



## BIBLIOGRAPHY

- Abraham, D. M. (2010). *Women Healthcare Philanthropists: Sharing Their Resources with Community Healthcare Systems.*
- Ahnaf, M. I. (2009). Between Revolution and reform: The Future of Hizbut Tahrir Indonesia. *Dynamics of Asymmetric Conflict*, 2(3), 69–85.  
<https://doi.org/10.1080/17467580902822163>
- Ahnaf, M. I. (2021). Why do Islamist movements: Die? Majelis Mujahidin Indonesia and its decline. Dalam *Rising Islamic Conservatism in Indonesia: Islamic Groups and Identity Politics Edited* (hlm. 146–162). New York: Routledge.
- Ahyar, M. (2015). *Gerakan Islam Radikal dan Pertumbuhan Demokrasi di Indonesia (Studi Atas Kelompok Islamis Lokal Tim Hisbah Solo)*. UIN Sunan Kalijaga.
- Ahyar, M. (2019). Pos-Islamisme, Demokrasi dan Gerakan Sosial Islam di Surakarta. Dalam M. N. Ichwan & M. Wildan (Ed.), *Islamisme dan Pos-Islamisme dalam Dinamika Politik Indonesia Kontemporer* (hlm. 253–278). Yogyakarta: SUKA-Press.
- AIPAC. (2016). *The Anti-Shia Movement in Indoenesia*.
- Anderson, P. (2011). ‘The piety of the gift’: Selfhood and sociality in the Egyptian Mosque Movement. *Anthropological Theory*, 11(1), 3–21.  
<https://doi.org/10.1177/1463499610395441>
- Anwar, E. (2004). “Directed” Women’s Movement in Indonesia: Social and Politic Agency from Within. *Hawwa*, 2(1), 89–112.  
<https://doi.org/10.1163/156920804322888266>
- Arrobi, M. Z. (2020). *Islamisme ala Kaum Muda Kampus*. Yogyakarta: Gadjah Mada University Press.
- Ask, K., & Tjomsland, M. (Ed.). (2020). New Veils and New Voices: Islamist Women’s Groups in Egypt. Dalam *Women and Islamization: Contemporary*



- Dimensions of Discourse on Gender Relations* (hlm. 45–72). Routledge, Taylor & Francis Group.
- Atia, M. (2013). *Building A House in Heaven: Pious Neoliberalism and Islamic Charity in Egypt*. London: University of Minnesota.
- Bano, M., & Kalmbach, H. (Ed.). (2012). *Women, Leadership, and Mosques: Changes in Contemporary Islamic Authority*. Brill.
- Bayat, A. (2005a). Islamism and Social Movement Theory. *Third World Quarterly*, 26(6), 891–908. <http://dx.doi.org/10.1080/01436590500089240>
- Bayat, A. (2005b). *What is Post-Islamism* (hlm. 5) [ISIM Review 16].
- Bayat, A. (2011). *Pos-Islamisme* (F. T. Milah, Penerj.). Yogyakarta: LKiS.
- Bourdieu, P. (1997). *Outline of A Theory of Practice*. Cambridge University Press.
- Brinton, J. G. (2016). *Preaching Islamic renewal: Religious authority and media in contemporary Egypt*. University of California Press.
- Bulck, H. van den. (2018). *Celebrity philanthropy and activism: Mediated interventions in the global public sphere*. Routledge, Taylor & Francis Group.
- Burhani, A. N. (2020). Muslim Televangelists in the Making: Conversion Narratives and the Construction of Religious Authority. *The Muslim World*, 110(2), 154–175. <https://doi.org/10.1111/muwo.12327>
- Cevik, N. (2016). *Muslimism in Turkey and Beyond*. Palgrave Macmillan US. <https://doi.org/10.1007/978-1-37-56154-1>
- Clark, J. A. (2004). *Islam, charity, and activism: Middle-class networks and social welfare in Egypt, Jordan, and Yemen*. Indiana University Press.
- Doorn-Harder, P. van. (2006). *Women shaping Islam: Indonesian women Reading the Qur'an*. University of Illinois Press.
- Duval, S. (2020). New Veils and New Voices: Islamist Women's Group in Egypt. Dalam K. Ask & M. Tjomsland (Ed.), *Women and Islamization* (hlm. 45–72). Routledge, Taylor & Francis Group.
- Fauzia, A. (2016). *Filantropi Islam: Sejarah dan Kontestasi Masyarakat Sipil dan Negra di Indonesia* (E. Mushoffa, Penerj.). Yogyakarta: Gading Publishing.



- Fewkes, J. H. (2019). *Locating Maldivian Women's Mosques in Global Discourses*. Springer International Publishing. <https://doi.org/10.1007/978-3-030-13585-0>
- Final Research Report CRCS. (2021). *Shifting Pattern: In the Enabling Environment for Radicalization and Tolerance Promotion in Indonesia* [Final Research Report]. Universitas Gadjah Mada.
- Hasan, N. (2008). *Laskar Jihad: Islam Militansi, dan Pencarian Identitas di Indonesia Pasca-Orde Baru* (H. Salim, Penerj.). Jakarta: Pustaka LP3ES.
- Hasan, N. (2010). The drama of Jihad: The Emergence of Salafi Youth in Indonesia. Dalam L. Herrera & A. Bayat (Ed.), *Being Young and Muslim: New Cultural Politics in the Global South and North*. New York: Oxford University Press.
- Hasan, N. (2013). Post-Islamist Politics in Indonesia. Dalam A. Bayat (Ed.), *Post-Islamism: The Changing Faces of Political Islam* (hlm. 157–181). Oxford University Press.
- Hasan, N., & Ajudin, A. (2019). Islam and Power: Measuring the View of Surakarta Ulama against the Nation. Dalam *Politics, Ulama and Narratives on Nationalhood: Fragmentation of Religious Authority in Indonesian Cities*. Jakarta: Center for the Study of Islam and Society (PPIM) UIN Jakarta.
- Hasanah, U. (2016). *Majelis Taklim Perempuan dan Pergeseran Peran Publik Keagamaan Pada Masyarakat Perkotaan Kontemporer*. UIN Syarif Hidayatullah Jakarta.
- Heryanto, A. (2014). *Identity and pleasure: The politics of Indonesian screen culture*. NUS Press in association with Kyoto University Press Japan.
- Hew, W. W. (2018). The Art of Dakwah: Social media, Visual Persuasion and the Islamist Propagation of Felix Siauw. *Indonesia and the Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>
- Hoesterey, J. B. (2016). *Rebranding Islam: Piety, Prosperity and A Self-Help Guru*. Stanford University Press.



- Howell, J. D. (2012). Variasi-variasi Kesalehan Aktif: Profesor dan Pendakwah Televisi sebagai Penganjur Sufisme Indonesia. Dalam *Ustadz Seleb: Bisnis Moral and Fatwa Online Ragam Ekspresi Islam Indonesia Kontemporer* (1 ed.). Jakarta: Komunitas Bambu.
- Husein, F. (2021). Negotiating Salafism: Women Prayer Groups and their Preachers in Indonesia's Islamic Digital. *Cyber Orient*, 15(1), 119–145.
- Husein, F., & Slama, M. (2018). Online piety and its discontent: Revisiting Islamic anxieties on Indonesian social media. *Indonesia and the Malay World*, 46(134), 80–93. <https://doi.org/10.1080/13639811.2018.1415056>
- Ichwan, M. N. (2019). Islamisme, Pos-Islamisme, dan Reposisi Islam Mainstream: Sebuah Pendahuluan. Dalam M. Wildan & M. N. Ichwan (Ed.), *Islamisme dan Pos-Islamisme dalam Dinamika Politik Indonesia Kontemporer* (hlm. 1–22). Yogyakarta: SUKA-Press.
- International Crisis Group. (2010). *Indonesia: The Dark Side of Jama'ah Ansharut Tauhid (JAT)*. <https://www.crisisgroup.org/asia/south-east-asia/indonesia/dark-side-jama-ah-ansharut-tauhid-jat>
- Jati, W. R. (2017). *Politik Kelas Menengah Muslim Indonesia*. Jakarta: LP3ES.
- Johnson, J. M. (2017). *Funding Feminism: Monied Women, Philanthropy, and the Women's Movement, 1870-1967*. University of North Carolina Press.
- Kailani, N. (2015). *Aspiring to Prosperity: The Economic Theology of Urban Muslims in Contemporary Indonesia*.
- Kailani, N. (2021). Creating Entrepreneurial and Pious Muslim subjectivity in globalised Indoensia. Dalam *Rising Islamic Conservatism in Indonesia: Islamic Groups and Identity Politics*. Routledge, Taylor & Francis Group.
- Kaptein, N. J. G. (2004). The Voice of the 'Ulamâ': Fatwas and Religious Authority in Indonesia. *Archives de Sciences Sociales Des Religions*, 125, 115–130. <https://doi.org/10.4000/assr.1038>
- Khaz, U. (2020). *The Journey to Xianjiang*. UK Publishing.
- Kloos, D. (2019). Experts beyond discourse: Women, Islamic authority, and the performance of professionalism in Malaysia. *American Ethnologist*, 46(2), 162–175. <https://doi.org/10.1111/amet.12762>



- Latief, H. (2013). *Politik Filantropi Islam di Indonesia: Negara, Pasar dan Masyarakat Sipil*. Yogyakarta: Ombak.
- Latief, H. (2017a). *Melayani Umat: Filantropi Islam dan Ideologi Kesejahteraan Kaum Modernis*. Yogyakarta: Suara Muhammadiyah.
- Latief, H. (2017b). Marketizing Piety through Charitable Work: Islamic Charities and the Islamization of Middle- Class Families in Indonesia. Dalam D. Rudnyckyj & F. Osella (Ed.), *Religion and the Morality of the Market* (1 ed., hlm. 196–216). Cambridge University Press.  
<https://doi.org/10.1017/9781316888704.010>
- Lengauer, D. (2018). Sharing Semangat Taqwa: Social Media and Digital Islamic Socialities in Bandung. *Indonesia and the Malay World*, 46(134), 5–23.  
<https://doi.org/10.1080/13639811.2018.1415276>
- Liow, J. C. (2009). *Piety and politics: Islamism in contemporary Malaysia*. Oxford University Press.
- Mahmood, S. (2005). *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton University Press.
- Mandaville, P. (2011). Transnational and Nationalism. *Nations and Nationalism*, 17(1), 7–24.
- McCarthy, K. (1996). Women and Philanthropy. *Voluntas: International Journal of Voluntary and Non-Profit Organizations*, 7(4), 332–335.
- Millie, J. (2017). *Hearing Allah' Call: Preaching and Performance in Indonesian Islam*. Cornell University Press.
- Mittermaier, A. (2019). *Giving to God: Islamic Charity in Revolutionary Times*. University of California Press.
- Mubarak, Z. (2015). Dari NII ke ISIS: Transformasi Ideologi dan Gerakan dalam Islam Radikal di Indonesia Kontemporer. *Episteme*, 10(1).
- Nisa, E. F. (2018). Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in contemporary Indonesia. *Indonesia and the Malay World*, 46(134), 24–43.  
<https://doi.org/10.1080/13639811.2017.1416758>



- Nisa, E. F. (2019). Networking Humanity: Women and Philanthropy. *MEI Insight*, 198, 10.
- Parsons, P. H. (2004). *Women's Philanthropy: Motivations for Giving*. University of Alabama.
- PPIM UIN Jakarta. (2021, Februari 1). *Peluncuran Hasil Penelitian Tren Keberagamaan Gerakan Hijrah Kontemporer*.
- Pull, Z., & Pereiro, A. P. (2020). Salafi Islam in Cambodia: Institution Building Transnational Networks and Patterns of Competition in a Muslim-Minority Context. *Leiden: Koninklijke Brill NV*, 235–265.  
<https://doi.org/10.1163/15700607-06023P04>
- Qomariyah, F. (2016). *Women, Islam and Economic Activity: Examining the Religious Ethics of Muslim Business Women in Indonesia* [Thesis]. Universitas Gadjah Mada.
- Rakhmani, I. (2019). The Personal is Political: Gendered Morality in Indonesia's Halal Consumerism. *TRaNS: Trans –Regional and –National Studies of Southeast Asia Institute for East Asian Studies, Sogang University*, 1–22.  
<https://doi.org/doi:10.1017/trn.2019.2>
- Rinaldo, R. (2010). Women and Piety Movements. Dalam B. S. Turner (Ed.), *The New Blackwell Companion to Sociology of Religion*. United Kingdom: Blackwell Publishing.
- Rinaldo, R. (2014). Muslim Women Activists and the Question of Agency. *Gender and Society*, 28(6), 827–846.
- Roy, O. (1949). *Globalized Islam: The Search for a New Ummah*. New York: Columbia University Press.
- Rudnyckyj, D. (2009). Spiritual economies: Islam and neoliberalism in contemporary Indonesia. *Cultural Anthropology*, 24(1), 104–141.
- Sajaroh, W. S., & Mahmudah, S. H. (2017). NU Women's Role In Narrating The Moderate Islam Through Majelis Taklim. *Proceeding of International Conference on Social and Political Science. Atlantis Press*, 129.



- Santo, A. (2018). Fans and Merchandise. Dalam M. A. Click & S. Scott (Ed.), *The Routledge Companion to Media Fandom* (1 ed., hlm. 329–337). Routledge.  
<https://doi.org/10.4324/9781315637518>
- Setiawan, A., Saputra, A. B., & Wahyudi, H. (2020). Peran Global Qurban Aksi Cepat Tanggap Indonesia dalam menyalurkan Bantuan Kemanusiaan Transnasional. *Journal Dinamika Pemerintahan*, 3(1).  
<https://doi.org/0.36341/jdp.v3i1.1178>
- Slama, M. (2021). Tracing Digital Divides in Indonesian Islam: Ambivalences of Media and Class. *CyberOrient*, 15(1), 290–313.
- Slama, M., & Hoesterey, J. B. (2021). Ambivalence, Discontent, and Divides in Southeast Asia's Islamic Digital Realms: An Introduction. *CyberOrient*, 15(2021), 5–32.
- Smith, H., & Nancy, J. (2007). Javanese Women and the Veil in Post-Soeharto Indonesia. *The Journal of Asian Studies*, 66(2), 389–420.
- Sofjan, D., Zulkarnain, I., & Syarif, D. (2017). Anti Shi'ism in Indonesia: Background, Development, and Methods. *Jurnal Multikultural & Multireligius*, 16(1), 24–37.
- Suhadi, & Suseno, M. N. (2019). Ulama dan Negara-Bangsa dalam Survei. Dalam N. Hasan (Ed.), *Ulama dan Negara-bangsa: Membaca Masa Depan Islam Politik di Indonesia* (1 ed.). Yogyakarta: PusPIDeP.
- Sunarwoto. (2020). Negotiating Salafi Islam and the State: The Madkhaliyya in Indonesia. *Leiden: Koninklijke Brill NV*, 205–234.  
<https://doi.org/10.1163/15700607-06023P03>
- Syaifuddin, & Aziz, Moh. A. (2020). *Dakwah Moderat Pendakwah Nahdatul Ulama (Analisis Konten Moderasi Beragama Berbasis Sejarah)*. 15(1), 1–17.
- Tibi, B. (2015). Changing Islamism. *Soundings: An Interdisciplinary Journal*, 98(2), 146. <https://doi.org/10.5325/soundings.98.2.0146>
- Tibi, B. (2016). *Islam dan Islamisme* (A. Baiquni, Ed.; A. Adlin, Penerj.). Bandung: Mizan Media Utama.



- Tobin, S. A. (2016). *Everyday piety: Islam and Economy in Jordan*. Cornell University Press.
- Turner, B. S. (2007). Religious Authority and the New Media. *Theory, Culture & Society*, 24(2), 117–134. <https://doi.org/10.1177/0263276407075001>
- Volpi, F. (Ed.). (2011). *Political Islam: A critical reader*. Routledge.
- Wieinga, S. E. (2009). Women Resisting Creeping Islamic Fundamentalism in Indonesia. *Asian Journal of Women's Studies*, 15(4), 30–56. <https://doi.org/10.1080/12259276.2009.11666077>
- Wiktorowicz, Q. (Ed.). (2004). *Islamic activism: A social movement theory approach*. Indiana University Press.
- Wildan, M. (2013a). The Nature of Radical Islamic Groups in Solo. *Journal of Indonesian Islam*, 7(1), 49. <https://doi.org/10.15642/JIIS.2013.7.1.49-70>
- Wildan, M. (2013b). The Nature of Radical Islamic groups in Solo. *JOURNAL OF INDONESIAN ISLAM*, 7(1), 49. <https://doi.org/10.15642/JIIS.2013.7.1.49-70>
- Wildan, M. (2018). *Youth Radical Islamism in Solo as Manifested by Front Pemuda Islam*. 8(1), 90–103.
- Williams, R. J. (2003). Women on Corporate Boards of Directors and Their Influence on Corporate Philanthropy. *Journal of Business Ethics*, 42(1).
- Winn, P. (2012). Women's Majelis Taklim and Gendered Religious Practice in Northern Ambon. *Intersections:Gender and Sexuality in Asia and the Pacific*, 30.
- Zamhari, A. (2010). *Rituals of Islamic Spirituality: A Study of Majlis Dhikr Groups in East Java*. The Australian National university.
- Zulfadli. (2019). Menguatnya Gerakan Islamis di Indonesia Pascareformasi. Dalam M. N. Ikhwan & M. Wildan (Ed.), *Islamisme dan Pos-Islamisme dalam Dinamika Politik Indonesia Kontemporer* (hlm. 25–47). Yogyakarta: SUKA-Press.



## Internet

<http://fkam.id/sejarah> accessed on 19 January 2021

<https://baitulmalfkam.com/profil/sekilas-baitulmal/> accessed on 19 January 2021

<https://www.annasindonesia.com/> accessed on 28 January 2021

<https://www.annasindonesia.com/profil/iftitah-dan-sejarah-aliansi-nasional-anti-syiah> accessed on 22 January 2021.

“Indonesia: The Dark Side of Jama’ah Ansharut Tauhid (JAT). International Crisis Group. <https://www.crisisgroup.org/asia/south-east-asia/indonesia/indonesia-dark-side-jama-ah-ansharut-tauhid-jat> accessed on 13 February 2021.

Instagram Post @joicesitawati on 18 November 2013,  
[https://www.instagram.com/p/g17oeWmiwn/?utm\\_medium=copy\\_link](https://www.instagram.com/p/g17oeWmiwn/?utm_medium=copy_link)  
accessed on 3 July 2021

Instagram Post @joicesitawati on 1 Mei 2015  
[https://www.instagram.com/p/2I661mGi6o/?utm\\_medium=copy\\_link](https://www.instagram.com/p/2I661mGi6o/?utm_medium=copy_link)  
accessed on 3 July 2021.

<https://youtu.be/Js5rUncwFYI> accessed on 7 January 2021.

Humaira Post in Instagram @kajianhumaira.  
[https://www.instagram.com/p/B9ary9JhSsZ/?utm\\_medium=copy\\_link](https://www.instagram.com/p/B9ary9JhSsZ/?utm_medium=copy_link).  
Accessed on 25 May 2021

<https://kumparan.com/bengawannews/makan-murah-dan-berkah-di-warung-sedekah-sumringah-1rJJjrtAdoa> accessed on 11 July 2021.

<https://rumaysho.com/about-me> accessed on 25 July 2021.

<https://www.facebook.com/aida/hanura> accessed on 25 July 2021

Da’wah Squad post in Instagram @dakwahsquadsolo.  
[https://www.instagram.com/p/B\\_gdor3h6kX/?utm\\_medium=copy\\_link](https://www.instagram.com/p/B_gdor3h6kX/?utm_medium=copy_link).  
Accessed on 22 May 2021



Al Husna post in Instagram @alhusna0909

[https://www.instagram.com/p/B7p4oVPHMo4/?utm\\_source=ig\\_web\\_copy\\_link](https://www.instagram.com/p/B7p4oVPHMo4/?utm_source=ig_web_copy_link). Accessed in 23 May 2021

[https://www.instagram.com/p/B7-pvyzhiwj/?utm\\_source=ig\\_web\\_copy\\_link](https://www.instagram.com/p/B7-pvyzhiwj/?utm_source=ig_web_copy_link),  
accessed at 20 June 2021.

[https://2.www.instagram.com/p/BGDSsFBmuk/?utm\\_source=ig\\_web\\_copy\\_link](https://2.www.instagram.com/p/BGDSsFBmuk/?utm_source=ig_web_copy_link),  
accessed on 4 May 2021

[https://www.instagram.com/p/COxsx71BUV6/?utm\\_medium=copy\\_link](https://www.instagram.com/p/COxsx71BUV6/?utm_medium=copy_link),  
accessed on 22 May 2021

<https://www.griyakeluargasakinah.com/profil-ustadz-tri-asmoro-kurniawan/>  
accessed on 25 July 2021

## Interview

Interview with Aida Hanura (54 years old), the head of Al Husna in Siti Aisyah Mosque, 20 January 2020.

Interview with Upik Pramesti (42 years old), (Public Relation Staff (Humas) Humaira in Nurul Iman Mosque, 23 January 2020

Interview with Iin (38 years old) (Deputy Chief of Humaira), by phone, 29 April

Interview with Retno Phalupie, the head of Da'wah Squad by phone, 18 June 2021.

Interview with *Ustadz* Aziz, Dakwah Division Coordinator of Da'wah Squad's in Nurul Jadid Mosque, Surakarta, 11 December 2020.

Interview with Aisyah in Surakarta, 14 April 2020

Interview with Rohmah in Surakarta, 14 October 2020

Interview with Laila in Surakarta, 20 June 2020

Interview with Lusi in Surakarta, 29 December 2020.



Interview with Umi in Surakarta, 7 January 2021.

Interview with Bela through phone, 20 December 2020.