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**NARRATIVE FOR TERRORISM AND TRANSNATIONALISM ISIS
THEOLOGY THROUGH THE DOCTRINE OF RELIGION**

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Abstract

Acts of terrorism seem to never run out of Indonesia, from independence to the present day. Including the ideals of the establishment of an "Islamic State" that gave rise to a new wave of terrorism. The JAD group affiliated with ISIS clearly states that the Indonesian republic is Thogut, so it is haram to be obedient to it, and they commit an act of terror some time ago. ISIS cleverly uses religious propositions to recruit new members. The verses of the Qur'an and the Sunnah of the Prophet became his legitimacy. The concept of Hijra, Necrophilia and millenarism became the main doctrine of the ISIS. ISIS uses this narrative to facilitate and call for action in Indonesia. Suicide bombing, police station attack carried out by sympathizers, either JAD members or lone wolf. ISIS also utilizes social media well, this facilitates the idea of necrophilia, millenarism of ISIS is practiced by its sympathizers. Through qualitative and text analysis and the idea approach, necrophilia from Erich Fromm and millenarism from Norman Cohn, and other narrative this research is intended to make counter narrative of ISIS. so that the emergence is the concept of biophilia and optimism against the times and build a better future.

Keyword: ISIS, Hijra, Necrophilia, Millenarism, JAD

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INTRODUCTION

On 29 June 2014 a group proclaimed an "Islamic State" or Islamic State (IS) led by Abu Bakr Al-Husaini Al-Baghdadi as Caliph (Dabiq). Al-Baghdadi even called for that in this world there were only two countries, Islamic and Kafir countries (Al-Baghdadi, 2014). IS itself is a paramilitary group that has a long history in Iraq. The al-tawheed wa al-Jihad group was formed by Abu Musab al-Zarqawi to counter US military aggression in Iraq. Then Abu Musab al-Zarqawi said his group joined the Al-Qaeda group commanded by Osama bin Laden, al-Zarqawi's group changed its name to Al-Qaeda Iraq (AQI). Furthermore, after the death of al-Zarqawi this group was taken over by Abu Umar al-Baghdadi and became the Islamic States of Iraq (ISI). It was only after the outbreak of civil war in Syria, the ISI group joined Jabhat Nusra in Syria and formed a new group, the Islamic State of Iraq and Syria (ISIS). And finally, ISIS transformed into IS when Abu Bakr al-Baghdadi proclaimed himself the leader of the Muslim world (Bunzel, 2015). But for group naming in this paper, the author uses the word ISIS instead of IS. This organization in its

movement always spread organized terror and was known for its indiscriminate cruelty. The effectiveness of the organization in managing its territory makes ISIS able to expand its territory both in Syria and Iraq in the early days of its existence.

ISIS became a paramilitary group that shocked the world, a series of acts of terror not only took place in Iraq and Syria, but spread to Europe, America and other Asian regions. The surprising thing is, many people sacrifice their wealth and lives for a paramilitary group that clearly shows savagery and abomination to the world. There is something that causes ISIS to be loved by its followers in such a way (Katarzyna Jasko, 2018). So, the author assumes that there is one strong bond that causes ISIS to be one unity, and that is religious teachings, there is their *Ashabiyyah* which is the misunderstanding of religion. As explained above, the presence of ISIS not only gives fear to the public, but the teachings that have spread widely make some people join in with the issue. The massive transnational distribution of ISIS ushered in Indonesia as one of the countries where there were citizens who were members of the radical group. ISIS uses religious arguments to justify all

their vile actions. This problem is what the author wants to examine and provide a critical reflection on the idea of ISIS (Jones, 2018)

Then, how to spread the ISIS ideology doctrine to become a national movement throughout the world? What factors make Muslims interested in developing terrorist ideologies? And how did ISIS's success become a transnational group?

This paper focuses on the study of ISIS narratives that carry out propaganda in the Islamic world, as the initial stages the authors used research methods: qualitative - primary reference collection, reference comparison, sorting and reference selection, matching similar concepts in references, reference analysis related to cases. Synchronize findings from references with findings on cases that occur in the global world related to ISIS. This research also aims to describe in detail the narrative terrorism and transnationalism of Islamic terrorist group, because it is not only ISIS that uses this narrative. Almost all pre-military groups of Islam that aim to revive Islamic law use the narrative of this idea. Because religious propositions are the easiest thing to use to invite people into a religious group, and ISIS

makes full use of this religious proposition

LITERATURE REVIEW

Related to ISIS's approach in spreading its influence we can track to the previous research such as Mark Bourie in his book 'The Killing Game: Martyrdom, Murder, and the Lure of ISIS' (2016) explains that one of the aspects that makes ISIS have a lot of followers from Western countries is because of their ability to create propaganda. ISIS propaganda was created so perfectly that it has the power of agitation that drives people to sympathize until they join ISIS. In addition, ISIS also utilizes existing technology to reach young Europeans through promising offers for those who want to join. As a result many frustrated young Europeans in their country choose to join ISIS.

Mark Bourie even called the success of ISIS in recruiting young Europeans similar to what happened in the 1930s where left groups in Spain targeted young groups from Europe and North America to join their movement. Aside from targeting young groups, other criteria targeted by ISIS are girls who are intended to be bait for foreign fighters in the hope that when they join they will get

a wife and live in a family in the ISIS domain.

Other research that also discusses ISIS propaganda was conducted by Bridey Heing. In his book entitled ‘‘ The Children Soldiers of ISIS’’ (2018) Heing explains how ISIS recruits followers of various ages, including the ages of children. Heing's own research focuses on ISIS studies targeting children as targets of indoctrination. Children are being targeted by ISIS because they can be used as fighters on the battlefield, as spies, to become suicide bombers. The presence of children in the ISIS network is indeed an international problem and at the same time an international concern because it positions children as protectors of ISIS terror atrocities. In the book, it is explained how ISIS recruited children into their followers by giving them sweets, asking them to play online games, practice shooting, and even shoot strategy training.

The presence of children who are followers of ISIS mostly come from Iraq and Syria. Those who join are caused by the encouragement of their parents, in addition to that there are also other approaches, namely caring for women who conceive for later after their children are born will be made followers of ISIS.

The way ISIS involves children in war and terror events also shows a new phenomenon in terror movements where armed groups usually hide the existence of child soldiers in order to avoid international condemnation and violations of international law. However, what ISIS has done is to turn children into shields that create massive terrorism.

ISIS ATTRACTS WORLD ATTENTION

Today ISIS has spread to various parts of the world including Indonesia. ISIS can be easily accepted through the propaganda they spread through social media. The violence that he uses in destroying opponents has been closed by ideology, uniquely this action does not make some people feel afraid, even moved to join the group. What causes the Islamic and Iraqi Islamic State (ISIS) to be very special to fight for its followers is their expertise in making Islam a means of camouflage their political interests. Islam is used as a basis for justification as well as a propaganda tool to capture as many soldiers as possible to increase strength. Not a few Muslims have been deceived by believing that ISIS is a separatist political movement that fights for the glory and teachings of Islam. Boko Haram, ISIS Khurasan, ISIS

East Africa, and in Indonesia there is a group of Jamaah Anshorud Daulah (JAD) under Aman Abdurrahman. Abu Bakar Baasyir senior in the Jamaah Islamiyah group who had pledged allegiance to Al Qaeda also finally pledged allegiance to Abu Bakr Al-Baghdadi. What has recently circulated is the Mujadihin Indonesia Timur, group under the leadership of Ali Karola, Santoso's successor (Jones, 2018).

The ISIS movement is a fact that is raging and difficult to refute. A neat and massive propaganda machine effectively makes ISIS able to play the political situation in the Middle East region (Tahir, Malik, Anam, & Sofyan, 2016). Since its inception, ISIS has become a threat to various countries in the world, not only limited to the Middle East, but also Europe, Asia, and even America. By claiming that his group represents Muslims throughout the world, ISIS always tries to arouse and invite everyone to take part in the struggle in the name of Islam. The consequences of radical thoughts and doctrines that are disseminated and instilled are proven to be able to destroy the social order of society in a country, that is like what happened to Iraq and Syria (Tahir, Malik, Anam, & Sofyan, 2016). ISIS not only

threatens the generation of nations in the Middle East region, but also in various other countries that can be deceived to get moral, financial, labor, and other resources.

The brutal and horrible actions that ISIS continues to show have become a concern for all people in the world, including Indonesia as one of the countries with the majority Muslim population. Not a few indications were found by security forces, namely the Indonesian National Police (POLRI) and the Indonesian National Army (TNI), regarding the spread of ISIS doctrine among the younger generation in Indonesia, such as leaflets, books, da'wah bulletins, magazines and the internet or social media. Some detected cases show that not only from ordinary people who have been trapped in the influence of ISIS doctrine, but also the upper middle class and professionals, such as businessmen, civil servants, doctors, even the police personnel themselves. One of the main factors that causes the empowerment of a person or group by ISIS is generally those who are poor about knowledge and information about this organization (Tahir, Malik, Anam, & Sofyan, 2016)

THE THEOLOGICAL NAR-RATIVE USED BY ISIS

ISIS uses theorem both the Koran, the hadith, and the words of the ulama to legitimize their power. The narratives used by ISIS are related to religious arguments very much, but according to the authors all of them;

- Hijra

Hijra is the process of moving from the bad to the good, can be from the human attitude or move from a place that is better for certain welds. ISIS uses the concept of hijra to convince all members and sympathizers of ISIS to move to the territorial territory of ISIS, because the territory of Syria is an area contained in the hadith as a blessed territory at the end of time.

- Necrophilia

Necrophilia is a feeling of loving death (Fromm, War Within Man: A Psychological Enquiry Into The Roots of Destructiveness. A Study and Commentary in the Beyond Deterrence Series., 1963). This understanding of Fromm widens the notion of Necrophilia which usually only becomes a discussion of psychological studies about sexual attraction to corpses. Fromm expands this understanding because he sees many who love death. ISIS also uses the same

narrative based on religious arguments. The most popular thing is certainly the hadith about "72 angels". ISIS makes its members and sympathizers love more death because the life of the world is only temporary and mortal. ISIS also draws sympathy from members by giving the view that real victory is in the hereafter. Erroneous expressions of love for God make ISIS members forget about fellow humans, anyone outside the ISIS group is a sinner. Even though what is meant by love by Fromm is

If it is true, as I have tried to show, that love is the only sane and satisfactory answer to the problem of human existence, then any society which excludes, relatively, the development of love, must in the long run perish of its own contradiction with the basic necessities of human nature. (Fromm, The Art of Loving, 1956).

It is precisely love for God, it should make us love other beings. It's not that love for God makes us ready to blast ourselves for heaven's sake.

- Millennialism

Millennialism is an understanding that believes there will be changes in the period of a thousand years. Millennialism is almost everywhere in religious beliefs

(Cohn, 1970). In Christianity, perhaps believing in the reappearance of the Messiah, Islam believes in the appearance of Imam Mahdi. There are fundamental changes when this messenger comes. ISIS also utilizes religious arguments relating to millennialism. ISIS profiteers the hadith of the prophet which states that one day Imam Mahdi will come and establish the Caliphate on earth. For this reason, ISIS calls for the reception of Imam Mahdi to be needed by the Caliphate or an Islamic state. Besides ISIS, the case of misuse of the idea of millennialism even made terror in the Grand Mosque, by Juhaiman al Utaibi. Trust in the arrival of Imam Mahdi made ISIS supporters feel they had to welcome him by establishing the Caliphate. Almost all world civilizations believe in this concept of Millennialism, including Islam. Therefore, the appeal of the Caliphate by Baghdadi was welcomed by lay people who were not very religious. Baghdadi was smart and clever in using religious narratives to justify his false caliphate. The promise of the coming of the Messiah was always in demand throughout the ages.

- Hakimiyah

Usamah Sayyid, a scholar from Al-Azhar University, Egypt explained that

the great idea of the Islamic caliphate in the kiwari era, besides relying on the hadith of the Prophet Muhammad, was an idea rooted in the concept of Hakimiyah. He also emphasized that the Hakimiyah concept of Abu a Ala Al Maududi, which was later further developed by Sayyid Qutb as the basis of the whole set of thoughts of radical Islamic groups. The concept of Hakimiyah is a concept in government that surrenders all power and the application of the highest law in politics becomes the absolute right of God. The concept of Hakimiyah brings an understanding of the faith group against unbelievers (Usamah Sayyid, 2015). Apart from Allah's law, it is considered an infidel. Of course, all countries in the contemporary era are considered as non-statutory countries to Allah's law, because they have their own laws. ISIS calls on all its followers that no country can rule on God's law except ISIS (Usamah Sayyid, 2015).

- Thagut

Thagut in language means overreaching. In ideology of terror, this term refers to people or groups who feel themselves superior to God, because they make their own laws (laws). This concept of justice exists because the law used in

the world today is a law other than Islam. The law makers were called Thagut. ISIS strongly opposed the existence of these Thagut.

The five narratives are interrelated, can create a network of big ideas that eventually every ISIS follower must obey and obey the orders of the Caliph, even must be ready to die, like the Surabaya Bomb case involving women and children.

Furthermore, the problem regarding the form of an Islamic state is a problem that has existed for a long time (As-Suyuthi, 2005). Many Islamic leaders disagree on the shape of an Islamic state. The Islamic state accommodates all Muslims with the basic idea of a Caliphate or a single Islamic state or an Islamic state that recognizes the nation-state by making Islamic Sharia a state guideline. The idea of an Islamic state might come from a strong doctrine of Islam as a religion and a form of government (An-Na'im, 2001). Moving on from the doctrine above, there must be a reciprocal relationship between religion and state, between ritual and political aspects, and all of them are interconnected (Zaprul Khan, 2014). The idea of an Islamic state, for example, is Hasan Al-Bana, Sayyid Qutb, Jamaludin

Al-Afghani, and Taqiyuddin An-Nabhani (An-Na'im, 2001). Although all have different concepts of the state, they are almost aimed at enforcing Islamic law. And it must be admitted, ISIS succeeded in realizing the imagination of an Islamic state within 3 years.

NARRATIVE SPREAD BY ISIS

The interesting thing about ISIS is how they use technology well. ISIS makes full use of the efficacy of the internet network. ISIS in its early days while still mastering Raqqa and Mosul were very active in publishing videos, photos, posters related to ISIS activities, even making magazines that the authors said were very good. Dabiq Magazine, Rumiya is the official ISIS magazine, there is also the weekly An-Naba news, ISIS media network namely A'maq, even Indonesian language magazines published by ISIS, Al-Fatihin. In addition to informing their activities, the content in ISIS products contains propaganda related to the invitation to join ISIS. ISIS is skilled at using religious arguments as the legitimacy of the ISIS state or the ISIS caliphate (Kamolnick, 2017).

Closed recitation (Pengajian Islam) between members or ordinary people who want to join ISIS. Even in its development, ISIS members or

sympathizers often interfere with former terrorist convicts. ISIS members mock those inmates who submit to the Indonesian government are cowards and enemies of Allah. Research from The Pew Research Center regarding global attitudes towards ISIS found that 4% of Indonesians agreed to ISIS. If you see a presentation, of course there is a small amount, but if you recalculate there are 10 million people who support ISIS.

Rudy Ibrahim with the title *contra propaganda strategy in the face of terrorist propaganda: ISIS propaganda case study in Indonesia*. This article from Rudy Ibrahim dissects the propaganda used by ISIS, such as the use of the themes of jihad, hijra and so on. The idea of Necrophilia and Millennialism is a narrative that is widely used by ISIS as investigated by Rudy Ibrahim (2015). The jihad material that houses the ideas of Necrophilia and Millennialism is widely issued by ISIS, almost as many as 153 narratives (Ibrahim, 2015).

Next, try to find information about the involvement of Indonesian citizens in supporting ISIS, both those who have been to Syria and those who only support Indonesia. A series of ISIS Indonesia actions have been quite troublesome for the government and society, but

strangely there are still those who are consumed by their propaganda narratives (Kurniasari, 2016). Many who seek death willingly to carry out suicide bombings, they pledge allegiance to al-Baghdadi and hope to migrate to Syria, a land predicted as a place of end-time events (Shoutussalam Islamic Media, 2014).

CONCLUSION

When this article was written, it was known that ISIS began to lose its stability over the areas of power that had been controlled by the last three years, since 2014 (VOA Indonesia, 2017), even the ISIS-controlled Yarmuk region was finally released by the Syrian army. ISIS leaves only territory in Deir Ar-Razor. The Assad regime again fully controls Damascus (Astih, 2016). Until finally, ISIS power was officially lost from Syria after the defeat at Baghouz 2019. However, even though the ISIS caliphate as a phenomenon must be recognized, especially propaganda related to the idea of necrophilia and millennials, this also relates to Islamic groups from various other groups who want such ISIS.. Knowing the idea terrorism and transnationalism very important and fundamental for reading the use of religious propositions for violence.

The author hopes that this research will be useful in exploring propaganda by ISIS. Why is that, because the acts of violence from ISIS must be opposed not only by the conquest of ISIS, but also by delegitimizing its teachings. Because the battle of ideas will always occur even though ISIS has vanished. The idea of the Islamic caliphate was in Al-Qaeda, when Al-Qaeda was weak, ISIS emerged. Likewise, for the case in Indonesia, the long-lost idea of Darul Islam or the Indonesian Islamic Army (DI / TII) was channeled back to the Jamaah Islamiyah group, after the fading of the Jamaah Islamiyah direction of support changed to ISIS through JAD. And of course, although later ISIS disappeared, but there was a claim to the new Caliphate, the supporters of the idea of the Caliphate immediately changed course and supported the new Caliphate movement. Because the idea of the Caliphate is timeless and unlimited by distance. The idea of the Caliphate as the writer mentioned above is inseparable from the idea of necrophilia and millennialism which was interpreted by this radical group of Islam. And the most successful application of the idea of necrophilia and millennialism is ISIS, proven that ISIS once had a vast territorial area.

The author does not intend to blame the religious arguments used by ISIS, which the author is focusing on is to reread the proposition of religion in the eyes of humanity, which fits the context of the times, and not literally as ISIS describes and disseminates the arguments of this religion. Trying to find another religious argument that should be the opposite of ISIS's narrative, the argument about the importance of respecting life, optimism in building civilization or other propositions that can become Biophilia (love of life).

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