

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

Hepi Ikmal¹⁾, Maskuri²⁾, Dahlan Tamrin³⁾

Universitas Islam Malang¹; Universitas Islam Malang²; Universitas Islam Malang³
hepiikmal@unisma.ac.id; masykuri@unisma.ac.id; dablantamrin@unisma.ac.id

Abstract:

This study aims to reveal how the Yayasan Lingkar Perdamaian (YLP) fosters former terrorists so that they can change or at least not commit violence and acts of terrorism in the name of religion. Through qualitative research, data was collected using in-depth interviews and observations of social activities in the field. The results of this study would like to suggest that strengthening religious moderation in former terrorist actors must be carried out in teaching-based Islamic education and social and psychological-based educational efforts. This means that the moderate character of ex-terrorists must be encouraged by various approaches that can open their hearts. So that they are willing to accept mistakes for their past behavior and are optimistic that they can socialize more with others based on Islamic educational values. Thus, Islamic education that is oriented towards a moderate religious understanding of terrorists must rely on rationalist and social aspects in a more humanist frame.

Keywords: *Religious moderation, Ex-Terrorists, Islamic Education.*

Introduction

The Lingkar Peace Foundation (thence, abbreviated as YLP) is located in the village of Tenggulun Village, Solokuro District, Lamongan Regency, East Java. This area has become a hot topic of discussion following the involvement of its citizens, who were exposed in national and even international media in the series of actions of the Bali Bombing I (2002) and the Bali Bombing II (2005). Tenggulun, the locus of this research, is the village where Amrozi, Ali Ghufron, and Ali Imron lived, who were perpetrators of terrorism in the early 2000s. Later, after the Bali bombings, several terrorist figures emerged from this village. Among others, Anis Yusuf alias Haris, Iqbal Husen Toyyib, and Sumarno are all residents of Tenggulun Solokuro Lamongan. Nor Kholid, a resident of Tenggulun village, stated to researchers that the perpetrators of terrorism who are "converted" and currently living in Tenggulun Village are closed and still isolated. They do not mingle with the community because they are still not confident about their past mistakes. However,

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

Kholid said they did not hesitate to open up when YLP visited them. (interview with Nur Kholid, 12 September 2021)

YLP was founded based on the above phenomenon, namely to help ex-combatants to be able to socialize with the broader community. Since establishing the Peace Circle Foundation, ex-terrorism convicts have begun to open themselves up to associate with the community. Next to the Circle of Peace Foundation is an Islamic educational institution that existed before YLP was founded, namely Pondok Al Islam. This place has a genealogy with former terrorism convicts, Amrozi, Mukhlas, and Ali Ghufron are students of Al Islam. It is crucial to continue the study of terrorism because it is a crime against humanity that has become an international issue. Indonesia is one of the countries claimed to be the basis for breeding and developing international terrorism.¹

Call it important figures such as Abu Bakar Ba'asyir, the prominent figure in radical ideology in Indonesia, and many terrorist cadres in Indonesia who take part in conflict areas such as Syria, Afghanistan, and so on. During the researcher's visit to the YLP headquarters, there were several ways to help terrorists escape the trap of radicalism. This effort is to establish religious moderation for ex-terrorists, so they no longer understand radical religions. Several approaches taken by YLP activists in establishing religious moderation as the researchers found in the field, among others: assistance in prison, assimilation and providing compensation and assistance to terrorist families.

Research on terrorism in Indonesia can be said to be very lively. A study that looked at the subject of similar analysis was carried out by Mujib Ridwan, with the title “*Deradicalization Movement in Indonesia (Phenomenological Study of Activists of the Peace Circle Foundation)*”. This dissertation finds that the change in the attitude of former terrorist convicts was triggered by economic problems and the desire to live a safe and peaceful life. Second, the return of ex-terrorist convicts to society, some pro, some con. Third, the Lingkar Peace Foundation's contribution to the deradicalization movement in Indonesia is quite significant by successfully pledging 120 ex-terrorist convicts and their families not to commit terrorism in Indonesia.²

Next is a study by Lalu Supriadi entitled “*An Assimilation-Based Model for Preventing Religious Radicalism.*” This study discusses the model of preventing religious radicalism based on intermingling in which the government and civil society play a role as mediators by creating a conducive space for parties to the conflict with intersecting in religious and social activities. The

¹ Muhammad Hatta, *Kejahatan Luar Biasa (Extra Ordinary Crime)*, ed. by Zulfan, Unimal Press (Lhokseumawe: Unimal Press, 2019).

² Mudjib Ridwan, ‘Gerakan Deradikalisasi Di Indonesia (Kajian Fenomenologis Terhadap Aktivistis Yayasan Lingkar Perdamaian)’, *UIN Sunan Ampel* (UIN Sunan Ampel Surabaya, 2019) <<https://doi.org/10.37061/0033-2909.I26.1.78>>.

results of this study state that efforts to prevent religious radicalism must be accompanied by government policies for the community's social, cultural, and economic empowerment. In addition, the implementation of religious programs and agendas can condition conflicting parties to be able to carry out intermingling. The subject matter of the study is different. If Supriadi's research focuses on suppressing radical actions, then this study focuses more on changing the paradigm from radical to moderate in terrorist perpetrators. In addition, the analysis in this paper discusses the development of ex-terrorists through the perspective of multicultural Islamic education.³

Important research related to the deradicalization process was carried out by Justice Yosie Anastasia Simanjuntak entitled, "*Deradicalization as a rehabilitation for perpetrators of terrorism to achieve the purpose of punishment.*" This study examines that punishment alone is not enough to prevent the recurrence of similar crimes; those who are punished are even considered examples of regenerating new terrorists because their ideology is still rooted. This makes it necessary for perpetrators of criminal acts of terrorism to be given a rehabilitation program to revoke their ideology and instill the values of goodness and truth in them through a deradicalization program.⁴

Next is the academic ijtihad shown by Josefhin Mareta, the research entitled "*Rehabilitation in the Efforts to Deradicalize Convicts of Terrorism.*" This study explains that the use of violence in dealing with terrorism has not solved the problem of terrorism to its root, so efforts are needed to change the radical thinking of the perpetrators by carrying out deradicalization. The results of the study state that terrorism is an individual problem that requires special guidance according to each character. So that in the implementation of the rehabilitation of terrorism prisoners, it is necessary to have the participation of prisoners and facilitators, the availability of procedures and guidance modules, as well as evaluation of the success of the rehabilitation of terrorism prisoners regularly.⁵

Previous studies that described the development of terrorism have not touched in depth on the process of changing their ideology towards religious moderation. This research contributes to the discourse of multicultural Islamic education with terrorist actors as the object.

Methods

This research was conducted using qualitative methods by examining the shifting radical ideology to moderate in the perspective of multicultural Islamic education⁶. Data collection in this

³ Lalu Supriadi, 'An Assimilation-Based Model For Preventing Religious Radicalism', *Kalam*, 13.1 (2019).

⁴ Justice Yosie Anastasia Simanjuntak, 'Deradicalization as a Rehabilitation for Perpetrators of Terrorism to Achieve the Purpose of Punishment' (Universitas Indonesia, 2014).

⁵ Josefhin Mareta, 'Rehabilitasi Dalam Upaya Deradikalisasi Narapidana Terorisme', *Masalah-Masalah Hukum*, 47.4 (2018), 338 <<https://doi.org/10.14710/mmh.47.4.2018.338-356>>.

⁶ Matthew B Miles, Michael a Huberman, and Johnny Saldana, 'Qualitative Data Analysis: A Methods Sourcebook', *SAGE Publications*, 2006 <<https://doi.org/January 11, 2016>>.

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

study used interviews with key informants such as Ali Fauzi, Atho, Sumarno, and Faqih Lukman. They are YLP administrators as well as former terrorists who have an essential contribution in fostering ex-terrorists. In addition, the documentation in this study was also used to find out what activities were carried out by YLP in their guidance to former wives, which was strengthened by data from observational techniques.

This study uses the Spradley model analysis reason that this research focuses on the surrounding environment and the cultural system constructed at the Lingkar Peace Foundation (YLP).⁷ This analysis genre allows analyzing studies on behavior, norms, beliefs, habits, values, applied human patterns, and the phenomenon of ideological change from radical to moderate as practiced in multicultural Islamic education at YLP. The analytical model in this article, among others, consists of domain analysis, taxonomy, and componential and cultural themes.

Results and Discussion

1. Terrorism: Concept, Factors, and Characteristics

a. *Terrorism Concept*

The term terrorism became viral after the events of September 11 at the United States WTC building. At that time, the United States proclaimed its resistance to terror organizations. At that time, the al-Qaeda organization, the party that claimed to be most responsible for the attack on the WTC building, was made a common enemy by the allied countries. Ironically, this incident was exacerbated by bomb incidents in several parts of the world, including Indonesia. Bali bombings I and II, JW hotel. Many claimed that Marriot, Ritz Carlton, and others as ideological residues of international terrorist network groups. Since then, many people have assumed that the terrorist case that happened to the WTC building on September 11, 2001, was closely related to the fundamentalist understanding of Islam.

Then, is it true that terrorism and Islam are identical units? This discussion will be explained and how the concept of terrorism.

Theoretically, Terror or Terrorism is not always synonymous with violence. Terrorism is the culmination of acts of violence; terrorism is the apex of violence. There can be violence without terror, but there is no terror without violence. *Violence* is an act that is shown to others to injure, hurt, and cause suffering both physically and psychologically. Thus, terrorism is a subjective view. Because it is not easy to come up with an understanding of terrorism that all parties can generally

⁷ James P. Spradley, *Metode Etnografi* (Yogyakarta: Tiara Wacana, 1997).

accept, the most authentic understanding is the one that is taken etymologically, both from dictionaries and or encyclopedias.⁸

The development can be interpreted from the etymological understanding, which is usually not far from the basic understanding. The following will describe several definitions of terrorism from several figures and institutions:

- 1) According to Muhammad Mustofa, terrorism is a violent activity or threat of violence aimed at a random target (no direct relationship with the perpetrator) that impacts mass destruction, death, fear, uncertainty, and despair.⁹
- 2) Mark Juergensmeyer said that terrorism is meant to terrify. The word comes from the Latin *terrere*, to cause to tremble, and came into common usage in the political sense, as an assault on civil order, during the Reign of Terror in the French Revolution at the close of the eighteenth century.¹⁰
- 3) The US State Department defines *terrorism* as premeditated, politically motivated violence directed against unarmed targets by splinter groups or underground agents, usually aimed at influencing an audience.

However, in certain aspects, an act of violence is often seen in one country as terrorism but may not be considered as such in another country. This conclusion is understandable considering that the types of violence wrapped in terrorism with other types, such as ordinary criminal acts or military actions during the war, still use this definition.

Some social science researchers define terrorist acts as; calculated and directed violence against civilians, including off-duty security and military personnel, occurring in peaceful conditions, and other symbolic targets perpetrated by secret agents, for the psychological purpose of publicizing emotions of political, religious and political disagreement. /or intimidation or coercion of government or civil society into consenting to them.

Brian Jenkins said that terrorism is subjective, and each country has a different perspective on defining it. Muladi defines *terrorism* as a terrorist act that contains violence or threats of violence with a political character. The action can be in the form of piracy, piracy, or hostage-taking. Perpetrators can be individuals, groups, or countries. At the same time, the expected results are the

⁸ Bella Widya, Muhamad Syaqqillah, and Sri Yunanto, 'The Involvement of Ex-Terrorist Inmates and Combatants in the Disengagement From Violence Strategy in Indonesia', *Journal of Terrorism Studies*, 2.2 (2020) <<https://doi.org/10.7454/jts.v2i2.1022>>.

⁹ Muhammad Mustofa, 'Memahami Terorisme: Suatu Perspektif Kriminologi', *Jurnal Kriminologi Indonesia FISIP UI*, 2.3 (2022), 71.

¹⁰ Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence* (Los Angeles: University of California Press, 2000), 5.

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

emergence of fear, extortion, radical political change, demands for human rights, fundamental freedoms for the innocent, and the satisfaction of other political demands.

According to A.C Manullang, he was giving his views more specifically. That an act is said to be terror if it is carried out with the intention of seizing power from another group. Terror acts are triggered by religious, ideological, and ethnic conflicts, economic disparities, blocked communication between the people and the government, or because of separatism and fanaticism ideology.¹¹

b. Terrorism Factor

Since the outbreak of acts of terrorism that began with the Bali Bombings I and II, as well as the tragedy that shocked the world on September 11, 2001, there has been a debate about the meaning of the term "Jihad." Teaching, which in the history of Islam was a holy struggle, was eventually hijacked by some Muslims as a form of resistance against all things Western. Therefore, nowadays, perhaps there is no word that people fear more than the word jihad.

Misunderstanding jihad, which only means physical struggle, is motivated by at least three primary factors, including:¹²

First, the definition of jihad, in particular, is widely discussed in classical fiqh books and is always associated with wars, battles, and military expeditions. This has implications for the birth of an impression; when Muslims read classical fiqh books, jihad only means war or physical struggle, nothing more.

Second, the word jihad in the Qur'an appears at times of physical struggle or war during the Medina period; amid wars raging, Muslims defend their survival from the attacks of the Quraysh and their allies. This gave birth to the identification of the understanding that jihad is closely related to war.

Third, the inappropriate translation of the word *anfus* in Surah Al-Anfal verse 72, which reads:

“Indeed, those who believed and emigrated and fought with their wealth and their souls in the way of Allah and those who gave shelter and assistance (to the emigrants), protect one another.”

According to Quraish Shihab, the word *anfus*, which is translated as “*soul*,” is inappropriate in the context of jihad. The exact meaning of the word *anfus* in the context of jihad is the totality

¹¹ Brian M., *The Study of Terrorism: Definitional Problems* (California: Rand Corporation, 1980), 167.

¹² Ahmad Zainul Hamdi, ‘RADICALIZING INDONESIAN MODERATE ISLAM FROM WITHIN The NU-FPI Relationship in Bangkalan , Madura’, *Journal of Indonesian Islam*, 7.1 (2013), 71–95.

of human beings, so the word *nafs* (singular word of *anfus*) includes life, emotion, knowledge, energy, and mind.¹³

Ironically, the same error is also experienced by Western observers who often identify *jihad* with “holy war” or holy war. *Jihad*, defined as a war against infidels, does not mean a war waged solely for religious motives. Historically, jihad was more often carried out on political grounds, such as the expansion of Islamic territory or the self-defense of Muslims against outside attacks. Therefore, “holy war” is a mistranslation of *jihad*. The reason is simple, in the Christian tradition, “Holy war” aims to convert people who have not converted to Christianity. In contrast, in Islamic history, jihad has never aimed at converting non-Muslims to Islam.

c. Characteristics of Terrorism

In addressing the issue of terrorism, the world community is polarized between the East and the West. Both have different perspectives from one. This difference in perspective is because there is no agreed standard definition of terrorism. According to some experts, the term terrorism is an ambiguous and vague term.

From the various existing definitions, to find the semantic relationship between radicalism and terrorism, the researcher illustrates six kinds of definitions of terrorism, namely:¹⁴

- 1) Terrorism uses means by force aimed at the civilian population to achieve political, religious, or other goals.
- 2) Terrorism is a violent tactic that is carried out intentionally against the civilian population
- 3) Terrorism is the use of violence, either randomly or directed, aimed at specific targets/targets
- 4) Terrorism intentionally kills innocent people, carried out randomly, to spread fear to citizens or intimidate political authorities.
- 5) Terrorism is carried out with the specific aim of targeting the civilian population.

2. Strengthening Religious Moderation of Ex-Terrorists: Perspective of Islamic Education

It should be emphasized that when discussing terrorism discourse, it cannot be separated from deradicalization efforts. Separating the two is an academically unacceptable endeavor. This is because the deradicalization process is essential in shifting the radical mindset that afflicts terrorists. On the other hand, we cannot ignore that in the process of deradicalization of terrorism, there is an educational process. It convincingly intertwined the process of transformation of knowledge as

¹³ M. Quraish Shihab, *Wawasan AL-Quran* (Bandung: Mizan Pustaka, 2012), 178.

¹⁴ Bagong Suyanto, Mun'im Sirry, and Rahma Sugihartati, 'Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia', *Studies in Conflict and Terrorism*, 45.2 (2022), 180–99 <<https://doi.org/10.1080/1057610X.2019.1654726>>.

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

well as values. What YLP does is a multicultural Islamic education process that aims to change radical ideologies into moderate ones. So in this analysis, researchers need to emphasize that the deradicalization process will be read through the theoretical perspective of multicultural Islamic education.

a. Islamic Education Process for ex-Terrorists

There are two main orientations in the process of Islamic education, with a multicultural perspective emphasizing ex-terrorist students. In addition to radical ideological factors, the roots of violence also need to be identified with various approaches and appropriate treatments. One has a radical understanding, given the complexity of the factors and causes. As stated by Arif Setiawan, a former terrorist whom YLP is currently fostering:

"We have a desire to carry out jihad after it was explained about the condition of the Muslims who were oppressed, massacred, under the kufr system, and so on. Then it was conveyed that jihad is to free the Muslims from the shackles and threats of the disbelievers. At the same time, it was also conveyed about the rewards and virtues of those who carry out jihad, the privilege of the practice of jihad compared to other practices" (interview with Arif, 21 October 2021)

Arif's confession above concludes that the factor of a person being a terrorist is not only a matter of religion but also feelings of injustice, social solidarity among Muslims, and the desire to be free from political shackles. Sumarno, who had been involved in the terror act, revealed that he was very emotional seeing the West's treatment of Islamic countries.

"The injustice of the West towards Islam has become an important part of my emotional awakening as a young Muslim. My fellow Muslim brothers must take revenge when fellow Muslims get unfair treatment and are hostile. Also, the Western world is seen as an occupier like the Muslim world" (interview with Sumarno, 13 Oktober 2021)

So that the multicultural Islamic education program for ex-terrorists is an educational instrument that needs to be developed by providing a complex educational environment for ex-jihadists; this learning environment is directed to the basic needs that include academic, ideological, and social in former combatants. This process is directed so that ex-terrorists have the following competencies:¹⁵

- 1) Competence of religious moderation with standards regarding the values of unity, democracy, justice, equality, or mutual respect in diverse cultures, religions, and religious schools.
- 2) Social competence so that they can interact with the community appropriately.
- 3) More substantial religious competence, by understanding religion, is not only seen from the political-state aspect but also the aspect of ritual and social worship.

¹⁵ Siswanto, 'The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis', *Jurnal Pendidikan Islam*, 8.1 (2020), 121–52 <<https://doi.org/10.14421/jpi.2019.81.121-152>>.

- 4) National competence, so that ex-terrorists with their consciousness recognize the existence of a legitimate state and government.

The process of Islamic education in this context is also directed at religious rehabilitation, socio-psychological rehabilitation, and social reintegration. This is because ex-terrorists not only need to improve their religious understanding but also their social orientation in order to re-engage with the community. Regarding social reintegration, Ali Fauzi, founder and primary mentor of YLP said:

“Those (ex-convicts) who are in this place are given coaching, job skills training. This is so that they can become capital for them to be able to socialize again with the community, as well as help with activities in the community, such as cooperation in building roads, cleaning the surrounding environment and others.” (interview with Ali Fauzi, 21 September 2021)

Based on the complexity of the factors behind a person's radical understanding, the researchers categorize them into three stages that need to be built in multicultural Islamic education for ex-terrorists: input, implementation, and output. The three researchers describe below:

1) *Input Stage*

When a terrorist is caught or surrenders, the government must immediately transform its ideological beliefs. Otherwise, he will continue to be a source and carrier of radicalism to others in prison. Even if the former terrorist is already in prison and isolation, he will still be able to influence those around him, including prison officers and visitors. This condition is also the basis for a separation between terrorist prisoners and other prison members. Therefore, deradicalization, rehabilitation, and reintegration become essential packages in multicultural Islamic education in the recovery of terrorism.

Thus, fighting terrorism through fostering Islamic education with a view of moderation will differ in each region. This fact then explains that cases of terrorism in Indonesia are not merely legal and ideological issues but also social, cultural, and economic problems.¹⁶

Through this input process, it can be identified that the factors behind terrorist behavior are very complex. This fact is obtained from the confession of the perpetrators that they carried out terrorist acts because they were hurt by the oppression experienced by their brothers and sisters of the same religion, government injustice, and economic factors. In other words, these factors actually exist outside of him. As for those within, because they genuinely believe that Islam is the best, most potent, and ideal religion, anything that hinders Islam's glory will be crushed.

¹⁶ Aiden P. Gregg, Nikhila Mahadevan, and Constantine Sedikides, ‘Intellectual Arrogance and Intellectual Humility: Correlational Evidence for an Evolutionary-Embodied-Epistemological Account’, *Journal of Positive Psychology*, 12.1 (2017), 59–73 <<https://doi.org/10.1080/17439760.2016.1167942>>.

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

This varied level of exposure makes Islamic education inputs require many approaches and treatments. This fact has not been added to the various terrorist movements or groups that fight for influence and conflict with one another in certain positions. Thus, various strategies must also be used to attract as much sympathy as possible to join YLP.

If mapped, the input of multicultural Islamic education carried out by YLP can be categorized into several aspects, namely terrorist actors, former terrorists who have been imprisoned, and families of both wives and children of terrorists so as not to be exposed to radical ideologies.

b. Implementation Stage

An integral part of radical groups' ideological recovery or rehabilitation phase is changing the mindset and carrying out the process of social reintegration of former terrorists. The social reintegration program conceptually refers to various efforts and initiatives to return them to the community, be accepted by the community, and normally live with other communities. Again, a successful rehabilitation program must also include reintegration initiatives to prevent them from falling back into the trap of terrorism. It is important to emphasize that the rehabilitation program does start from the first time the terrorist is arrested or surrenders but does not end when they are released.¹⁷

Realizing this, YLP, with its various activities, always encourages ex-terrorists and residents to interact with one another, accepting each other's shortcomings. This is as experienced by Atho, a former terrorist.

"The process is complicated because old friends hate it. Furthermore, after being free to return to Nganjuk, he felt alienated because he was ostracized. That is why I returned to Lamongan. Well, here in Lamongan, usually, there is no pressure from the community. From here, I started to open myself up, participating in community activities such as cooperation with the people here." (interview with Atho³, 21 Sept 2021)

In principle, ex-terrorists must be continuously controlled and cared for at work and among their families and surrounding communities in the reintegration phase. Implementing the reintegration program for ex-terrorists, as carried out by YLP, continuously facilitates overcoming economic challenges and social problems when they return to society. Program implementers also carry out periodic controls to monitor beneficiaries and ensure that they are not humiliated and humiliated by the surrounding community.¹⁸ In addition, efforts are needed to cut off

¹⁷ Nurul Faiqah and Toni Pransiska, 'Islamic Radicalism Vs Islamic Moderation: Efforts to Build the Face of Peaceful Indonesian Islam', *Al-Fikra: Jurnal Ilmiah Keislaman*, 17.1 (2018), 33–60 <<http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/5212>>.

¹⁸ Angga Yudhiyansyah, 'The Role of the State in the Formation of Moderate Islam in Indonesia', *Jurnal Ilmiah Sosiologi Agama*, 6.1 (2014), 1–22 <<http://ejournal.uin-suka.ac.id/ushuluddin/SosiologiAgama/article/view/2327>>.

communication with old groups who still have radical ideologies so they do not rejoin terrorist networks. Implementers of reintegration programs must also keep in touch with their families, especially their spouses and children, to ensure they can adapt to their work, family, and community.¹⁹

There are various ways that YLP uses to build religious moderation among terrorists who are currently its inmates. The development of this moderate attitude in religion is done by not only emphasizing the teaching aspect of Islam alone. However, YLP also makes interdisciplinary efforts that include activities related to education, coaching, empowerment, social separation (disengagement), and other social, economic, and political measures to ultimately erode, eliminate or minimize the radical religious understanding of former terrorists.

Multicultural Islamic education for terrorists is a form of rehabilitation process used to build cognitive transformation of ex-terrorists through the active participation of ex-combatants. In other words, establishing religious moderation is nothing but an "ideological rehabilitation" effort, which must be carried out as soon as possible after the terrorist is caught or released from prison.²⁰ Ideally, the ideological rehabilitation process through this educational activity is held in a particular place dedicated to the program with adequate facilities. It accommodates the needs and characteristics of a terrorist, starting from religious teaching activities, strengthening life skills, and others. Unfortunately, most of Indonesia still lacks facilities for this deradicalization program. This is where cooperation between the government and the private sector, and civil society, such as the YLP, is essential.²¹

It is important to emphasize here that, as the researcher mentioned earlier, YLP is a place for ideological rehabilitation for ex-terrorists to get an "intake" of moderate religious understanding, taking various approaches, including religious, psychological, vocational, and family approaches.

Without comprehensive ideological rehabilitation, a perfect moderate ideological transformation is challenging to produce for the terrorists. Among other forms of rehabilitation, the researcher notes that religious rehabilitation is considered and proven to be the most critical and strategic for transforming terrorists. This process is also often referred to as deradicalization

¹⁹ Tan Evi, Muhamad Syaquillah, and Jerry Logahan, 'Peace Culture of Ex-Combatant as an Alternative Program of Deradicalization in Indonesia. (Case Study of Ali Fauzi Manzi)', *ICSJS*, 2020, 380–94 <<https://doi.org/10.4108/eai.6-11-2019.2297286>>.

²⁰ Aryanta Nugraha, 'Moderate Islam as New Identity in Indonesian Foreign Policy : Between Global Role Aspiration and Co-Religious Solidarity', *Jisa*, 1.1 (2012), 12–35.

²¹ Sofiudin, 'Transformasi Pendidikan Islam Moderat Dalam Dinamika Keummatan Dan Kebangsaan', *Dinamika Penelitian*, 18.November (2018), 347–66.

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

and includes theological counseling, as it is concerned with changing religious views that are more moderate and nationalist.²²

c. *Output Stage*

It should be emphasized here that the output of multicultural Islamic education for former terrorists is their competence in experiencing religious moderation. This type of competence boils down to at least three domains, namely:²³

- 1) Knowledge, namely cognitive awareness, requires a former terrorist to understand more about the importance of unity, peace, and social balance.
- 2) Understanding is the integration between the depth of cognitive and affective as well as that of former terrorists. For example, he carries out the learning process while learning characteristics that are suitable, relevant, and contextual to his “new life” as an “ordinary person” who is more human and rational.
- 3) Skill is a competency possessed by former terrorists as a provision for reintegration or resocialization with the broader community. This capability is needed to encourage a more positive social function of ex-terrorists to wrestle with the population.
- 4) Values are standards of behavior that have been believed by former terrorists who are psychologically integrated into them.

In the context of this research, this value relates to religious moderation, which includes the values of tolerance, mutual respect, mutual help, and maintaining peace to realize unity and integrity.

Conclusion

The formation of religious moderation attitudes of ex-terrorists at YLP is carried out in three stages: input, implementation, and output. The values of religious moderation of former terrorists developed by YLP include the spirit of nationalism, non-violent religion, and inclusive Islamic understanding. All three are combined in a series of competencies that summarizes four performances simultaneously: motivation, character, knowledge, and skills. In the end, what is expected in the Islamic education process for ex-terrorists is their ability to survive to meet financial needs, as well as the ability to establish more positive social relations with the community with a tolerant, nationalist, mutual respect, and peace with reality.

²² Pradana Boy Zulian and Hasnan Bachtiar, *Radicalitation and Resilience Case Study Indonesia* (United Kingdom: GREASE, 2020).

²³ Max Regus, ‘Re-Imagining the Smiling Islam in Contemporary Indonesia: Some Reflection from Outsider’, *SSRN Electronic Journal*, 2015, 1–13 <<https://doi.org/10.2139/ssrn.2568082>>.

Acknowledgment

This research is a summary of the dissertation that the researcher did. The researchers thank the Indonesian Ministry of Religion for funding this research work and the parties involved. Hopefully, the results of this research will contribute to a more humane and productive pattern and strategy for dealing with terrorism in Indonesia in the future.

References

- Evi, Tan, Muhamad Syauqillah, and Jerry Logahan, 'Peace Culture of Ex-Combatant as an Alternative Program of Deradicalization in Indonesia. (Case Study of Ali Fauzi Manzi)', *ICSGS*, 2020, 380–94 <<https://doi.org/10.4108/eai.6-11-2019.2297286>>
- Faiqah, Nurul, and Toni Pransiska, 'Islamic Radicalism Vs Islamic Moderation: Efforts to Build the Face of Peaceful Indonesian Islam', *Al-Fikra : Jurnal Ilmiah Keislaman*, 17.1 (2018), 33–60 <<http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/5212>>
- Gregg, Aiden P., Nikhila Mahadevan, and Constantine Sedikides, 'Intellectual Arrogance and Intellectual Humility: Correlational Evidence for an Evolutionary-Embodied-Epistemological Account', *Journal of Positive Psychology*, 12.1 (2017), 59–73 <<https://doi.org/10.1080/17439760.2016.1167942>>
- Hamdi, Ahmad Zainul, 'RADICALIZING INDONESIAN MODERATE ISLAM FROM WITHIN The NU-FPI Relationship in Bangkalan , Madura', *Journal of Indonesian Islam*, 7.1 (2013), 71–95
- Hatta, Muhammad, *Kejahatan Luar Biasa (Extra Ordinary Crime)*, ed. by Zulfan, Unimal Press (Lhokseumawe: Unimal Press, 2019)
- Juergensmeyer, Mark, *Terror in the Mind of God: The Global Rise of Religious Violence* (Los Angeles: University of California Press, 2000)
- M., Brian, *The Study of Terrorism: Definitional Problems* (California: Rand Corporation, 1980)
- Mareta, Josephin, 'Rehabilitasi Dalam Upaya Deradikalisasi Narapidana Terorisme', *Masalah-Masalah Hukum*, 47.4 (2018), 338 <<https://doi.org/10.14710/mmh.47.4.2018.338-356>>
- Miles, Matthew B, Michael a Huberman, and Johnny Saldana, 'Qualitative Data Analysis: A Methods Sourcebook', *SAGE Publications*, 2006 <<https://doi.org/January 11, 2016>>
- Mustofa, Muhammad, 'Memahami Terorisme: Suatu Perspektif Kriminologi', *Jurnal Kriminologi Indonesia FISIP UI*, 2.3 (2022)

Strengthening Religious Moderation for Ex-Terrorists through Islamic Education: Learning from the Yayasan Lingkar Perdamaian, Lamongan

- Nugraha, Aryanta, 'Moderate Islam as New Identity in Indonesian Foreign Policy : Between Global Role Aspiration and Co-Religious Solidarity', *Jiisa*, 1.1 (2012), 12–35
- Regus, Max, 'Re-Imagining the Smiling Islam in Contemporary Indonesia: Some Reflection from Outsider', *SSRN Electronic Journal*, 2015, 1–13 <<https://doi.org/10.2139/ssrn.2568082>>
- Ridwan, Mudjib, 'Gerakan Deradikalisasi Di Indonesia (Kajian Fenomenologis Terhadap Aktivis Yayasan Lingkar Perdamaian)', *UIN Sunan Ampel* (UIN Sunan Ampel Surabaya, 2019) <<https://doi.org/10.1037//0033-2909.126.1.78>>
- Shihab, M. Quraish, *Wawasan AL-Quran* (Bandung: Mizan Pustaka, 2012)
- Simajuntak, Justice Yosie Anastasia, 'Deradicalization as a Rehabilitation for Perpetrators of Terrorism to Achieve the Purpose of Punishment' (Universitas Indonesia, 2014)
- Siswanto, 'The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis', *Jurnal Pendidikan Islam*, 8.1 (2020), 121–52 <<https://doi.org/10.14421/jpi.2019.81.121-152>>
- Sofiudin, 'Transformasi Pendidikan Islam Moderat Dalam Dinamika Keummatan Dan Kebangsaan', *Dinamika Penelitian*, 18.November (2018), 347–66
- Spradley, James P., *Metode Etnografi* (Yogyakarta: Tiara Wacana, 1997)
- Supriadi, Lalu, 'An Assimilation-Based Model For Preventing Religious Radicalism', *Kalam*, 13.1 (2019)
- Suyanto, Bagong, Mun'im Sirry, and Rahma Sugihartati, 'Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia', *Studies in Conflict and Terrorism*, 45.2 (2022), 180–99 <<https://doi.org/10.1080/1057610X.2019.1654726>>
- Widya, Bella, Muhamad Syauqillah, and Sri Yunanto, 'The Involvement of Ex-Terrorist Inmates and Combatants in the Disengagement From Violence Strategy in Indonesia', *Journal of Terrorism Studies*, 2.2 (2020) <<https://doi.org/10.7454/jts.v2i2.1022>>
- Yudhiyansyah, Angga, 'The Role of the State in the Formation of Moderate Islam in Indonesia', *Jurnal Ilmiah Sosiologi Agama*, 6.1 (2014), 1–22 <<http://ejournal.uin-suka.ac.id/ushuluddin/SosiologiAgama/article/view/2327>>
- Zulian, Pradana Boy, and Hasnan Bachtiar, *Radicalitation and Resilience Case Study Indonesia* (United Kingdom: GREASE, 2020)