THE DESIGN FOR EMANCIPATORY QURAN INTERPRETATION LEARNING TO DERADICALIZE STUDENTS' QURAN UNDERSTANDING

Karman
UIN Sunan Gunung Djati Bandung, Bandung
Jl. A. H. Nasution No. 105 Cibiru Bandung, West Java, Indonesia, 40614
Email: karmanfaiz@uinsgd.ac.id

Rosihon Anwar
UIN Sunan Gunung Djati Bandung, Bandung
Jl. A. H. Nasution No. 105 Cibiru Bandung, West Java, Indonesia, 40614
Email: rosihonanwar@uinsgd.ac.id

U. Syarifudin
UIN Syeikh Nur Djati Cirebon, Cirebon
Jl. Pelajar, Cirebon, Indonesia
Email: yamin.kafil865@gmail.com

S. N. Muhtar
Flinders University, Adelaide, South Australia
Sturt Rd, Bedford Park South Australia 5042
Email: snm@flinders.edu.au

ABSTRACT

Understanding the Quran requires an approach that is oriented toward inclusiveness. Many Quran interpretation scholars understand the Quran in a way that leads to antagonistic attitudes and acts of violence. There is a need to propose alternative Quran interpretation learning using an integrative approach. This paper investigates the design of an integrated emancipatory Quran interpretation learning at the Master Program for Arabic Language Education of UIN Sunan Gunung Djati Bandung. This research is qualitative using descriptive methods. It applied observation, interviews and documentation to collect data. Using a scientific integrative approach, this study found that emancipatory Quran learning interpretation was designed into three levels: objectives, process and learning material.

Keywords: Deradicalization of Students, Dialogical Learning, Emancipatory Interpretation, Learning Design

ABSTRAK

Pemahaman terhadap Al-Qur'an membutuhkan pendekatan yang berorientasi pada sikap keagamaan yang inklusif. Banyak kalangan memahami Al-Qur'an menggunakan pendekatan yang berorientasi antagonistic dan tindakan kekerasan yang disebabkan oleh pemahaman yang tidak tepat terhadap Al-Qur'an. Perlu dicarikan alternatif pembelajaran tafsir Al-Qur'an dengan pendekatan tafsir integratif. Penelitian ini bertujuan mendeskripsikan desain pembelajaran tafsir Al-Qur'an integratif berwawasan emansipatoris di Program Studi Pendidikan Bahasa Arab Pascasarjana UIN Sunan Gunung Djati Bandung. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif. Teknik pengumpulan data penelitian menggunakan observasi, wawancara, dan dokumentasi. Berdasarkan teori integrasi keilmuan dapat disimpulkan bahwa pembelajaran Tafsir Emansipatoris di Program Studi Pendidikan Bahasa Arab Pascasarjana didesain dalam tiga level yaitu: integrasi dalam tujuan, proses, dan materi pembelajaran.

Kata Kunci: Deradikalisasi Mahasiswa, Desain Pembelajaran, Tafsir Emansiapatoris, Pembelajaran Dialogis

INTRODUCTION

Religion is a social reality that is a normative-doctrinal teaching for its adherents. It also provides its adherents several things, including interpretations of teachings, religious institutions, holy places and ideological structures built and defended by its adherents. In social studies, religion functions as an adhesive for social life and a potential source of conflict, especially in a society with different religious beliefs (Kelsay & Twiss, 1997). Religion has been proven in history to be a source of conflict. It is necessary to investigate in depth potential conflicts of religions. It relates to the adherent's understanding of their holy book's text. Religious adherents to some extent glorify their interpretation of the scriptures. Quran interpretation plays a role in giving the public the nuances to understand Islam (Edward, 2006). When it comes to the Quran, some of its verses textually have the potential to encourage religious adherents to conduct violent actions (Mustaqim, 2013; Rapik 2014). Several studies show the emergence of radicalism and radicalization is legitimized by a particular way of understanding scriptural text (Abdullah, 2014; Rumbaru, 2016). Radicalization of Quran understanding can give birth to theological, social and political implications. While theological implications cultivate fundamentalism, sociological implications nurture fundamentalism and radical religious movements. Political implications contribute to Islamophobia and the loss of Islamic power (Ahmed, 1993; Fuad, 2007; Umar, 2001).

Religious radicalism is common for every religion (Sedgwick, 2010; Maskaliūnaitė, 2015). Radical Islamic movements refer to groups that are characterized by fanaticism and ideological beliefs. The groups struggle to replace the current system's values from the government and society with an Islamic system and values. In terms of ideological foundations, radical Islamic movements can be identified from several aspects. They view that Islam is a comprehensive religion and it regulates social, political, legal, economic and other dimensions of life. They oppose and reject Western secular and materialistic ideology because it is not compatible or ideal to Islam. They have a tendency to invite followers under "back to Islam" movements based on the Quran and Hadith. They are designed as an effort to make social change. They enforce Islamic law to reject Western ideology (Ibrahim, & Sulaiman, 2019). Their efforts are geared toward the implementation of social and legal systems that are in accordance with the teachings of Prophet Muhammad. They do not reject modernization, especially in the fields of science and technology, as long as it does not conflict with Islamic teachings. They believe Islamization efforts in a Muslim society must be supported by strong community organization (Ayubi, 1991; Fuad, 2020).

Radical interpretation of the Quran is studied by scholars. PSQ (*Pusat Studi Al-Qur'an*/Al-Quran Study Center) has studied and reported on examples of radical interpretations written by the Islamic scholar Baasyir. He is a leader of the Jamaah Islamiah who was arrested by Indonesian police due to his subversive act against the legitimate government. Radical interpretations of the Quran can be identified by some characteristics: (1) textual approach (literal understanding of some concepts); (2) ignorance of the linguistic context and socio-historical background of verses; (3) ignorance of the debates from various scholars on the Quran interpretation, hadith and fiqh in the issues discussed; (4) rejection of civilization's progress and the achievements of modern human thought, such as the concept of democracy, Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, human rights, parliament and so on; and (5) references to Salafi and Wahhabi scholars (Tim Pakar Tafsir PSQ, 2013).

In its generic meaning, Islam means total submission to God. This requires humans to uphold and maintain peace with each other. In Islam, three main components support the concept of peace. First, it promotes inner peace. This brings characters of honesty, sincerity,

generosity and tolerance for Islamic adherents. Second, it addresses social harmony in the community, which is reflected in social interactions. Third, it promotes peaceful conflict management. Islam brings and promotes ideal aspirations to build a peaceful world where all religious people can live together in justice, peace and harmony (Zuhdi, 2010).

Islam, as explained in the Quran, teaches peace, justice, harmony and egalitarianism. However, it can become rigid when it is understood using a radical interpretation. It may promote antagonistic views and violent attitudes. Given this situation, the Quran has been misunderstood. There is something wrong in the perspective of some of its adherents. This phenomenon demands reinterpretation of the verses of the Quran that are deemed not in accordance with the spirit of Islamic teachings. The effort to reinterpret verses can be termed as the deradicalization of Quran interpretation. It tries to reinterpret the verses of the Quran that might cause violence and anti-peace, especially the verses about the concept of *jiḥâd* (Chalmers, 2017; Chernov-Hwang, 2012).

In the context of deradicalization Quran interpretation, efforts are not aimed at making *aqîdah* (faith) superficial. In fact, they can restore and realign understanding of true Islam, universal Islam and cosmopolitan Islam (Umar, 2001). Borrowing the term from Mustaqim (2013), deradicalization of Quran interpretation aims to break the paradigmatic chain that causes the emergence of radical interpretation constructions by criticizing the interpretation methodology that is considered incompatible to formulate methodological constructions that can answer current problems. Quran exegesis is seen as an intellectual odyssey that needs to be constructed based on a noble goal, the book of mercy that encourages its people to create peace and harmony in diversity.

In the contemporary era, understanding the Quran cannot rely on a single approach because the interpretation process is faced with complexities that must be considered, such as context (internal-external), significance and so on. The complexity of understanding the verses of the Quran needs to be supported by other scientific approaches, such as theories of sociology, anthropology, psychology, hermeneutics and so on, to produce a more creative, productive and solution-based Quran interpretation (Rahman, 1982; Mustaqim, 2013).

In the context of deradicalization, scholarly works of Quran interpretation need to be validated historically and empirically. These works should have dialogue with empirical reality (grounded) and not viewed as merely deductive-theological. This article emphasizes that understanding any text, including the Quran, through objective experiences in life will be more touching than only in the metaphysical-abstract world, *al-`aql al-lâhûtî*. Several Islamic scholars, such as Syahrur who offered *qirâh mu'âṣirah* and Quraish Shihab who offered *Membumikan Al-Quran*, can be regarded as an effort to deradicalize the interpretation of the Quran.

Efforts to deradicalize understanding of the Quran are seen as important and urgent in the contemporary era. They respond to a notion of radicalism that is alarming since violence occurs in many cases. This situation is supported by data published by the Wahid Institute (Wahid Foundation) in 2014, which confirms the potential for intolerance and radicalism in Indonesia is huge (Rumbaru, 2016; Takbir, 2015). The acts of violence have been justified and legitimized by a radical interpretation of verses from the Quran.

An important aspect to consider is the fact that educational institutions like schools suffer from exposure to radical influences (Rokhmad, 2012; Suhendi, et al., 2020). In line with this, LAKIP (*Lembaga Kajian Islam dan Perdamaian*/Institute for Islam and Peace Research), which is based in Jakarta, has released research results in 2010-2011. According to their research, 49% of junior and senior high school students in Greater Jakarta agreed to radicalism for the sake of religion (Rokhmad, 2012). Other surprising data were presented in Saifuddin's research (2011). The findings show radicalism has invaded students in schools. Based on the findings of the study, out of the 17 members, five members of the Pepi

Fernando network have undergraduate education. Three of them are graduates of state Islamic universities (UIN/*Universitas Islam Negeri*).

Considering cases of religious violence especially in universities, this study proposes the Emancipatory Quran Interpretation Learning (EQIL) model that can be used as an alternative to deal with radicalism (radical understanding) leading to radicalization among students in Islamic higher education institutions. To date, emancipatory Quran interpretation has only been studied at a conceptual level in UIN institutions. There is no design for learning model that can be used as a reference in learning Quran interpretation in general (Lucky, 2013; Mubin, 2019; Mustaqim, 2013).

The emergence of EQIL was inspired by the Islamic scholar Hanafi, who introduced the concept *al-manhaj al-ijtimâ'i fi at-tafsîr* (Hanafi, 1988). His work in Quran interpretation applies social science theories to analyze the verses of the Quran (Sholahuddin, 2016). His masterpiece helps the idea of an emancipatory Quran interpretation to come into existence with the core orientation to solve human problems (Wijaya, 2011). This interpretation methodology has the power of liberation – methodologically and practically (Haddad, 1980). The principles for the methodology have been proclaimed by Farid Esack with the hermeneutics of liberation, Amina Wadud with the hermeneutics of gender equality.

In higher education, learning is designed into four levels: (1) learning objectives, (2) learning materials, (3) learning strategies/methods, and (4) learning evaluation (Zaini et al., 2014; Rosyad, 2019). Furthermore, the learning model can refer to the scientific development of integration-interconnection as developed at UIN Sunan Kalijaga. This integration-interconnection learning model is implemented at four levels: objective, material, strategy and evaluation (Assegaf, 2013; Lloyd, & Bahr, 2016). This scientific development and integration-interconnection learning can conceptually give birth to holistic-comprehensive ideas, the opposite of the black and white, rigid, tough idea, especially to parties who do not share the same direction or understanding (Abdullah, 2007; Hanafi, 2016; Hidayat, 2014). Given the previous reasons, the present study investigates EQIL in an effort to deradicalize students' Quran interpretation in Indonesian Islamic higher education institutions.

METHOD

The present study applied qualitative methods to observe scientific development at the State Islamic University (UIN) Sunan Gunung Djati Bandung. In this study, researchers acted as the key instrument that directly observed the object at the research site (Creswell, & Clark, 2007; Moleong, 2008). Observation, interviews and documentation were applied to collect the data. This research proposes a design of the EQIL model that focuses and deals with human problems. This emancipatory interpretation opens the opportunity to deradicalize students' Quran interpretation at State Islamic Higher Education.

The research took place at the Master Program for Arabic Language Education and for Islamic Religious Education, UIN Sunan Gunung Djati Bandung. The research site and participants were chosen for two reasons: (1) Students' level of thinking is at a high level, so the implementation of learning is more innovative and dynamic, and (2) the university's vision and mission is oriented towards holistic scientific development within the framework of Revelation Guiding Science. One of its implementations is administered at postgraduate level. The data collected were categorized and analyzed into three sections: (1) scientific development at the university, (2) implementation of EQIL to tackle radicalism in the university and community; and (3) design analysis of the EQIL model.

RESULTS AND DISCUSSION

Learning Foundation for Emancipatory Interpretation at UIN Sunan Gunung Djati Bandung

Emancipatory interpretation is methodologically oriented towards understanding the messages of the Quran by involving social science tools in its analysis. Emancipatory interpretation in this context emphasizes the importance of dialogue between religion, which is understood only by normative-theological sciences, and socio-historical sciences. This emancipatory spirit of interpretation is oriented towards efforts to shift from text civilization (*ḥaḍârah an-naṣ*) to science civilization (*ḥaḍârah al-'ilm, al-`aql at-târîḥî wa `ilmî*). The emancipatory interpretation that is held at the Master Program for Arabic Language Education is not a separate course, but it is a sub-discussion with accentuation on efforts to solve human problems in the theme of interreligious relations.

It has a theme related to interreligious relations. In this theme, students learn various views from scholars, the attitudes of religious people in a multi-religious society, and classical and modern Quran interpretation scholars with their plurality of methods and ideas. In addition, students are introduced to the concept of emancipatory interpretation, which is aimed at introducing ways to understand Quran to solve human problems that can be solved by all adherents of different religions. Humanitarian problems include poverty, corruption, drugs and pornography. Those problems can be solved by applying integrative-holistic scientific disciplines. The problem of interreligious relations and the problems faced by humanity can be solved by every religious adherent (Yunus, personal communication, May 17, 2019).

Referring to the core of emancipatory interpretation, the learning requires efforts to integrate normative-theological sciences with social sciences. This emancipatory interpretation learning refers to the science that is the role model of UIN Sunan Gunung Djati Bandung, the integration between religious scholarship and social science. The scientific integration effort is a philosophy of scientific development at UIN Sunan Gunung Djati Bandung (Natsir, 2006). This integrative science is formulated in the "wheel" metaphor, which refers to scientific areas (ontology, epistemology and axiology).

This integration in learning is expected to prepare and develop graduate qualifications who have multi-talents, intellectual intelligence, emotional intelligence and social intelligence. These qualifications are relevant to the vision and mission of the university, which is to produce graduates who have good morals, spiritual wisdom, breadth of knowledge and professional maturity.

Scientific integration using the wheel metaphor is one of the efforts to embrace the vision of the university that is revelation guiding science. The vision of revelation guiding science emphasizes the university's scientific field, which is geared toward: (1) integrating all disciplines into an Islamic foundation, (2) integrating all scientific disciplines to achieve national goals, (4) integrating the virtues of religion and social science as the basis of a unified view of life in one breath of science and Islam, (5) integrating the knowledge that is processed, developed and delivered in a scientific-academic manner, and (6) integrating Islamic insight and modernity and Indonesianness into specializations and disciplines with science serving as the basis for the development of all academic disciplines. This scientific integration is dedicated to achieving human welfare dealing with the main components of education (affirmation of faith, knowledge and good deeds) (Supiana, personal communication, September 30, 2019).

Considering the university's philosophical foundation, EQIL can be designed to address scientific development. The implementation of EQIL aims to develop students' knowledge that is comprehensive, holistic and reliable. Their proper and comprehensive knowledge

enables them to avoid thinking and acting in a clear and cut or black-and-white perspective. This perspective may nurture and lead students to commit rigid and repressive actions. Those repressive actions are closely associated with fundamentalist groups who tend to think with black-and-white perspectives. They usually exhibit an attitude of blaming other people, especially those who are contrary to their thoughts and attitudes (Sulhan, personal communication, June 22, 2019).

The implementation of EQIL strives to uphold the spirit of scientific integration developed by the university and at the same time bring back the romanticism of the Islamic golden era *(al-'aṣr aẓ-ẓahabî)* into the contemporary era. EQIL can be tailored to promote and apply the scientific paradigm that is observation, reasoning and experimentation in learning circumstance. Those scientific traditions will prepare and develop students to be future qualified Muslim scholars. This is in line with the university's goal, which is to present a brand new Ibn Sina, Ibn Khaldun, Ibn Rusyd and other Muslim scholars.

Learning Design of EQIL

EQIL is based on an integrative approach. It is expected to support the scientific development carried out by the university to embrace its vision revelation guiding science. When it comes to its implementation, EQIL should be systemically designed and delivered for teaching and learning activities at the Master Program for Arabic Language Education. This is to say that the learning objectives, processes and materials must refer to an integrative approach. Those three components of teaching and learning should be in line and compatible with the integrative approach.

1. Integrative Approach in Learning Objectives

Learning objectives to some extent should reflect the institutional goals. The implementation of EQIL at the Master Program for Arabic Language Education considers the graduate and postgraduate vision and mission. The institution strives to be a center for the study of Islamic science *(al-'ulûm ad-dîniyyah)* and for the development of superior and competitive human resources. To achieve the vision, some missions must be accomplished. One of the missions is to provide professional and responsive education to respond to the challenges of the times through integration of Islamic values into social-science learning (Supiana, personal communication, September 30, 2019).

Referring to the vision, educators should be able to design EQIL to comply with the true sciences related to the humanities and social sciences. Humanities and social sciences equip EQIL to analyze the theme of interreligious relations to deliver in teaching and learning activities. In line with this, EQIL is taught to students to train them to conduct analysis that is not only normative-theological but also socio-historical (Yunus, personal communication, May 17, 2019). In other words, EQIL tries to combine both approaches to achieve more comprehensive understanding toward the topic being learned.

EQIL can be applied to deliver the theme of interreligious relations. The social phenomena should be brought into the framework to understand the purpose of the Quran. It takes several mechanisms: (1) careful examination of the social phenomenon in question, which needs to involve various parties and scientific disciplines to achieve this mechanism; (2) assessment of the phenomenon, which requires evaluation of the Quran's moral purpose (Sulhan, personal communication, June 22, 2019). Based on this view, EQIL can be implemented to deliver learning on the theme interreligious relations. It trains and equips students to understand the theme interreligious relations and they learn the theme is not interpreted unilaterally.

2. Integrative Approach in Learning Process

The learning process has connected with the activities to achieve educational or learning objectives. The process relates to activities delivered by the teacher and activities that students

follow and accomplish to achieve the learning objectives. EQIL selects appropriate methods to facilitate the learning process. One certainty is that the method used must attract students' enthusiasm in learning. It can provide meaning for students in their life. One of the methods to offer is dialogic learning that can create forms of learning to develop students' cognitive, affective and psychomotor aspects. This is possible since dialogic learning upholds egalitarianism where each participant has similar rights to express and learn from others. EQIL demands a dialogical learning process. This dialogical learning can create dynamic EQIL to learn any theme from the Quran (Yunus, personal communication, May 17, 2019).

The dialogical learning process ensures the opportunity to communicate. It should be applied in EQIL with the aim to create a space for proper communication and interaction between students and lecturers (Sulhan, personal communication, June 22, 2019). It allows them to exchange ideas and information related to the material being taught so progressive learning can occur. When this happens, an academic culture can be built to foster and nurture intellectual atmosphere for students. There is another benefit from dialogical learning promoted in EQIL. It may reduce and to some extent eliminate students' attitude who tend to be arrogant intellectually, to force their opinion on others and act violently.

3. An Integrative Approach in the Development of Learning Materials

Unlike integration for learning materials, which is meant to be delivered in the learning process, the learning strategy level refers to the actions applied by students to learn the materials delivered. Lecturers have numerous options to apply various models and learning methods to help students apply their learning strategy. The active learning model has various methods, techniques and learning tactics to offer. It is necessary for teachers to choose and practice one of the methods or techniques during the learning process. If teachers face limitations and weaknesses in their implementation, they may be supported by team teaching. Team teaching can be established with teachers across scientific fields that open the opportunities to nurture integrative learning. The more scientific disciplines that are integrated in a lesson, the more it requires a varied learning strategy and involves many teachers to teach the field of science being studied.

When it comes to practical matters, integration in learning strategy level can take many forms. In learning *fiqh,* to explain the substance of Islamic law concerning the law of usury (interest), the lecturer can conduct integrative learning. The lecturer can convey it with cases of banking or credit practices that are commonly used as business transactions. To bring this into proper learning implementation, lecturers should have the ability to master the banking economic issues they have learned through various economic theories. With this strategy, the problem of usury that is presented as the main material in Islamic religious education learning will have a dialogical process with the social practice found in modern society. This issue is difficult to avoid in the society where banking industries are well-established. From here, a non-usury sharia economy can be developed, which is an alternative to current banking.

4. Integration in Evaluation Levels

At the completion of the learning process is an evaluation level to determine students' success in achieving learning objectives. This systematic process gathers information and informs educators about the students' successes and failures, strengths and weaknesses on learning materials and objectives. It provides feedback for students who needs remediation activities and plays a significant role in education. It cannot be ignored because the learning process should be checked and monitored for progress. Educational evaluation is briefly interpreted as an assessment activity that occurs in the educational process. To conduct an evaluation, teachers have many tools in the form of tests and non-tests that can be used in an integrated and complementary way (Borthwick, et al., 2007). While a test is generally carried out in written form, non-test evaluations can include rating scales, questionnaires, checklists,

interviews, observations and curriculum vitae.

This section deals with the discussion on the findings of this study. The first finding concerns the scientific developments to achieve the vision of the university revelation guiding science. Based on the study's findings, two important things can be taken into consideration concerning the implementation of scientific development in Islamic religious education. First is the aspect of scientific development developed at the university. Scientific developments that accentuate social-science integration in Islamic religious education emphasize the ideals of the university in responding to the social dynamic and challenges. Second, the era of globalization is marked by advances in the field of information technology and has become the driving force to enlighten the nation. Regardless of the name and paradigm chosen for this scientific development, the university should maintain a spirit of integrative scientific development that offers a positive impact on the development of Islamic educational institutions, especially an Islamic religious education department. In this context, the university has responded to future discourses by carrying out institutional transformations as well as highly competitive science.

This study investigates EQIL implementation. The term emancipatory interpretation in Islamic universities is part of the methodology of interpretation (Islamic studies) that emerged in response to theocentric reasoning (*al-`aql al-lâhûtî*). Emancipatory interpretation is based on social sciences to analyze a particular issue. It offers a paradigm to promote the accentuation shift in orientation from text civilization (*haḍârah an-naṣ*) to scientific civilization (*haḍârah al-'ilm, al-`aql at-târîḥî wa al-`ilmî*). This is a scientific response to the social problems faced by contemporary society. Those problems are closely related to the socio-cultural community.

Adopting the emancipatory approach for Quran interpretation is beneficial for many reasons. It features social sciences to enrich the interpretation to the holy book. EQIL is important and can be designed as an effort to formulate religious understanding about human problems, to reflect critically, theorize in the form of change and design an action for change. When it comes to practice, EQIL can help student to understand the phenomenon of poverty, for example. In Islam, the issue of poverty is seen as something that is unwanted. Ethically speaking, religion recommends believers not to abandon the poor. The interpretation of poverty relies usually on spiritual analysis and tends to blame weakness of faith. Weak faith is justified as the cause of poverty.

Unlike conventional interpretation, emancipatory interpretation has a different approach to understand the issue of poverty. It views poverty as a social problem. To understand the poverty issue, emancipatory interpretation uses analysis of social sciences. It offers other interpretations to understand the poverty issue, including the structure of social relations in an unequal society. In this context, poverty is caused by many factors like economic monopoly carried out by conglomerates, economic policies that do not benefit the community and powerless people. The interpretation is dynamic and progressive to understand a particular issue. Emancipatory interpretation is supported by the social sciences to investigate and unravel the social problems of humanity. The interpretation can be socially, morally and theologically credible and it theorizes change as the basis for liberation action.

Methodologically speaking, emancipatory interpretation is categorized as an effort to conduct Quran interpretation by using a contextual approach that positions the Quran in a social space where the interpreter lives with all the problems of their life. Emancipatory interpretation emphasizes a specific and practical orientation that is directly related to the social and humanitarian problems faced by society at the time the interpretation is made. Some Muslim figures have developed this emancipatory interpretation. Farid Esack's Quran interpretation in the African context, for example, has given birth to hermeneutics of liberation and pluralism (Esack, 1997). In Pakistan, Amina Wadud Muhsin developed

emancipatory interpretation to promote the hermeneutics of gender equality. Emancipatory interpretation within the framework of this liberation has changed the normative view of the Quranic text into a theoretical formulation of science (theoretical). Based on a theoretical approach, the poor are seen in a more real-actual manner and under socio-economic and socio-cultural conditions.

This study investigates the implementation of EQIL to tackle religious problems concerning the issue of radicalism of religious understanding on the Quran. The term radicalization refers to a reactive attitude when injustices – economic, political, educational, cultural and legal – occur in the society (Rokhmad, 2012). This radical action was triggered by, among other things, dissatisfaction with the conditions that were happening. The situation keeps on repeating and no real resolution (by the state) is offered and implemented. The group of individuals then responded with various forms of violence followed by the involvement of the text of the holy book, the Quran, as a means of legitimacy for their violent act (Rumbaru, 2016). This shows that radical actions arise due to a narrow understanding of Islamic teachings that are generated from partial interpretations of the scriptures. This type of interpretation nurtures their rigid mindset where they have no space to appreciate the difference in understanding the text (Abdullah, 2014; Hasse, 2011; Saifudin, 2011).

Radical Islamic groups have their own pattern to interpret and understand the Quran. They are trying to simplify religious teachings (religious texts) and promote violent acts in their interpretation to legally support their violent acts. They design and produce legitimacy and justification of religion for their religious violence (Hasyim, 2013). Responding to the notion of radicalism and radical actions, the government and, in this context of education, universities are required to take swift and proper actions to deradicalize students' understanding of the Quran.

EQIL is one of the efforts to promote emancipatory interpretation on the Quran and prevent the radicalism interpretation in learning activities. In this context, EQIL is seen as one of deradicalization programs that is designed as an effort to remove or eliminate radical actions (radicalization). EQIL is an educational program that serves to eliminate radical understanding of the verses of the Quran, especially those that talk about the concept of jihad (Zuhdi, 2010). Deradicalization is not meant as an effort to convey a new understanding of Islam and is not an effort to narrow faith, but an effort to restore and straighten understanding of the nature (teachings) of Islam as stated in the Quran and Hadith.

When it comes to teaching Quran interpretation, at least two important things should be considered. First, humans as lecturers who influence the mindset and actions of students. In the perspective of sociology, knowledge, is a dialectical process between the self (individual) and socio-cultural world in understanding the world of life (life world). The dialectical process includes three simultaneous components: externalization (adjustment to the socio-cultural world as a human product), objectification (interaction with the intersubjective world that is institutionalized) and internalization (individuals identify with social institutions or social organizations in which the individual is a member). Second, learning is carried out by lecturers and students. Learning includes at least four important things: (1) formulation of learning objectives, (2) selection of materials, (3) selection of learning strategies and methods, and (4) selection of learning evaluations (Zaini et al., 2014).

Referring to the theory of sociology of knowledge and learning components, it is understood that students follow the perspectives and attitudes of their lecturers, which they obtain from learning activities in higher education. The lecturers' perspectives and attitudes influence the learning model they choose. The learning model is a pattern or plan that is used to form a learning plan (curriculum), design learning materials and guide learning in the classroom or otherwise. Educators can choose appropriate and efficient learning models to

achieve their educational goals. Learning models are usually structured based on various learning principles or theories of knowledge such as psychological, sociological, systems analysis and other supporting theories (Karman, 2016; Lloyd, & Bahr, 2016). One of the important aspects of the learning model is the method of delivering learning materials.

Regarding approaches in learning the interpreting the Quran, there are some commonly used approaches. First, a textual approach. In this approach, the analysis tends to move from reflection (text) to praxis (context). The praxis or context that becomes the estuary is more Arab in nature, so the local experience (history and culture) where an interpreter and their audience are located do not occupy a significant position or even have a role. Second, a contextual approach. This approach analyzes the nature of the movement from the bottom up, from praxis (context) to reflection (text). Contextuality in the textual approach, the historical social background in which the text appears and is produced becomes an important variable. They must be drawn into the reader's historical and social context (Karman, 2016). Compared to the first approach, the contextual approach is seen as enlightening, because it is not rigid so it is not easy to make a truth claim.

Studies on radicalism and radicalization have been carried out by many researchers in various loci and approaches. Laisa (2014) reported their research on the background and factors of the emergence of radicalism and radicalization in a sociological perspective. Saifuddin (2011) investigated the views and attitudes of students' radicalization from sociological and historical perspectives. Rumbaru (2016) and Abdullah (2014) studied the background of the emergence of radicalism and radicalization due to the legitimacy of sacred texts in the perspective of history, sociology and philosophy. Ulya (2016) investigated radicalism and radicalization from a historical approach. Nurdin & Samsir (2016) and Sahri (2016) discussed radicalization from a legal perspective. Mustaqim (2013), Zuhdi (2010), and Rahman, et al. (2016) reported their studies of radicalism in the fields of Quranic interpretation and education.

Despite all the studies and research on radicalism and radicalization, no research has offered a learning model for Quran interpretation in an effort to de-radicalize students' understanding of the Quran in Islamic higher education in Indonesia. Studies can be used to design a Quran learning model in an effort to deradicalize students' understanding. Rahman, Firdaus and Hermawan (2016) conducted research on deradicalization programs that can be implemented in extracurricular activities. Mukodi (2015) conducted research on deradicalization in Islamic boarding schools, among others, through daily cultural practices. Rokhmad (2012) focused on deradicalization efforts among high school students through strengthening learning materials. However, these studies have not offered a standard model that can be used as a reference in efforts to deradicalize in schools and universities. This research focuses more on strengthening the subject matter, especially the learning material contained in textbooks and lectures.

Taking into consideration the institution's paradigm, UIN Sunan Gunung Djati Bandung in scientific development based on revelation guides' knowledge, the present study views that several efforts have been made especially in integrating and interconnecting all disciplines organically in an Islamic foundation. The efforts have managed to connect all disciplines to achieve national goals, to link the virtues of knowledge conveyed based on *qauliah* and *kauniah* verses, as the basis for a unified view of life in one breath of science and Islam to integrate the unity of knowledge that is processed and the method of delivery is developed scientifically–academically, to integrate Islamic insight and modernity and Indonesianness into specializations and scientific disciplines and to form the basis for all academic discipline developments (Said, 2018). It is interesting to observe that scientific integration is oriented to the welfare of humans. It is geared toward achievement of three

main components: faith, knowledge and good deeds, which in al-Ghazali's terms are called science, faith and charity. This scientific paradigm is relevant to the development of science in the Islamic world in its heyday, 'asr az-zahabi, who gave birth to figures such as Farabi (872-951), Ibn Sina (980-1037), Ibn Khaldun (1332–1406), Ibn Rushd (1126–1198), Musa Kharizmi (780-850) and others. The integration paradigm is called the *tawhidic* paradigm (Abdullah, 2011; 2007).

During Quran interpretation, the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung has implemented the integration paradigm in classroom learning activities. The main theme is interreligious relations through emancipatory interpretation. The theme of interreligious relations throughout human history has become important because there are dynamics in the relationship between religions or the relationship between religions in the world. As far as it is concerned, interreligious relations are limited to the issue of coexistence between religions or between religious believers, which has always been considered as a time bomb threatening the society but it is still preserved by the strength of the existence of tolerance. However, the paradigm of coexistence is not strong enough to establish a more positive and permanent interfaith relationship. The current era requires interreligious relations with a more universal pro-existence paradigm by putting aside all barriers of life labels – ethnicity, skin, language, nation and religion – towards the same goal of building a harmonious life in diversity and peace in permanent differences. All stakeholders of this nation must be able to solve all human problems that become problems of all religions, ethnicities and so on. To cope with the big issue in the society is the big agenda offered by the emancipatory interpretation, which gave birth to emancipatory theology.

It is interesting to analyze the learnings of emancipatory interpretation at the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung. Methodologically speaking, the learning process does not stop at dismantling the text, but the text is used as a means of liberation. This is because the reality of domination does not only occur in discourse, but also real and material domination. The Quran in the perspective of emancipatory *tafsîr* is a light for a just, civilized and humane life system. Everyone demands the Quran be used as a moral reference and encouragement for the civilization. In reality, ambivalence emerges; namely, the intensity of religious rituals becomes romantic and widespread. In everyday life, it has not been able to give birth to self-pity, let alone social piety. Religious life seems lively in its routines without being accompanied by concerns and social responsibilities. This reality can be described that religion is only limited as a field of personal salvation. This is to say, it has failed to achieve social blessing. It is viewed by many that God, with the nature of love and compassion, is not present in the space of social problems. In this context, the religion without social responsibility shows religion at the level of worship. The religion is expected to deliver for its adherent the so-called social responsibility. This responsibility allows the religion, with its prophetic spirit, to integrate and cope with real social problems. Coping with social problems may enable a person to find the basis of their piety in the form of the praxis of social solidarity with humanity. The idea of emancipatory interpretation has been echoed by sociologists and anthropologists among Muslims in the formulation of liberation theology.

In this study, EQIL implementation at the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung has demonstrated a learning model that facilitates dialogue between revelation and the social sciences. Methodologically speaking, this emancipatory *tafsîr* learning has abrogated the learning of Quranic interpretation, which has been in the circle of Islamic studies promoting with theocentric reasoning (*al-`aql al-lâhûtî*). Emancipatory interpretation is no longer confined to the civilization of texts, but knits the relationship of learning with the civilization of science, which Arkoun (1997) calls *al-`aql al-*

târîḫî wa al-`ilmî. Efforts to understand social phenomena and problems faced by contemporary humans are closely related to cultural science, which uncovers problems related to ideas and values held in community groups; and social sciences is concerned with systems and group interactions in society.

In addition, EQIL implementation departs from praxis to reflection. This process makes the interpretation movement no longer top-down, which promotes and departs from reflection (text) to praxis (context). On the contrary, EQIL promotes a bottom-up approach. This is to say, the process departs from praxis (context) to reflection (text). This interpretation would like to show the notion of context for the scripture text is not only seen in the context of the structure of the text (*siyâq al-kalâm*) or the context in which the text was revealed (*siyâq al-tanzîl*). The notion of context is also understood in the socio-cultural space where the interpreter lives with their cultural, historical and social experiences. It should be taken into consideration that the interpreter was not only dealing with the text of the scriptures, but was also—and this is more important—confronted with social reality, as a social text that is always living and developing. If this emancipatory *tafsîr* is implemented in the Indonesian socio-cultural space in cases of poverty alleviation or corruption eradication, for example, the students of the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung can embody the concept by inviting all citizens of the nation – through transreligious and transcultural – to finish it. Poverty and corruption are not solely the responsibility of certain religions or ethnicities, but the responsibility of all human beings. In Esack's research (1997), South Africa is given as the example. The country's struggle for liberation from political and cultural oppression in the name of religion, such as Apartheid, has been used to exemplify how religion encourages the spirit of liberation.

Students of the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung, through EQIL implementation, have learned to understand the text and context of interreligious verse comprehensively, so they are not trapped by theocentric interpretations that give rise to truth and salvation claims. They, to some extent, have the basis and foundation to counter a theocentric interpretation with a unilateral claim attitude, which can foster fundamentalism understanding and attitudes among students or even the community. This understanding and attitude of fundamentalism, when carried out excessively, can give rise to attitudes that lead to radicalization that endanger the stability of the state and disrupt the disharmony of interreligious relations. This reality in the context of learning in general shows the emancipatory interpretation that was carried out at the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung has became a pioneer in the campaign for world peace through reading the scriptures. This also shows the reading of the holy book is in accordance with the context of the Quran in the center of a pluralistic life. There is a well-known statement, among Muslims, *Al-Qurân ṣâliḥ li kulli ẓamân wa makân*, which requires the right methodological framework so the Quran is not alienated from human life throughout the ages.

In addition, the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung, through learning emancipatory interpretation, has indirectly thought about the world's agenda to carry out daily, religious and national dialogue for world peace. Apart from the theme displayed in only two or three meetings in lectures, the theme of interreligious relations held at the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung was a new breakthrough and extraordinary courage when the global flow of interreligious relations was experiencing a crisis.

This study finds that EQIL, with the theme of interfaith relations for learning, is methodologically interesting to offer and implement in the classroom. Integrative learning is a challenging in the contemporary era where learning should meet the reality of the plurality of

students. This plurality includes learning experiences, acceptance of information, levels of understanding and so on. This integrative learning is a response to the long-standing dichotomic reality of learning in Islamic religious universities, including in Indonesia. The science developed revolves around normative-classical science that is not in contact with social science and humanities as developed in modern universities in the Western world (Assegaf, 2013).

The integration of learning Quran interpretation carried out by the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung conceptually puts the scientific hierarchy in a larger hierarchy by including the afterlife and God's creation as the end of the material level as proposed by Mahzar (2004). This integration in Abdullah's terms (2007) is called the scientific integration of interconnected entities or in Azra's (2005) terms called reconstructionists. The integration starts from revamping the curriculum to the learning process in class by lecturers in Islamic religious colleges. This process can be seen from the redesign of the curriculum with an integrative-interconnective approach in all scientific fields, including the learning of Quran interpretation with the spirit of accelerating the implementation of the curriculum based on the Indonesian National Qualifications Framework.

This integrative learning of Quran interpretation is not only normative, but is also scientific. The understanding generated from integrative Quran interpretation can lead students to holistic learning and make Quran interpretation a part of the real life needed by them as the integrative meaning put forward by Assegaf (2011). This integrative learning of Quran interpretation is different from the understanding of Quran interpretation learning, which is taught in isolation (separately) from other sciences. Concerns about the impact of the separation of knowledge need to be avoided because it can lead to the emergence of a hegemonic attitude in interpretation. Several studies that have been conducted by researchers show that Islamic studies that are isolated (separated) foster uncritical thinking because it is dogmatic. Dogmatic thinking encourages perpetrators to not easily accept other people's ideas and easily commit acts of violence, especially for anyone or any group that does not agree with their thoughts (Hamilton, & Richardson, 2007).

The implementation of EQIL at the Master Program for Arabic Language Education UIN Sunan Gunung Djati Bandung is carried out at four levels: goal, material, strategy and learning evaluation. The implementation of this integration in learning activities can produce qualified graduates who have noble character, spiritual wisdom, breadth of knowledge and professional maturity. This is in accordance with the results of research by experts in various scientific disciplines.

This study has contributed to the body of knowledge in learning Quran interpretation. It also enriches the scholarly references on designing a learning model to achieve the vision of the university EQIL is designed as a learning model that formulates learning objectives, learning materials, learning strategies and methods, and evaluation to find the ideal model for learning Quran interpretation as an effort to deradicalize students in Islamic universities.

CONCLUSION

The notion of radicalism has penetrated educational institutions, including universities, so anticipation is needed in efforts to deradicalize students. The State Islamic University of Sunan Gunung Djati Bandung is making efforts to deradicalize students through emancipatory learning of the interpretation of the Quran. Emancipatory interpretation is oriented towards solving human problems by every religion. The Master Program for Arabic Language Education conducts emancipatory interpretation lectures through integrative-interconnective

learning. Integrative-interconnective learning is held at three integrative levels of objectives, processes and materials.

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