



Regional local wisdom as an antidote to radicalism in Indonesia

Niswatin*†, Sugiantoro†, Kusnul Khotimah†, Katon Galih Setyawan†

Department of Social Science Education, Social Science and Political Sciences Faculty, Universitas Negeri Surabaya, East Java 60231, Indonesia

Article Info

Article history:

Received 15 August 2023

Revised 27 August 2024

Accepted 24 September 2024

Available online 12 November 2025

Keywords:

haul,

local knowledge,

radicalism,

region,

religion,

tradition local wisdom

Abstract

Local wisdom is central to counteracting radicalism that is rampant in Indonesia. The purpose of this research is (1) to examine the haul tradition of KH. Ali Mas'ud is a religious figure who is believed by the community as Waliyullah; (2) Integrating the symbolic value of the haul tradition of KH. Ali Mas'ud as an antidote to radicalism in Indonesia; (3) Analyzing the value of tolerance contained in the haul tradition of KH. Ali Mas'ud. The research method used in this research is a symbolic interpretative approach. Data were obtained qualitatively from observations and interviews with religious leaders, community leaders, pilgrims, and the people of Sidoarjo Regency. The results showed that the haul tradition of KH Ali Mas'ud, which was filled with prophetic sholawat activities, hadrah art, grand tahlil, and grand recitation, was able to involve the participation of people from various villages in the sub-district and even the district to support the implementation of the haul event, which was attended by thousands of visitors and pilgrims from various regions for approximately seven days. The values that grow in the haul event include tolerance and solidarity in the wider community. Thus, it can prevent the rise of radicalism in Sidoarjo Regency.

© 2025 Kasetsart University.

Introduction

The life of Indonesia's diverse society has a diversity that has an impact on differences in ethnicity, religion, race, and group. The issue in Indonesia today concerns radicalism developed through educational institutions, schools, and pesantren (Malik et al., 2017). The emergence of radicalism in Indonesia is caused by various factors,

including religion, politics, economy, social, educational environment, and culture participating in it (Nasution, 2019). Groups that are suspected of radicalism that still exist in Indonesia have even been disbanded but are still carrying out actions, including Jemaah Islamiyah, the Islamic Defenders Front (IDF), Hizbut Tahrir Indonesia (HTI), and groups of community organizations affiliated with the Islamic State in Iraq and Syria (ISIS)

* Corresponding author.

E-mail address: niswatinniswatin@unesa.ac.id (Niswatin)

† Co-first authors.

that carry out movements openly and covertly (Adnan & Amaliyah, 2021; Harahap et al., 2023). The adoption of Saudi religious movements such as wahabism, salafism, as well as the influence of alternative westernization are the causes of Indonesian people's increasingly radical thinking (Syam et al., 2020). It is proposed that three key components are needed for the radicalization process to occur: the activation of the significance quest (for example, through humiliation or a loss of significance), a belief system that sees terrorism as the means to this end (i.e., an ideology that justifies terrorism), and social processes (i.e., networks where group dynamics occur) that serve as conduits for terrorism (Pfundmair et al., 2022). The radicalism group opposes the government, insults the State, damages State symbols, insults the head of State, and even insults other religious groups.

The impact of radicalism is harmful, including terrorism, division, fighting, the spread of *hoax news*, social conflicts, human rights violations, and even threatening the existence of the Unitary State of the Republic of Indonesia. The effort to prevent radicalism is to develop an attitude of tolerance, mutual respect for diversity, unity, and cooperation. Efforts to prevent radicalism cannot be focused on the government alone but require cooperation from various parties, namely, families, schools, religious institutions, and society in general. Boy Rafli Amar (BNPT), in the BNPT 2022 year-end press conference, stated that the active participation of all levels of society in Indonesia has a positive influence on the process of countering terrorism in Indonesia. Understanding the younger generation about the dangers of radicalism is essential because the impact of radicalism is divisive and devastating. The target dimension index in 2022 was 51, 54 lower than the RPJMN target of 54.26. The terrorism risk index in 2022, consists of the target dimension and the supply dimension of the perpetrator. Based on the assessment result, this exceeds the target set in the National Medium-Term Development Plan (RPJMN) 2020–2024 (InfoPublik, 2022).

Indonesia, which has various islands, tribes, and customs, stores a wealth of traditions, culture, and local wisdom in each region. Introducing noble values embodied in local wisdom will instill respect for diversity, tolerance, peace, and harmony. National culture is a series of local cultures owned by regional regions in Indonesia. If local culture is widely recognized and appreciated, it can form an identity and identity of the Indonesian nation. This fosters a sense of pride in Indonesian culture to encourage the community to maintain and preserve the ancestral heritage culture, ultimately creating harmony and unity.

Indonesia is the country with the largest Muslim-majority population in the world. Islam has a living and growing tradition in its community of followers. The tradition of haul became part of the culture and life of Muslims in Asia. The tradition of haul in Indonesia is carried out differently in each region. However, the urgency is the same to pay respect, appreciate, commemorate services, and exemplify the stories of scholars and religious figures in the local area.

Sidoarjo is a regency located in the East Java region. One of the radical events near the Sidoarjo Regency area was the bomb explosion at the Bethel Injil SeFull church in Gempol area on November 13, 2011, involving Sidoarjo residents. From 2012 until now, Sidoarjo has become a refuge for Shia from Sampang who are in conflict with Sunnis and seek security by living in the Sidoarjo Regency area. In 2013 a conflict occurred between the Ansor Youth Movement and the Qur'anic Tafsir Council (QTC) about different interpretations of religious teachings that led to demonstrations. As a regency area with regional culture and local wisdom that grows and is sustainable, the people of Sidoarjo Regency should try to ward off radicalism through local wisdom that their people have preserved. Each community group has grown a lot of unique local cultural diversity along with its symbols and meanings that contain many noble lessons (Niswatin et al., 2022) as a form of adaptation to the natural and social environment. A tradition is a form of habit that is preserved continuously with various symbols and rules that apply to a community group to ensure that the noble values contained in the tradition can continue to live and be preserved (Sisweda et al., 2020).

Radicalism is often developed through religious issues, interpretations of religious teachings, and differences in understanding from religious organizations. So, it is considered necessary to counteract radicalism through activities of a religious nature, activities which are alive and preserved by the local community. In this study, the author seeks to reveal the superiority of local wisdom as an alternative to prevent radicalism from an early age, especially among the younger generation. This research is used to strengthen emotional bonds, community identity, a forum for dialogue on religious issues, differences, and economic inequality. Therefore, it is recommended for the younger generation to be more intense in using social media.

This study examines efforts to prevent radicalism by using the local wisdom of K.H. Ali Mas'ud's haul tradition, which is considered waliyuloh by the people of Sidoarjo Regency and its surroundings.

This study gives a new nuance from previous research. Research (Amin et al., 2022) examines the same topic about preventing radicalism. The difference is that this study uses the tradition of Syafaral Anam, which examines the value of music and religious songs. Research by Suciati & Erzad (2018) examines the tradition of celebrating Eid al-Fitr and Eid al-Adha, which can dampen the radicalism movement in Kudus society. On the other hand, Rahmawati et al. (2019) research reveals the dance traditions carried out by the Gorontalo community, while the research conducted by Khuriyah et al. (2022) uses the concept of natural schools to ward off radicalism.

Literature Review

Local knowledge lives in every region of Indonesia. In the current era of globalization, it is essential to maintain and preserve local wisdom that has grown in the community because it can be used as an identity where the community lives. The noble values contained in local wisdom can filter the entry of negative influences of foreign cultures, including preventing the concept of radicalism because the value of local wisdom has been rooted in people's lives (Suciati & Erzad, 2018). Preventing radicalism through local wisdom is an exciting idea Hodriani et al. (2021) because turning into a radical does not just happen but through processes and stages. It can also be influenced by social, psychological, and environmental life, so the approach to local wisdom is considered very important and influential. The local policy in the haul tradition is to instill respect for diversity, tolerance and harmony. In addition, a person should not be forced to abandon his beliefs in favor of another religion or mazhab (Rahman, 2021).

On the tradition of haul KH. Ali Mas'ud has the value of life that society upholds so that individuals can maintain an inclusive view and are open to differences that impact being able to control radical influence (Suharto, 2017). The community feels it has a forum for dialogue on religious issues, differences, and economic disparities, thus strengthening emotional bonds and identity as a community with traditions. From the findings of this study, it can be recommended to strengthen the community, especially the younger generation, who are more intense with social media than the tomb of KH. Ali Mas'ud, and the tradition of haul KH. Ali Mas'ud, confirmed by the Sidoarjo Regency Government as a religious tourism destination, was able to erode and prevent radicalism.

The symbolic interactive theory of John Dewey, Charles Horton Cooley, George Herbert Mead and Herbert Blumer states that natural interactions between individuals develop through symbols created by habit. The symbols in question include sounds, physical movements, and body expressions. The sound symbols are referred to in the haul of K.H Ali Mas'ud when performing grand dhikr, sholawat, tahlil, and hadrah art. Sound symbols are usually in the form of nasyid that can be understood by certain people (Derung, 2017).

Methodology

The research was conducted on the people of Sidoarjo Regency. This research uses qualitative methods with interactive data collection techniques, namely data collection in the form of observation, interviews, and documentation. Data collection is carried out in natural settings. Data analysis techniques use analysis based on the Miles and Huberman model by reducing data, presenting data, and then drawing conclusions. Researchers simultaneously reduce, sort, and conclude while the data are available, then simultaneously repeat with the next informant.

The results of observations were carried out at the haul implementation site which was attended by various groups of people from various organizations and different communities including Nahdlatul Ulama residents, scholars / kyai, students from various pesantren, hadrah organizations throughout East Java, tahfidz, and the surrounding community. Interviews were conducted with the head of Pagerwojo village where the haul was held, Mr. Mulyanto, SH, community leaders, the organizing committee, and the people who participated in the haul. Furthermore, documentation from several websites and online news obtained data that the haul of KH. "Ali Mas'ud is one of the religious traditions that has been going on since 1979 AD and is used as a tourist asset for the Sidoarjo district government because it is proven to have an impact on social life, economy, culture, and moral strengthening, as well as the conduciveness of community life.

Results and Discussion

Character KH. Ali Mas'ud

The existence of the tomb of KH. Ali Mas'ud in Pagerwojo Village, Buduran District, Sidoarjo Regency,

is a pilgrimage tourism destination for the community that cannot be separated from the charisma of KH. Ali Mas'ud, who was a religious figure who helped with many problems in the surrounding community, both in the economic sector, family problems, business, and so on, through his prayers during his life (Fauzi, 2019). The community believed Ali Mas'ud to be a pious person, and during his life, many events that occurred outside human reason showed his specialty the lucky stories of KH. Ali Mas'ud circulated orally in the community for generations. One of the characteristics that shows KH. Ali Mas'ud's specialty is that KH. Ali Mas'ud's guardianship is able to Kashfy everyone who talks about him in his heart. One day, KH. Ali Mas'ud said to someone, "Jarene wali, how come you do that?" out loud, making the person shocked and apologize. Although KH. Ali Mas'ud was ummi or illiterate, Allah SWT bestowed on him the ability to read the Yellow Book and the Qur'an fluently and explain its meaning (Azwara et al., 2023).

The tomb is a cultural space that unites various cultures of the people in it. There are various interests of people who carry out ritual traditions that become routine, and there are various patterns of action as an act of preserving ancestral traditions (Kumalasari, 2022). As a form of respect for the ancestors, the community-made pilgrimages and prayed (Mustawhisin et al., 2019). Tomb of KH. Ali Mas'ud was visited by the people of Sidoarjo and its surroundings, even from outside Java. The attraction of the tomb of KH. Ali Mas'ud is a pilgrimage based on the testimony of pilgrims. They believe that by routinely making pilgrimages and praying there, the problems experienced can be solved, and they feel calm (Aminudin, 2015).

Haul KH. Ali Mas'ud

The haul is a tradition of Selametan Muslims, which is actualized by praying together, making pilgrimages

to the tomb of scholars, cleaning tombs, sharing food, and being equipped with Islamic art. This activity is a forum to strengthen friendship between Muslims, togetherness, mutual assistance, precedence, and unity. Implementation of the tradition of Haul KH. Ali Mas'ud awakened the social role of the community in Sidoarjo Regency. This haul tradition is filled with events that are KH's favorite. Ali Mas'ud, during his life, was the prophet's prayer, hadrah, Qur'anic semaan, and recitation. During his life, he liked to follow hadrah (reading sholawat accompanied by a tambourine). He also memorized the Qur'an, so the habit of KH. Ali Mas'ud, during his life, was preserved by the community to be used as a tradition and ancestral cultural heritage.

Antidote to Radicalism

Seeing the enthusiasm of people from various regions who number in the thousands to participate in the peak event of the KH haul tradition, Ali Mas'ud, many positive things that can be analyzed to be used as moral reinforcement for the younger generation, especially to counteract radicalism, are described in Table 1.

Impact of Haul Kh. Ali Mas'ud Tradition

Tomb of KH. Ali Mas'ud in Pagerwojo Village, Buduran District, Sidoarjo Regency, is visited by pilgrims daily. There are various motivations for pilgrims to pray at the tomb of KH. Ali Mas'ud because they believe in the power possessed by KH. Ali Mas'ud's as prayers were always answered, and the people believe that KH. Ali Mas'ud was Waliullah. The tradition of haul, which is annually commemorated in the month of Rajab in the Islamic calendar, impacts various sectors of people's lives both from the Sidoarjo area itself and from outside the region. Researchers from the local wisdom of the KH haul tradition can analyze the impact. Ali Mas'ud is shown in Table 2.

Table 1 Haul KH's activity. Ali Ma'ud in preventing radicalism

No	Activity	Value	Efforts to prevent radicalism
1	Sholawat of the Prophet	Spiritual	The moral message and spirit of struggle in upholding Islam as done by the Prophet Muhammad PBUH
2	Hadrah	Beauty	Forming people with noble morals according to the example given by the Prophet Muhammad SAW, so that they can become good citizens (good citizenship)
3	Grand recitation	Ideological	Majlis Taklim, in the form of a grand recitation with charismatic Kyai speakers, is very appropriate to instill and strengthen religious ideology and Pancasila ideology. As an information agent to fortify society from the influence of radicalism
4	Tahlil akbar	Humanitarian relations	Social and cultural media bind relationships between people means of socialization and communication, so young people are not divided when foreign influences enter.

Source: Secondary data processed on 2022 as a source

Table 2 Impact of haul tradition KH. Ali Mas'ud

No	Field	Impact
1	Politics	Traditions containing religious activities create a society with good citizenship.
2	Religion	Religious teachings and community traditions about selamectin blend without conflict.
3	Economics	A large number of pilgrims makes the economic sector of the local community eager to open businesses that can improve family welfare.
4	Social interaction	Social solidarity when the haul event is carried out depends on the people of Pagerwojo Village and those in other villages. For example, in hadrah and seaman Quran events, the surrounding village community feeds pilgrims packaged in rice boxes or packaged rice.
5	Local government policy	The Regional Government of Sidoarjo Regency determined the grave area of KH. Ali Mas'ud is a religious tourism area of Sidoarjo Regency.
6	Local government policy	Karomah and privileges of KH. Ali Mas'ud was spoken orally by the community for generations, thus creating enthusiasm for the younger generation to pilgrimage to the tomb of KH. Ali Mas'ud as a routine, especially on Friday nights.

Source: Secondary data processed on 2022 as a source

Discussion

The local wisdom of the Sidoarjo community in the form of the KH haul tradition. Ali Mas'ud, with a series of events held for seven days, can mean that the community has a high tolerance attitude and good social interaction. This is an essential social capital to be developed to counteract the influence of radicalism. The existence of the tomb of KH. Ali Mas'ud is a forum for friendship and a place of community communication. Haul KH. Ali Mas'ud suggests community unity in material and emotional forms to preserve traditions passed down from generation to generation (Nurdin et al., 2019). People living in countries with differences in religion, ethnicity, culture, and race are not allowed to commit acts of radicalism in the form of violence, intimidation, and blasphemy. Tolerance and social solidarity will strengthen people in various aspects of life, thus creating harmony and tranquility in daily life.

Radicalism in the younger generation can be prevented early through local wisdom through the KH haul tradition. Ali Mas'ud. This is because believing in worship rituals will create nationalism and patriotism in the region and country (Mariyono, 2020). As it is today, world countries also strengthen their countries from the influence of terrorism through local wisdom (Batlajery, 2018). It instills the value of tolerance and social solidarity through the local wisdom of the KH haul tradition. Ali Mas'ud is one of the efforts to win over intolerance in society, especially among the younger generation. The spread of hoax news through intense social media can endanger the beliefs of the younger generation about the ideology of the State of Indonesia. It can influence the thinking of

the younger generation that justifies acts of radicalism, optimizing the value of tolerance and social solidarity in the KH haul tradition. Ali Mas'ud continued to be strengthened.

One of the acts of radicalism often found in Indonesia today is that groups or individuals provoke by demonizing the activities of other groups different from themselves. They adopt extreme religious interpretations and are harsh, ignoring the value of tolerance and diversity (Hafid, 2020). It is essential to introduce local wisdom to the younger generation so that they realize their identity and create nationalism in themselves.

Based on the similarity analysis with previous research, this study seeks to find the strength of community social solidarity not only formed at the village scale but also at the sub-district scale by contributing food to guests, pilgrims, and hadrah participants in East Java. However, several studies have something to do, namely, the research by (Pajariantto et al., 2022) about local wisdom of kinship, which only reveals tolerance for religious differences, and research by (Rasyid et al., 2023) using local wisdom to resolve conflicts with a religious approach. The findings of this study are that the wisdom of local haul KH. Ali Mas'ud not only strengthens the value of tolerance but, most importantly, is social solidarity that grows in the broader community not only on a village scale but even to other villages in Buduran District, who contribute to the success of the event to make blessings that means that themselves and their families are always given blessings by the Creator. As long as culture does not conflict with religious teachings in society, then the culture can still grow side by side, in the sense that local culture and religion complement each other to realize the attitude of cultured religious wisdom (Khoiruddin, 2023).

Conclusion and Recommendation

Local knowledge is recognized as significantly influencing and impacting people's behavior patterns. Haul KH. Ali Mas'ud, who is believed by the community to be Waliyullah in which there are religious activities in the form of recitation of the prophet's prayers, the art of hadrah, tahlil akbar, seaman alquran, grand recitation, can prevent radicalism in society. Qualitative data show that the tradition of haul KH. Ali Mas'ud raises the value of tolerance and high social solidarity in society. The wider community can feel its impact on various sectors of life.

Conflict of interest

The authors declare that there is no conflict of interest.

Acknowledgements

This article was compiled based on the results of research conducted in Sidoarjo Regency, East Java, Indonesia. This research does not get support from any party, either financial institutions in the public, commercial, or non-profit sectors.

Reference

Adnan, M., & Amaliyah, A. (2021). Radicalism vs extremism: The dilemma of Islam and politics in Indonesia. *Jurnal Ilmu Sosial*, 20(1), 24–48. <https://doi.org/10.14710/jis.1.1.2021.24-48>

Amin, A., Alimni, Kurniawan, D. A., Chen, D., & Wirayuda, R. P. (2022). Servation of Bengkulu local wisdom: The application of syarafal anam in preventing student radicalism. *International Journal of Instruction*, 15(3), 931–948. <https://doi.org/10.29333/iji.2022.15350a>

Aminudin, A. (2015). *Ziarah Makam K.H. Ali Mas'ud Di Pagerwojo Sidoarjo* [Pilgrimage of KH Ali Mas'ud's Grave in Pagerwojo Sidoarjo]. [Master's Thesis Universitas Islam Negeri Sunan Ampel Surabaya]. <http://digilib.uinsa.ac.id/id/eprint/3678> [in Indonesian]

Azwarra, A. H., Satrio, P. U. D., & Andari, T. W. (2023). Perancangan buku fotografi esai sebagai media promosi wisata religi makam Kh Ali Mas'ud Di kabupaten Sidoarjo [Designing a photography essay book as a promotional media for religious tourism at the tomb of Kh Ali Mas'ud in Sidoarjo regency]. *Seminar Nasional Desain (SNADES) 2023*. <https://repository.upnjatim.ac.id/18110/> [in Indonesian]

Batlajery, A. M. L. (2018, June, 15–18). Harmony based on local wisdom as public theology in a multi-ethnic context: Religion and culture in the Moluccas. *IRTI Conference Lutheran Theological Seminary Hongkong*. <https://osf.io/e28jm/download>

Derung, T. N. (2017). Interaksionisme simbolik dalam kehidupan bermasyarakat [Symbolic interactionism in social life]. *SAPA - Jurnal Kateketik Dan Pastoral*, 2(1), 118–131. <https://doi.org/10.53544/sapa.v2i1.33> [in Indonesian]

Fauzi, M. T. I. (2019). *Makna perilaku keagamaan bagi peziarah makam Habib Abdurrahman Bin Alwi Bafaqih (Mbah Sayyid)* [The meaning of religious behavior for pilgrims at the tomb of Habib Abdurrahman Bin Alwi Bafaqih (Mbah Sayyid)]. http://digilib.uinsa.ac.id/34572/3/Taufiq_Ilham_Fauzi_E92215033.pdf [in Indonesian]

Hafid, W. (2020). Geneologi radikalisme di Indonesia (Melacak akar sejarah gerakan radikal) [Geneology of radicalism in Indonesia (Tracing the historical roots of radical movements)]. *Al-Tafaqquh: Journal of Islamic Law*, 1(1), 31. <https://doi.org/10.33096/altafaqquh.v1i1.37> [in Indonesian]

Harahap, I., Dalimunthe, H. R. H., Septiana, T., & Batubara, I. H. (2023). Gerakan Radikalisme berbasis keagamaan pada aliran Jama'ah Islamiyah Dan Islam Jama'ah [Religiously based radicalist movements in the Jama'ah Islamiyah and Jama'ah Islam movements]. *Innovative: Journal Of Social Science Research*, 3(2), 8487–8498. <https://j-innovative.org/index.php/Innovative/article/view/1405> [in Indonesian]

Hodriani, H., Dharma, S., & Halking, H. (2021, August 31). *Peace education as a systemic effort to prevent radical and intolerant behavior in college students (Descriptive analysis study at Universitas Negeri Medan)*. Proceedings of the 3rd International Conference on Innovation in Education, Science and Culture, ICIESC 2021, Medan, North Sumatera Province, Indonesia. <https://doi.org/10.4108/eai.31-8-2021.2313783>

InfoPublik. (2022). *BNPT : Indeks resiko terorisme dan potensi radikalisme di 2022 turun* [BNPT: Terrorism risk index and potential for radicalism in 2022 decrease]. Kementerian Pendaragunaan Apartur Negara Dan Reformasi Birokrasi. <https://www.menpan.go.id/site/berita-terkini/berita-daerah/bnpt-indeks-resiko-terorisme-dan-potensi-radikalisme-di-2022-turun> [in Indonesian]

Khoiruddin, K. (2023). Moderasi beragama dalam kearifan lokal pada masyarakat pesisir barat provinsi Lampung [Religious moderation in local wisdom in west coast communities in Lampung Province]. *Moderatio : Jurnal Moderasi Beragama*, 3(1), 76–91. <https://doi.org/10.32332/moderasi.v3i1.5865> [in Indonesian]

Khuriyah, Choiriyah, S., Hakiman, & Abas, Z. (2022). Anti-radicalism education based on local wisdom at the nature schools. *International Journal of Arts and Social Science*, 5(4), 165–176. <https://www.ijassjournal.com/2022/V5I4/414665497.pdf>

Kumalasari, L. D. (2022). Makna solidaritas sosial dalam tradisi 'sedekeh desa' (Studi pada Masyarakat Desa Ngogri Megaluh Jombang) [The meaning of social solidarity in the "village alms" tradition (Study of the Ngogri Megaluh Village Community, Jombang)]. *Jurnal Partisipatoris*, 4(1), 83–97. <https://ejournal.umm.ac.id/index.php/jurnalpartisipatoris/article/view/22394> [in Indonesian]

Malik, A., Sudrajat, A., & Hanum, F. (2017). Kultur pendidikan pesantren dan radikalisme [Islamic boarding school education culture and radicalism]. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 4(2), 103–114. <https://doi.org/10.21831/jppfa.v4i2.11279> [in Indonesian]

Mariyono, A. (2020). Nilai nasionalisme dalam peringatan perayaan hari besar keagamaan secara bersama pada warga desa sampetan boyolali untuk menumbuhkan saddha. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 6(2), 78–89. <https://doi.org/10.53565/pssa.v6i2.231>

Mustawhisin, A. N., Puji, R. P. N., & Hartanto, W. (2019). Sejarah kebudayaan: Hasil budaya material dan non-material akibat adanya pengaruh Islam di nusantara [Cultural history: results of material and non-material culture due to the influence of Islam in the archipelago]. *Jurnal Pendidikan Sejaran Dan Kajian Sejarah*, 1(2), 54–66. <https://ojs.stkipgri-lubuklinggau.ac.id/index.php/JS/article/view/251/327> [in Indonesian]

Nasution, J. E. (2019). Peran perguruan tinggi dalam merubah persepsi negatif terhadap Islam dengan munculnya kelompok radikalisme [The role of higher education in changing negative perceptions of Islam with the emergence of radicalist groups]. *Jurnal Pendidikan Dan Pemikiran Islam*, 14(1), 355–366. <https://doi.org/10.55558/alihda.v14i1.27> [in Indonesian]

Niswatin, N., Sudirman, S., & Zakkia Mubarok, M. (2022). Women's role in nyadran as local wisdom preservation. *KnE Social Sciences*, 2022, 7(14), 511–519. <https://doi.org/10.18502/kss.v7i14.12003>

Nurdin, F., Fazal, K., & Mawardi. (2019). *Tradisi Reuhab dalam masyarakat gampong Kuta Aceh, kecamatan Seunagan, kabupaten Nagan Raya (Studi tentang kajian budaya)* [Rehabilitation traditions in the gampong Kuta Aceh community, Seunagan district, Nagan Raya regency (Study on cultural studies)]. [UIN Ar-Raniry Banda Aceh]. <https://repository.ar-raniry.ac.id/id/eprint/3060/> [in Indonesian]

Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, 78(4), 1–8. <https://doi.org/10.4102/hts.v78i4.7043>

Pfundmair, M., Wood, N. R., Hales, A., & Wesselmann, E. D. (2022). How social exclusion makes radicalism flourish: A review of empirical evidence. *Journal of Social Issues*, 80(1), 341–359. <https://doi.org/10.1111/josi.12520>

Rahman, M. T. (2021). *Sosiologi Islam*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung. https://digilib.uinsgd.ac.id/46063/1/BUKU-SOSIOLOGI ISLAM A4-Times-Cover_removed.pdf

Rahmawati, R., Rusli, M., & Yahiji, K. (2019). Actualization of local wisdom in anticipating radicalism of religion in Gorontalo Indonesia. *Kalam*, 12(2), 327–352. <https://doi.org/10.24042/klm.v12i2.2676>

Rasyid, A., Lubis, R. F., Hutagalung, M. W. R., Lubis, M. A., Mohd Nor, M. R., & Vinandita, A. (2023). Local wisdom recognition in inter-ethnic religious conflict resolution in Indonesia from Islamic perspective. *Juris: Jurnal Ilmiah Syariah*, 22(1), 13–26. <https://pdfs.semanticscholar.org/c354/32ff8f72ea7ead62b098ac46ce7255bbf4a.pdf> [in Indonesian]

Sisweda, A., Sahrani, S., & Susanto, R. (2020). Nilai pendidikan Islam dalam tradisi sedekah bumi (Studi kasus di Dusun Melati Desa Olak-Olak Kubu Kecamatan Kubu Kabupaten Kubu Raya Tahun 2019) [The value of Islamic education in the earth alms tradition (Case study in Melati Hamlet, Olak-Olak Kubu villa)]. *Journal of Research and Thought on Islamic Education (JRTIE)*, 3(1), 110–122. <https://doi.org/10.24260/jrtie.v3i1.1707> [in Indonesian]

Suciati, & Erzad, A. M. (2018). The existence of Kudus Islamic local culture to prevent radicalism in globalization era. *Qudus International Journal of Islamic Studies*, 6(1), 39–56. https://www.researchgate.net/publication/328498686_The_existence_of_Kudus_Islamic_local_culture_to_prevent_radicalism_in_globalization_era

Suharto, S. (2017). *Kebijakan pemerintah sebagai manifestasi peningkatan toleransi umat beragama guna mewujudkan stabilitas nasional dalam rangka ketahanan nasional* [Government policy as a manifestation of increasing religious tolerance in order to realize national stability] (A. Arifin, Ed.; 1st ed.). REATIV. https://books.google.co.id/books?hl=id&lr=&id=rfCYDwAAQBAJ&oi=fnd&pg=PA1&ots=W_Ovjq1BPwv&sig=O7o-oUC3ukKxcDgmrsdB7wjK1K0&redir_esc=y#v=onepage&q&f=false [in Indonesian]

Syam, F., Mangunjaya, F. M., & Rahmanillah, A. R. (2020). Narrative and the politics of identity: Patterns of the spread and acceptance of radicalism and terrorism in Indonesia (Case study on the ROHIS groups and youth organizations in DKI Jakarta Province). *JSPS: Journal of Social Political Sciences*, 1(1), 41–70. <https://e-journal.unas.ac.id/jspss/article/view/9/9>