacting other figures such as Nurcholish Madjid, Abdurrahman Wahid, Ahmad Wahib, and Djohan Effendy. Through Fazlur Rahman, Buya Syafi'i's initial fundamentalist views were transformed to strike a balance between classical and modern Islamic knowledge, making him a moderate figure (Damanhuri, 2016).

After completing his academic studies, Buya Syafi'i carried on the baton to uphold the values of pluralism, peace, and national and religious moderation. In 1999, he became a key figure in the international interfaith organization, the World Conference on Religion for Peace (WCRP), focusing on promoting peace. He was also active in Muhammadiyah, serving as the Chairman of the Central Executive of Muhammadiyah from 1998 to 2005 (Ma'arif, 2013). Buya Syafi'i played numerous roles in preserving national values through his writings, as a key figure in various governmental and private institutions, and as a speaker in numerous seminars. Until the end of his life on May 27, 2022, he remained active as a speaker, educator, and author, embodying a Muslim leader dedicated to the peace of his nation and religion.

2. Education in Islam According to Buya Syafi'i's Perspective

The life of the Indonesian nation has continued for more than three-quarters of a century since independence. Reflecting on this journey, Indonesia has made significant efforts to foster growth, development, and progress in various fields such as the economy, social sphere, politics, infrastructure, and, most importantly, education as a key pillar. According to the 2021 World Population Review, Indonesia ranks 54th out of 78 countries in global education rankings (www.worldpopulationreview.com). This presents a major responsibility for Indonesia to continuously improve, particularly in education. Building Indonesian civilization through education aims to create excellent human resources in terms of knowledge, action, and morality, aligning with the ideals set forth in the 1945 Constitution to "enlighten the nation's life." More specifically, the goal of Indonesian education is outlined in Law No. 20 of 2003 on the National Education System. Article 3 states that "national education functions to develop capabilities and form character and a dignified civilization in order to enlighten the nation's life, so as to form individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Wibowo, 2019).

Based on the mandate of the 1945 Constitution, education's role in advancing civilization has been continuously pursued. One figure known as a teacher of the nation, Buya Syafi'i, has made significant contributions in this area. Buya Syafi'i, an expert in Islamic education, consistently advocates for pluralism in Indonesia with a distinctive critical-religious perspective. His approach to Islamic education reflects his understanding of religion, which aligns with a "Modernist Islam" and "Ideal Islam" orientation, focusing on universal progress and an ideal vision of Islam. This perspective directs Islamic education toward an integrative approach, emphasizing unity of knowledge, contextualization, and inclusivity that aligns with Indonesia's social and cultural context (Wibowo, 2019). In addressing various

challenges, Buya Syafi'i consistently turned to the Qur'an as the primary source of Islamic teachings. His intellectual explorations have led to innovative breakthroughs in Islamic education, which can be broadly summarized in three strategies: 1) overcoming the dualism and dichotomy in knowledge by reconstructing the philosophy and purpose of Islam; 2) enhancing Islamic education by fostering idealism, social solidarity, and strengthening communication among organizers, managers, and stakeholders of educational institutions; and 3) advancing Islamic intellectualism by improving the quality of Islamic higher education institutions, aiming to produce not only skilled professionals but also grounded and authentic Islamic intellectuals equipped to address social issues in their communities (Ali, 2017). These efforts are expected to cultivate individuals who are knowledgeable, possess noble character, engage in good deeds, think openly, and act wisely.

3. The Relevance of Buya Syafi'i's Peace Education in Contemporary Islamic Education

Indonesia's diversity—across culture, ethnicity, religion, and regions—can lead to serious conflicts, as seen in events like the 2002 Bali Bombings, the 1999 Poso conflict, and others if not managed with a culture of tolerance and avoidance of fanaticism. Islamic education plays an essential role in fostering such tolerance. In response to issues of intolerance that lead to violence or conflict, peace education is highly important to include in Islamic education curricula. The concept of peace, according to Ahmad Minan Zuhri (2010) in (Ahmad Nurcholish, 2018), encompasses four interconnected aspects:

- a. Peace with God (Habluminallah): a peace that arises when individuals live in accordance with the Creator's guidance, or in other words, "taqwa" (piety).
- b. Peace with others (Hablum minannas): living free from conflict and discrimination, while upholding justice in daily life.
- c. Peace with oneself: the ability to control desires, turning what is wrong into what is good and true.

- d. Peace with the environment: achieved through the use of natural resources accompanied by efforts for conservation, balance, and sustainability for future generations.

Peace education should not only involve cognitive (textual) aspects but also affective, psychomotor, and practical dimensions. This approach encourages relevant new understanding, the use of discussions, questions, mutual respect, and participation to cultivate social awareness. In this context, the United Nations Peace Education Standing Commission identifies three crucial areas for peace education involving communities (Ahmad Nurcholish, 2018):

- a. Religious Education and Inter-Religious Education.
- b. Education for communities free from conflict and violence.
- c. Environmental education and education for social and economic development.

Buya Syafi'i, a prominent Indonesian advocate for peace values, proposed a vision for peace education in Islamic education within an Indonesian framework. He believed educational institutions should be welcoming, open, inclusive, progressive, optimistic, and patriotic. His emphasis on tolerance and pluralism was influenced by Fazlur Rahman, whose thought saw Islam not just as a Middle Eastern religious identity but as a universal blessing. Islam, in this view, is friendly, adaptable, and respects Indonesia's social and cultural diversity (Febriantanto, 2019). Buya Syafi'i's approach to pluralism in education focuses on multicultural and humanistic education. Multicultural education is based on Indonesia's diverse religious and cultural backgrounds. The curriculum is thus designed to encourage tolerance, celebrate diversity, and avoid discriminatory attitudes. Humanistic education emphasizes humanity, ethics, and morality in the learning process, aiming to build individuals sensitive to values of humanity, justice, and truth (Khoiruddin et al., 2024).

Buya Syafi'i's focus on Islamic education development through peace education spans all levels—primary, secondary, and higher

education—and involves building three cultural foundations (Ali, 2017): 1) Maintaining idealism, reflected in intellectual authority that emphasizes openness and progressive thinking among students. This is practiced through group discussions, dialogues, workshops, field learning, and productivity in creating work. 2) Being flexibly accommodative while remaining idealistic, promoting progressiveness without fanaticism, thus avoiding conflict. One teaching approach proposed is existentialist philosophy in Islamic education, emphasizing moral and cultural values. 3) Fostering coordination and mutual respect, demonstrated through good relationships between students, and between students and teachers, as an implementation of communal movement principles.

4. Religious Moderation by Buya Syafi'i in Contemporary Islamic Education

Post-reformation, Indonesia has frequently faced conflicts, including interreligious conflicts, as mentioned in the introduction. In these conflicts disguised under religious motives, Islam is often used as a flag, which has led to the perception that Islam in Indonesia has radical elements (Syamsudin, 2021). The question often arises as to why such religious conflicts have become more frequent after the reform era, especially after the fall of the New Order regime in Indonesia's political sphere. The answer lies in the advent of democracy post-reformation, which has allowed people to freely voice their opinions after years of authoritarian oppression under the New Order. Addressing these issues, especially to prevent and control conflicts under the guise of religion, underscores the importance of education, particularly Islamic education. Islam should be a teaching that protects, nurtures, and fosters tolerance toward all forms of diversity in Indonesia—not the opposite. Buya Syafi'i, a prominent figure advocating for religious moderation, strongly emphasized the importance of a moderate stance in religion. He believed that Islam in Indonesia is inseparable from local culture and should be aligned with the values of Indonesian identity and humanity (Niam, 2019).

To create a foundation for unity among diverse communities in genuine brotherhood, Buya Syafi'i proposed two essential steps. First, to purify the intellectual-spiritual tendencies that have long been dominated by sectarian, ethnic, and racial ethics by applying the ethics of the Qur'an with full, honest, and responsible understanding and awareness. Second, to foster a critical awareness of the entire intellectual and cultural heritage of Islam through historical critique based on the substantive values within the Qur'an. Buya Syafi'i's approach to moderation is rooted in his understanding of Islam. He argued that respect for Islam also entails respect for other religions. The same applies to other differences such as ethnicity, race, culture, customs, and regional distinctions (Saputra et al., 2021).

Regarding the application of Islamic education in promoting religious moderation, Buya Syafi'i's perspective suggests two main types of education: formal and informal. In informal education, religious moderation can be fostered through tolerance within the family, regular study sessions from local to larger scales, and dialogues between religious figures. In formal education, moderation can be incorporated into curricula, through media content creation, relevant in this digital transformation era to encourage tolerant behavior and to highlight the negative impacts of intolerance. Efforts may include inviting religious figures to reduce prejudice toward other religions and organizing interfaith seminars or workshops. Buya Syafi'i's efforts to implement religious moderation by actively participating in interfaith forums, advocating moderation through his writings in various media, and founding the Ma'arif Institute, an institution focused on humanitarian and cultural fields (Saputra et al., 2021).

Conclusions

Ahmad Syafi'i Ma'arif, more commonly known as Buya Syafi'i, grew up in a strong Islamic tradition, deeply influenced by his family, particularly his father (Ma'rifah Rauf). This environment and upbringing shaped him into a person deeply

rooted in Islamic culture. His intellectual and academic journey was notably enriched by his time in Chicago, where he gained invaluable experiences that influenced his way of thinking. Buya Syafi'i played a significant role in preserving national values, which he articulated through his writings, including his thoughts on Peace Education and Religious Moderation. In addressing issues of conflict prevention and control, especially those disguised under religious motives, education—particularly peace education—becomes crucial. Peace education, as he advocated, should not only focus on cognitive aspects (textual understanding) but also encompass affective, psychomotor, and practical aspects. This involves a holistic approach: introducing relevant new perspectives, fostering discussions, encouraging curiosity, promoting mutual respect, and participation to cultivate social responsibility within the community. Buya Syafi'i emphasized the importance of integrating peace education into Islamic educational curricula. His focus on enhancing Islamic education within the framework of peace education in Indonesia, whether at the primary, secondary, or higher education levels, involves fostering three cultural dimensions simultaneously. Furthermore, he saw that moderation could be promoted by incorporating it into educational curricula and producing works through media—especially relevant in this digital transformation era—to encourage tolerant behavior.

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