

DAFTAR PUSTAKA

- Afrianty, D. (2012). Islamic education and youth extremism in Indonesia. *Journal of Policing, Intelligence and Counter Terrorism*, 7(2), 134–146.
<https://doi.org/10.1080/18335330.2012.719095>
- Alrashidi, A., & Alanezi, N. (2020). Religious Socialization, Education, and the Perceptions of Heaven among First-Grade Muslim Children in Kuwait. *Religious Education*, 115(5), 466–479. <https://doi.org/10.1080/00344087.2020.1816250>
- Anderson, L. F. (1982). Why should American education Be globalized? It's a nonsensical question. *Theory Into Practice*, 21(3), 155–161.
<https://doi.org/10.1080/00405848209543000>
- Arifianto, A. R. (2019). Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism? *Asian Security*, 15(3), 323–342.
<https://doi.org/10.1080/14799855.2018.1461086>
- 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.
- Arli, D., Cherrier, H., & Tjiptono, F. (2016). God blesses those who wear Prada. *Marketing Intelligence & Planning*, 34(1), 61–79. <https://doi.org/10.1108/MIP-12-2014-0232>
- Arnett, J. J. (2014). *Emerging adulthood: The winding road from the late teens through the twenties*. Oxford University Press.
- Arnold, M. E. (2017). Supporting adolescent exploration and commitment: Identity formation, thriving, and positive youth development. *Journal of Youth Development*, 12(4), 1–15.
- Astin, A. W., Astin, H. S., & Lindholm, J. A. (2010). *Cultivating the spirit: How college can enhance students' inner lives*. John Wiley & Sons.
- Baidhaw, Z. (2007). Building harmony and peace through multiculturalist theology-based religious education: an alternative for contemporary Indonesia. *British Journal of Religious Education*, 29(1), 15–30. <https://doi.org/10.1080/01416200601037478>
- Barker, T. (2014). Sex on Indonesia's screens. *Sex and Sexualities in Contemporary Indonesia: Sexual Politics, Health, Diversity and Representations*, 253.
- Barry, C. M., & Nelson, L. J. (2011). Religiosity in adolescence and emerging adulthood. *Encyclopedia on Adolescence*, 2339–2352.
- Beck, U. (1992). From Industrial Society to the Risk Society: Questions of Survival, Social Structure and Ecological Enlightenment. *Theory, Culture & Society*, 9(1), 97–123.
<https://doi.org/10.1177/026327692009001006>

Beck, U. (2010). *A God of one's own: Religion's capacity for peace and potential for violence*.

Polity.

Bennett, L. R. (2005). *Women, Islam and modernity: Single women, sexuality and reproductive health in contemporary Indonesia*. Routledge.

Bennett, L. R., & Davies, S. G. (2014). *Sex and sexualities in contemporary Indonesia: Sexual politics, health, diversity and representations*. Routledge.

Berger, P. L. (1967). *The sacred canopy: Elements of a sociological theory of religion*. Open Road Media.

Berger, P. L. (1970). *A rumor of angels: Modern society and the rediscovery of the supernatural* (Vol. 715). Anchor.

Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge* (Issue 10). Penguin Uk.

Berman, S. L., Weems, C. F., & Stickler, T. R. (2006). Existential Anxiety in Adolescents: Prevalence, Structure, Association with Psychological Symptoms and Identity Development. *Journal of Youth and Adolescence*, 35(3), 285–292. <https://doi.org/10.1007/s10964-006-9032-y>

Boland, C. (2020). Hybrid identity and practices to negotiate belonging: Madrid's Muslim youth of migrant origin. *Comparative Migration Studies*, 8(1), 26. <https://doi.org/10.1186/s40878-020-00185-2>

Bosetti, L. (2004). Determinants of school choice: understanding how parents choose elementary schools in Alberta. *Journal of Education Policy*, 19(4), 387–405. <https://doi.org/10.1080/0268093042000227465>

Brenner, S. (1996). reconstructing self and society: Javanese Muslim women and “the veil.” *American Ethnologist*, 23(4), 673–697. <https://doi.org/https://doi.org/10.1525/ae.1996.23.4.02a00010>

Bryman, A. (2016). *Social research methods*. Oxford university press.

Budiman, M., Mangoenkoesoemo, Y. D. N., Wardhani, P. A. I., & Utami, N. A. (2012). New enemy of the state: youth in post-new order Indonesia. *Panorama: Insights into Asian and European Affairs*, 1, 51–68.

Burawoy, M. (2003). Revisits: An Outline of a Theory of Reflexive Ethnography. *American Sociological Review*, 68(5), 645–679. <https://doi.org/10.2307/1519757>

Burr, V. (2006). *An introduction to social constructionism*. Routledge.

Burr, V. (2015). *Social constructionism*. Routledge.

Catalano, R. F., Oesterle, S., Fleming, C. B., & Hawkins, J. D. (2004). The Importance of

- Bonding to School for Healthy Development: Findings from the Social Development Research Group. *Journal of School Health*, 74(7), 252–261.
<https://doi.org/https://doi.org/10.1111/j.1746-1561.2004.tb08281.x>
- Creswell, J. W. (2007). *Qualitative inquiry and research method: Choosing among five approaches*. Thousand Oaks, CA: Sage.
- De Vaus, D. A. (1983). The relative importance of parents and peers for adolescent religious orientation: An Australian study. *Adolescence*, 18(69), 147.
- Demartoto, A. (2020). The Representation of Hybrid Identity through Performance and Symbol of Transgender" Santri" Resistance at Al-Fatah Islamic Boarding School of Yogyakarta, Indonesia. *Online Submission*, 8(1), 147–162.
- Effendy, B. (1994). *Islam and the State: The Transformation of Islamic Political Ideas and Practices in Indonesia*. The Ohio State University.
- Erikson, E. H. (1963). *Childhood and society* 2nd ed. *Erikson-New York: Norton*.
- Erikson, E. H. (1968). *Identity: Youth and crisis* (Issue 7). WW Norton & company.
- Facal, G. (2020). Islamic Defenders Front Militia (Front Pembela Islam) and its Impact on Growing Religious Intolerance in Indonesia. *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, 8(1), 7–20. <https://doi.org/DOI: 10.1017/trn.2018.15>
- Fagot, B. I., Rodgers, C. S., & Leinbach, M. D. (2012). Theories of Gender Socialization. In *The developmental social psychology of gender* (pp. 79–104). Psychology Press.
- Flecha, R., Gómez, J., & Puigvert, L. (2001). CHAPTER 7: The Analysis of Socially Constructed Reality. *Counterpoints*, 250, 51–56. <http://www.jstor.org/stable/42977871>
- Geertz, C. (1971). *Islam observed: Religious development in Morocco and Indonesia* (Vol. 37). University of Chicago press.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Stanford university press.
- Halafoff, A., Shipley, H., Young, P. D., Singleton, A., Rasmussen, M. Lou, & Bouma, G. (2020). Complex, Critical and Caring: Young People's Diverse Religious, Spiritual and Non-Religious Worldviews in Australia and Canada. *Religions*, 11(4), 166.
- Hamayotsu, K. (2013). The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance. *Journal of Contemporary Asia*, 43(4), 658–677.
<https://doi.org/10.1080/00472336.2013.780471>
- Harding, C. (2008). The influence of the “decadent West”: Discourses of the mass media on youth sexuality in Indonesia. *Intersections: Gender and Sexuality in Asia and the Pacific*, 18(1).

- Hefner, R. W. (2011). *Civil islam: Muslims and democratization in indonesia* (Vol. 40). Princeton University Press.
- Hemming, P. J., & Madge, N. (2011). Researching children, youth and religion: Identity, complexity and agency. *Childhood*, 19(1), 38–51. <https://doi.org/10.1177/0907568211402860>
- Hilmy, M. (2018). Towards a religiously hybrid identity; the changing face of Javanese Islam. *Journal of Indonesian Islam*, 12(1), 45–68.
- Jafari, F. K., Krauss, S. E., & Suandi, T. (2016). Religious Socialization in Iranian Islamic Girls Schools. *Asian Social Science*, 12(8), 56–63.
- Kiem, C. (1993). Re-Islamization among Muslim Youth in Ternate Town, Eastern Indonesia. *Sojourn: Journal of Social Issues in Southeast Asia*, 8(1), 92–127. <http://www.jstor.org/stable/41035729>
- Laible, D., Karahuta, E., Stout, W., van Norden, C., & Interra, V. (2018). *Socialization in the Context of Parent-Child Relationships*. <https://doi.org/10.1016/B978-0-12-809324-5.21225-X>
- Liechty, M. (1995). Media, markets, and modernization: Youth identities and the experience of modernity in Kathmandu, Nepal. *Youth Cultures: A Cross-Cultural Perspective*, 166–201.
- Lim, M. (2013). The internet and everyday life in Indonesia: A new moral panic? *Bijdragen Tot de Taal-, Land-En Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 169(1), 133–147.
- Macek, P., Bejček, J., & Vaníčková, J. (2007). Contemporary Czech Emerging Adults: Generation Growing Up in the Period of Social Changes. *Journal of Adolescent Research*, 22(5), 444–475. <https://doi.org/10.1177/0743558407305417>
- Mackey, W., & Dolven, B. (2021). Religious Intolerance in Indonesia. *Current Politics and Economics of South, Southeastern, and Central Asia*, 30(2/3), 299–304.
- Manohar, N., Liamputtong, P., Bhole, S., & Arora, A. (2019). Researcher positionality in cross-cultural and sensitive research. *Handbook of Research Methods in Health Social Sciences*.
- McCoy, M. E. (2013). Purifying Islam in Post-Authoritarian Indonesia: Corporatist Metaphors and the Rise of Religious Intolerance. *Rhetoric and Public Affairs*, 16(2), 275–316. <https://doi.org/10.14321/rhetpublaffa.16.2.0275>
- Medzani, J. M. (2021). Positionality statement on studying male victims of intimate partner abuse in Zimbabwe: a research note. *International Journal of Social Research Methodology*, 24(3), 387–392. <https://doi.org/10.1080/13645579.2020.1798682>

Merrill, B., & West, L. (2009). *Using biographical methods in social research*. Sage.

Mietzner, M., & Muhtadi, B. (2018). Explaining the 2016 Islamist Mobilisation in Indonesia: Religious Intolerance, Militant Groups and the Politics of Accommodation. *Asian Studies Review*, 42(3), 479–497. <https://doi.org/10.1080/10357823.2018.1473335>

Nilan, P. (2006a). *The reflexive youth culture of devout Muslim youth in Indonesia*. Routledge.

Nilan, P. (2006b). *The reflexive youth culture of devout Muslim youth in Indonesia* (P. Nilan & C. Feixa (eds.)). Routledge.

Nilan, P. (2012). Hybridity. In N. Lesko & S. Talburt (Eds.), *Keywords in Youth Studies* (1st Editio, pp. 262–266). Routledge.

Nilan, P., & Demartoto, A. (2012). Patriarchal residues in Indonesia: Respect accorded senior men by junior men. *European Journal of Social Sciences*, 31, 279–293.

Nilan, P., & Feixa, C. (2006). *Global youth?: Hybrid identities, plural worlds*. Routledge.

Nilan, P., & Mansfield, M. (2013). Youth culture and Islam in Indonesia. *Wacana, Journal of the Humanities of Indonesia*, 15. <https://doi.org/10.17510/wjhi.v15i1.102>

Parker, L. (2014). The moral panic about the socializing of young people in Minangkabau. *Wacana*, 15(1), 19–40.

Parker, L., & Nilan, P. (2013). *Adolescents in contemporary Indonesia*. Routledge.

Platt, M., Davies, S. G., & Bennett, L. R. (2018). Contestations of Gender, Sexuality and Morality in Contemporary Indonesia. *Asian Studies Review*, 42(1), 1–15. <https://doi.org/10.1080/10357823.2017.1409698>

Podeh, E. (2000). History and memory in the Israeli educational system: The portrayal of the Arab-Israeli conflict in history textbooks (1948-2000). *History & Memory*, 12(1), 65–100. <https://doi.org/10.2979/HIS.2000.12.1.65>

Pope, M., & Englar-Carlson, M. (2001). Fathers and Sons: The Relationship between Violence and Masculinity. *The Family Journal*, 9(4), 367–374. <https://doi.org/10.1177/1066480701094003>

Qodir, Z. (2016). Kaum muda, intoleransi, dan radikalisme agama. *Jurnal Studi Pemuda*, 5(1), 429–445.

Regnerus, M. D., & Smith, C. (2005). Selection Effects in Studies of Religious Influence. *Review of Religious Research*, 47(1), 23–50. <https://doi.org/10.2307/4148279>

Rowe, W. E. (2014). Positionality. *The SAGE Encyclopedia of Action Research*, 628.

Sakai, M., & Fauzia, A. (2014). Islamic orientations in contemporary Indonesia: Islamism on the rise? *Asian Ethnicity*, 15(1), 41–61. <https://doi.org/10.1080/14631369.2013.784513>

Savitri Hartono, H. (2018). Virtually (im) moral: Pious Indonesian Muslim women's use of

- Sherkat, D. E. (2003). Religious Socialization. *Handbook of the Sociology of Religion*, 151–163.
- Sirry, M. (2020). Muslim Student Radicalism and Self-Deradicalization in Indonesia. *Islam and Christian–Muslim Relations*, 31(2), 241–260. <https://doi.org/10.1080/09596410.2020.1770665>
- Smith-Hefner, N. J. (2005). The New Muslim Romance: Changing Patterns of Courtship and Marriage among Educated Javanese Youth. *Journal of Southeast Asian Studies*, 36(3), 441–459. <http://www.jstor.org/stable/20072670>
- Smith-Hefner, N. J. (2019). *Islamizing intimacies: Youth, sexuality, and gender in contemporary Indonesia*. University of Hawaii Press.
- Smith, C., Christoffersen, K., Davidson, H., & Herzog, P. S. (2011). *Lost in transition: The dark side of emerging adulthood*. OUP USA.
- Smith, C., & Snell, P. (2009). *Souls in transition: The religious and spiritual lives of emerging adults*. Oxford University Press.
- Speck, S. (2012). Ulrich Beck's 'Reflecting Faith': Individualization, Religion and the Desecularization of Reflexive Modernity. *Sociology*, 47(1), 157–172. <https://doi.org/10.1177/0038038512448564>
- Strandbu, Å. (2004). Identity, embodied culture and physical exercise: Stories from Muslim girls in Oslo with immigrant backgrounds. *YOUNG*, 13(1), 27–45. <https://doi.org/10.1177/1103308805048751>
- Suyanto, B., Sirry, M., & Sugihartati, R. (2019). Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia. *Studies in Conflict & Terrorism*, 1–20. <https://doi.org/10.1080/1057610X.2019.1654726>
- Sweetman, P. (2003). Twenty-First Century Dis-Ease? Habitual Reflexivity Or the Reflexive Habitus. *The Sociological Review*, 51(4), 528–549. <https://doi.org/10.1111/j.1467-954X.2003.00434.x>
- Thomas, R. M. (1988). The Islamic Revival and Indonesian Education. *Asian Survey*, 28(9), 897–915. <https://doi.org/10.2307/2644797>
- Timol, R. (2020). Ethno-religious socialisation, national culture and the social construction of British Muslim identity. *Contemporary Islam*, 14(3), 331–360.
- Webster, T. W. (2010). The Glittering World: Female Youth and Nocturnal Dugem Space in Yogyakarta, Indonesia. *Gender, Technology and Development*, 14(2), 241–266. <https://doi.org/10.1177/097185241001400206>



- Witt, S. D. (1997). Parental influence on children's socialization to gender roles. *Adolescence*, 32(126), 253–259. <https://www.proquest.com/scholarly-journals/parental-influence-on-childrens-socialization/docview/195928943/se-2?accountid=13771>
- Zuhdi, M. (2005). Religious education in Indonesian schools. *Conference "Redesigning Pedagogy: Research, Policy and Practice," Nanyang Technological University, Singapore, May30–June, 1.*