

# Religious Radicalism, Jihad And Terrorism

**Busman Edyar**

Postgraduate of UIN Jakarta, Indonesia  
busmanedyar@gmail.com

**Abstract:** *Religious Radicalism, Jihad and Terrorism.* After the terrorist attacked on the twin towers of World Trade Center, USA, 9 September 2001, the issue of religious radicalism became a serious international concern. Terrorists suspected of carrying certain religious symbols have put religion as the accused party to be responsible. Of course the action did not stand alone. Various variable lighter, should also mentioned why the attitude or behavior of a religious people to be radical and very likely to cause terror. The following study attempts to uncover the background of radicalism in the name of religion appears on the surface. Certainly internal and external factors must be put forward.

**Keywords:** Religious Radicalism, Jihad, Terrorism

## Introduction

Religious radicalism has become a mainstream of global issues facing society today. Religious attitudes that are suspected to be the beginning of the violence in the name of this religion are not the monopoly of a particular religious group and not just born in certain region, but almost happen to every religious people and any country. Azyumardi Azra mentions not only the monotheistic group of Prophet Ibrahim's millahs who are considered more vulnerable to radical attitudes, but also other pre-agrarian and pre-Christian religions which then partly evolve into Hinduism, Buddhism, Taoism, Shinto. Azra, quoting hujjah Karen Armstrong, asserted that pre-Christian Indian religions have always legitimized and encouraged the gun of violence and structuralin society.

Leaving a worldly life (renunciation) is not what many experts and other world societies think. The people away from the world (samnyasin) do indeed reflect criticism of the inherent violence in different walks of life. However, throughout Indian history, renunciation or

asceticism always contain a political dimension and, therefore, often encourage the idea and praxis of restructuring society radically<sup>1</sup>.

Another example is a radical religious group befounded in India with Hindu background, and in Ireland there are radical Catholic and Protestant movement that very militant. Even in secular country like America, religious radical movements also evolve. This shows that religious radical movement is a universal phenomenon and it can develop in all religious traditions<sup>2</sup>. In recent years, Myanmar with a Buddhist background, also reinforced the tendency of radical groups in the name of religion. Likewise, the Islamic State of Iraq and Syria (ISIS) that have recently stomped the world in a radical and uncompromising manner toward different entities.

Some of the describes above show that how is the religion not only provides ideology, but also has the potential to be a motivation and organizational structure for the perpetrators of the violence. Radical understanding in the name of religion is often manifested in the form of terrorism. Medeline Albright, Secretary of AS' county, for example in 1998, recorded from thirty of the world's most dangerous terrorist organizations, more than half of them are religious groups. Even according to RAND-St. Andrews Chronology of International Terrorism, the number of denominations increased from 16 to 49 terrorist groups identified in 1994. Then, in the following year become 26 from 56 registered groups. Therefore, it would be no exaggeration if former Secretary of US Warren Christopher stated that the actions of religious terrorist became one of the most important security challenges that have to be faced in relation to the rise of the cold war<sup>3</sup>.

### **Definition of Religious Radicalism**

Etymologically, the term radicalism comes from the Latin radical which means root or base. As a noun, radical means one who is radical in

---

<sup>1</sup>AzyumardiAzra, *Agama dan Sejarah Kekerasan*, Republika, 18 Desember 2014

<sup>2</sup>Jamhari & Jajang Jahroni, *Gerakan Salafi Radikal di Indonesia*, Jakarta: Raja Grafindo, 2004, p. 37

<sup>3</sup>Mark Jurgensmeyer, *Teror in The Mind of God: The Global Rise of Religious Violence*, (terj), M Sadat Ismail, Jakarta : Nizham Press 2002, p. 3-4

both political and religious contexts. Radicalism means *bileif in radical ideas and principles*<sup>4</sup>.

While in terminology, radicalism is a radical flow or ideology of the political order; Understand or flow that demands social and political change in a country strictly<sup>5</sup>. In addition to classify radical fundamentalist movements to two typologies; Pre-modern, represented by Wahabi and contemporary movements reflected by the Muslim Brotherhood with Hasan Al Bana, SayyidQutb and Abu Ala al Maududi, AzyumardiAzra also called classical radicalism pioneered by the more extreme Khawarij group with the motto of no law, Except the law of God<sup>6</sup>.

Another definition reveals that radical or radicalism is principles or practices that are done radically. A choice of action is generally seen by contrasting sharply between the values fought by certain religious groups with the values of prevailing or established at the time.<sup>7</sup>

Ahmad Syafi'i Mufid indicates some radical religious groups in Indonesia: a) assume that Indonesian government as thogut; B) reject Indonesia Raya's song and respect the flag; C) have strong emotional bonding rather than emotional bonding to family, college and work; D) recitation and caderisation are done in private; E) pay the ransom for sin; F) dressed as typical in cinkrang and bearded also veiled for women; G) Muslims outside their group are considered ungodly and pagan before they Hijrah ; H) reluctant to hear lectures of people outside their group<sup>8</sup>.

Radical's word is also often interpreted as partisanship, inclination, support one idea of thought, one group, or a religious teaching in full and earnest also focus on a goal that are reactive and active. Literally, radicalism has nothing negative. But in its development, the term

---

<sup>4</sup>As Hornby, *Oxford Advanced Learner Dictionary of Current English*, (Walton: Oxford University Press, 1989), h. 1032. Dalam khazanah Bahasa Arab, istilah radikalisme ini semakna dengan tindakan ekstremisme (at-tatharuf al-diniy), berlebihan (ghuluw), berpaham sempit (dhayyiq), kaku (tanathu/rigid), dan keras (tasyaddud).

<sup>5</sup>EkaYaniArfina, *Kamus Lengkap Bahasa Indonesia Dilengkapi dengan EYD dan Singkatan Umum*, (Surabaya: Tiga Dua. tt )

<sup>6</sup>AzyumardiAzra, *Pergolakan Politik Islam dari Fundamentalisme, Modernisme, Hingga Post-Modernisme*, (Jakarta : Paramadina, 1996), p. 113

<sup>7</sup>Moh. Haitami Salim, *Islam dan Perspektif Tentang Radikalisme Agama*, <http://www.pascastainpontianak.com>

<sup>8</sup>Ahmad Syafii Mufid, *Peta Gerakan Radikalisme di Indonesia*, (Makalah yang dipresentasikan dalam workshop "Membangun Kesadaran dan Strategi Menghadapi Radikalisasi Agama" yang diadakan di Palutanggal 22 Mei 2012), p. 3

radicalism has narrowed the meaning that has negative meaning.. The term "radicalism" may indeed vary, but essentially there is a sharp contradiction between the values fought by certain religious group for on the one hand and the order of value prevailing at that time. The sharp contradiction causes the concept of radicalism to be linked to radical attitudes and actions, which are then connoted by physical violence. This movement or radical group is a very exclusive movement. They have the view that only them who know the truth. There is no other truth, they are right while others are wrong, can't and don't need dialogue with them about the truth, because only them who know the truth. That is between the thoughts and perceptions of people in radical groups. They only justify the actions of their own group while others they blame<sup>9</sup>.

According to Jamhari, radical Islam is a group that has a high ideological belief and fanatical that they strive to replace the order of values and systems that are underway. In their activities they often use harsh acts, not even close the possibility of rude to other groups that are judged to be contrary to values contrary to their beliefs. Socio-cultural and socio-religious, this radical group has strong group fraternity and display distinctive features of self-styling and ritual. Radical Islamic groups often move in guerrillas, although many also move in the open<sup>10</sup>.

Mark Jurgensmeyer, who calls the act of religious radicalism by the term cosmic war, notes the three characteristics of a recent cosmic war; **First**, the struggle (violence) is understood as An identity defense, and a fundamental glory. Therefore this struggle will be considered as a cultural war with greater spiritual implications. In this context, Irish confrontation for example becomes spiritualized when Rev. Ian Paisley interpreted it as an attack on Protestantism. Likewise Palestinian struggle that has a religious aura after a number of shaykhs and mullahs interpret it as an Islamic defense.

**Second**, the unexpected loss of the struggle. If the negative effects of a struggle are understood to be beyond the reach of human concept, then the struggle may be regarded as taking place at the trans historical level.

---

<sup>9</sup>Moh.HaitamiSalim, *Islam dan Perspektif Tentang Radikalisme Agama*, <http://www.pascastainpontianak.com>

<sup>10</sup>Jamhari&JajangJahroni, *GerakanSalafiRadikal di Indonesia*, Jakarta: PT Raja GrafindoPersada, 2004, p. 2-3

For example, some Palestinian Arab refused to consider the idea of a Jewish state through what they recognize as Arab territory. Likewise, with some radical Jews who have recognized the return of biblical lands by the Israeli government to the Arabs, it is unthinkable. The more unfulfilled goals, the more likely they will be deified and seen as the fulfillment of the sacred command.

**Third**, the impasse in the struggle. When the struggle can no longer be expected, then it is understood sacredly where the possibilities of victory are in the hand of God. Shoko Ashara for example when felt trapped by the Japanese police, created an action that he thought could increase the struggle to the cosmic level. When moments of near-hopelessness occur, that is when religion and other cosmic scenarios emerge as motivators<sup>11</sup>.

According to HaitamiSalim, radicalism is an attitude characterized by four things. **First**, intolerance, unwilling to respect the opinions and beliefs of others. **Second**, the attitude of fanatic, that is always feels right, think the others are wrong. **Third**, the exclusive attitude, which distinguishes itself from the habits of most Muslims. **Fourth**, revolutionary attitude, that is to tend to use violence to achieve goals<sup>12</sup>.

Yusuf Qardawi<sup>13</sup>, explicitly charts radical groups to some indications such as; **First**, fanatical in an opinion without respect for other opinions. The group does not open dialogue for others and compares its opinion with their opinions to follow the stronger arguments. The problem will be more complicated if there is an attempt to coercion the opinion of others by using violence in the form of allegations of heresy, harassment of religion, kufr or apostasy of religion.

**Second**, oblige the people to do what God does not oblige. If there is someone who follows the harshest opinion in some of the issues and is the most severe in some circumstances as a form of war and caution, it does not matter, but it will be a serious matter if it is obligatory to others. Radical groups have a tendency to evaluate the practices of other human

---

<sup>11</sup>Mark Jurgensmeyer, *Teror in The Mind of God : The Global Rise of Religious Violence*, (ter), M Sadat Ismail, Jakarta : Nizham Press 2002, p.15

<sup>12</sup>Moh.HaitamiSalim, *Islam dan Perspektif Tentang Radikalisme Agama*,

<sup>13</sup>Yusuf Qardawi, *As Shahwah al Islamiyah Bain al juhudwa al Taharuf*, (Terj. HawinMurtaddho), Solo : PT Era AdicitraIntermedia, 2004, p. 40-58

sunna as if it is a mandatory and also evaluate the makruhas if a prohibited.

**Third**, hard attitude that is out of place. Yusuf Qardawi gives an example when at a place there is a group of Islamic societies who dispute listening to lectures on chairs (why not on prayer mats), eating on chairs (why not on a mat), wearing trousers (why not wear White robes), and rejection of Islamic documentary films in the mosque because the mosque is believed to be a place of prayer.

**Fourth**, worse suspect to others. Radical people always in a hurry prejudice and accuse only of the smallest thing. They do not want try to find excuses for others, but instead look for defects and make a mistake so they can turn confusion into mistakes and turn mistakes into disbelief. If they find opinions or deeds that contain two possible interpretations: one side contains good possibilities and guidance, while the other side contains the possibility of bad and misguided, then they reinforce the bad possibilities from good one. Anyone who disguises them in terms of opinions and behavior based on their point of view, will be accused of being sinner, ahlulbidah, harassing the sunnah or other bad assumption that they have.

**Fifth**, disbelieve others people. This radicalism culminates in aborting the Islam of others and justifies their blood and treasure by not seeing that they have any honor and bonds that should be preserved. This happened to the Khawarijs in the early days of Islam. They are visited by the disease from damage of thought not from the heart. This group disbelieves people who do disobedience, they disbelieve the sovereign because don't observe the law revealed by Allah, they also disbelieve the people for being willing to the authority and following them in judgment to the law other than Allah revealed. The consequences of the person who is destined to be halal is his blood, his treasure, must be separated from his wife and children, his relationship with the Muslims, not mutual bequeathed, should not be a guardian if the corpse is not bathed, kafani, **dishaled** and should not be buried in the cemetery of the Muslims.

### **History and Background Radicalism in Islam.**

It is shown from its history, radicalism consists of two forms; **First**, the radical in thought (which is often referred to as fundamentalism) and **second**, radicalism in action (referred to terrorists). Historically, the first fanatical, intolerant and exclusive attitudes in Islam were exposed by the Kharijites from the first century of Hijrah. The Kharijites initially appeared to be followers of the Khalifah Ali ibnAbiTalib. The history of the Khawarij originated from the Siffin War, which was the war between Ali's troop against the Mu'awiyah's troop. This war occurred in 37 H / 648M.

When the war occurred and Ali's group almost won the war, Muawiyah offered negotiations (tahkim) as a solution of hostilities. Ali's willingness to accept to negotiate led to his 4,000 followers breaking apart and forming a new group known as the Khawarij. They refused the negotiation. The Khawarij group viewed that enmity must be resolved by God's will wasn't the negotiation. Because against the God's will, the Kharijites then disbelieve Ali ibnAbiTalib and Muawiyah. They also disbelieve the moderate majority of Muslims and accused him of being a coward. For the Kharijites, the infidels even though he is a Muslim - his blood is permissible, may be killed. The Kharijites then did violence and terror against Muslims who disagreed with them. They include jihad as a reference of faith. Ali bin Abi Talib was killed by a Khawarij Ibn Muljam. When he is killed, Ali was taking a pray.

According to Harun Nasution as quoted by Huzaimah Tahido Yanggo, the Khawarij generally consist of Bedouin Arabs. Living in a barren desert made them simple in their way of life and thought, but hard-hearted, brave, free, and independent. Religious change does not bring the change in their habits. They remain cruel, violent and not afraid to die. As Bedouins they remain far from science. The teachings of Islam as contained in the Qur'an and Hadith are interpreted literally and must be fully implemented. Therefore their faith and understanding are simple faith and understanding in thought, narrow sense and fanatical. The narrow faith and with this fanatical attitude makes them unable to tolerate deviations from the teachings of Islam according to their understanding, even though only a minor deviation<sup>14</sup>.

---

<sup>14</sup>Huzaimah Tahido Yanggo, *Pengantar Perbandingan Mazhab*, (Jakarta : Logos, 1997), Cet. I, p. 160

Institutionally, this Khawarij no longer exists, but ideologically or in terms of understanding, similar groups continue to emerge, and even tend to thrive. The emergence and development of religious radicalism is usually caused by certain trigger factors or lighters. MuladiMughni<sup>15</sup> mentions several factors that led to the rise of religious radicalism; First, the factor of thought as a reflexion of opposition to the reality which it deems to be intolerable anymore, the world at this time no longer will bring the blessings of Allah Almighty, filled with contempt, so the only way to survive is to return to religion. But the way to religion is done in narrow, hard, rigid and hostile ways of all things modernity. In addition, many groups prefer to be religious, but not based on authentic sources, or scholars who really have areligious understanding. Sometimes the source of the reading is the less acceptable translation books, receiving knowledge from people whose religious understanding is superficial.

Second, the economic factor in which the emergence of economic liberalism that resulted in the turnover of capital is only rolled and felt for the rich one, resulting in a very sharp chasm to the poor. If such an economic pattern continues at a global level, then the reaction is international terrorism. However, if such an economic pattern is applied at certain country level, it will trigger an act of national terrorism.

Third, the political factor. Political stability which is balanced by just economic growth for the people is the aspiration of all countries. The presence of just leaders, take side with the people, not just a hobby of arguing and guaranteeing the freedom and rights of the people, will certainly give birth the pride of a child of the country to always defend and fight for his country. They will love and keep the country's honor both from inside and outside.

On the contrary, if politics is run by dirty politics, politics that only sides with the owners of capital, foreign powers, even the politics of fooling people, then this condition will gradually give rise to society skepticism. It will be easy for groups to appear on behalf of a different kind of political, religious or social that easy to destroy each other.

---

<sup>15</sup>Muladi Mughni, *Faktor-faktor Penyulut Radikalisme Agama*, dalam <http://www.pesantrenvirtual.com>

Fourth, social factor. Among the factors behind the emergence of aberrant understanding is the presence of conflicting conditions that often occur in society. Many cases that attracted the attention of the masses that led to anarchist actions, in the end give birth to the antipathy of people to be divorced with the society. At first the separation attitude with the society is intended to avoid the chaos that happen. But over time this attitude change into an antipathy attitude and hostile to the society itself. If these people gather into one, it will be very easy to be utilized for certain interests..

In splinter religious movements, they usually prefer to make the views of figure or strong and critical cleric against the government. Because they assume, the clerical group who has moderate views has been co-opted and conspired with the sovereign. So that the moderate teachings of Islam andrahmatanlilalaminthey do not take even be kept away and they prefer the hard understanding of the critical cleric. From here then, the extreme ideological loyalist Islamic thought is really small, and does not reflect the true face of Islam. But his movements and actions are reckless and uncontrolled, making the Islam face that moderate and mayoriats seemed closed and lost.

Fifth, psychological factor. This factor is closely related to individual life experience. His experience with the bitterness of his life, his environment, the obstinacy of his career and work, could encourage someone to do aberrant and anarchic deeds. The mounting feeling due to the failure of his life, resulted in a feeling of isolation from society. If this goes on without proper coaching and guidance. The person will do a surprising act as a reaction to simply reveal his existence.

Sixth, educational factor. Although education is not a direct factor that can lead to the emergence of radical movements, but the impact that resulted from a false education is also very dangerous. Religious education should be more attention. Religious teachings that teach tolerance, politeness, hospitality, hate destruction, and advocate unity are not often echoed. The educational rhetoric that is presented to the people is more mocking than to invite, More often hit than embrace., more often to rebuke than to educate. Thus the birth of a generation of people who feel themselves and their group is the most correct while others are wrong then it must be fought, is the result of our wrong education system.

Religious schools are forced to include general curriculum, while some of public schools don't include religious curriculum.

And not a few people who are involved in acts of terrorism precisely from people that have general education background, such as doctors, engineers, engineers, scientists, but just learn a little religion from outside the school. The correctness of the understanding can not be accounted for. Or educated by a harsh Islamic group with a profound religious understanding.

In addition, religious radicalism also emerges as a reaction of the Western attitude toward a hegemonic Islam. This is in accordance with Akbar S Ahmed's analysis which says that a broad welcome to radical movements is actually caused by; The resistance factor of hegemonic Western and too deeply to intervene in Muslim countries like in Iraq, Libya, Bosnia and Palestine. Muslims have long been treated unfairly by the Western politically, economically, and culturally so that they must declare their resistance to the Western. The Western domination of Islamic countries is not in its capacity to cooperate with one another, but instead to be discouraged and hostile. In turn, Western injustice is confronted with violence acts<sup>16</sup>.

With all the advantages, Western countries (the United States and allies) force developing countries (including Islamic countries) to follow their will. Hatta for its own domestic affairs though, it seems they have the right to determine whether or not a regime is in control. In the name of democracy, for example, Western countries justify the attack on developing countries that are considered undemocratic by the standards they make. Ironically, the standard in determining democratization itself is also unclear. It could be the democracy that they set has been run by developing countries. However, if it does not fit their economic and political interests, it is still not supported. The victory of Hamas in election in Palestine that is never recognized by the Western for example shows the inconsistency of the Western in looking at the democracy they develop. Likewise, in addressing the military refressive attitude that robs the victory of the Front Islamic Salvation (FIS) in elections in Algeria (1992). Western countries do not impose any sanctions to the military

---

<sup>16</sup>M. Imdadun Rahmat, ArusBaru Islam Radikal: *Transmisi Revivalisme Islam Timur Tengah di Indonesia*, Jakarta : Penerbit Erlangga, 2005, p. 21

regime, even if the attitude of the military regime is very contradict with democracy<sup>17</sup>.

It same with Iran's nuclear case. Iran is forced to stop its nuclear program, even though the country of the mullahs has repeatedly insisted that the program is for peaceful purposes only (source of electrical energy). While at the same time developed countries that is dominated by Western such as the US, Britain, France, Russia, long ago have developed nuclear programs. Even some countries in the world freely have nuclear weapons. For instance India, Pakistan, Israel, USA, and others. If the Western knows the potential threat of nuclear weapons, why not pioneer the elimination completely? Until now the Western is reluctant to destroy its nuclear weaponry, but it is pressing the developing world (Islam) to stop weapons of mass destruction.

This Western hegemony can also be seen in the case of an attack on the Iraqi state while still ruled by Saddam Hussein. From the beginning, the reason for attacking Iraq always changed. At first the reason for the Iraqi invasion was accused of storing weapons of mass destruction. To organize the destruction of these weapons of mass destruction the PBB also has been issued Resolution 1441. But when there is no evidence that Iraq keeps the weapons of mass destruction, this reason turns to the overthrow of Saddam because he is judged as authoritarian and undemocratic. Whereas not all Iraqis reject Saddam's leadership. As a result the democratic life offered by the Western has become a disaster for the people of Iraq to this day. Since the invasion of the United States and its allies into Iraq, the destruction that experienced by the Iraqi people. Evil pervades, death looms every day, and other humanitarian problems occur visibly<sup>18</sup>.

This condition became the basis for radical Islamic groups in the fight against the Western and its symbols. In this context applies the theory of the *spiral of stupidity*, where an error is replaced with a new error. An injustice is replied with a new error. An injustice is rewarded with acts of terror. The fall of civilian casualties in their action is no different from the civilian casualties caused by military soldiers. When Afghanistan and Iraq are ravaged by the United States and its allies on behalf of the eradication

---

<sup>17</sup>Busman Edyar, *Nuklir Iran dan Hegemoni Barat* (Koran Tempo, 30 April 2007)

<sup>18</sup> *Ibid.*

of terrorism, violence and terror in the world aren't diminishing, even increasing<sup>19</sup>.

In the observation of WC Smith, as quoted by An Naim, the theme of the Islamic movement in almost all parts of the world revolves around two things; Protests against decline of internal and external attacks. Contemporary Muslim observers see this as a Muslim response to Western secularism and domination on the Islamic world, in addition of the response to the leadership crisis among Muslims themselves<sup>20</sup>.

This basis also became the reason for Osama bin Laden when proclaiming *the International Islamic front Against Jwesan Crusaders*, in 1998. Through this declaration Osama announced a total confrontation of the Jewish power and the powers of the salibin which symbolized by America and its allies. Because, on the one hand, America has in common with Zionism that supports Israel totally. According to him, cause the leadership of Tanzim Al Qaeda can not be a guarantee that radicalism on the other side of America also replaces the role of Western imperialism and the leadership of the Christian world. A stronger reason is Osama's anger on American action has made Middle Eastern countries a doll. Starting from America's involvement in defending Israel, Its pressure on the Egyptian, Syria or Saudi Arabia authority, as well as the Saudi King's obsession with allowing his country to be used as a military base in the First Gulf War. As a result, said Osama, the two Muslim holy cities are almost under the control of the American authoritys who are infidels. Based on this, the root of the Middle East problem according to Osama is the American intervention. That is why he asserted that killing Americans and their allies, whether military or civil, is a duty to every Muslim<sup>21</sup>.

### **Religious Radicalism, Jihad and Terrorism**

Discourse of religious radicalism among Muslims, often using jihad terminology in their action. The fact that the terrorist network (as a form of radical Islamic action) in the name of jihad (especially in Indonesia) is proof that this theological foundation is very effective in giving

---

<sup>19</sup>Busman Edyar, *Nuklir Iran dan Hegemoni Barat* (Koran Tempo, 30 April 2007)

<sup>20</sup>Abdullah Ahmed An Naim, *Dekonstruksi Syariah* (Ter), Amiruddindan Ahmad Suaedi, Jogjakarta: LkiS, 2001, p, 39

<sup>21</sup>Asad Ali, *Al Qaeda Tinjauan Sosial-Politik, Ideologi dan Sepak Terjangnya*, (Jakarta : LP3ES, 2014), p. 98

suggestions to everyone to do anything. Evident in some of the bombings (suicide bombings) that are identified is a extreme ideological loyalist Islamic group in Indonesia that has the motive of killing foreigners, especially the US, Israel and its allies who are in Indonesia as the embodiment of Jihad.

The facts show that there is a distortion in understanding Jihad which started from being misinterpreted and then misused by people who have a hard understanding of Islamic teachings so as to legalize violence in doing their actions. The deviation of the meaning of Jihad also makes the orientalist view Islam as a militant religion with its adherents seen as fanatical soldiers who spread religion and its laws using the power of weapon<sup>22</sup>.

In its development, the meaning of Jihad is often misinterpreted by terrorists, such as using suicide bombs as an implementation of jihad. In radical group thought, Jihad is an obligation to fight physically against the unbelievers. Then from that sense comes the meaning of a war among Islam, the United States and Jews, as well as the understanding of Bali Bombers I, Imam Samudera and other groups, they are of the view that Jews and Christians who want to destroy Islam are presently that is presented by Israel And US. In their view, in jihad the only way to implement Islam is by destroying the United States, Israel and its allies<sup>23</sup>.

For radical group, a Muslim who does not practice jihad is considered to have committed a major sin and can be censured as a barrier to jihad, and then can be used as a legitimate target of terror. They also see that jihad is a form of duty, which, if not doing it will get the sins exceeds the amount of sin if not doing the pillars of Islam such as prayer, fasting, zakat and hajj (except sahadat), then it appears in their minds that jihad is the formation of sixth islam's pillar. Radical thinking also has penetrated into young people, who have not hesitated to do acts of violence through suicide bombings that they believe to be a form of jihad in fighting against the enemies of Islam. They also believe there is a great reward in jihad that is concerned as a martyr with heaven to be a

---

<sup>22</sup>Fahrurroji Dahlan. *Jihad Antara Fenomena Dakwah dan Kekerasan: Mereformulasi Jihad Sebagai Sarana Dakwah* dalam *Jurnal El Hikmah*. Volume 1/No. 1/Desember 2008/ Djuhlhizah 1429 H. p. 71

<sup>23</sup>Sarlito W. Sarwono, *Terorisme di Indonesia Dalam Tinjauan Psikologi*, (Jakarta: Alfabet, 2012), p. 10

guarantee that will happen after the obligation of jihad done. For radical Muslims also believe in the forgiveness of sins committed during life after the obligation of jihad through suicide bombing is carried out<sup>24</sup>.

In this context, as Jerrol M Pos states, that in Islam, jihad is understood as a duty in order to defend Islam, especially when it is attacked. Considering the use of these tactics by extremists is important to emphasize that the Al-qur'an strongly opposes suicide. While for suicide bomb jihad can not be equated with suicide. For them jihad by means of self-explosion is not a suicidal behavior. For them the jihad in the form of suicide bombing is a form of Shaheed or self-sacrifice in order to worship Allah. When the commander of the suicide bombing in connection with the Palestinian and Israeli conflict that occupied the Israeli prison was interviewed, the bomber said; Shaheed in a suicide bombing operation is a very high level of jihad, and a form of highlighting of one's depth of faith. For suicide bombers, this is not only an opportunity to punish an opponent and in order to fulfill God's command in the fight against injustice, but also a privilege and reward for them who have more commitment to their beliefs and values. Thus, for selected shuhada operations like receiving a stamp proof or certificate of achievement from one partner. This is a form of support for the dedication and moral character of a person<sup>25</sup>.

Indeed, jihad is certainly not simple. The meaning of jihad in terms of allowing war, it is only limited to "defend yourself" because of oppression made by the enemy. Unfortunately talk of jihad and the concepts put forward by little or much has undergone paradigm shifts and changes according to the context and environment of each thinker. So important is the discussion of jihad in Islam, that the radically inclined Kharijites (as already described) define it as the sixth "pillar of Islam".

There is a great deal of understanding about the jihad that experts present with various explanations and essentially including the notion of jihad in the West's view that jihad fi sabilillah is holy war. The meaning of jihad with the approach of language, term, and from the verses of the

---

<sup>24</sup>Sigit, *Hubungan Jihad dan Radikalisme*, dalam <http://ninefivealpha.blogspot.com/2013/06/hubungan-jihad-dan-radikalisme.html>

<sup>25</sup>Jerrol M Post, *Reframing of Martyrdom and Jihad and The Socialization of Suicide Terrorrists*(dalam *Political Psychology*, Vol. 03, 2009), p. 381-382

Qur'an or the Prophetic Hadith, as follows: in terms of language (etymology), the word of jihad comes from Arabic, the form of masdarisim from fiiljahada. It means devoting ability. More can be explained jahada al-aduwwa pronunciation, meaning “*qatalahum hamatan liddin*” (attacking the enemy in order to defend religion).

Nasaruddin Umar distinguishes the meaning of jihad in two kinds namely esoteric. Exoterically usually interpreted as holy war. While esoteric, jihad means a serious effort to bring closer to Allah Almighty. Jihad in the sense of holy war by some experts is seen as a meaning that is influenced by the Christian concept (Crusade). Thus the meaning of jihad is different from the meaning of qital which means war. For between jihad, qital (including harb) have different meanings in the text of Al Quran and Hadith. Al qital and al harb mean the same that is war. The Quran when speaking of war commands is talking very carefully. And even if there is a verse that commands war it must be in order to defend itself from the harassment and persecution of outsiders (infidels). In QS. 2: 190-194 is revealed:

*And fight against people who fight you, but do not overstep, because God does not really like people who transgress limit (190). Kill them wherever you find them, and drive them out of their place because they have driven you from Mecca; And do not fight them in the Grand Mosque unless they fight you in that place. If they fight you in that place then kill them. Such is the reward for the disbelievers (191). Allah is Oft-Forgiving, Most Merciful (192). And fight them so that there will be no more slander and so that obedience is only for Allah. If they cease to enmity you, then there is no hostility except against people who do wrong (193). The forbidden month with the forbidden month and on something worthy of respect, prevails the law of Qishas. Therefore whoever attacks you, then attack him in balance with his attacks against you. Fear Allah and know that Allah with people who pious<sup>26</sup>.*

Meanwhile, Ar-Raghib Al-Asfahani states in *Al-Mufradat li Gharib Al-Quran*, jihad is devoting the ability to withstand enemy attacks. Furthermore, Al-Asfahani added that there are three kinds of jihad: fighting against or opposing visible enemies, fighting against demons and

---

<sup>26</sup>Nasaruddin Umar, dalam *Jihad* karya Gamal al Bana, Jakarta: Mata Air Publishing, 2006), p. VI-VII

fighting against lust. The struggle is done by written and oral. Based on the words of Prophet SAW: *jahidu al-kuffarbiaydikumwaalsinatikum*

The word of jihad is often coupled with the pronunciation of *fi sabilillah* (in the way of Allah), for example in QS Al Maidah (05): 54; QS Al Anfal (08): 72; QS At Taubah (09): 41.81. It suggests that there is no jihad that Allah approves except jihad on his path. Abdullah Yusuf Ali writes in his commentary that jihad means a struggle in the way of Allah; A form of self-sacrifice. The point is in two things: (1) True and sincere faith whose purpose is only for God, so that all personal interests or worldly motives are underestimated and without trace; (2) A tireless activity, including sacrifice (if necessary) life, personal or property, in the service of Allah SWT. A struggle that is only the origin of a fist, clearly contrary to the real soul of jihad. While the pen of a scholar or spoken of a solemn preacher, or the wealth of a donor may be a very valuable form of jihad.

Besides being coupled with the word of jihad, the *sabilillah* pronunciation is also coupled with *qital, hijra, and infaq*, as in QS Al Baqarah (02): 154, 190, 246, 261; QS AnNisa (04): 89, 100; QS Al Hajj (22): 58; And QS An Nur (24): 22 (Muhammad Chirzin, 2004: 14). The Prophet SAW interpreted the pronunciation of *fi sabilillah* with the words of Allah, His appeal, His principles and manhaj. Hadith of the Prophet SAW: "*A person wages war for booty, the other fights for a title and a person wars to see his position. Which of them is fi sabilillah? "Prophet SAW replied," Who wages war for God's superior sentence, then he is sabilillah"*

The verses of the Qur'an that identify *sabilillah* as the way of Allah, the call of religion and teachings of dimension of faith, morality, social, humanity, and nurture contained in the Qur'an and led by His prophet. This is illustrated among others in the word of Allah QS Al Anam (06): 151-153:

*Say, "Let me read what God has been forbidden to you." Do not associate Him with anything; And do best to your parent; Do not kill your children under the pretext of poverty. We give sustenance to you and to them. Do no evil or open deeds; Do not lose the life that is forbidden by Allah, except with justice and according to the law. Thus did He command you, hopefully you understand. Do not approach the orphan's property except to fix it in a better way, until he reaches adulthood. Fill the dose and*

*balance fairly; We do not burden a person except according to his ability; And when you speak, speak frankly, even about relatives; And fulfill your promise with God. Thus He commands you to remember. This is my righteous way. Come on! Do not follow the various ways that will scatter from His ways. Thus did He command you, so that you are pious.*

*Sabilillah* in the Qur'an is also called *SabilAr-Rashad* or *SabilAr-Rushd*, as mentioned in Surah Al-Araf (07): 146; QS Fathir (40): 38. The opposite side of *sabilillah* is *sabiliththaghut*, *sabilil-ghayyi*, and *sabilil-mufsidin*, as in QS AnNisa (04): 76 and QS Al-Araf (07): 142-146. When the Qur'an somewhere mentions *jihad fi sabilillah* and elsewhere mentions *qital fi sabilillah*, that the two pronunciations are not the same thing. The *jihad* pronunciation is broader than the term *qital fi sabilillah*. The pronunciation of *jihad* is broader than that *qital* term mentioned in several verses of the Qur'an. Therefore *qital* is one parts of *jihad*, that too as it has been described when experiencing oppression and persecution (defensive means). So the understanding of radicalism that has made the meaning of *jihad* narrowly limited in the sense of "fight" certainly does not get theological justification in Islam.

### **Religious Radicalism in Indonesia**

In the history of Islam in Indonesia, the process of spreading the religion is quite smooth and does not cause confrontation with the followers of the previous religion. As Islam grew stronger in its influence in Indonesia, Islam began to increase its role. From the original role as the basis for the development of the social system, gradually began to increase its role to the political area through efforts to establish an Islamic kingdom. Among others, the kingdom of Pasai, Demak Kingdom, Mataram, and Pajang. However, all of them collapsed due to various factors, both caused by internal conflicts among members of the royal family, as well as external factors such as the invasions of colonies such as the Portuguese and the Dutch. However, the position of Islam remains unaffected by the various dynamics of history, But still firm and more united with the life of the society. In short, Islam in Indonesia almost always shows its friendly and courteous face. Radical turmoil and dynamics are almost invisible.

But over time, In the context of Indonesia *anda'wah* and the development of Islam suffered a setback and full of desecration. Symptoms of violence through the movement of radicalism began to emerge. Especially after the presence of young Arabs from Hadramaut Yemen to Indonesia who brought a new ideology to the country has changed the constellation of Muslims in Indonesia. The new ideology is harder and does not recognize the tolerance is much influenced by the *madhhab* thought of Muhammad bin Abdul Wahab or Wahabi which. is currently the official ideology of the Saudi Arabia's government. Whereas before almost all the Arab comer who come to Southeast Asia is a follower of *Syafi* *madhhab* that full of tolerance. Later, this ideology gave birth to such figures Ustadz Abu Bakar Baasyir, Jafar Umar Talib and Habib Rizieq Shihab who is accused of being a extreme ideological loyalist *Islamist*<sup>27</sup>.

Then in the historical record of Islamic radicalism increasingly writhing in post-independence until post-reform, Since Kartosuwirjo led the operation of the 1950s under the banner of Darul Islam (DI). A political movement in the name of religion, religious justification and so on. Historically this movement was ultimately foiled, but then this movement reappeared during the Soeharto era, only difference, the radicalism movement in the Suharto era appeared partly by military engineering or through intelligence through Ali Moertopo with *Opsusnya*, there are also *Bakin* who engineer the former Members of DI / TII, some were recruited and then ordered to perform various actions such as *Komando Jihad*, in order to discredit Islam. Thereafter, since the fall of Suharto, there was an era of democratization and times of freedom, thus indirectly facilitating some of these radical groups to appear more visible, more militant and more vocal, coupled with media coverage, especially electronic media, so ultimately this movement more visible.

The Radical Islam phenomenon in Indonesia has a strong historical ties with the struggle of the muslims for example due to political disappointment on the issue of "Jakarta Charter" which is not successfully used as the basis of the state of Indonesia. As a result, many extremist Islamic movements in Indonesia are demonstrating, and opposing the

---

<sup>27</sup>Abi Abdul Jabbar Sidik, *Munculnya Radikalisme Islam di Indonesia*, dalam <http://abhyaljabbar.blogspot.com>

government in power. In addition to the strong, assertive and repressive attitude taken by the New Order against the people who behave as Muslims began to show signs of political power against the will of the authorities such as the harsh ways that the government carried out against the Muslims Who opposed the sole principle of Pancasila<sup>28</sup>.

After DI, appeared Komando Jihad (Komji) in 1976 then blew up a place of worship. In 1977, the Indonesian Muslim Liberation Front did the same. And the act of terror by the Revolutionary Pattern of Islamic Struggle, 1978. Soon after the post-reformation arose again the radical-scented movement led by Azhari and Nurdin M. Top and other radical movements spread in several parts of Indonesia such as Poso, Ambon etc. The spirit that was raised was also not spared from the political issue. Political problems often lead to radical symptoms of action<sup>29</sup>.

Domestic political realities and Internatioanal that are perceived to have cornered Islam, have prompted Fundamentalist Islamists to react violently by presenting themselves as a radical movement, featuring among them anti-US symbols and allies. This condition has caused some Muslims to give a less proportional reaction. They insist on the value of Islam, while providing anarchy "resistance". The attitude of some Muslims like this was later identified as a radical movement. The emergence of this radical movement then led to the discourse of radicalism that is understood as the extreme ideological loyalist Islam in Indonesia<sup>30</sup>.

Jamhari and Jajang Jahroni<sup>31</sup> mention the emergence of radical Islamic movement in Indonesia related to two things; Firstly, however radical Islamic seeds began to sprout after a period of independence marked by the emergence of Darul Islam / the Islam's Soldiers in Indonesia (DI / TII), contemporary radical Islamic movements re-emerged in the late 1979s in connection with the outbreak of the Islamic Revolution of Iran. At that time the success of the mullah group overthrew the Shah of Iran in

---

<sup>28</sup>Yusuf Efendi, *Radikalisme Islam di Indonesia*, dalam <http://yusufeff84.bbwordpress.com>

<sup>29</sup>Yusuf Efendi, *Radikalisme Islam di Indonesia*, dalam <http://yusufeff84.bbwordpress.com>

<sup>30</sup>Turmudi, Endang (ed), *Islam dan Radikalisme di Indonesia*, Jakarta: LIPI Press, 2005

<sup>31</sup>Jamhari & Jajang Jahroni, *Gerakan Salafi Radikal d Indonesia*, Jakarta: Raja Grafindo, 2004, p. 9

1979 which is considered a symbol of Western culture, inspiring similar movements in other Muslim regions. No exception in Indonesia, although the influence of Iran at that time had not so led to the emergence of the Syiah movement, but this revolution inspired the birth of radical groups among some Muslims of Indonesia.

Second, as other socio-political groups grow like mushrooms in the rainy season during the reform period, radical Islamic movements are also present to welcome an era of openness and freedom. As is known during the New Order regime, there is no freedom or space for social or religious groups to freely express their aspirations. Under this regime virtually all peoples' forces are under the state authoritarian system. Even on issues related to privacy, for example concerning reproductive rights, the state interferes in it. Therefore, when this regime collapsed in mid-1998, the desire to show both political and religious identity began to be seen explicitly. On the one hand, politically this phenomenon can be seen from the emergence of various political parties that follow the election. On the other hand, sociologically, some religious groups, especially Muslims who during the New Order regime were marginalized, began to express long-standing psychological disappointment against unjust government. This is what Lawrence cited by Marty and R Scott Appleby as *delayed rection to psychological hegemony*, a delayed reaction to the psychological hegemony which is done by a secular government that is considered contradictory or far from Islamic norms<sup>32</sup>.

In its development, there are even subtle radical groups on the surface. This group network is very delicate and is famous for the system of cells that are very difficult to be parsed. The presence of Detachment 88 Team (Densus 88) assigned to reveal this network, still can not parse down to the roots. At least the can be seen with a variety of bombings or arrests of an unexpectedly suspected terrorist group. Once a group is caught, another group emerges with the same activity. Even lately revealed the tendency of this hidden radical group to recruit young children who are still psychologically labile and knowledge to become suicide bombers.

---

<sup>32</sup>Jamhari & Jajang Jahroni, *Gerakan Salafi Radikal d Indonesia*, Jakarta : Raja Grafindo, 2004, p.10

## **Conclusion**

Radicalism and its derivatives of terrorism are not the same as jihad. Radicalism and terrorism tend to be destructive, uncompromising and closely related to violent behavior in the name of religion. While jihad is a form of the totality of a Muslim's devotion to God. It is not only a matter of self-defense, but a war that has theological legitimacy in which the martyrs promised God with various virtues and advantages.

The complexity of the problem from economic, political and social cause the distortion of the meaning of jihad into radical action and terrorist behavior. In general can be implicated factors causing the emergence of this distortion's meaning, namely internal factors and external factors.

Internally, there are errors in a group of Muslims in articulating the meaning of jihad. The true jihad is aimed at a sacred struggle with certain ethics, often reduced as an attempt to eliminate people who are categorized as enemies by no longer paying attention to the ethics of jihad causing massive casualties.

While externally related to the attitude of the Western world to a hegemonic Islam. Feelings of oppression, tyranny, or feeling unjustly treated, are serious problems that they feel. In this case apply the *spiral of stupid duty* theory (a spiral of ignorance that swoops down). Where an error is replied with a new error. An injustice is rewarded with acts of terror.

By looking at the two basic issues above, there is no other word except to reconstruct the paradigm both Muslims and the Western. For the West itself, for example, must be willing to change the mind set against Muslims. Do not make Muslims as opposed to Huntington's thesis in *Clash Civilization*. But make them as equal partners to build civilization. This should have an impact on Western attitudes that will be neutral in addressing the problems of the Islamic world where all issues are viewed based on the truth and justice values, not interests.

On this basis also, the Western must seriously to handle terrorism in the world by not making it a horse ride for long-term interests. Do not create space or opportunity moreover as a pet that then just crushed out.

Creating the space to growth and development of terrorism, as bad as the terror that they did.

As for Muslims, have to reconstruct the meaning of jihad in a more progressive direction. Jihad should not only be understood to be limited to war in the sense of the physical, but more broadly. When returning from the second Badar war, the Prophet warned; *"We have just returned from the small jihad to the greater jihad, the jihad against the passions.* This means jihad in the sense of war is only a small part of the jihad true meaning.

### **Bibliography**

- Ambary, Hasan Muarif, "Eskpresi Islam dalam Seni Bangunan," dalam, *Menemukan Peradaban: Jejak Arkeologis dan Historis Islam Indonesia*, Jakarta: Logos, 1998.
- Amran, Rusli, *Sumatera Barat Hingga Plakat Panjang*, Jakarta: Sinar Harapan, 1985.
- Arifin, M., *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, 1991.
- Azra, Azyumardi, *Surau: Surau: Pendidikan Islam Tradisional dalam Transisi dan Modrenisasi*, terj. Idin Rasyidin dari; *The Rise and Decline of the Minangkabau: A Traditional Islamic Education in West Sumatera During the Duch Colonial Government*, Jakarta: PT Logos Wacana Ilmu, 2003.
- , *Pendidikan Islam; Tradisi dan Modrenisasi Menuju Millenium Baru*, Jakarta: PT Logis, 1999.
- Batuah, Ahmad Datuak dan A. Datuak Madjoindo, *Tambo Minangkabau dan Adatnya*, Jakarta: t.p., 1965.
- Boechari, Sidi Ibrahim, *Pengaruh Timbal Balik antara Pendidikan Islam dan Pergerakan Nasional di Minangkabau*, Jakarta: Gunung Agung, 1981.
- Crow, and Crow dalam Oemar Hamalik, *Pembinaan Pengembangan Kurikulum*, Bandung: Pustaka Martina, 1987.
- Dahlan, Abdul Aziz dkk., (ed.), *Ensiklopedi Hukum Islam*, Jakarta: PT Ichtiar Baru Van Hoeve, 1999.
- Daradjat, Zakiah Daradjat, *Ilmu Jiwa Agama*, Jakarta: Bulan Bintang, 1991.
- Dobbin, Christine, "Islamic Revivalism in a Changin Peasant Economy Central Sumatra, 11784-1847, Terj. Lilian D. Tedjasudana, judul terjemahan, *Kebangkitan Islam dalam Ekonomi Petani yang Sedang Berubah, Sumatera Tengah, 1784-1847*, Jakarta: INIS, 1992.

- Fadjar, A. Malik, *Holistika Pemikiran Pendidikan*, edit. Ahmad Barizi, Jakarta: Raja Grafindo Persada, 2005.
- Gazalba, Sidi, *Masjid Pusat Ibadat dan Kebudayaan Islam*, Jakarta: Pustaka Antara, 1983.
- Ghunaimah, Muhammad Abdu Rahim, *tarikh al-Jami'at al-Islamiyah al-Kubra*, Maroko: Dar al-Ittiba'ah al-Maghribiyah, 1953.
- Graves, Elizabeth E., "Minangkabau Respon to Dutch Colonial Rule Nineteenth Century," (New York: 1981. terj. Mestika Zed, *Reaksi Minangkabau terhadap Kolonialisme Belanda Abad XX*, Padang: IKIP, 1986.
- Hamalik, Omar, *Perencanaan Pengajaran Berdasarkan Pendekatan Sistem*, Jakarta: PT. Bumi Aksara, 2002.
- Hamka, *Ayahku; Riwayat Hidup DR. H. Abdul Karim Amrullah dan Perjuangan Kaum Agama di Sumatera*, Jakarta: Umminda, 1982.
- , *Islam dan Adat Minangkabau*, Jakarta: Pustaka Panjimas, 1989.
- Hasibuan, Zainal Efendi, *Profil Rasulullah Sebagai Pendidikan Ideal dan Kontribusinya Terhadap Pendidikan Islam*, Padang: Tesis IAIN Imam Bonjol Padang, 2007.
- Hollander, J.J. de, (ed.), *Verhaal van Den Aavang der Paderi Enlusten on Sumatra Rudur*. E.J. Brill.1987.
- Jaya, Tamar, *Riwayat Hidup Orang-orang Besar*, Jakarta: Bulan-Bintang, 1981.
- Al-Jumbuly, Ali dan Abu al-Fath al-Tuwanisy, *al-Ushul Hadisah Li tadris Lughah al-Arabiyah wa al-Tarbiyah al-Diniyah*, Qahirah: Dar al-Nahdhah Masr Li Ittiba'ah wa al-Nashr, 1971.
- Kaufman, Roger A, *Educational System Planning*, Englewood Cliffts, NMj: Prentice-Hall. INC., 1972
- Kemal, Iskandar, "Beberapa Aspek dari Hukum Kewarisan Matrilineal ke Bilateral di Minangkabau," dalam, *Beberapa Studi tentang Minangkabau: Kumpulan Karangan*, Padang: FHUK Unand, 1971.
- Latief, Sanusi, "Perkembangan Pemikiran Islam di Minangkabau" dalam *Panji Masyarakat*, No. 628, 1 November 1989.
- Lindgren, Henry Clay, and W. Newton Suter, *Education Psychology in The Classroom*, California, Monterey: Brooks/Cole Publishing company, 1985.
- Majolelo, Darwis Datuk., dan Ahmad Marzuki, *Tuanku Imam Bojol Perintis Jalan Kemerdekaan*, Jakarta:Yayasan Obor Indonesia, 1987.
- Nain, Syafnir Aboe, *Tuanku Imam Bonjol: Sejarah Intelektual Islam di Minangkabau, 1784-1832*, Padang: Penerbit Esa, 1988
- Nasution, Harun *Pembaharuan dalam Islam, Sejarah Pemikiran dan Gerakan*, Jakarta: Bulan Bintang, 1975.

- Nizar, Samsul, *Sejarah dan Pergolakan Pemikiran Pendidikan Islam; Potret Timur Tengah Era Awal dan Indonesia*, Ciputat: Quantum Teaching, 2005.
- , *Sejarah Pendidikan Islam; Menelusuri Jejak Sejarah Pendidikan Era Rasulullah sampai Indonesia*, Jakarta: Kencana Prenada Media Group, 2007.
- , *Seabad Buya Hamka; Memperbincangkan Dinamika Intelektual, dan Pemikiran Hamka tentang Pendidikan Islam*, Jakarta: Kencana Prenada Media Group, 2008
- , *Renungan Pemikiran dan Falsafah Hidup Hamka*, Padang. Makalah disampaikan pada Seminar Seabad Buya Hamka di Museum Aditiyawarman, 16 Februari 2008.
- , *Filsafat Pendidikan Islam; Pendekatan Historis, Teoritis, dan Praktis*, Jakarta: Ciputat Press, 2005.
- Noer, Delier, *Gerakan Modern di Indonesia 1900-1942*, Jakarta: LP3ES, 1996.
- Prasodjo, Sudjoko, dkk. (ed.), *Profil Pesantren*, Jakarta: LP3ES, 1974.
- Rais, Kamardi, "Surau dalam Pengembangan Masyarakat Nagari," makalah dalam Seminar dan Lokakarya (Semiloka), *Kembali ke Surau*, Padang: Hotel Bumi Minang, 27 Juni 2001.
- Rajab, Muhamad, *Perang Paderi di Sumatera barat 1803-1883*, Jakarta: P.P, dan K, 1954.
- Pijper, G.F., *Beberapa Aspek Kajian Islam di Indonesia, 1900-1950*, Bandung: Mizan, 1990.
- Ramayulis dan Samsul Nizar, *Ensiklopedi Tokoh Pendidikan Islam*, Ciputat: Quantum Teaching, 2005.
- Ridwan, Kafrawi, dkk. (ed.), *Ensiklopedi Islam*, Jakarta: PT Ichtiar Baru van Hoeve, 1994.
- Steenbrink, Karel A., *Pesantren, Madrasah dan Sekolah: Pendidikan Islam dalam Kurun Modern*, Jakarta: LP3ES, 1994.
- , *Beberapa Aspek tentang Islam di Indonesia Abad ke-19*, Jakarta, 1984
- Usman, Zubir, *Kedudukan Bangsa dan Bahasa Indonesia*, Jakarta: Gunung Agung, 1960.
- Wesley, Edgar Bruce, *Teaching Social Studies in High Schools*, Boston: U.S.A., 1950.
- Yunus, Mahmud, *Sejarah Pendidikan Islam di Indonesia*, Jakarta: Hidakarya Agung, 1985.