

BUKTI KORESPONSI ARTIKEL

Penulis & Koresponden : Alfauzan Amin (Penulis Utama)

Email : alfauzan_amin@iainbengkulu.ac.id

Judul : **Islamic “Syarafal Anam” Culture: Can This Prevent Students’
Radicalism?**

Jurnal : **[Eurasian Journal of Educational Research](#)** (Q2, SJR 0.28)

Link Jurnal :

<https://ejer.com.tr/islamic-syarafal-anam-culture-can-this-prevent-students-radicalism/>

Korespondensi : Terlampir

Manuscript ID: 1902-EJER-342-2021

Date: 23rd September 2021

Name and Surname*	:	Alfauzan Amin
University-Department*	:	Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
e-mail address*	:	alfauzan_amin@iainbengkulu.ac.id
Name and Surname*	:	Jaenullah
University-Department*	:	Institut Agama Islam Ma'arif NU, Metro, Lampung, Indonesia
e-mail address*	:	
Name	:	Zubaedi
University-Department*	:	Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
e-mail address	:	
Name	:	Asiyah
University-Department	:	Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
e-mail address	:	
Name	:	Syamsul Rizal
University-Department	:	Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
e-mail address	:	
Name	:	Alimni
University-Department	:	Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
Field/expertise	:	
e-mail address	:	
Name	:	Ayu Wulandari
University-Department	:	Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia
e-mail address	:	

It is to confirm that your paper entitled “**Islamic “Syarafal Anam” Culture: Can This Prevent Students’ Radicalism?**” is accepted for the publication in our journal namely “Eurasian Journal of Educational Research” Your paper will be published in Volume 96 (2021).

Regards

Assoc. Prof. Dr. Şakir ÇINKIR

Editor-in-Chief

Eurasian Journal of Educational Research (EJER)

Abstracted and Indexed in:

ESCI, SCOPUS, ERIC



Dr. Alfauzan Amin.,M.Ag <alfauzan_amin@iainbengkulu.ac.id>

[EJER] Editor Decision

Editor EJER <admin@ejer.info>

24 September 2021 19.50

Kepada: Alfauzan Amin <alfauzan_amin@iainbengkulu.ac.id>, Alimni Alimni <alimni@iainbengkulu.ac.id>, Dwi Agus Kurniawan <dwiagus.k@unja.ac.id>, Diki Chen <dikichen012@gmail.com>, Ricky Purnama Wirayuda <pwricky27@gmail.com>

Alfauzan Amin, Alimni Alimni, Dwi Agus Kurniawan, Diki Chen, Ricky Purnama Wirayuda:

We have reached a decision regarding your submission to Eurasian Journal of Educational Research, "Islamic Song Syarafal Anam: Can This Prevent Children's Radicalism?".

Our decision is to: Accept Submission

[Eurasian Journal of Educational Research](#)



Dr. Alfauzan Amin.,M.Ag <alfauzan_amin@iainbengkulu.ac.id>

Revision required

1 pesan

Ejer Ead <ejer.editor@gmail.com>

15 September 2021 03.14

Kepada: alfauzan_amin@iainbengkulu.ac.id

Dear author(s),

Reviewers have given their comments on your paper. Please incorporate these corrections within 10 days and send us the revised versions. In the final version you can edit the authors' names. if necessary.

These comments have also been uploaded in our system. Please ensure the submission of the revision within 15 days of receiving this mail either as a reply to this mail or in the online system. If your revision is found satisfactory, an acceptance letter will be issued for your manuscript. You will be required to pay the APC \$1800 (that you have agreed upon) within one week after receiving the acceptance letter.

Title:

Syarafal Anam should be in italics: *Syarafal Anam*. Please check the whole document

Abstract

Purpose. Please elaborate. Too short. **Method:** "love **of** the homeland" or "love **for** the homeland"? Please check the whole document. (For consistency, use either of or for)

Introduction

This section is supposed to be background data on your variables. You have stated a few ideas about each but it is not properly organized. You may organize this information following 'general to specific' rule. You may start with general background of radicalization (no need to link too much with terrorism) and then discuss what deradicalization efforts have been made so far. Then talk about *Syarafal Anam* significantly. In this section, rather than just defining it in the middle of a paragraph. It seems you have discussed *Syarafal Anam* as an art in this study, so you need to mention this here, rather than just saying that is is local wisdom. While you arrange this material you may support your ideas with some studies. It may include more definitions and explanations of the variables. In the end paragraph, you may mention the purpose and objectives of this research.

Problem statement is also missing in this manuscript but you have stated 3 objectives. You do not mention "love of the homeland" in the objectives which is mentioned later in methodology, tables ,results and recommendations. Before you add objectives, I suggest you to mention what problems or research gaps are being observed, and suggest a solution or say this current study aims to contribute towards a solution or fill the research gap.

This section contains some previous studies but there aren't many current empirical studies where the variables ((de)radicalization or *Syarafal Anam* might have been examined. You have also not mentioned theoretical references and definitions.

Methodology

"love of the homeland" or "love for the homeland"? Is it a variable of the study? If yes, please add some definitions and background information in introduction

Results

What do you mean by Characters of Love for the Homeland? Please explain clearly. If it is part of the variable, you must mention it in methodology. The data in tables refer to students, so what does *range* and *category* refer to. Please explain it in the text or add it in the table itself

The discussion of interviews (qualitative) on page 9,10 and 11 is also not properly organized and too long, since it was only phenomenological. Why some paragraphs are in italics? Who were the interview participants?

Conclusion And Recommendation

Too short. A conclusion should summarize the findings and shows how the study contributes to the domain of research. Please include a few major findings from the results section. You also have not added any recommendations. You can include a few recommendations and limitations of research. You may also mention whether such a study can be replicated with other variables and in different contexts. And what are potential subjects of future research?

General

Language and syntax (sentence construction), verb-tense, present and past- errors are abundant in the whole paper. Please refer to a language expert to check the whole document thoroughly. The presentation style in the whole paper also needs attention. Please make them coherent. Make use of linking words and transition words.

Recommendation: Resubmit after correction

Editorial Team Owner

--

Eurasian Journal of Educational Research (EJER) is abstracted and indexed in;
Emerging Sources Citation Index (ESCI)
Education Information Resource Center (ERIC),
Social Scisearch,
Journal Citation Reports/ Social Sciences Edition,
Higher Education Research Data Collection (HERDC),
Educational Research Abstracts (ERA),
EBSCO Host database,
SCOPUS, and
ULAKBİM national index.
www.ejer.com.tr
ejer.editor@gmail.com



Manuscript ID: 1911-EJER-384-2021

Date: 7th October 2021

Name and Surname*	:	Alfauzan Amin
University-Department*	:	https://orcid.org/0000-0003-3384-3285
e-mail address*	:	
Name and Surname*	:	Jaenullah
University-Department*	:	https://orcid.org/0000-0001-9010-6738
e-mail address*	:	
Name	:	Zubaedi
University-Department*	:	https://orcid.org/0000-0003-0681-8770
e-mail address	:	
Name	:	Asiyah
University-Department	:	https://orcid.org/0000-0001-8508-3746
e-mail address	:	
Name	:	Syamsul Rizal
University-Department	:	https://orcid.org/0000-0001-9920-6452
e-mail address	:	
Name	:	Alimni
University-Department	:	https://orcid.org/0000-0003-1184-0606
e-mail address	:	
Name	:	Ayu Wulandari
University-Department	:	https://orcid.org/0000-0002-7197-4334
e-mail address	:	

It is to confirm that your paper entitled “**Islamic “Syarafal Anam” culture: Can this prevent student radicalism**” is accepted for the publication in our journal namely “Eurasian Journal of Educational Research”Your paper will be published in Volume 97 (2021).

Regards

Assoc. Prof. Dr. Şakir ÇINKIR

Editor-in-Chief

Eurasian Journal of Educational Research (EJER)

Abstracted and Indexed in:

ESCI, SCOPUS, ERIC

Invoice N0: 1911-EJER-384-2021

Date: 7th October 2021

Invoice To

Name	:	Alfauzan Amin https://orcid.org/0000-0003-3384-3285
Paper Title	:	Islamic “Syarafal Anam” culture: Can this prevent student radicalism
University-Department	:	alfauzan_amin@iainbengkulu.ac.id
Amount (USD)	:	1800
Amount (IDR) for Indonesian authors	:	25,600,000
Bank Charges	:	Should Paid by Authors

Payment Option for International Authors

Benifiary Name	:	Intellectual Edge Consultancy SDN Bhd
Beneficiary's Address	:	B2-1902, TTDI Adina Jalan Judo 13/45 Shah Alam 40100 Selangor Malaysia
Bank Name	:	AFFIN ISLAMIC BANK BERHAD
Account No.	:	106640006258
Swift Code	:	AIBBMYKL
Bank Address	:	MSU Shah Alam Business Centre, 2nd Floor University Drive, Off Persiaran Olahraga, 40100 Shah Alam, Selangor Malaysia
For Indonesian Authors	:	Account Holder: CV. Intellectual Edge Consultancy Bank Name: CIMB NIAGA Syariah Branch: Cabang Banjarmasin-Ahmad Yani Km 2.5 Account Number: 860008267700

Note:

- 1- Please write the full “Beneficiary” name otherwise payment will not credit to the account.
- 2-Please put the invoice # as a payment reference

Regards

Assoc. Prof. Dr. Şakir ÇINKIR

Editor-in-Chief

Eurasian Journal of Educational Research (EJER)

Abstracted and Indexed in:

ESCI, SCOPUS, ERIC, ERA



Dr. Alfauzan Amin.,M.Ag <alfauzan_amin@iainbengkulu.ac.id>

Payment request from Writing House

2 pesan

Payoneer <NoReply@payoneer.com>
Balas Ke: NoReply@payoneer.com
Kepada: alfauzan_amin@iainbengkulu.ac.id

24 September 2021 20.11



Dear Alfauzan Amin,

Writing House would like to be paid through Payoneer.

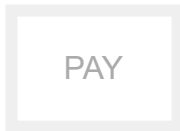
Payment request details:

Due By 9/24/2021

Payment request ID 6421574

Description Publication fee of EJER Islamic Syarafal Anam Culture: Can This Prevent Students Radicalism Payment 1

Amount 900.00 USD



Paying with Payoneer is easy and secure. [Learn more.](#)

Have questions? Read our [FAQ.](#)

Payoneer provides global payment solutions to over 3 million users and thousands of integrated partners including Amazon, Google, Fiverr, Airbnb and more.

Stay on top of your payment requests with NEW tracking tools. Create a password the next time you pay to discover them!

FIND OUT MORE

If you have any questions, please feel free to [contact us](#).

Thank you, The Payoneer Team



Stay connected with us



To unsubscribe from getting emails from Payoneer, you must request to close your account. To close your account please [contact our Customer Care Department](#) via email, telephone, or live chat. For more information please visit us at www.payoneer.com

© 2005-2021 Payoneer, All Rights Reserved

Payoneer payment services are provided in partnership with various financial institutions, please see your account/card terms and conditions for further details.

E616 - LangEnglish - E998F8A22DAD4B7283EDB3AF00B8BF87

Payoneer <NoReply@payoneer.com>
Balas Ke: NoReply@payoneer.com
Kepada: alfauzan_amin@iainbengkulu.ac.id

24 September 2021 20.11



Dear Alfauzan Amin,

Writing House would like to be paid through Payoneer.

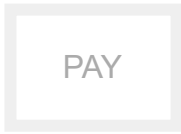
Payment request details:

Due By	9/24/2021
Payment request ID	6421585

Description	Islamic Syarafal Anam Culture: Can This Prevent Students
--------------------	--

Radicalism Payment 2

Amount	900.00 USD
---------------	------------



Paying with Payoneer is easy and secure. [Learn more.](#)

Have questions? Read our [FAQ.](#)

Payoneer provides global payment solutions to over 3 million users and thousands of integrated partners including Amazon, Google, Fiverr, Airbnb and more.

Stay on top of your payment requests with NEW tracking tools. Create a password the next time you pay to discover them!

FIND OUT MORE

If you have any questions, please feel free to [contact us.](#)

Thank you, The Payoneer Team



Stay connected with us



To unsubscribe from getting emails from Payoneer, you must request to close your account. To close your account please [contact our Customer Care Department](#) via email, telephone, or live chat. For more information please visit us at www.payoneer.com

© 2005-2021 Payoneer, All Rights Reserved

Payoneer payment services are provided in partnership with various financial institutions, please see your account/card terms and conditions for further details.

E616 - LangEnglish - 74DF81CA9F9845329330D17211685844



Dr. Alfauzan Amin.,M.Ag <alfauzan_amin@iainbengkulu.ac.id>

Payment request from Writing House

1 pesan

Payoneer <NoReply@payoneer.com>
Balas Ke: NoReply@payoneer.com
Kepada: alfauzan_amin@iainbengkulu.ac.id

25 September 2021 12.45



Dear Alfauzan Amin,

Writing House would like to be paid through Payoneer.

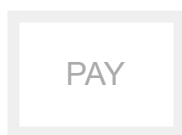
Payment request details:

Due By 9/25/2021

Payment request ID 6424769

Description Islamic Syarafal Anam Culture: Can This Prevent Students Radicalism

Amount 1800.00 USD



Paying with Payoneer is easy and secure. [Learn more.](#)

Have questions? Read our [FAQ.](#)

Payoneer provides global payment solutions to over 3 million users and thousands of integrated partners including Amazon, Google, Fiverr, Airbnb and more.

Stay on top of your payment requests with
NEW tracking tools. Create a password the
next time you pay to discover them!

[FIND OUT MORE](#)

If you have any questions, please feel free to [contact us](#).

Thank you, The Payoneer Team



Stay connected with us



To unsubscribe from getting emails from Payoneer, you must request to close your account. To close your account please [contact our Customer Care Department](#) via email, telephone, or live chat. For more information please visit us at www.payoneer.com

© 2005-2021 Payoneer, All Rights Reserved

Payoneer payment services are provided in partnership with various financial institutions, please see your account/card terms and conditions for further details.

E616 - LangEnglish - C8A071E5EF7E40A08D67B5DBD7AD1659

Perihal : Islamic “*Syarafal Anam*” Culture: Can This Prevent Students’ Radicalism?

Kepada Yth

Dr. Alfauzan Amin, M.Ag

Dengan hormat,

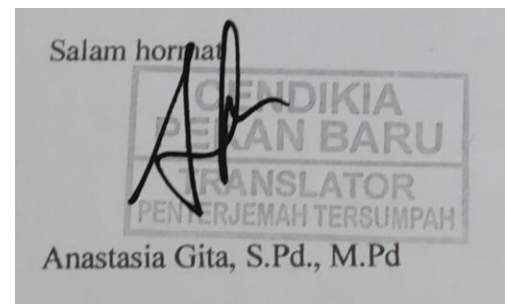
Melalui surat ini kami menyampaikan invoice pembayaran atas jasa translasi English-Indonesia atas artikel bapak dengan Judul “Islamic “*Syarafal Anam*” Culture: Can This Prevent Students’ Radicalism?” yang dikirimkan kepada kami.

Adapun rincian sebagai berikut:

1. Cara pembayaran 100% dibayarkan setelah artikel dengan judul “Islamic “*Syarafal Anam*” Culture: Can This Prevent Students’ Radicalism?” diterima dan telah di translasi oleh kami
2. Rincian pembayaran sebesar 1 halaman @ Rp. 250.000 dengan total halaman artikel yang diterima sebanyak 12 halaman, sehingga total yang harus dibayarkan oleh saudara sebesar Rp. 3.000.000

Terima kasih atas kepercayaan anda karena telah menggunakan jasa dari kami.

Pekanbaru, 15 September 2021



Perihal : Islamic “*Syarafal Anam*” Culture: Can This Prevent Students’ Radicalism?

Kepada Yth

Dr. Alfauzan Amin, M.Ag

Dengan hormat,

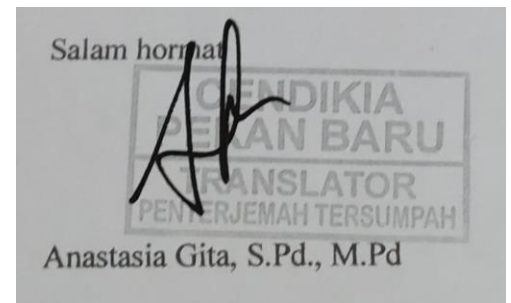
Melalui surat ini kami menyampaikan invoice pembayaran atas jasa translasi English-Indonesia atas artikel bapak dengan Judul “Islamic “*Syarafal Anam*” Culture: Can This Prevent Students’ Radicalism?” yang dikirimkan kepada kami.

Adapun rincian sebagai berikut:

1. Cara pembayaran 100% dibayarkan setelah artikel dengan judul “Islamic “*Syarafal Anam*” Culture: Can This Prevent Students’ Radicalism?” diterima dan telah di translasi oleh kami
2. Rincian pembayaran sebesar 1 halaman @ Rp. 250.000 dengan total halaman artikel yang diterima sebanyak 10 halaman, sehingga total yang harus dibayarkan oleh saudara sebesar Rp. 2.500.000

Terima kasih atas kepercayaan anda karena telah menggunakan jasa dari kami.

Pekanbaru, 3 Maret 2021



**EURASIAN JOURNAL OF EDUCATIONAL RESEARCH (EJER)
GUIDE FOR AUTHORS**

YAZARLARA YÖNRGE

Manuscript Agreement:	ENG	<input checked="" type="checkbox"/>	I / We hereby accept that, the article after being accepted for publication in the Eurasian Journal of Educational Research (EJER), the author (s) as, all rights related to the article has been transferred to the ANI PUBLISHING under the laws of the, "copyright transfer".
	TR	<input checked="" type="checkbox"/>	Makale Eurasian Journal of Educational Research (EJER) dergisinde basıma kabul edildikten sonra, yazar(lar) olarak; makale ile ilgili tüm hakları, "Telif Hakkı Devir" yasaları uyarınca, ANI YAYINCILIĞA devrettiğimizi kabul ediyoruz.

Main Body	ENG	<input checked="" type="checkbox"/>	Order of the main parts in the manuscript is as follows: <ul style="list-style-type: none">• Main title in English (max. 12 words)• Structured abstract (min. 200- max.250 words length)• Keywords (in English, min. four-max. six)• Main text• References
------------------	-----	-------------------------------------	---

		<input checked="" type="checkbox"/>	The basic structure for a paper in EJER format includes eighth components: (Please do not use numbering in the main text) 1-Title of the paper 2-Structured Abstract in English Structured " Abstract in English " should be 200-250 words in length and must include following Subheading: Purpose: State the problem in field. Then explain the purpose of the study. Method: Specify the research design, sample and research instrument and data analysis in brief. Findings: Highlight the significant, interesting or surprising results. Implications for Research and Practice: Draw implications of the results for practice what we have learned to draw implications for future research Keywords: 3-5 key words not included in the manuscript title. 3-Introduction The introduction provides an overview of the research topic and explains why was this topic important to investigate what it is about. Background of the Study, Rationale for the Study & Design, pertinent literature reviewed, literature reviewed organized and focused, research reviewed and critiqued in article, research questions/hypothesis) In the first paragraph (introduction paragraph) please do not cite ant work. State the problem in the field (including, originality, novelty, or significance).
--	--	-------------------------------------	--

4-Method

Method section should include following sub-heading;

Research Model/Design

Research Sample

Research Instrument and Procedure

Data Analysis

5-Results/Findings

6-Discussion, Conclusion and Recommendations

Consider the following when writing discussion, conclusions and recommendations;

ENG	TR
1. <i>Introduction sentence,</i>	1. <i>Giriş cümlesi,</i>
2. <i>Statement of the problem,</i>	2. <i>Problem durumu,</i>
3. <i>Review of the methodology,</i>	3. <i>Yöntemin kısa bir özeti,</i>
4. <i>Summary of the main results,</i>	4. <i>Bulguların özeti (en çarpıcı bulgular),</i>
5. <i>References to previous research,</i>	5. <i>Daha önce benzer konuda yapılmış araştırma bulgu ve sonuçlarına yer veriniz,</i>
6. <i>Discussion of the results,</i>	6. <i>Bulgularınıza dayalı sonuçları tartışınız,</i>
7. <i>Recommendations for educators, policy makers,</i>	7. <i>Eğitimciler ve politika belirleyiciler için önerileriniz,</i>
8. <i>Implications for research and practice,</i>	8. <i>Uygulama ve araştırma için ileriye dönük çıkarımlarınız,</i>
9. <i>Suggestions for further research,</i>	9. <i>Daha sonra yapılacak araştırmalar için önerileriniz,</i>
10. <i>Limitations,</i>	10. <i>Sınırlılıklar,</i>

7-References

8-Extended Turkish Abstract

Compulsory only for Turkish Authors

Türkçe geniş özet aşağıdaki alt başlıklardan oluşacaktır.

Problem Durumu:

Araştırmanın Amacı:

Araştırmanın Yöntemi:

Araştırmanın Bulguları:

Araştırmanın Sonuçları ve Öneriler:

Anahtar Sözcükler:

ENG	Indicate that this submission is ready to be considered by EJER by checking off the following.		
TR	Aday makalenin değerlendirilmeye hazır olduğunu aşağıdakilerin her biri ile karşılaştırarak kontrol ediniz.		
Manuscript Submission:	ENG	<input checked="" type="checkbox"/>	I have prepared my manuscript based on the criteria listed below and I accept all submission conditions. Indicate that this submission is ready to be considered by this journal by checking off the following.
	TR	<input checked="" type="checkbox"/>	Makalemi aşağıda belirtilen kriterlere göre hazırladım ve makale gönderme koşullarının tamamını kabul ediyorum. Aday makalenin değerlendirilmeye hazır olduğunu aşağıdakilerin her biri ile karşılaştırarak kontrol ediniz
Publication Policy	ENG	<input checked="" type="checkbox"/>	The manuscript is a report of original educational research or a discussion article on research topics in education.
	TR	<input checked="" type="checkbox"/>	Aday makale, eğitim alanıyla doğrudan ilgili bir araştırma ya da tartışma yazısıdır.
	ENG	<input checked="" type="checkbox"/>	The submission has not been previously published, nor sent to another journal for consideration.
	TR	<input checked="" type="checkbox"/>	Sunulan çalışma daha önce herhangi bir yerde yayınlanmamıştır, başka bir derginin incelemesinde değildir.
	ENG	<input checked="" type="checkbox"/>	Within a year, I have not submitted a manuscript to EJER as an author or co-author for review other than this manuscript.
	TR	<input checked="" type="checkbox"/>	Son bir yıl içerisinde, yazarı olduğum ya da yazarları arasında bulunduğum başka bir çalışma değerlendirilmek üzere EJER'e sunulmamıştır.
Language	ENG	<input checked="" type="checkbox"/>	The entire manuscript is written in English.
	TR	<input checked="" type="checkbox"/>	Aday makalenin bütününün yazım dili İngilizce'dir
Manuscript Format	ENG	<input checked="" type="checkbox"/>	The original manuscript is typed on A4 paper. The margins are 2.5 cm.
	TR	<input checked="" type="checkbox"/>	Aday makale kenar boşlukları 2.5 cm olan A4 kağıda yazılmıştır.
	ENG	<input checked="" type="checkbox"/>	Each paragraph is longer than three sentences. Do not cite any references in the first and closing sentences of a paragraph.
	TR	<input checked="" type="checkbox"/>	Her bir paragraf en az üç cümle içermektedir. Paragrafın giriş ve kapanış cümlelerinde atıf vermeyiniz.

	ENG	<input checked="" type="checkbox"/>	The entire manuscript - including quotations, references, author note, content footnotes, figure captions, and all parts of tables – is double-spaced.														
	TR	<input checked="" type="checkbox"/>	Aday makalenin tamamı, alıntılar, kaynakça, şekil ve tablo başlıkları da dâhil olmak üzere çift aralıklı yazılmıştır														
	ENG	<input checked="" type="checkbox"/>	The submission file is in Microsoft Word document file format. 12-point Times New Roman font is used in entire manuscript.														
	TR	<input checked="" type="checkbox"/>	Aday makale, tamamında 12 punto Times New Roman yazı tipi kullanılarak hazırlanmış bir Microsoft Word dokümanıdır.														
Anonymity	ENG	<input checked="" type="checkbox"/>	Main document needs to be anonymised to allow for blinded review. The text has had the authors' names removed. If an author is cited, "Author" and year are used in the bibliography and footnotes, instead of author's name, paper title, etc. The author's name has also been removed from the attached document.														
	TR	<input type="checkbox"/>	Aday makale, yazar adları çıkarılarak sunulmuştur. Eğer yazar kendisine atıfta bulundursa yazarın adına ve çalışma başlığına yer verilmeyecek, sadece "Author" yazılarak çalışmanın yılı belirtilecektir. Eklenen dosyada yazar adı belirtilmeyecektir.														
APA 6 Headings	ENG	<input checked="" type="checkbox"/>	Five different level headings appropriate to APA 6 are used in the text. <table border="1"> <thead> <tr> <th colspan="2">APA 6 Headings</th> </tr> <tr> <th>Level</th> <th>Format</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>Centered, Boldface, Uppercase and Lowercase Headings</td> </tr> <tr> <td>2</td> <td>Left-aligned, Boldface, Uppercase and Lowercase Heading</td> </tr> <tr> <td>3</td> <td>Indented, boldface, lowercase heading with a period.</td> </tr> <tr> <td>4</td> <td><i>Indented, boldface, italicized, lowercase heading with a period.</i></td> </tr> <tr> <td>5</td> <td><i>Indented, italicized, lowercase heading with a period.</i></td> </tr> </tbody> </table>	APA 6 Headings		Level	Format	1	Centered, Boldface, Uppercase and Lowercase Headings	2	Left-aligned, Boldface, Uppercase and Lowercase Heading	3	Indented, boldface, lowercase heading with a period.	4	<i>Indented, boldface, italicized, lowercase heading with a period.</i>	5	<i>Indented, italicized, lowercase heading with a period.</i>
	APA 6 Headings																
Level	Format																
1	Centered, Boldface, Uppercase and Lowercase Headings																
2	Left-aligned, Boldface, Uppercase and Lowercase Heading																
3	Indented, boldface, lowercase heading with a period.																
4	<i>Indented, boldface, italicized, lowercase heading with a period.</i>																
5	<i>Indented, italicized, lowercase heading with a period.</i>																
TR	<input checked="" type="checkbox"/>	<table border="1"> <thead> <tr> <th colspan="2">APA 6 Başlıklar</th> </tr> <tr> <th>Düzye</th> <th>Format</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>Ortalanmış, Koyu, Büyük ve Küçük Harf Başlık</td> </tr> <tr> <td>2</td> <td>Sola Dayalı, Koyu, Büyük ve Küçük Harf Başlık</td> </tr> <tr> <td>3</td> <td>Girintili, koyu renkli, küçük harfle nokta.</td> </tr> <tr> <td>4</td> <td>Girintili, koyu renkli, italik, küçük harfle nokta.</td> </tr> <tr> <td>5</td> <td>Girintili, italik, küçük harfle nokta.</td> </tr> </tbody> </table>	APA 6 Başlıklar		Düzye	Format	1	Ortalanmış, Koyu, Büyük ve Küçük Harf Başlık	2	Sola Dayalı, Koyu, Büyük ve Küçük Harf Başlık	3	Girintili, koyu renkli, küçük harfle nokta.	4	Girintili, koyu renkli, italik, küçük harfle nokta.	5	Girintili, italik, küçük harfle nokta.	
APA 6 Başlıklar																	
Düzye	Format																
1	Ortalanmış, Koyu, Büyük ve Küçük Harf Başlık																
2	Sola Dayalı, Koyu, Büyük ve Küçük Harf Başlık																
3	Girintili, koyu renkli, küçük harfle nokta.																
4	Girintili, koyu renkli, italik, küçük harfle nokta.																
5	Girintili, italik, küçük harfle nokta.																
Manuscript Title	ENG	<input checked="" type="checkbox"/>	The title is 10 to 12 words.														
	TR	<input checked="" type="checkbox"/>	Aday makalenin başlığı 10-12 sözcük uzunluğundadır.														
Length	ENG	<input checked="" type="checkbox"/>	The maximum length of the manuscript-including structured abstract in English, tables, and references is 6000 words. This limitation does not include Turkish extended abstract (750-1000 words) which is placed after the references section.														
	TR	<input checked="" type="checkbox"/>	Aday makale, İngilizce abstract, tablolar ve kaynakça vb. tüm öğeler dâhil olmak üzere en fazla 6000 sözcüktür. Kaynakça'nın ardından yer verilen uzun Türkçe özet (750-1000 sözcük) bu sayıya dâhil değildir.														
	ENG	<input checked="" type="checkbox"/>	The article is preceded by English Structured Abstract of not more than 250 words and not less than 200 using five required headings: Purpose: State the problem in field. Then explain the purpose of the study. Method: Specify the research design,														

Abstract			sample, and research instrument and data analysis in brief. Findings: Highlight the significant, interesting or surprising results. Implications for Research and Practice. Considering the most important result of the study, what are the main Implications for research and practice. (These headings may need some adaptation in the case of discussion papers: Background, Purpose of Study, Sources of Evidence, Main Argument, and Conclusions). More information available from http://www.tandf.co.uk/journals/authors/rereabstracts.asp)
	TR	<input checked="" type="checkbox"/>	Yapılandırılmış İngilizce öz 200-250 sözcük uzunluğunda olup, aday makalenin başında yer almakta ve Purpose (İlk önce alanda karşılaşılan sorunu belirtelim. Daha sonra araştırmanın amacını bir cümle ile veriniz), Method (Araştırma deseni, örneklem, veri toplama aracı ve verilerin analizini kısaca açıklayınız), Findings (En önemli ve çarpıcı araştırma bulgularını verelim) Implications for Research and Practice, (Uygulama ve ileriye dönük araştırmalar için olası çıkarımlarınız) başlıklarını içermektedir. Bu başlıklar tartışma yazıları için: Çalışmanın Temeli, Çalışmanın Amacı, Kanıt Kaynakları, Ana Tartışma ve Sonuçlar şeklinde olabilir. Daha fazla bilgi için http://www.tandf.co.uk/journals/authors/rereabstracts.asp adresine başvurunuz.
Key Words	ENG	<input checked="" type="checkbox"/>	Following the structured abstract in English four to six keywords are included. You should represent the content of your manuscript and be specific to your field or sub-field. Avoid using keywords form the title of the paper.
	TR	<input checked="" type="checkbox"/>	Yapılandırılmış İngilizce özden sonra 4-6 anahtar sözcüğe yer verilmiştir. Anahtar kelimeler çalışmanızı temsil etmeli ve kendi alanınıza ya da alt alanlara özgü olmalıdır. Makale adındaki kavramları anahtar kelime olarak seçmekten kaçınınız.
Extended Turkish Abstract	ENG	<input checked="" type="checkbox"/>	*Compulsory only for Turkish Authors An extended (750-1000 words) Turkish structured abstract is placed following the “References” section using five required headings: Problem Statement, Purpose of Study, Methods, Findings and Results, and Conclusions and Recommendations. (These headings may need some adaptation in the case of discussion papers: Background, Purpose of Study, Sources of Evidence, Main Argument, and Conclusions). More information available from http://www.tandf.co.uk/journals/authors/rereabstracts.asp
	TR	<input checked="" type="checkbox"/>	Kaynakçadan sonra 750-1000 sözcükten oluşan Türkçe yapılandırılmış öze yer verilmiştir. Türkçe yapılandırılmış öz Problem Durumu, Araştırmanın Amacı, Araştırmanın Yöntemi, Araştırmanın Bulguları, Araştırmanın Sonuçları ve Önerileri başlıklarını içermektedir. Bu başlıklar tartışma yazıları için: Çalışmanın Temeli, Çalışmanın Amacı, Kanıt Kaynakları, Ana Tartışma ve Sonuçlar şeklinde olabilir. Daha fazla bilgi için; http://www.tandf.co.uk/journals/authors/rereabstracts.asp
	ENG	<input checked="" type="checkbox"/>	Following the Turkish structured abstract, four to six keywords are included.
	TR	<input checked="" type="checkbox"/>	Uzun Türkçe özetten sonra 4-6 anahtar sözcüğe yer verilmelidir.
	ENG	<input checked="" type="checkbox"/>	References are not cited in the structured abstracts in English and in Turkish.
	TR	<input checked="" type="checkbox"/>	İngilizce abstract ve Türkçe öz içerisinde atıfta bulunulmamıştır.

Tables	ENG	<input checked="" type="checkbox"/>	The format of headings, tables, figures, citations, references, and other details follow the APA 6 style as described in the Publication Manual of the American Psychological Association, 6th edition, available from http://www.apa.org
	TR	<input checked="" type="checkbox"/>	Aday makalenin başlıkları, tabloları, şekilleri, atıfları, kaynakçası ve diğer özellikleri tamamen APA altıncı baskıda belirtildiği şekildedir.
Figures	ENG	<input checked="" type="checkbox"/>	All illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.
	TR	<input checked="" type="checkbox"/>	Aday makalenin şekilleri ve tabloları metin içerisinde bulunmaları gereken uygun yerlere yerleştirilmiştir. Makale sonunda sunulmamıştır
REFERENCES	ENG	<input checked="" type="checkbox"/>	References are listed in alphabetical order. Each listed reference is cited in text, and each text citation is listed in the References. Basic formats are as follows: Use APA 6 Manual.
	TR	<input checked="" type="checkbox"/>	Kaynaklar alfabetik sırada APA 6 kılavuzunda gösterilen örneklere uygun olarak verilmiştir. (kitap, dergi makalesi, veri tabanları ve tez gibi kaynakların kaynakçada gösterimi doğru olarak verilmiştir. Tüm kaynaklarda tarih ve yer isimleri açıkça belirtilmiştir
IN-TEXT CITATIONS	ENG	<input checked="" type="checkbox"/>	The in-text citations and bibliography are appropriate for the examples given below.
	TR	<input checked="" type="checkbox"/>	<i>Metin içi atıfların ve kaynakçanın yazımı aşağıda verilen örneklere uygundur.</i>

IN-TEXT CITATIONS METİN İÇİ ATIF

In-Text Citations: Author/Authors

A Work by Two Authors:	Name both authors in the signal phrase or in the parentheses each time you cite the work. Use the word "and" between the authors' names within the text and use the ampersand in the parentheses. Research by Wegener and Petty (1994) supports... (Wegener & Petty, 1994)
Six or More Authors:	Use the first author's name followed by et al. in the signal phrase or in parentheses. Harris et al. (2001) argued... (Harris et al., 2001)
Organization as an Author	If the author is an organization or a government agency, mention the organization in the signal phrase or in the parenthetical citation the first time you cite the source. ☐ In text, first citation: (Ministry of National Education [MoNE], 2017) or Ministry of National Education (MoNE, 2017). ☐ In text, second citation: (MoNE, 2017) or MoNE (2017).
More Than Seven Authors	Miller, F. H., Choi, M. J., Angeli, L. L., Harland, A. A., Stamos, J. A., Thomas, S. T., . . . Rubin, L. H. (2009). Web site usability for the blind and low-vision user. <i>Technical Communication</i> , 57, 323-335.
Citing Indirect Sources	Johnson argued that...(as cited in Smith, 2003, p. 102).

Reference List: Basic Rules

Single Author	Last name first, followed by author initials. Berndt, T. J. (2002). Friendship quality and social development. <i>Current Directions in Psychological Science</i> , 11, 7-10.
Two Authors	List by their last names and initials. Use the ampersand instead of "and." Wegener, D. T., & Petty, R. E. (1994). Mood management across affective states: The hedonic contingency hypothesis. <i>Journal of Personality and Social Psychology</i> , 66, 1034-1048.
Three to Seven Authors	List by last names and initials; commas separate author names, while the last author name is preceded again by ampersand. Kernis, M. H., Cornell, D. P., Sun, C. R., Berry, A., Harlow, T., & Bach, J. S. (1993). There's more to self-esteem than whether it is high or low: The importance of stability of self-esteem. <i>Journal of Personality and Social Psychology</i> , 65, 1190-1204.
More Than Seven Authors	List by last names and initials; commas separate author names. After the sixth author's name, use an ellipses in place of the author names. Then provide the final author name. There should be no more than seven names. Miller, F. H., Choi, M. J., Angeli, L. L., Harland, A. A., Stamos, J. A., Thomas, S. T., . . . Rubin, L. H. (2009). Web site usability for the blind and low-vision user. <i>Technical Communication</i> , 57, 323-335.
Organization as Author	Ministry of National Education. (2017). National education statistics. Formal education. Semester 1. Retrieved from http://sgb.meb.gov.tr/meb_iys_dosyalar/2017_03/31152628_meb_istatistikleri_orgun_egitim_2016_2017_1.pdf

Reference List: Articles in Periodicals

Basic Format for Journals	Author, A. A., Author, B. B., & Author, C. C. (Year). Title of article. <i>Title of Periodical</i> , volume number (issue number), pages. http://dx.doi.org/xx.xxx/yyyyy
Article in Journal Paginated by Volume	Journals that are paginated by volume begin with page one in issue one, and continue numbering issue two where issue one ended, etc. Harlow, H. F. (1983). Fundamentals for preparing psychology journal articles. <i>Journal of Comparative and Physiological Psychology</i> , 55, 893-896.
Article in Journal Paginated by Issue	Journals paginated by issue begin with page one every issue; therefore, the issue number gets indicated in parentheses after the volume. The parentheses and issue number are not italicized or underlined. Scruton, R. (1996). The eclipse of listening. <i>The New Criterion</i> , 15(3), 5-13.

Reference List: Books

Basic Format for Books	Author, A. A. (Year of publication). <i>Title of work: Capital letter also for subtitle</i> . Location: Publisher.
Edited Book, No Author	Duncan, G. J., & Brooks-Gunn, J. (Eds.). (1997). <i>Consequences of growing up poor</i> . New York, NY: Russell Sage Foundation.
Edited Book with an Author or Authors	Plath, S. (2000). <i>The unabridged journals</i> . K. V. Kukil (Ed.). New York, NY: Anchor.
A Translation	Laplace, P. S. (1951). <i>A philosophical essay on probabilities</i> . (F. W. Truscott & F. L. Emory, Trans.). New York, NY: Dover. (Original work published 1814)

Edition Other Than the First	Helfer, M. E., Kempe, R. S., & Krugman, R. D. (1997). <i>The battered child</i> (5th ed.). Chicago, IL: University of Chicago Press.
Article or Chapter in an Edited Book	Author, A. A., & Author, B. B. (Year of publication). Title of chapter. In A. A. Editor & B. B. Editor (Eds.), <i>Title of book</i> (pages of chapter). Location: Publisher. Note: When you list the pages of the chapter or essay in parentheses after the book title, use "pp." before the numbers: (pp. 1-21). This abbreviation, however, does not appear before the page numbers in periodical references, except for newspapers. O'Neil, J. M., & Egan, J. (1992). Men's and women's gender role journeys: A metaphor for healing, transition, and transformation. In B. R. Wainrib (Ed.), <i>Gender issues across the life cycle</i> (pp. 107-123). New York, NY: Springer.

Reference List: Other Print Sources

An Entry in an Encyclopedia	Bergmann, P. G. (1993). Relativity. In <i>The New Encyclopedia Britannica</i> . (Vol. 26, pp. 501-508). Chicago, IL: Encyclopedia Britannica.
Dissertation, Published	Lastname, F. N. (Year). <i>Title of dissertation</i> (Doctoral dissertation). Retrieved from Name of database. (Accession or Order Number)
Dissertation, Unpublished	Lastname, F. N. (Year). <i>Title of dissertation</i> (Unpublished doctoral dissertation). Name of Institution, Location.
Government Document	National Institute of Mental Health. (1990). <i>Clinical training in serious mental illness</i> (DHHS Publication No. ADM 90-1679). Washington, DC: U.S. Government Printing Office.
Report From a Private Organization	American Psychiatric Association. (2000). <i>Practice guidelines for the treatment of patients with eating disorders</i> (2nd ed.). Washington, DC: Author.
Conference Proceedings	Schnase, J. L., & Cunniss, E. L. (Eds.). (1995). <i>Proceedings from CSCL '95: The First International Conference on Computer Support for Collaborative Learning</i> . Mahwah, NJ: Erlbaum.

Reference List: Electronic Sources (Web Publications)

Article From an Online Periodical	Curry, L., Hogstel, M., Frable, P., & Walker, C. (2004). Bone health among aging baby boomers. <i>The Internet Journal of Advanced Nursing Practice</i> . 6(2). Retrieved from http://www.ispub.com/journal.html?journal_slug=the_internet_journal_of_advanced_nursing_practice&commit=Go+to+journal
--	--

Turkish References Only:

	Cinkir, Ş., & Cetin, S. K. (2010). Öğretmenlerin okullarda mesleki çalışma ilişkileri hakkındaki görüşleri [Teachers' opinions about the professional working relationships in schools]. <i>Kuram ve Uygulamada Eğitim Yönetimi</i> , 16(3), 353-371
--	---

More information is available from:

1	https://www.apastyle.org/learn/faqs/references-in-parentheses
2	http://citationonline.net/CitationHelp/csg04-manuscriptsapa.htm#references
3	https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/in_text_citations_author_authors.html

On acceptance and publication

Please finalize your manuscript based on the reviewers' suggestions and recommendations. Pay attention to the article writing rules explained below. Re-edit your article according to the EJER article template send to you. Make sure final version of the manuscript is appropriate to EJER Manuscript format.

Articles that are not organized in accordance with the EJER Manuscript Format will be removed from the publication process.

PLEASE MAKE ALL THE CORRECTIONS ON THE FOLLOWING TEXT FOR REVISION.

PS: **Please avoid use of political tone and comments on any Region, Race/Ethnic Group, Religion, Class, Caste etc.**

CHECK LIST	CHECK	
1. Please carefully check your manuscript whether it is appropriate to APA 6 STYLE and EJER Manuscript Format. You can see recently published manuscript at www.ejer.com.tr	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
2. Author/s Names: Author (s) names will presented on the first page. Author (s) institutions, contact addresses, current e-mail addresses, for multiple authors; "Corresponding Author" should be specified for the author to whom the communication will be conducted. Only this author will be contacted throughout the evaluation and publishing process	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
2. EJER Main Body of The Manuscript: The basic structure for a paper in EJER format includes five components: (<i>Please do not use numbering and bullet point in the main text</i>).	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
<ul style="list-style-type: none"> Manuscript Title: The title of the paper is 10-12 word long. 	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
ABSTRACT	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable

English Abstract: The article is preceded by English Structured Abstract of not more than **250 words** and not less than **200** using five required headings: **Purpose:** State the problem in field. Then explain the purpose of the study. **Method:** Specify the research design, sample, and research instrument and data analysis in brief. **Findings:** Highlight the significant, interesting or surprising results. **Implications for Research and Practice:** Considering the most important result of the study, what are the main Implications for research and practice? What are the larger implications of your findings, especially for the problem/gap identified in the research?

Acceptable Not Acceptable

These headings may need some adaptation in the case of discussion papers: Background, Purpose of Study, Sources of Evidence, Main Argument, and Conclusions). More information available from

(<http://www.tandf.co.uk/journals/authors/rereabstracts.asp>)

PS: References are not cited in the structured abstracts in English and in Turkish.

Keywords: Following the structured abstract in English four to six, keywords are included. They should represent the content of your manuscript and be specific to your field or sub-field. Avoid using keywords form the title of the paper.

Acceptable

Not Acceptable

ARTICLE HISTORY

Acceptable

Not Acceptable

Provide information about: Example:

- **Submission/Received date: 21 Jan. 2017**
- **Received in revised form: 17 Aug. 2017**
- **Accepted: 23 Oct.2017**

Acceptable

Not Acceptable

CONTACT INFORMATION AND ORCID

Acceptable

Not Acceptable

Please include the name of the institution, contact address and ORCID id number of each author as a footnote. Abbreviation of the months:

Acceptable

Not Acceptable

Jan., Feb. ,Mar.,Apr., May, June, July, Aug., Sept., Oct., Nov., Dec.

INTRODUCTION:

Background of the Study, Rationale for the Study & Design, pertinent literature reviewed, literature reviewed organized and focused, research reviewed and critiqued in article, research questions/hypothesis) In the first paragraph (introduction paragraph) please do not cite any work. State the problem in the field (including, originality, novelty, or significance).

Acceptable

Not Acceptable

- **Opening Paragraph:** The opening paragraph includes five basic pieces of information, usually in this order: 1) A statement of the general topic. 2) A general statement about what the literature has found. 3) A statement about what the literature is missing or where there is an unanswered question. 4) The aim of the study. 5) A general statement of the study approach.

Acceptable

Not Acceptable

- Each paragraph includes at least three sentences, though rarely not more than ten. Avoid using citation in the opening and closing sentence.

Acceptable

Not Acceptable

- Each paragraph contains the following in order: argument/claim, evidence/proof, and summary.

Acceptable

Not Acceptable

METHOD

Method section includes the following sub-headings.

Research Design

Acceptable

Not Acceptable

Research Sample

Acceptable

Not Acceptable

Research Instrument and Procedures

Acceptable

Not Acceptable

Validity and Reliability

Acceptable

Not Acceptable

Data Analysis

Acceptable

Not Acceptable

RESULTS (FINDINGS):

- Organize your results in terms of research questions or hypotheses.
- The RESULTS SECTION should present all the findings and explain findings. Simply inserting tables/figures is not

Acceptable

Not Acceptable

enough. Comment on the table. Present both quantitative and qualitative data in this **section**.

- **Don't cite any reference under these headings.**

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

Acceptable

Not Acceptable

Make sure that this section covers the following:

11. *Introduction sentence*

Acceptable

Not Acceptable

12. *Statement of the problem*

Acceptable

Not Acceptable

13. *Review of the methodology*

Acceptable

Not Acceptable

14. *Summary of the main results*

Acceptable

Not Acceptable

15. *References to previous research*

Acceptable

Not Acceptable

16. *Discussion of the results*

Acceptable

Not Acceptable

17. *Recommendations for educators, policy makers*

Acceptable

Not Acceptable

18. *Implications for research and practice*

Acceptable

Not Acceptable

19. *Suggestions for further research*

Acceptable

Not Acceptable

20. *Limitations*

Acceptable

Not Acceptable

Discussion

- Evaluate the observations more critically with recent studies (NEED TO UPDATE WITH RECENTLY PUBLISHED SOURCES) reported on the topic of research under the head DISCUSSION.
- Give CONCLUSION AND DISCUSSION under separate headings and don't cite reference in the conclusion as well as recommendations.

Acceptable

Not Acceptable

REFERENCES

Acceptable

Not Acceptable

- **References should be appropriate APA 6 STYLE**
- **An extended Turkish Abstracts (750-1000 words) COMPULSORY ONLY FOR TURKISH AUTHORS.** Turkish structured abstract is placed following the "References" section using the below five required headings

Acceptable

Not Acceptable

- ***Problem Durumu***

Acceptable

Not Acceptable

- ***Araştırmanın Amacı***

Acceptable

Not Acceptable

- ***Araştırmanın Yöntemi***

Acceptable

Not Acceptable

- ***Araştırmanın Bulguları***

Acceptable

Not Acceptable

- ***Araştırmanın Sonuçları ve Önerileri***

Acceptable

Not Acceptable

- ***Anahtar Kavramlar***

Acceptable

Not Acceptable

PAPER FROM TURKEY

- ***Suggested citation (Atıf). Türkçe geniş özet bölümüne de Suggested citation bilgisini eklemeyi unutmayınız. Son sayılarda yayınlanan makalelere bakınız.***

Acceptable

Not Acceptable

PAGE FORMATTING

- **Please revise the final version of your manuscript based on the EJER MS FORMAT send to you (Top Margin: 5.35 CM, BOTTOM: 5.35 CM; LEFT: 4.5 CM, RIGHT:4.5 CM). Please see recently published issues at www.ejer.com.tr.**

Acceptable

Not Acceptable

UPDATING LITERATURE	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
<ul style="list-style-type: none"> Update your literature and references with articles most recently published articles. 	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
<p>REFERENCES</p> <p>References are listed in alphabetical order. Each listed reference is cited in text, and each text citation is listed in the References. Basic formats are as follows: Use APA 6 Manual.</p> <ol style="list-style-type: none"> Books Author, A. A. (Year of publication). <i>Title of work: Capital letter also for subtitle</i>. Location: Publisher. Editorial Book or a Chapter in Editorial Book. Author, A. A., & Author, B. B. (Year of publication). Title of chapter. In A. A. Editor & B. B. Editor (Eds.), <i>Title of book</i>(pages of chapter). Location: Publisher. Published Thesis/Dissertations Lastname, F. N. (Year). <i>Title of dissertation</i> (Doctoral dissertation). Retrieved from Name of database. (Accession or Order Number) Unpublished Thesis/Dissertations Lastname, F. N. (Year). <i>Title of dissertation</i> (Unpublished doctoral dissertation). Name of Institution, Location. Manuscript Published online Periodicals Bernstein, M. (2002). 10 tips on writing the living Web. <i>A List Apart: For People Who Make Websites</i>, 149. Retrieved from http://www.alistapart.com/articles/writeliving Article in Online Academic Journals: By giving the DOI number Kenneth, I. A. (2000). A Buddhist response to the nature of human rights. <i>Journal of Buddhist Ethics</i>, 8. Retrieved from http://www.cac.psu.edu/jbe/twocont.html Articles from Databases Smyth, A. M., Parker, A. L., & Pease, D. L. (2002). A study of enjoyment of peas. <i>Journal of Abnormal Eating</i>, 8(3), 120-125. Retrieved from http://www.articlehomepage.com/full/url/ Thesis from Database Biswas, S. (2008). <i>Dopamine D3 receptor: A neuroprotective treatment target in Parkinson's disease</i>. Retrieved from ProQuest Digital Dissertations. (AAT 3295214) Turkish Sources: Cinkir, S., & Cetin, S. K. (2010). Öğretmenlerin okullarda mesleki calisma iliskileri hakkındaki görüşleri [Teachers' opinions about the professional working relationships in schools]. <i>Kuram ve Uygulamada Egitim Yonetimi</i>, 1 6(3), 353-371. More information is available from: http://citationonline.net/CitationHelp/csg04-manuscriptsapa.htm#references. 		
TABLES and FIGURES	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable
<ul style="list-style-type: none"> NECESSITY. Ask yourself this question first: Is the table or figure necessary? For example, it is better to present simple descriptive statistics in the text, not in a table. 	<input type="checkbox"/> Acceptable	<input type="checkbox"/> Not Acceptable

- Figures and tables should be appropriate to APA 6 STYLE.
- Keep in mind that this is not a thesis. Therefore, keep the Number of tables between 3 to 5.
- Prepare TABLE/S properly in rows and columns and in typed in MSWORD
- REFER ALL THE TABLES/FIGURES IN THE TEXT
- Type the STATISTICAL ALPHABET in MSWORD for final processing

KEY WORDS:

Acceptable

Not Acceptable

- Following the structured abstract in English four to six, keywords are included. They should represent the content of your manuscript and be specific to your field or sub-field. Avoid using keywords form the title of the paper.

Acceptable

Not Acceptable

PAPER FROM TURKEY

- There are number of TURKISH ALPHABETS/WORDS which will be distorted while processing the paper. Change those words into ENGLISH ALPHABETS.
- Use DECIMAL INSTEAD OF COMMA for values in digits in the Table/s and Text

Acceptable

Not Acceptable

PLAGIARISM/SMILARITY INDEX

Acceptable

Not Acceptable

All papers submitted to EJER, after the review process completed and accepted as a possible publication in EJER; authors will be asked to submit a similarity report in PDF format by using a plagiarism software program (eg iThenticate / Turnitin / Academic Paradigms, LLC-Check For Plagiarism / Grammarly-Plagiarism Checker) that determines plagiarism / similarity rates. Submit the Plagiarism-Similarity report in PDF format for the complete text including tables, figures (excluding bibliography)

YOUR PAPER WILL BE PUBLISHED AFTER YOU SUBMIT THIS REPORT.

Please;

Check your manuscript by using one of the above-mentioned plagiarism checker software and send it to us **in PDF format**. If the similarity rate:

Acceptable

Not Acceptable

GENERAL SIMILARITY RATIO:

- **Similarity Index - Plagiarism Ratio 5% - 10%:** The document contains plagiarism or similarity at low risk. ACCEPTABLE
- **Similarity Index - Plagiarism Ratio 11% - 25%:** The document contains moderate plagiarism or similarity. ACCEPTABLE. Please revise your paper.
- **Similarity Index - Plagiarism Ratio 25%+:** The document contains high-level plagiarism or similarity. REJECT: The EJER Editorial Board will REJECT your paper.



Islamic “Syarafal Anam” Culture: Can This Prevent Students’ Radicalism?

Alfauzan Amin¹, Jaenullah², Zubaedi¹, Asiyah¹, Syamsul Rizal¹, Alimni¹, Ayu Wulandari¹

ARTICLE INFO

ABSTRACT

Article History:

Received: 15 July 2021

Received in revised form: 17 December 2021

Accepted: 20 January 2022

DOI: 10.14689/ejer.2022.97.10

Keywords

Islamic Culture, Syarafal Anam; Radicalism;
Love of the homeland

Purpose: This study aimed to find out the process to maintain the local wisdom of Syarafal Anam; the functions and messages contained in the local wisdom of Syarafal Anam, and how this local wisdom can prevent the attitude and behavior of radicalism. **Methodology:** The research was conducted as a mixed method research with sequential exploratory process. A sample of 240 students from two Islamic junior high schools (MTsN) was identified with purposive sampling method. The instruments comprised two questionnaires, namely the love of the homeland questionnaire with 22 statements and neurological response from Syarafal Anam with 24 statements. The descriptive and Inferential statistics were used for assumption and hypothesis testing, using linear regression test and coefficient of determination

Findings: The results strengthened the argument that local wisdom could prevent student radicalism and fortify the community from the evil influence of radicalism. This is because cultural values and social practices (the love of the homeland) act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance. Therefore, if students have a high love of motherland character, it will reduce/prevent radicalism. **Implications to Research and Practice:** Syarafal Anam has elements of the Islamic religion that can prevent rude student behavior. With local wisdom, students are expected to become better individuals in the environment and close to the creator.

© 2022 Ani Publishing Ltd. All rights reserved.

¹ Institut Agama Islam Negeri Bengkulu, Bengkulu, Indonesia

² Institut Agama Islam Ma’arif NU, Metro, Lampung, Indonesia
alfauzan_amin@iainbengkulu.ac.id

Introduction

Do they have the heart to hurt? What does religion mean if it does not preserve human life? The history of the bomb explosion, which is framed with religious motives, is still vividly remembered. In various media, various interviews and shows were broadcast, which explained why the bomb terror was carried out. Obvious motivations were the religious reasons (S. Asrial, D. A. Kurniawan, P. N. Maryono, et al., 2019; Astalini, Kurniawan, Darmaji, et al., 2019; Baumeister & Leary, 1995; Maison et al., 2020; Syaiful et al., 2020). Radicalization is also often used to describe how a person turns into a terrorist or pro-violent radical. However, this acts as firsthand evidence to show how radicalism and pro-violent extremism is closely related. Radicalism itself should not be described as a problem, although radical ideas sometimes inspire violence (A. Asrial et al., 2019; Koopmans, 2015). A soft approach to deradicalization needs to be implemented in the face of the growth of radicalism networks when radicalism spreads through social media networks. To prevent radicalism and terrorism, programmed and ongoing efforts must be made. Therefore, the approach taken cannot be based on one strategy, but must be multi-strategic (A. Asrial et al., 2019; Astalini, Kurniawan, Sari, et al., 2019; Hassan, 2020; Syahrial et al., 2020). According to Nazarpour Najafabadi et al. (2016), the rise of radical Islam can be attributed to many factors. Among them are the search for identity and recognition; feelings or experiences of marginalization, both politically and economically; opposition to secular nationalist ideology; frustration with regimes deemed apostate and corrupt; weaknesses in the education system, to name a few.

In communal societies such as Indonesia, local wisdom can be used to optimize and strengthen the role of the community in dealing with radical groups. The regional wisdom approach can reduce the effects caused by the repressive system (complicated approach). This is relevant to the results of a survey by the Indonesian National Counterterrorism Agency (BNPT), which revealed that local wisdom and welfare variables have a deterrent effect on the potential for radicalism. Local wisdom can provide direction for cultural development and withstand external cultural attacks (S. Asrial, D. A. Kurniawan, F. Chan, et al., 2019; Kurniawan et al., 2019; S. Syahrial et al., 2019). Indonesia is a potential target for radical transnational ideas to increase. The influence of radicalism entering Indonesia is at the stage of recruiting members and at the level of expansion of movements that strengthen radicalism. Referring to the UN counter-radicalization policy in 2005, Indonesia adopted a humanistic approach in dealing with radicalism (soft technique) rather than a repressive method (complicated process). A combination of hard and soft techniques is needed to develop counter-radicalization and will have a more significant impact (Maison et al., 2019; Susanti et al., 2020; S. Syahrial et al., 2019; Widyaningsih, 2019).

The topic of deradicalization through local wisdom in each country is interesting to study. This considers the need for radicalization efforts with a gentle approach. What is more, one's process of being radically smooth and slow. Referring to the analyst McCauley and Moskalkenko (2008); Moghaddam (2005). However, it does not fully describe the ideological delivery of each stage or ladder to terrorism. According to Moghaddam (2005), one cannot immediately become a terrorist. There are stages with various social dynamics and individual psychology that must be passed. First, individuals look for solutions to what is considered unfair treatment. Second, individuals develop physical readiness to

move solutions to problems by attacking what is regarded as an enemy. Third, individuals identify themselves by adopting the moral values of their groups. The fourth, after someone enters a terrorist organization, there is little chance or even no chance of escaping alive. Individuals in the fifth step are psychologically ready and motivated to carry out terrorist activities (A. Maison et al., 2019; Murtiningsih, 2016; Sivan, 1991).

According to Soliman et al. (2016); Waluyo Satrio et al. (2021), the difference between radicalism and terrorism is distinguished between ideas and actions. Radicalism is often based on a narrow understanding of religion, leading to terrorist acts growing with the system. This extreme attitude breeds and strengthens in the middle of a stage that shows poverty, social inequality, or social injustice. The behavior of the political elite that is not accommodating to the interests of the people and only thinks about their groups and parties becomes a fertile place and seedbed for the growth of radicalism. Thus, radicalism or even terrorism is not only a social movement but also an ideological movement.

Based on a national survey of the deterrent power of radicalism in 32 provinces in Indonesia in 2017, it was revealed that five regions had relatively highly potential radicalism, namely: Bengkulu Province, the figure was 58.58%, followed by Gorontalo 58.48%, South. Sulawesi 58.42%, Lampung 58.38%, and North Kalimantan 58.30% (BNPB Indonesian, 2020). For this reason, it is necessary to strengthen local values to prevent radical understanding effectively. Cultural values and local wisdom are strengthening community solidarity and cohesiveness. In this context, Syamal Anam can be a helpful tool for avoiding and preventing radicalism.

Syarafal Anam has also been recognized as one of the local wisdom of the Sumatran (Indonesian) community, especially in Islamic activities (Lontoh et al., 2016; Naser & Budrianto, 2021). Syarafal Anam is usually served during celebrations to pray for the dead or when important guests arrive. Syarafal Anam activities are generally carried out with songs and prayers praising Allah SWT and Prophet Muhammad based on the hadith of the apostles accompanied by tambourine music. This tradition is widespread throughout the Central Bengkulu Regency, located in the southernmost Sumatra Island. Syarafal Anam is also commonly played by children aged 13 to 14 years. Therefore, there is no age limit. With the existence of this Syarafal Anam, it is hoped that one's Islamic religiosity can lead to a positive to reduce the impact of radicalism in a person and his acts of terrorism. Eko and Putranto (2019) and Waluyo Satrio et al. (2021) argue that Syarafal Anam is one type of local wisdom, containing elements of cultural traditions of a nation, and which seems to be part of the physical structure of buildings (architecture) and region (urban), as well as in country's geography (Basedau et al., 2013; Nan, 2011; Ottuh, 2020).

Syarafal Anam was developed in Central Bengkulu and born from an acculturation process. This happened when Islam entered Bengkulu, it was not a culture-free society but a society rich in tradition so that when Islam entered the creativity of its people, there were still both traditions born of Islam or traditions combining Islamic values (Naser & Budrianto, 2021; Youssoufou, 2020). From a philosophical perspective, there was a dialectic between religion and culture that gave birth to groups who rejected rules or who accepted custom (Ferrari et al., 2019; Schwartz et al., 2012; Susanto et al., 2019). However, as a growing cultural heritage, tradition must be maintained as the identity or style of the Bengkulu Islamic community. Because Indonesia is a moderately Islamic country and rich

in tradition, it must maintain and preserve its tradition as a shared responsibility either as an educational value passed on to the next generation so that it has a personality in culture or the perspective of tourism that has economic value. In both scenarios, the local wisdom plays a role in the process of deradicalizing terrorism (Azmawati et al., 2015; Fedotova, 2013; Mackenzie et al., 2006).

Syarafal Anam is still maintained in Bengkulu along with Tabot celebrations and can withstand external culture (Arief et al., 2017; Pangestika et al., 2019). It can control, accommodate external cultural elements, and integrate external cultural factors into native culture such as Besurek Fabric Motifs, Tamat Kaji, Bakunob Traditions, Aqiqah Traditions, Marapulai Dzikir Traditions, Ramadhan Pilgrimage and Rayo Days. Other acculturation initiatives include Ndoa entering fasting and Ndoa Hari Rayo, Nigo Hari/Nuju Hari (nyudah)/40/100, Sekujang, Aksara Ulu / Kaganga Islamic Pattern, Kaiak Beterang, Temimang Cupik, Embes Apem Tradition, Inviting Seeds, and Central Date Ceremony and Giving Names (Nørgaard, 2009; Shliakhovchuk & Muñoz García, 2020; Susanto et al., 2020).

On this basis, this research reveals the role of Syarafal Anam being popularized by citizens who are inherently sociologically and anthropologically promoting the understanding of moderate religion as an effort to prevent radicalism. This local wisdom was developed and accepted by the Bengkulu community through a process of cultural acculturation particularly when Islam entered, and the community already had a tradition. The creativity of the traditional community was merged or combined with Islamic values. Until now, this local wisdom is recognized and still maintained by the local community, though not as lively as in the past.

There have been several previous studies discussing how local wisdom can prevent students' radical behavior. Research from several experts (Assa'idi, 2021; Suarta, 2017) reveal that local wisdom with Islamic nuances can suppress the increase in radical understanding in the younger generation, especially those aged 13-14 years. Fatgehipon (2021) added a problem-based learning model to reduce the radical nature of students. In addition, (Erzad & Suciati, 2018; Marzuki et al., 2020; Rahmawati et al., 2018) tend to take the local wisdom that can be seen such as in temples, dances, etc., but rarely takes the theme of local wisdom, which can be heard like singing. Based on this, a gap was obtained from the research, where the research conducted by the author was more specific on the local wisdom of the Syarafal Anam which was aimed at reducing student radicalization. This is because, cultural values and social practices act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance.

How strong differences produce a tendency to tolerance/intolerance is also influenced by cultural values and social practices. The more intolerant a person is, the more likely they are to become radicalized (Arifin, 2016; Soldatenko, 2001). Not all intolerant people are radical people, but all radical people, in the sense of using violence against different people or groups, are intolerant people. Therefore, if students have a high love of motherland character, it will reduce/prevent radicalism.

Based on the description and urgency that has been put forward, the researcher intends to research with the following objectives: (1) To find out the existence and process in the

community to maintain the local wisdom of Syarafal Anam to prevent the attitude and behavior of radicalism, (2) To find out the reasons that prove that the local wisdom of Syarafal Anam can prevent the attitude and behavior of radicalism, and (3) To find out the functions and messages contained in local wisdom, Syarafal Anam can prevent the attitude and behavior of radicalism.

Methodology

Research Design

This study used a mixed method research design, combining qualitative and quantitative research methods. The quantitative phase used the numerical approach and qualitative adopted the phenomenological one. (McKim, 2017; Almeida, 2018; Täuscher & Laudien, 2018) believe that a mixed method is an approach that combines quantitative and qualitative methods into a single study to provide a broader and more complete picture of a problem. The sequential exploratory design is a combination research method that combines qualitative and quantitative research methods sequentially where, qualitative methods are used in the first stage of research and quantitative in the second stage (Täuscher & Laudien, 2018).

Research Sample

This study used 240 respondents from 2 Madrasah Tsanawiyah (MTsN) in the Bengkulu region, in the age range of 13- and 14-years old students. The sample also included and 11 respondents from professionals and experts for qualitative study, who were selected based on a purposive sampling technique, complying with the recommendation that sampling techniques should be based on criteria determined by researchers themselves (Cohen et al., 2007).

Research Instrument and Procedure

The instruments used in this study included semi-structural interviews, documentation, and questionnaires filled out by students with 24 items on deradicalization variable and 22 items on love of the homeland. The questionnaire used a 4-point Likert scale, namely Not Very Good, Not Good, Good and Very Good. Thus, a positive statement with not Very Good carried 1 point, Not Good carried 2 points, Good 3 points, Very Good carried 4 points, while negative statements had the opposite value.

The distribution of the items in the questionnaire were ranked as follows.

Table 1.

Interval of Each Variable

Category	Interval	
	Response of Local Wisdom Syarafal Anam to Deradicalization	Character love of the homeland
Not Very Good	24.0 - 42.0	22.0 - 38.5
Not Good	42.1 - 60.0	38.6 - 55.0
Good	60.1 - 78.0	55.0 - 71.5
Very Good	78.1 - 96.0	71.6 - 88.0

Data collection began with the planning stage, where there were several activities, namely analyzing problems, preparing materials and instruments, and determining schools and informants. After that, the researchers collected data from two different schools with both questionnaires and from interviews with resource persons. After completing this phase, the researchers conducted the data analysis. The quantitative data was measured using descriptive statistics and inferential statistics, while the qualitative data used Miles and Huberman's technique, which included data reduction, data presentation, and conclusion drawing. Data collection procedures can be briefly seen in the Figure1:

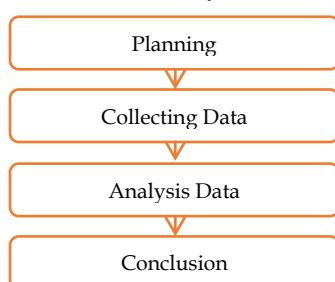


Figure 1. Research Implementation Procedure

Data Analysis

The qualitative data of this study was analyzed based on Miles and Huberman technique of data reduction, data presentation, and conclusions. The quantitative data used the descriptive statistical tests for the variables under love the homeland and neurological responses, both as a whole and in children aged 13 and 14 years. In addition, the normality and linearity tests were used to test the hypotheses using linear regression tests with the assumption test.

Results

The results in this study are of two types, first is qualitative data which will be strengthened by quantitative data for research results. The results of qualitative data can be seen as follows:

Various efforts to preserve the Syarafal Anam

The researchers interviewed Yum to find out the actual conditions of Syarafal Anam art performances in Renah Semanek. According to him, Syarafal Anam was a popular show for its citizens as it was deeply rooted in the tradition. The Syarafal Anam group in the Harapan Maju Renah Semanek Village consisted of 34 respondents, led by Muhsin. There were two nervous groups, namely Harapan Maju and Harapan Maju. The groups sang poems in Syarafal, Anam which educated them to be peaceful and to avoid radicalism or violence (Interview with Kdr, June 15, 2020). Syarafal Anam's performances were also widely preserved by the Lembak Malay people who had settled in Pondok Kubang Benteng District. There still exist several villages that are actively defending the local art, namely Tanjung Terkana, Taba Jambu, New Hamlet, Kubang Cottage, Anyar Hamlet, Batu Raja, Tanjung Dalam, Tanjung Tengah, Paku Haji, Arm Gulip, Harapan Makmur and Margo Mulyo (Interview with Yum, 2020).

The interview results revealed in general that the performance of Syarafal Anam art served as one of the tools to convey Islamic law and as a means of entertainment, education, morality, and gratitude to God. Syarafal Anam manifested in the form of performances like chanting containing Islamic cultural, religious, historical, ethical, aesthetic, and philosophical values, and their core teachings that can prevent the tendency of radicalism, make people learn to be moderate, inclusive and coexist peacefully.

In line with the explanation, another finding of data was obtained from Lkl, who stated: "The benefits of Syarafal Anam's art can entertain and enliven community events with the Islamic feel that instilled attitudes and behaviors of tolerance and avoided radicalism as well as other benefits that created intimacy, cohesiveness, kinship, and love and reinstated the culture that already existed from the ancestors. As a result, it positively educated citizens to live moderately and stay away from the tendencies of radicalism" (Interview with Lkl, June 15, 2020). A similar view was expressed by the Customary Consultative Agency (BMA), Pondok Kubang District. They revealed that by popularizing Syarafal Anam, especially among young people, it can prevent radicalism and foster a love for young people to maintain and preserve the Syarafal Anam tradition (Interview with MKdr, 2020).

Syarafal Anam as a barricade against the entry of radical ideas

Syarafal Anam firmly teaches the role model of the Prophet Muhammad, which forbids radicalism and encourages compassion (peace). This art is a manifestation of the efforts of the community to maintain and preserve the cultural heritage brought by ancestors. This message states the importance of preserving kinship between each other and shoulder to shoulder in establishing harmony in life and especially avoid radicalism like intolerance and hostility towards followers of different religions and beliefs. On the other hand, this art manifests society's love for the Prophet Muhammad as a role model in a life full of peace and prevents extreme attitudes and behavior in religion (radical).

Syarafal Anam has its sociological role for the people of the Karang Tinggi Village, Renah Semanek, Padang Tambak, Renah Lebar, and other villages in the Karang Tinggi District, Central Bengkulu. The Syarafal Anam traditional ritual that still lives among the residents, however, restricts spreading the ideas that teach radicalism (Interview with Yum, July 15, 2020). This is reflected in the frequent display of Syarafal Anam in religious events during Islamic holidays or certain activities such as Mawlid Prophet, the wedding ceremony. Syarafal Anam is also read as an introduction to salvation for the two brides who are side by side at birth, the ritual of giving baby names and circumcision.

The inherent culture of the community because they want to perform and watch Syarafal Anam make the citizens hone each other, foster, and care for each other. It will limit the space for irresponsible parties when they intend to spread radicalism among citizens. According to Yl, Syarafal Anam was proven to impact and prevent the emergence of radicalism positively. This is because, through its implementation, it will foster cohesiveness, cooperation, togetherness, friendship and avoid various practices of radicalism and violence. Yl said: "Syarafal Anam, of course, is very competent. We will see how it instills peace of heart, love for one another, and avoids negative things such as radicalism" (Interview with Yl, July 15, 2020).

Syarafal Anam's performance has several functions: entertainment, education in harmony and peace, strengthening feelings of religiosity, and sacredness. With the spectacle of Syarafal Anam, Bengkulu citizens can learn the qualities of the Prophet who are friendly, respectful of differences, and prevent radicalism. It contained the inherent meaning in the form of three main elements: the cast, the organizer, and the audience. Residents can enjoy the chants and the contents of the book of all-Barzanji and enjoy the ancestral cultural heritage. The influence is that residents get entertainment whenever Syarafal Anam shows while holding a celebration. By capturing peaceful messages through tambourine music and reading Islamic poetry together created a very serene atmosphere.

Syarafal Anam gives the messages of avoiding radical attitudes and actions and to live in harmony and peace

Various efforts to strengthen/maintain Syarafal Anam's existence in preventing radical culture are carried out by establishing it as a compulsory practice in marriage and other life cycles, while organizing competitions and routine activities, and by encouraging the young generation to understand Syarafal Anam. A research informant, DN, acknowledged that Syarafal Anam could avoid young people's thoughts from the infiltration of radicalism actions. Listening to Syarafal Anam's reading can reassure the belief and love for God, and develop a life of peace, harmony, and harmony during society. There is no place for violence or anarchism in Syarafal Anam (Interview with DN, June 15, 2020).

A local resident of the Talang Empat Village, named Tram, made a statement acknowledging the impact of Syarafal Anam in reducing the spread of violence and radicalism. He said: "Of course, Anam Syarafal tradition can prevent radicalism and violence. Why? Because later they (especially young people) will be able to have a sense of brotherhood, friendship, and love of peace" (Interview with Trn, June 15, 2020). Researchers tried to dig into information about whether the art of Syamal Anam can prevent the entry of understanding radicalism and violent movements. According to one informant, MD, practicing Syarafal helped avoiding the inclusion of challenging/radical understandings among residents. MD said: "Of course you can prevent it because Syamal Anam is intermingled and has an Islamic nuance so that people can later grow and avoid the acts of violence and radicalism" (Interview with MD, June 15, 2020).

A recognition that Anam Syarafal art has an impact on creating a peaceful life and preventing radical attitudes was also raised by residents of Sukarami Village, Taba Penanjung District. According to information from a resident, MY: "Of course a Syarafal Anam tradition shows that it can bring peace among citizens. We will see through this Syarafal Anam that it may sometimes indirectly instills peace of mind, love one another, and helps avoiding negative things such as violence" (Interview with MY, June 15, 2020). Another research informant admitted that Syarafal Anam could prevent the minds of young people from infiltrating understanding or radical flow. Listening to the text in Syarafal Anam can calm the heart, develop love for the Prophet, and develop a life of peace, harmony. Once under its influence, there is no place for radical thought (violence) or intolerance for people of different religions and beliefs.

It was also revealed that the local wisdom of Syarafal Anam, performed by the members of the Benteng community, proved to be a barricade to ward off radical ideas. In this context, Syarafal Anam was seen established as a cultural defense based on Islam's basic teachings, which emphasizes the attitude of respect for others, tolerance, variety, and become a filter of ideas that teaches radical Islamic views. According to Isn, the residents maintain that Syarafal Anam is practiced by giving directions to residents and young women to preserve and love the Syarafal Anam tradition. Young people are involved in this activity so that they are indirectly saved from the influence of radical ideas. Conversely, if young people are less busy, they are easily influenced by reading and instilling the doctrine of radicalism.

This research proves that the implementation of Syarafal Anam can prevent acts of radicalism because it instills the messages of peace, harmony, tolerance, and respect for others. It also teaches to practice Syarafal Anam in social and religious activities like marriage, circumcision, commemoration of the Prophet's birthday (12 early Robiul), slaughtering goats to honor the birth of a child (aqiqah), thanksgiving, and other life cycle events such as holding competitions, and holding routine exercises. Such practices give an understanding of Syarafal Anam to the young generation of harmonious culture, to live peacefully and stay away from radicalism.

The responses from the residents of the Talang Empat Village, Karang Tinggi District were also analyzed in the research context. When asked: "What are the positive effects of the existence of Syarafal Anam on society and youth?" one informant, Trn replied: "There are three positive impacts. The first, civilizing local culture; second, preventing radicalism-terrorism from entering the village; third, this tradition is still thick, survive, the youth take part in the activities of the Syarafal Anam. Hence, the resident can avoid the influence of radical notions "(Interview with Trn, June 15, 2020).

The results of quantitative data of the character of students' love for the homeland and the response to the Syarafaal Anam are presented in Tables (2-7).

Table 2.

Characters of Students' Love of the Homeland (N=240)

Range	Category	M	F	Total	Mean	Min	Max	%
22.0 - 38.5	Not Very good	12	7	19				7.9
38.6 - 55.0	Not Good	20	19	39	66.3	35	82	16.3
55.1 - 71.5	Good	41	63	104				43.3
71.6 - 88.0	Very Good	27	51	78				32.5
<i>Total</i>		100	140	240				100

Table 2 shows that the character of students' love of the homeland (N=240) as Good because it has a percentage of 43.3%, followed by Very Good at 32.5%, 16.3% as Good, and only 7.9% are not very good. The table also shows the mean value of 66.3%, with the lowest value at 35 and the highest value at 82.

Table 3.

Character of Students' Love of the Homeland Age 13 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
22.0 - 38.5	Not Very good	6	4	4				8.3
38.6 - 55.0	Not Good	11	11	11	66.7	35	79	18.3
55.1 - 71.5	Good	21	29	29				41.7
71.6 - 88.0	Very Good	12	26	26				31.7
<i>Total</i>		50	70	120				100

Table 3 examines the character of students' love for the homeland (of Aged 13 years, N=120) as good showing the highest percentage of 41.7%, followed by 31.7% of students as very good, 18.3% as not good, and 8.3% as not very good. The table also shows the mean value of 66.7%, the lowest value as 35, and the highest value as 79.

Table 4.

Characters of Students' Love of the Homeland Age 14 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
22.0 - 38.5	Not Very good	6	3	9				7.5
38.6 - 55.0	Not Good	9	8	17	66.9	37	82	14.2
55.1 - 71.5	Good	20	34	54				45.0
71.6 - 88.0	Very Good	15	25	40				33.3
<i>Total</i>		50	70	120				100

Table 4 illustrates the character love of the homeland of students (of Aged 14 years, N=120) as good because it has a percentage of 45%, followed by 33.3% of students who are very good, 14.2% who are not good, and 7.5% who Not very good. The table also shows the mean value of 66.9%, the lowest value of 37, and the highest value of 82.

Table 5.

Response of Local Wisdom Syarafal Anam (N=240)

Range	Category	M	F	Total	Mean	Min	Max	%
24.0 - 42.0	Not Very good	9	7	16				6.7
42.1 - 60.0	Not Good	19	8	27	69.4	39	92	11.3
60.1 - 78.0	Good	46	80	126				52.5
78.1 - 96.0	Very Good	26	45	71				29.5
<i>Total</i>		100	140	240				100

Table 5 shows the response of local wisdom of Syarafal Anam of the students (N=240) as good because it has a percentage of 52.5%, followed by 29.5% of students who are very good, 11.3% who are not good, and 6.7% who Not very good. The table also shows the mean value of 69.4%, the lowest value of 39, and the highest value of 92.

Table 6.

Response of Local Wisdom of Syarafal Anam 13 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
24.0 - 42.0	Not Very good	7	5	12				10.0
42.1 - 60.0	Not Good	11	4	15	69.4	39	92	12.5
60.1 - 78.0	Good	18	43	61				50.8
78.1 - 96.0	Very Good	14	18	32				26.7
<i>Total</i>		50	70	120				100

Table 6 shows that the response of local wisdom of Syarafal Anam of the students (of Aged 13 years, N=120) as good because it has a percentage of 50.8%, followed by 26.7% of students who are very good, 12.5% who are not good, and 10% who are Not very good. The table also shows the mean value of 69.4%, with the lowest value of 39, and the highest value of 92.

Table 7.

Response of Local Wisdom of Syarafal Anam 14 years old (N=120)

Range	Category	M	F	Total	Mean	Min	Max	%
24.0 - 42.0	Not Very good	2	2	4				3.3
42.1 - 60.0	Not Good	8	4	12	69.4	39	92	10.0
60.1 - 78.0	Good	28	37	65				54.2
78.1 - 96.0	Very Good	12	27	39				32.5
<i>Total</i>		50	70	120				100

Table 7 shows that the response of local wisdom of Syarafal Anam of the students (of Aged 14 years, N=120) as good because it has a percentage of 54.2%, followed by 32.5% of students who are very good, 10% who are not good, and 3.3% who are Not very good. The table also shows the mean value of 69.4%, the lowest value of 39, and the highest value of 92.

After conducting a descriptive test, assumptions were tested before performing the linear regression test. The assumption tests used in this study were the normality test and the linearity test. The assumption test results can be seen in Table 8.

Table 8.

Normality and Linearity Test Results

School	Variable	Test	Sig
MTsN 1 Bengkulu City	Love of the Homeland	Normality test	0.321
		Linearity test	0.618
	Response of Syarafal Anam	Normality test	0.626
		Linearity test	0.129
MTsN 2 Bengkulu City	Love of the Homeland	Normality test	0.152
		Linearity test	0.221
	Response of Syarafal Anam	Normality test	0.200
		Linearity test	0.312

After the conditions were met, a linear regression test was conducted at each school to determine whether there was an effect of the response from the local wisdom of Syarafal Anam on the character of love of the homeland in junior high school students. Table 9 presents the regression test results and the coefficient of determination.

Table 9.

Linear Regression Test Results and Coefficient of Determination

School	R	R Square	R Std. Error of the Estimate	Sig
MTsN 1 Bengkulu City	0.812a	0.659	1.76764	0.01b
MTsN 2 Bengkulu City	0.789a	0.623	0.94375	0.012b

Table 9 reveals that the sig value is less than 0.05 in each school, which means that there is an influence of the neurological response of the local wisdom of Syarafal Anam on the character love of the homeland of students. From the table, it can also be seen that in MTsN 1 Bengkulu City, there was an effect of 65.9%, while for MTsN 2 Bengkulu City, it was found to have an effect of 62.3%.

Discussion

Syarafal Anam is one of the local wisdom in central Bengkulu, which can withstand the external culture (Arief et al., 2017; Pangestika et al., 2019). It can control, accommodate external cultural elements, and integrate external cultural factors into native culture. On this basis, this research reveals the role of Syarafal Anam's local wisdom popularized by citizens, who are inherently sociologically and anthropologically involved in promoting the understanding of moderate religion as an effort to prevent radicalism. This local wisdom was developed and accepted by the Bengkulu community through a process of cultural acculturation. This process occurred when Islam was established and thus the community had a tradition. The creativity of the traditional community was merged or combined with Islamic values. Until now, this local wisdom was recognized and maintained by the local community.

The descriptive statistics show that students feel good of Syarafal Anam responses and love of the homeland character. The growing development of religious radicalism in the community is a threat to the unity of the Indonesian nation. One of the strategic efforts to counter religious radicalism in Indonesia is through character education programs in the spirit of nationalism and love of the homeland in schools with Islamic backgrounds. The results of linear regression also showed positive results because the Syarafal Anam response had a pretty good effect on students. How to realize education that is based on Syarafal Anam can be seen from examples in everyday life. For example, when carrying out Syarafal Anam activities in the community, there is indirect communication between the young and the old, in the form of advice, guidance and counselling. This communication was based on evolving a character of love of the homeland and anti-terrorism. Besides communicating with the humans, communication is also established with Allah SWT. The Syarafal Anam therefore was beneficial for both social and spiritual development of the individual.

The findings of the study reveal that Syarafal Anam's art has a higher role and benefit for the community, mainly to prevent radicalism. One kind of service from this art is that it can build the values of cooperation, togetherness between citizens and close the way for the influx of such religious teachings that lead to radicalism (Fedotova, 2013; Taylor & Horgan, 2006). This art developed the value of cooperation, implying that one person performs this art and other people in groups, namely poetry reading groups and song groups, follow with the spirit of togetherness. The value of togetherness means the Syarafal Anam group, and the audience (residents) can enjoy together, getting used to living in peace, tolerance, side by side, mutual respect, and far from the attitude and actions of radicalism. This proves that Syarafal Anam is religious-Islamic local wisdom that can act as a social barricade in filtering and fortifying the influence of radical ideas from outside because it emphasizes a peaceful and tolerant life (Al-Bulushi, 2020; Maskaliünaitè, 2015; Snow & Cross, 2011).

The topic of deradicalization through local wisdom in each country depends upon the need for radicalization and a person's process of becoming radical. Studies (Moghaddam, 2005; Taşpınar, 2009) have shown how a person experiences a transformation from being radical to a terrorist. Moghaddam (2005) introduced "*Staircase to Terrorism*", which describe the ideological delivery of each stage on a staircase showing how one "cannot" immediately become a terrorist. It presents stages with various social dynamics and individual psychology that must be passed. Radicalism in students can be prevented from an early age by the influence of local wisdom, such as the Syarafal Anam that grows in the community. This is because religious belief often affects a person's nationalistic attitude (Chervenak & McCullough, 2020; Jakovljevic et al., 2019). Adopting a learning curriculum based on local wisdom will increase students' sense of nationalism (Jamiah et al., 2019; Yamin, 2017).

Moreover, radicalism that grows from a belief and nationalism that is needed in state activities are two important variables to shape students' attitudes and character. What will happen if in school students only develop their cognitive domain, but ignore their affective? Of course, there will be many future generations of the nation who are academically competent but weak at the level of attitude and behavior. This should not happen because it will endanger the role of the younger generation in maintaining the integrity of the Indonesian nation and state. One of the values that can be developed is thus the value of nationalism. This value is essential to develop, considering that nowadays, many influences come from external factors. The influences are not all good, but some are negative. One of the negative influences that need attention is the entry of foreign cultures that can erode the love of the homeland/love of culture.

To instill nationalism and prevent radicalism, a teacher must link or implement elements of local culture that exist in the school environment in each subject being taught. By integrating the values of local wisdom in learning at school, it is hoped that students will understand their local wisdom, thus creating a love for their culture and country. The process of integrating local wisdom values in learning will prevent radicalism. In integrating the values of local wisdom in learning, the teacher needs to adjust the level of student development, be adjusted to the material/subject being delivered, and the learning methods used. Some of the impacts if students do not have a sense of nationalism are the absence of a democratic and patriotic sense of citizenship and absence of equality, justice, responsibility, freedom, patriotism, honesty, and compliance with rules and regulations (Nurdin, 2017).

According to Calhoun (2017) and Jenne (2018), nations are not just valuable items that people must defend against global challenges. They are several resources that should be mobilized and augmented to address global challenges. In the absence of love the homeland, there should be a sense of solidarity within the community to lose in overcoming several global challenges including, first, individuals seek solutions to what is perceived as unfair treatment; second, individuals develop physical readiness to move the answer to the problem by attacking what is considered an enemy; third, individuals identify themselves by adopting the moral values of their groups; fourth, after someone enters a terrorist organization, there is only a slight chance or even no chance to come out alive; finally, individuals in fifth ladder are psychologically ready and motivated to carry out terrorist activities (Adams, 2017; Ivtzan et al., 2013; M. Maison et al., 2019).

Empirically, the structural conditions of a socio-economic and political nature such as discrimination and other forms of human rights violations (including those resulting from counterterrorism measures) can also push individuals towards terrorism. These include relative deprivation or a lack of access to education that are enough to account for terrorist radicalization (McCauley & Moskaleiko, 2008; Moskaleiko & McCauley, 2009). It is essential to consider other factors too, of psychological, interpersonal, and ideological nature to explain this mobilization. Such factors can help explain why one individual might turn to terrorism (Budiarti et al., 2020; Darmaji et al., 2019; A. Maison et al., 2019; OSCE, 2014). There is nothing preordained in the potential transition from radicalism to terrorism. Most terrorists start their journey towards extremist violence first by becoming radicalized militants. All terrorists, by definition, are radicals. However, not all radicals end up as terrorists. Only a minority of radical's venture into terrorism. Focusing on the journey of radicalization amounts to preventing terrorism at an earlier stage before it is too late for non-coercive measures (Hughes, 2017; Nyrose, 2009; Wong et al., 2019).

Radicalism has become a severe threat to diversity, peace, and democracy in Asia. It has affected children, teens, adults, and even government officials. The radical and violent extremism issues are grave concerns across Asia (mainly in Indonesia, Bangladesh, Pakistan, Sri Lanka, Burma, and Thailand). The peaceful harmony in the region, intact for decades, is now in jeopardy (Fischer, 2015; Pavlova & Silbereisen, 2015; Sedgwick, 2010). Radicalization is also often used to describe how individuals turn into a terrorist or a pro-violent radical. However, this shows directly how radicalism and pro-violence extremism are closely related. Therefore, radicalism itself should not be described as a problem, even though, in many ways, radical ideas sometimes inspire violence (DeMichelis et al., 2015; Friedland, 2001).

Conclusion, Implications and Limitations

Based on the results and discussion, it was found that Syarafal Anam is one type of local wisdom in performing arts to convey the values of love for the Prophet. It is meant as a means of entertainment, education, morals, and gratitude to Allah SWT for following various social obligations like marriage, circumcision, etc. Sociologically, the Syarafal Anam has several functions, namely entertainment, harmonious and peaceful education, strengthening feelings of religiosity, and sacredness. The existence of Syarafal Anam is recognized as having a role in preventing radical culture because of its interesting content,

loving the Prophet, and developing a peaceful and harmonious life in society.

The use of local wisdom has proven to fortify the community from the influence of radicalism. This is because cultural values and social practices (the love of the homeland) act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance. How strong differences produce a tendency to tolerance/intolerance is also influenced by cultural values and social practices. The more intolerant a person is, the more likely he is to become radicalized. Not all people who are intolerant are radical people, but all people who are radical, in the sense of using violence against different people or groups, are intolerant people. Therefore, if students have a high love of motherland character, it will not only reduce/prevent radicalism but will also create a good learning environment for students who no longer look at race, ethnicity, culture, economy, ideology, and religion.

This research study recommends that the local wisdom, specifically Syarafal Anam, can further help students improve the character of the love of the homeland. This is consistent with Widyaningsih (2019), who stated that local wisdom in Indonesian society can prevent the potential for religious anarchism or with Toharudin and Kurniawan (2019), who stated that a learning model based on Sudanese local wisdom could improve learning outcomes. This research had certain limitations such a sit was restricted only to the local wisdom variables, related to Syarafal Anam and character love of the homeland. It is hoped that future researchers can develop research on other local wisdom factors to show how they affect the character of students' love of the homeland.

References

- Adams, N. (2017). Radicalism, Anxiety, and Inquiry. *The Review of Faith & International Affairs*, 15(2), 5-9. <https://doi.org/10.1080/15570274.2017.1329385>
- Al-Bulushi, Y. (2020). Thinking racial capitalism and black radicalism from Africa: An intellectual geography of Cedric Robinson's world-system. *Geoforum*, 32(6), 125-137. <https://doi.org/10.1016/j.geoforum.2020.01.018>
- Arief, A. F., Sunarto, S., & Triyanto, T. (2017). Art of Music Taring In Sanggar Tunas Muda Lahat District In Perspective Aksiologi: Study In The Context Of Socio Culture. *Catharsis*, 6(2), 99-107. <https://doi.org/10.15294/catharsis.v6i2.19283>
- Arifin, S. (2016). Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education. *Indonesian Journal of Islam and Muslim Societies*, 6(1), 93-126. <https://doi.org/10.18326/ijims.v6i1.93-126>
- Asrial, A., Syahrial, S., Kurniawan, D. A., Subandiyo, M., & Amalina, N. (2019). Exploring Obstacles in Language Learning among Prospective Primary School Teacher. *International Journal of Evaluation and Research in Education*, 8(2), 249-254. <http://doi.org/10.11591/ijere.v8i2.16700>
- Asrial, S., Kurniawan, D. A., Chan, F., Septianingsih, R., & Perdana, R. (2019). Multimedia innovation 4.0 in education: E-modul ethnoconstructivism. *Universal Journal of Educational Research*, 7(10), 2098-2107. <http://doi.org/10.13189/ujer.2019.071007>
- Asrial, S., Kurniawan, D. A., Maryono, P. N., & Perdana, R. (2019). Etno-social knowledge: How does knowledge of basic school teachers in Indonesia? *Journal of Education and Learning (EduLearn)*, 13(4), 583-588. <https://dx.doi.org/10.11591/edulearn.v13i4.13739>
- Assa'idi, S. d. (2021). The Growth of Pesantren in Indonesia as the Islamic Venue and Social

- Class Status of Santri. *Eurasian Journal of Educational Research*, 93, 425-440. <https://doi.org/10.14689/EJER.2021.93.21>
- Astalini, A., Kurniawan, D. A., Darmaji, D., Sholihah, L. R., & Perdana, R. (2019). Characteristics of students' attitude to physics in muaro jambi high school. *Humanities and Social Science Reviews*, 7(2), 91-99. <https://doi.org/10.18510/hssr.2019.7210>
- Astalini, A., Kurniawan, D. A., Sari, D. K., & Kurniawan, W. (2019). Description of scientific normality, attitudes of investigation and interested career on physics in senior high school. *JIPF (Jurnal Ilmu Pendidikan Fisika)*, 4(2), 56-63. <https://dx.doi.org/10.26737/jipf.v4i2.885>
- Azmawati, M. N., Shamsul, A. S., Norfazilah, A., Azimatun, N. A., Rozita, H., & Hazariah, A. H. S. (2015). Risk taking behaviour among urban and rural adolescents in two selected districts in Malaysia. *South African Family Practice*, 57(3), 160-165. <https://doi.org/10.1080/20786190.2014.977048>
- Basedau, M., Vüllers, J., & Körner, P. (2013). What drives inter-religious violence? Lessons from Nigeria, Côte d'Ivoire, and Tanzania. *Studies in Conflict & Terrorism*, 36(10), 857-879. <https://doi.org/10.1080/1057610X.2013.823761>
- Baumeister, R. F., & Leary, M. R. (1995). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin*, 117(3), 497-529. <https://doi.org/10.1037/0033-2909.117.3.497>
- Budiarti, R. S., Harlis, D. N., & Natalia, D. (2020). High Order Thinking Skills for Biology Education: Applied Microbiology Learning Videos Based on Jambi Local Wisdom. *Journal of Education Research*, 8(2), 689-694. <http://doi.org/10.13189/ujer.2020.080242>
- Calhoun, C. (2017). The Rhetoric of Nationalism. In M. Skey & M. Antonsich (Eds.), *Everyday Nationhood: Theorising Culture, Identity and Belonging after Banal Nationalism* (pp. 17-30). Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-57098-7_2
- Chervenak, A. F., & McCullough, B. L. (2020). How Extreme Religiosity and Nationalism Are Predatory on the Biopsychosocial Health of Patients and the Professionalism of Physicians. *Psychiatry Danubina*, 32(1), 122-127. <https://hrcak.srce.hr/file/344231>
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education*, 6th ed. Routledge/Taylor & Francis Group. <https://psycnet.apa.org/record/2007-05446-000>
- Darmaji, D., Kurniawan, D., Astalini, A., Lumbantoruan, A., & Samosir, S. (2019). Mobile learning in higher education for the industrial revolution 4.0: Perception and response of physics practicum. *International Journal of Interactive Mobile (IJIM)*, 13(9), 4-20. <https://doi.org/10.3991/ijim.v13i09.10948>
- DeMichelis, C., Ferrari, M., Rozin, T., & Stern, B. (2015). Teaching for wisdom in an intergenerational high-school-English class. *Educational Gerontology*, 41(8), 551-566. <https://doi.org/10.1080/03601277.2014.994355>
- Eko, B. S., & Putranto, H. (2019). The role of intercultural competence and local wisdom in building intercultural and inter-religious tolerance. *Journal of Intercultural Communication Research*, 48(4), 341-369. <https://doi.org/10.1080/17475759.2019.1639535>
- Erzad, A. M., & Suciati, S. (2018). The existence of Kudus Islamic local culture to prevent radicalism in globalization era. *QIJIS (Qudus International Journal of Islamic Studies)*, 6(1), 39-56. <https://doi.org/10.21043/qijis.v1i1.3460>
- Fatgehipon, A. H. (2021). Project Based Learning Model Based on Local Wisdom in Citizenship Education Courses to Prevent Radicalism among Students.

- Psychology and Education Journal*, 58(3), 2268-2272
<http://psychologyandeducation.net/pae/index.php/pae/article/view/4231/3766>
- Fedotova, O. (2013). Radicalism and terrorism problems in a scientific discourse of Russian social sciences. *Procedia-social and behavioral sciences*, 92, 334-343.
<https://doi.org/10.1016/j.sbspro.2013.08.681>
- Ferrari, M., Bang, H., Ardelt, M., & Feng, Z. (2019). Educating for virtue: How wisdom coordinates informal, non-formal and formal education in motivation to virtue in Canada and South Korea. *Journal of Moral Education*, 48(1), 47-64.
<https://doi.org/10.1080/03057240.2018.1546169>
- Fischer, A. (2015). Wisdom-The answer to all the questions really worth asking. *International Journal of Humanities and Social Science*, 5(9), 73-83.
<https://doi.org/10.11588/heidok.00019786>
- Friedland, R. (2001). Religious Nationalism and the Problem of Collective Representation. *Annual Review of Sociology*, 27(1), 125-152.
<https://doi.org/10.1146/annurev.soc.27.1.125>
- Hassan, A.-B. (2020). Exploring global citizenship as a cross-curricular theme in Moroccan ELT textbooks. *Eurasian Journal of Applied Linguistics*, 6(2), 229-242.
<https://ejal.info/exploring-global-citizenship-as-a-cross-curricular-theme-in-moroccan-elt-textbooks/>
- Hughes, E. (2017). Nationalism by Another Name: Examining "Religious Radicalism" from the Perspective of Iraq's Christians. *The Review of Faith & International Affairs*, 15(2), 34-44. <https://doi.org/10.1080/15570274.2017.1329395>
- Ivtzan, I., Chan, C. P., Gardner, H. E., & Prashar, K. (2013). Linking religion and spirituality with psychological well-being: Examining self-actualisation, meaning in life, and personal growth initiative. *Journal of religion and health*, 52(3), 915-929.
<https://doi.org/10.1007/s10943-011-9540-2>
- Jakovljevic, M., Kurjak, A., Jerkovic, A., Hasanovic, A., & Nikic, M. (2019). Spirituality, religiosity and nationalism from the perspective of public and global mental health. *Psychiatria Danubina*, 31(4), 382-391.
<https://doi.org/10.24869/psyd.2019.382>
- Jamiah, Y., Fatmawati, F., & Purwaningsih, E. (2019). Internalization of Students' Nationalism Sense through Outbound Learning Based on Local Wisdom. *Journal of Education, Teaching and Learning*, 4(2), 339-344.
<https://www.learntechlib.org/p/216973/>
- Jenne, E. K. (2018). Is nationalism or ethnopopulism on the rise today? *Ethnopolitics*, 17(5), 546-552. <https://doi.org/10.1080/17449057.2018.1532635>
- Koopmans, R. (2015). Religious fundamentalism and hostility against out-groups: A comparison of Muslims and Christians in Western Europe. *Journal of Ethnic and Migration Studies*, 41(1), 33-57. <https://doi.org/10.1080/1369183X.2014.935307>
- Kurniawan, D., Asrial, S., Salsabila, W., Kurniawati, E., Anandari, Q., Perdana, R., . . . Dewi, U. (2019). Etnoscience Investigation in Pimary Schools: Impact on Science Learning. *Universal Journal of Educational Research*, 7(12), 2789-2795.
<http://doi.org/10.13189/ujer.2019.071229>
- Lontoh, W., Wadiyo, W., & Utomo, U. (2016). Syarofal Anam: Structural Functionalism in An-Najjam Studio, Palembang City. *Catharsis*, 5(2), 84-90.
<https://journal.unnes.ac.id/sju/index.php/catharsis/article/view/13138>
- Mackenzie, A., Pidd, M., Rooksby, J., Sommerville, I., Warren, I., & Westcombe, M. (2006).

- Wisdom, decision support and paradigms of decision making. *European Journal of Operational Research*, 170(1), 156-171. <https://doi.org/10.1016/j.ejor.2004.07.041>
- Maison, Ernawati, M. D. W., Budiarti, R. S., Kurniawan, W., Ningsih, Y., Puspitasari, T. O., . . . Putra, D. S. (2019). Learning In Nature Science: Social Implications, Normality Of Scientist, Attitudes Towards Investigation Of Natural Science, And Interest Adds To Science Learning Time. *International Journal of Scientific & Technology Research*, 8, 1478-1484.
- Maison, A., Darmaji, D. A. K., & Rahmat Perdana, L. A. (2019). The Phenomenon of Psychology Senior High School Education: Relationship of Students' Attitudes toward Physic, Learning Style, Motivation. *Universal Journal of Educational Research*, 7(10), 2199-2207. <http://doi.org/10.13189/ujer.2019.071018>
- Maison, D., Aatalini, K., DA, H., Kurniawan, W., Suryani, A., Lumbantoruan, A., & Dewi, U. P. (2020). Science process skill in science program higher education. *Universal Journal of Educational Research*, 8(2), 652-661. <http://doi.org/10.13189/ujer.2020.080238>
- Maison, M., Darmaji, D., Astalini, A., Dwi Agus Kurniawan, D., & Sefiah Indrawati, P. (2019). Science process skills and motivation. *Humanities & Social Science Reviews*, 7(5), 48-56. <https://doi.org/10.18510/hssr.2019.756>
- Marzuki, M., Miftahuddin, M., & Murdiono, M. (2020). Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia. *Jurnal Cakrawala Pendidikan*, 39(1), 12-25. <https://doi.org/10.21831/cp.v39i1.22900>
- Maskaliūnaitė, A. (2015). Exploring the theories of radicalization. *International Studies: Interdisciplinary Political and Cultural Journal (IS)*, 17(1), 9-26. <https://doi.org/10.1515/ipcj-2015-0002>
- McCauley, C., & Moskalkenko, S. (2008). Mechanisms of political radicalization: Pathways toward terrorism. *Terrorism and political violence*, 20(3), 415-433. <https://doi.org/10.1080/09546550802073367>
- Moghaddam, F. M. (2005). The staircase to terrorism: A psychological exploration. *American psychologist*, 60(2), 161-169. <https://doi.org/10.1037/0003-066X.60.2.161>
- Moskalkenko, S., & McCauley, C. (2009). Measuring political mobilization: The distinction between activism and radicalism. *Terrorism and political violence*, 21(2), 239-260. <https://doi.org/10.1080/09546550902765508>
- Murtiningsih, B. S. E. (2016). The role of cultural competence to overcome intercultural communication conflict: Case study of Indonesian and Korean students in Kyungsoong University, South Korea. *Mediterranean Journal of Social Sciences*, 7(6), 213-222. <http://dx.doi.org/10.5901/mjss.2016.v7n6p213>
- Nan, S. A. (2011). Consciousness in culture-based conflict and conflict resolution. *Conflict Resolution Quarterly*, 28(3), 239-262. <https://doi.org/10.1002/crq.20022>
- Naser, M. N., & Budrianto, B. (2021). Internalization of art value of syarafal anam adults characters building. *KONSELI: Jurnal Bimbingan dan Konseling (E-Journal)*, 8(1), 55-60. <https://doi.org/10.24042/kons.v8i1.8721>
- Nazarpoor Najafabadi, H., Elmi, G., & Zarvani, M. (2016). The study of Wilfred Cantwell Smith' viewpoint on the problem of religious diversity. *Comparative Theology*, 7(16), 143-156. <https://dx.doi.org/10.22108/coth.2016.21199>
- Nørgaard, K. (2009). Traditional Games As New Games: Towards An Educational Philosophy Of Play. *Sports Ethics and Philosophy*, 3(2), 253-273. <https://doi.org/10.1080/17511320902982451>
- Nurdin, E. S. (2017). Civic Education policies: Their effect on university students' spirit of

- nationalism and patriotism. *Citizenship, Social and Economics Education*, 16(1), 69-82. <https://doi.org/10.1177%2F2047173416688039>
- Nyrose, E. (2009). Pursuing wisdom: An investigation of the relationship between some ancient religious concepts of wisdom and current notions of critical thinking within information literacy. *Journal of Religious & Theological Information*, 8(3-4), 128-144. <https://doi.org/10.1080/10477840903523605>
- OSCE, O. (2014). *Preventing terrorism and countering violent extremism and radicalization that lead to terrorism: a community-policing approach*. Organization for Security and Co-operation in Europe Vienna, February 2014. <https://tandis.odihr.pl/bitstream/20.500.12389/21860/1/07990.pdf>
- Ottuh, P. O. (2020). Xenophobia in Africa: origins and manifestations. *socialspacejournal.eu*, 20(2), 29-50. [http://socialspacejournal.eu/Social%20Space%20Journal%202020\(20\).pdf#page=29](http://socialspacejournal.eu/Social%20Space%20Journal%202020(20).pdf#page=29)
- Pangestika, N. W., Wadiyo, W., & Rokhmat, N. (2019). The Revitalization of Garapan of Jemblung A Traditional Art Preserved in Blakasuta Studio in Banyumas Regency. *Catharsis*, 8(1), 21-30. <https://doi.org/10.15294/catharsis.v7i2.28833>
- Pavlova, M. K., & Silbereisen, R. K. (2015). Supportive social contexts and intentions for civic and political participation: An application of the theory of planned behaviour. *Journal of Community & Applied Social Psychology*, 25(5), 432-446. <https://doi.org/10.1002/casp.2223>
- Rahmawati, R., Rusli, M., & Yahiji, K. (2018). 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>
- Schwartz, O. S., Sheeber, L. B., Dudgeon, P., & Allen, N. B. (2012). Emotion socialization within the family environment and adolescent depression. *Clinical psychology review*, 32(6), 447-453. <https://doi.org/10.1016/j.cpr.2012.05.002>
- Sedgwick, M. (2010). The concept of radicalization as a source of confusion. *Terrorism and political violence*, 22(4), 479-494. <https://doi.org/10.1080/09546553.2010.491009>
- Shliakhovchuk, E., & Muñoz García, A. (2020). Intercultural Perspective on Impact of Video Games on Players: Insights from a Systematic Review of Recent Literature. *Educational Sciences: Theory and Practice*, 20(1), 40-58. <https://doi.org/10.12738/jestp.2020.1.004>
- Sivan, E. (1991). The mythologies of religious radicalism: Judaism and Islam. *Terrorism and Political Violence*, 3(3), 71-81. <https://doi.org/10.1080/09546559108427116>
- Snow, D. A., & Cross, R. (2011). Radicalism within the context of social movements: Processes and types. *Journal of Strategic Security*, 4(4), 115-130. <http://dx.doi.org/10.5038/1944-0472.4.4.5>
- Soldatenko, M. (2001). Radicalism in Higher Education: How Chicano Studies Joined the Curriculum. In E. Margolis (Ed.), *The Hidden Curriculum in Higher Education* (pp. 193-212). Routledge. https://www.academia.edu/download/36220835/The_Hidden_Curriculum_in_HE.pdf#page=204
- Soliman, A., Bellaj, T., & Khelifa, M. (2016). An integrative psychological model for radicalism: Evidence from structural equation modeling. *Personality and Individual Differences*, 95, 127-133. <https://doi.org/10.1016/j.paid.2016.02.039>
- Suarta, I. (2017). Revitalization of oral literature tradition of Balinese society based character values as deradicalism effort. *International Journal of Social Sciences and Humanities*, 1(3), 8-16. <https://doi.org/10.29332/ijssh.v1n3.48>
- Susanti, T., Damris, D., Maison, M., & Tanti, T. (2020). Learning Environment and

- Motivation in Junior High School. *Universal Journal of Educational Research*, 8(5), 2047-2056. <http://doi.org/10.13189/ujer.2020.080542>
- Susanto, T., Rasni, H., & Susumaningrum, L. A. (2019). Using values of local wisdom for family healthcare of adolescents in the Indonesian context. *Sri Lanka Journal of Child Health*, 48(3), 256-258. <http://dx.doi.org/10.4038/sljch.v48i3.8762>
- Susanto, T., Rasni, H., Susumaningrum, L. A., Rahmawati, I., Yunanto, R. A., & Septiyono, E. A. (2020). Caring for adolescents based on the wisdom of Indonesian Pandalungan culture: An ethnonursing pilot study. *Journal of Pediatric Nursing*, 55, e270-e278. <https://doi.org/10.1016/j.pedn.2020.05.015>
- Syahrial, Asrial, Melinda, L., Fajar, M., Jannah, N., Puspitasari, T., & Putri, Y. (2020). Impact E-Modul Ethnoconstructivism: Attitude & Motivation. *International Journal of Scientific & Technology Research*, 9(4), 3752-3757. <http://www.ijstr.org/final-print/apr2020/Impact-E-modul-Ethnoconstructivism-Attitude-Motivation.pdf>
- Syahrial, S., Asrial, A., Kurniawan, D. A., Nugroho, P., Septiasari, R., Pratama, R. A., & Perdana, R. (2019). Increased Behavior of Students' Attitudes to Cultural Values Using the Inquiry Learning Model Assisted by Ethnoconstructivism. *Journal of Educational Science and Technology (EST)*, 5(2), 166-175. <https://doi.org/10.26858/est.v5i2.9670>
- Syaiful, Kamid, Muslim, & Huda, N. (2020). Investigate the relationship of creative thinking skills and junior high school students' motivation. *Humanities & Social Sciences Reviews*, 8(2), 159-167. <https://doi.org/10.18510/hssr.2020.8219>
- Taşpınar, Ö. (2009). Fighting Radicalism, Not" Terrorism". *The SAIS Review of International Affairs*, 29(2), 75-86. <https://www.jstor.org/stable/27000190>
- Täuscher, K., & Laudien, S. M. (2018). Understanding platform business models: A mixed methods study of marketplaces. *European Management Journal*, 36(3), 319-329. <https://doi.org/10.1016/j.emj.2017.06.005>
- Taylor, M., & Horgan, J. (2006). A conceptual framework for addressing psychological process in the development of the terrorist. *Terrorism and political violence*, 18(4), 585-601. <https://doi.org/10.1080/09546550600897413>
- Toharudin, U., & Kurniawan, I. (2019). Learning models based Sundanese local wisdom: Is it effective to improve student's learning outcomes? *Journal of Physics: Conference Series*, 1157(2), 022069. <https://doi.org/10.1088/1742-6596/1157/2/022069>
- Waluyo Satrio, A., Abdul, B., Saiful, A., & Mutaqin, M. I. (2021). Oral Tradition of Pesantren as a Source of Studying IPS in MI / SD. *Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020)* (pp. 625-629). Atlantis Press. <https://doi.org/10.2991/assehr.k.210421.091>
- Widyaningsih, R. (2019). Local Wisdom Approach to Develop Counter-Radicalization Strategy. *IOP Conference Series: Earth and Environmental Science*. 255(1) (pp. 012049). IOP Publishing. <https://doi.org/10.1088/1755-1315/255/1/012049>
- Wong, M. Y., Khatani, P. V., & Chui, W. H. (2019). Understanding youth activism and radicalism: Chinese values and socialization. *The Social Science Journal*, 56(2), 255-267. <https://doi.org/10.1016/j.soscij.2018.08.006>
- Yamin, M. (2017). Integrating the local wisdom values into the national curriculum to create the nationalism strength. *Journal of Education and Practice*, 8(33), 47-53. <http://eprints.ulm.ac.id/id/eprint/3276>
- Youssoufou, N. K. (2020). Les perspectives d'insertion des États africains dans le secteur des industries d'armement. *Res Militaris*, 10(1), 1-16. <https://resmilitaris.net/index.php/2020/01/01/id1031544/>



Dr. Alfauzan Amin.,M.Ag <alfauzan_amin@iainbengkulu.ac.id>

Final version of your manuscript ready for publication EJER342

1 pesan

Ejer Ead <ejer.editor@gmail.com>

13 Maret 2022 20.54

Kepada: "Dr. Alfauzan Amin.,M.Ag" <alfauzan_amin@iainbengkulu.ac.id>

Dear author EJER342

Congratulations. The Production process of our new volume is complete. Please find attached the final version of your manuscript ready for publication for a final revision by the author.

Please check thoroughly and let us know within 2 days any mistake or spelling error in the following:

1. Title of the paper :
2. Author(s) names, emails and affiliation
3. ORCID ID (if not there, please send as a reply to this mail
4. The text of the manuscript for any typos, missing lines, words, phrases, etc.

Please be noted that it is not possible to add or delete any large portions, paragraphs, references at this stage. You may send the corrections / ORCID IDs etc as a reply to this mail

--

Eurasian Journal of Educational Research (EJER) is abstracted and indexed in;

Emerging Sources Citation Index (ESCI)

Education Information Resource Center (ERIC),

Social Scisearch,

Journal Citation Reports/ Social Sciences Edition,

Higher Education Research Data Collection (HERDC),

Educational Research Abstracts (ERA),

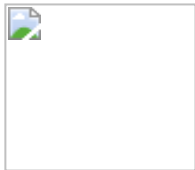
EBSCO Host database,

SCOPUS, and

ULAKBİM national index.

www.ejer.com.tr

ejer.editor@gmail.com



10-342_EJER 97_Final_02122021.pdf

358K

Sources

Title Find sources

Title: Egitim Arastirmalari - Eurasian Journal Of Educational Research x

1 result

[Download Scopus Source List](#) [Learn more about Scopus Source List](#)

Page Export to Excel Save to source list

View metrics for year: 2020

Source title ↓	CiteScore ↓	Highest percentile ↓	Citations 2017-20 ↓	Documents 2017-20 ↓	% Cited ↓	SNIP ↓	SJR ↓	Publisher ↓
<input type="checkbox"/> 1 Egitim Arastirmalari - Eurasian Journal of Educational Research	1.0	39% 802/1319 Education	267	262	40	0.584	0.242	ANI Publishing

[^ Top of page](#)

About Scopus

[What is Scopus](#)

[Content coverage](#)

[Scopus blog](#)

[Scopus API](#)

[Privacy matters](#)

Language

[日本語に切り替える](#)

[切换到简体中文](#)

[切换到繁體中文](#)

[Русский язык](#)

Customer Service

[Help](#)

[Tutorials](#)

[Contact us](#)

ELSEVIER

[Terms and conditions](#) ↗ [Privacy policy](#) ↗

Copyright © Elsevier B.V. ↗. All rights reserved. Scopus® is a registered trademark of Elsevier B.V.

We use cookies to help provide and enhance our service and tailor content. By continuing, you agree to the use of cookies.

