

The Improvement of Religion Moderation for Terrorism Prisoner through Islamic Education and Education Character

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ABSTRACT

This research focused on the Reeducation stage as the stage of re-loading knowledge about religious education, national education, and character education. The strategy of deradicalization must reach the target of restoration of terrorism prisoners with religious and national principles in accordance with the material provided in reeducation. This study used descriptive qualitative method by conducting in-depth observation on object and subject of the study as primary and secondary data sources. Technique of research analysis used theories and concepts relevant to strategic studies. namely; Strategy Theory, Counter Violent Extremism Concept, Deradicalization Concept, Islamic Education Concept, Character Education Concept, and Religious Moderation Concept. The result of the study on Increasing Religious Moderation among terrorism prisoner must use deradicalization strategy that embeded the values of Islamic Education and National Character Education. Nowadays, there are several agencies that carry out intervention programs including, BNPT, NGO, Religious Instructor, and Correctional Institution. However, the deradicalization program carried out by BNPT is more specific in increasing religious moderation. The strategy of deradicalization in terrorism prisoner in correctional institution through the segmentation of reeducation brought positive contribution to change the attitude of the terrorism prisoner. However, maximum service from the prison remained as the main strategy that is more leverage because the intervention is carried out directly and continuously. Factors that influence positively were the guardian of the military and the strategic policies of correctional institution in providing guidance to the military. The sincere service provided by the civil service as the closest person to the terrorism prisoner is an important factor to change the attitude to be more cooperation.

Keywords: *Education Character, Religion Moderation, Terrorism Prisoner*

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INTRODUCTION

The deradicalization program is a long-term prospect implemented by the National Agency for Combating Terrorism ((BNPT, 2018). Deradicalization has four stages, namely; Identification, Rehabilitation, Reeducation, and Reintegration. This

research focused on the Reeducation stage as the stage of reloading knowledge about religious education, national education, and character education. Reeducation in the de-radicalization program contributes to increasing understanding of religious moderation for terrorism prisoner in correctional institution (Rosili, 2016; Ahmad, 2017; Basit, 2015). The strategy of deradicalization must reach the target of the recovery of terrorism prisoner with religious and national principles in accordance with the material provided in reeducation.

It is hoped that through reeducation, the de-radicalization program to reduce the radical understanding of terrorism prisoner can be transformed into a moderate understanding according to Islamic values that are inclusive and historic with culture and nationalism. The values of Indonesian Islamic provided through reeducation are provided from Islamic education and national character education so terrorism prisoner in correctional institution can follow moderate Islamic teachings and nationalism sense toward Indonesia (Zainiyati, 2016; Ulyana, & Riyansyah, 2021; Putra, I. E., & Sukabdi, Z. A. (2014). This research used descriptive qualitative method by conducting in depth observation on the object and subject of the study as a source of primary and secondary data.

Technique of research analysis used theories and concepts relevant to strategic studies, including; Strategy Theory, Counter Violent Extremism Concept, Deradicalization Concept, Islamic Education Concept, Character Education Concept, and Religious Moderation Concept. The targets of this research were Islamic Education and National Character Education appropriated with deradicalization strategy to embed the values of religious moderation for terrorism prisoner in Indonesia correctional institution. This research conducted in five places, namely Pasir Putih Nusakambangan correctional institution, Permisan Nusakambangan correctional institution, Besi Nusakambangan correctional institution, Ampana correctional institution, dan Sumbawa Besar correctional institution. The five Penitentiaries represent correctional institution all around Indonesia inhabited by Terrorism Prisoners, especially the formers of ISIS combatants and sympathizers who were extradited from Syria.

The deradicalization program is an attempt by the government to deidealization what was originally radical with the understanding of terrorism (Fitriyono, E. N., & Suhono, 2017; Sator, et al., 2020), in order to return to being an ordinary society that has an ideology of statehood in accordance with the constitution and the principal of the Unitary State of the Republic of Indonesia. Terrorism prisoners with their ideology against the state and want to change the country's system and law into the Khilafah and use Islamic law (Muluk, Umam, & Milla, 2020; Sukabdi, 2015). Reeducation on the deradicalization program is an important part after identification, and rehabilitation, to provide a diverse content of views in addressing the problem of state and religious conflicts that are syndromed in terrorism circle. (BNPT, 2018)

Reeducation equips terrorism prisoner with Islamic education which is expected to be a filter for radical interpretations of the Holy Qur'an and the misuse of the hadith. In Islamic religious education, the material content covers the basics of the faith of a true Muslim. Then the material about collaboration between Islam and the state is a strong component to be confronted by misconceptions about Islamic education. Reeducation means giving re-education about the basis of a science and its relation to other science. Islamic education and national insight presented in reeducation has a focus for the meeting point between religion and the state as a complementary whole instead of clashing.

Reeducation activity has social transformation as social cohesion and conflict resolution from the long debate about the leadership system, especially the religious debate with the state (Alfoqahaa, & Jones, 2020; Fusarelli, et al., 2021). Islamic education is the key to open a dialogue space for open communication to establish and spread peace. The output of the reeducation program is directed towards peace, which starts from the mind and then will produce harmonious actions. Islamic education develops 8 principles of education, namely the universal principle (*syumuliyah*), the principle of balance and simplicity (*tawazunwaiqtishadiyah*), the principle of clarity (*tabayun*), the principle of not contradicting, the principle of realism and can be carried out, the principle of the desired change, the principle of maintaining differences, dynamic principle and principle of accepting change.

The reeducation program for terrorism prisoner also provides national insight material which includes an understanding of Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and The Unitary State of the Republic of Indonesia. The four national consensus is used as the basis for creating collaboration between religious understanding and nationality. The national insight approach is a strategy to rediscuss the relationship between religion and state. Terrorism prisoners have the militias to against the Republic of Indonesia and try to change the state system because they consider the Republic of Indonesia as a *thaghut* and a *kafir* or disbeliever that must be fought. So reeducation is the right time to rediscuss the concept of Indonesia as a unitary state with Islam as the religion of *rahmatanlilalamin*. (BNPT, 2018)

The final approach in the reeducation program is character education (Gehrz, 2002). . This approach is carried out to induce terrorism prisoner to realize that there are many alternative solutions that can be used when dealing with life problems, both welfare and constitutional issues. In addition, character education also reinforces the view that diversity is a necessity that must be accepted as a gift. Raising opportunities for new solutions and alternatives in understanding religious and state life becomes a necessity when someone feels clogged in interpreting his life phenomenon. So in reeducation, it is hoped that life expectancy is colored by various new solutions that are multidimensional and religious point of view.

Recently, overcoming various national and public problems is not enough just to have one solution, but must be with various alternative solutions. This problem will not be solved if it only refers to true-false and win-lose narratives because in life, there are many complex problems. So God gives various choices to be the solution. Life is not enough just to blame and defeat others moreover to kill and to destroy others. There are still many positive solutions that can be used. As the followers of the Prophet Muhammad, we need to emulate the life of the Messenger of Allah, namely preaching or *dakwah* in the right and peace ways with dialogical discussion not directly by way of violence because Rasulullah faced the disbeliever or *kafir* was still used his noble character.

"And certainly did We create man from an extract of clay." (QS al-Mukminun: 12). Then our nature and attitude should be able to imitate like the land on which life is to be lived, as well as bring to life everything that is on it. Not be a human being with a temper, moreover willing to die only for the sake of disbelief that is only in his/her own view. This is certainly contrary to the teaching of the Prophet Muhammad.

The deradicalization program had a bad perception from the public due to the activities of former terrorism prisoners who had followed the 4 stages of deradicalization but were still carrying out the acts of terror. This happened in the Bandung City Cicendo bomb in 2017. Two terrorism criminals detonated a pot bomb in

front of the Cicendo sub-district office in Bandung,(Kumparan.com, 2017). From this incident, it is necessary to reeducate the inculcation of moderate Islamic values in Indonesian terrorism prisoner in correctional institution.

Terrorism activities in Indonesia are experiencing a changing trend as the development of networks and cells of world terrorism. Meanwhile, from 2000 to 2015 there were more than 250 cases of terrorist attacks in Indonesia. The amount is not small. The number of victims was no less great. These terrorist attacks have killed more than 360 people..(Center for Terrorism and Social Conflict Studies, University of Indonesia, 2015)

METHOD

This study used a qualitative approach and method used to find a comprehensive model of peace building in society, to understand the phenomenon of what is experienced by research subject by the description in a specific natural context.

Primary data sources will be obtained from direct interviews with informants. While secondary data sources are obtained through official documents from agencies and several other documents. It is also used mass media information as additional information. Research sources who will be interviewed as key informants are the Director of Deradicalization of National Agency for Combating Terrorism (BNPT), academicians, social activists, the Head of correctional institutions namely several prisons (PasirPutih, Permisan, BesiNusakambangan), AmpanaSulwaesi, and Sumbawa Besar). Other informants as the subjects of the study were several terrorism prisoners in each prison and the civil servant.

Data collection is done in three ways, namely in-depth interview, observation, and also tracking document. In this study, the researchers used the method of data collection in form of in-depth interview, literature study that correlates with document review. Meanwhile, interview using recorder and note. Documentation study was collected to see the development that occurred as well as what actions and steps have been taken by BNPT and the Director General of PAS in the implementation of the deradicalization program in the prison.

There are three qualitative data analysis techniques, namely reduction or coding, data display and drawing conclusion. Reduction / coding is done by sorting important information from sources which deal directly with deradicalization with the approach of Islamic education and national character education as an effort to religious moderation. After the interview data has been reduced, the data is presented in a descriptive qualitative analysis form using a technique analysis of the three theories that will be used. After in-depth analysis with relevant theories, the next step is concluded to be a complete and comprehensive picture of the deradicalization strategy. The data analysis process in this study includes testing, selecting, categorizing, evaluating, comparing, synthesizing, and rereflecting the data that has been temporarily collected.

RESULT AND DISCUSSION

The result of the study obtained data from five research sites namely, three out of eight with various categories of security levels in Nusakambangan Prison (PasirPutih, Permisan, Besi), Ampana Prison, and Sumbawa Besar Prison. From five prisons collected 15 informants from element of terrorism prisoners, civil servants, Head of Prison, KasiBinadik, Intelkam, Danramil. Some additional data are from Sentul Special Prison and Cipinang Prison.

The prison that became the research sample was the highest maximum security level (super maximum security). Pasir Putih prison had 113 prisoners of terrorism prisoners. Then, Besi prison was with the category of maximum security with a total of 13 terrorism prisoners. Furthermore, Permisan prison (medium security) has 8 terrorism prisoners.

The results of observation found various factors that can be discussed in this study. The most prominent factor is the category of prison security. In the Pasir Putih prison, all of the terrorism prisoners occupy one cell for one person and are monitored by 2 units of CCTV cameras per cell. The results of the camera are displayed directly on the monitor screen in a special room which is kept secret by prison. Researcher had the opportunity to enter the room with the permission of the prison chief and researcher also can monitor various kinds of terrorism prisoner activities in the cells. All of the Pasir Putih prison officers wear black uniforms and wear headgear when conducting surveillance of the area. The officers also used a pseudonym. According to KasiBinadik, Bachrun said to keep and keep the officers' identities confidential, because if they are not kept secret, many officers have been threatened outside by terrorism networks that are related to prisoners in prison.

An unusual finding was that every terrorism prisoner used an orange uniform with the hands that handcuffed, which was unusual in public prison. In the High Risk prison, Pasir Putih also has a special guardian who is experienced in the field of deradicalization. The strategy taken is optimal service to the terrorism prisoner. The prison has often brought ulama and lecturers to foster prisoners' religion, but all of them did not have a significant impact on the changing attitude of the terrorism prisoner. Instead, the figures and ulama brought in the prison often became the laughing stock of the terrorism prisoners. As a civil servant, Arif understood the needs of the terrorism prisoners, which were well served. So the prison tried to do a good service. According to the information of prison chief that met on different day. "As the prison chief, my identity was kept a secret, and I did not go directly into their barracks. I simply received a report from the officer and monitored the CCTV in the room. But when there was a sick terrorism prisoner, I immediately went down and I sent all the medical teams for them. There was an incident that the terrorism prisoner must get an medical operation. We immediately prepared an ambulance and all the necessities needed by the terrorism prisoner and the medical team. After the post medical operation, the terrorism prisoner needed treatment. Then the officer was not possible, so I brought his wife to take care of him. The relevant terrorism prisoner who initially was very radical, is now very cooperative. It's all thanks to service." Said prison chief.

From the result of interview with prison chief, the researcher found that although the prison chief did not inspect directly, the power to mobilize officers to serve the maximum service for terrorism prisoner had a positive impact on the change of the prisoner to be more cooperative. In Pasir Putih correctional institution, researcher interviewed J and S. J was a terrorism prisoner that related to a bomb blast case in Kampung Melayu Jakarta. While S is related to the network in Moro Philippines, both of them were to be cooperative during the assessment and interview. Regarding the deradicalization program carried out by the BNPT, they responded positively that BNPT was paying attention to them, but they remained in their stance not to sign the Justice Collaborator (JC) because the condition had to be videotaped to provide acknowledgement of the Unitary Republic of Indonesia. For J and S, it did not want to be done because they had to maintain relations with the network. Based on the study in the prison, the terrorism prisoner refused to return to the Republic of

Indonesia because it was related to the network. They will be labeled as apostates and disbelievers if they sign loyalty to the Republic of Indonesia. Then their wives were also asked to divorce because of their disbelief.

Field data finding was implicit as primary data from researcher's observation from direct interview and monitoring CCTV camera. There are unusual mental symptoms in terrorism prisoners in Pasir Putih correctional institution. From J and S, all of them have the image of a thin body and more often smile blankly. This certainly needs to be further investigated regarding the level of prisoner's depression in high risk prison. beside of being nurtured by BNPT, prisoners are also fostered by NGO who are also engaged in deradicalization of terrorism prisoner. However, the most significant impact was the prison program itself. Because correctional institution or prison or jail is a place of residence for prisoners and they interact every day with prison officers.

The program carried out in Pasir Putih prison is not lecturing method, but directly on fulfilling services which are the basic needs of the terrorism prisoner according to the SOP that applies to high risk prison. Unlike the case in Permisan correctional institution which is medium security, each prisoner has the opportunity to interact with other public prisoners and other terrorism prisoners. Two subjects that the researchers met were AS and RD. Both of them have shown a cooperative attitude and have signed the JC by making a loyalty video of Republic of Indonesia. Both of them have instead became coaches for other prisoners to be loyal again to the Republic of Indonesia as a sovereign state. The elderly RD has become a protector of other prisoners not to join the terrorism network anymore. So RD is counter terrorism in correctional institution which makes an important contribution to the program of deradicalization in prison.

Permisan correctional institution is adjacent to Pasir Putih correctional institution which has more facilities that can "spoil" the prisoner. This prison provided a karaoke place with a fairly complete musical instrument for prisoners who want to play an instrument and sing. The Head of Permisan correctional institution believed that the prisoners in his prison have all been cooperative. It's just that there were some prisoners who still don't want to sign JC of the Republic of Indonesia. However, the correctional institution continued to strive and cooperate with other terrorism prisoners who had returned to NKRI to continue to be fostered. According to officials, "terrorism prisoners here are easier to deal with than other prisoners. Because they are more diligent in worship than prisoner convicted drug cases that are difficult to worship. However, there are some things that must be improved, especially the attention of the BNPT to continue to oversee the network outside of the correctional institution. So far, the BNPT program has had quite positive result related to attitude changes of prisoners".

Different experiences actually exist in Besi correctional institution. The day before going to Lapas Besi, the research team met the prisonchief at the crossing pier. In this prison, the researcher interviewed two prisoners, two tutors, and prison chief. Besi correctional institution is classified in the category of maximum security. Prison chief is a very strict leader in guiding the terrorism prisoner. He also often shows that he holds a firearm in carrying out his duties as prisonchief in besi correctional institution. He said "he had been terrorized by the terrorism network in Cilacap. He was held by weapon at the traffic light at Cilacap. There are still many terrorist networks around Cilacap". The reason they target prison officers is because prison has

treated their groups inhumanely. Whereas it was disputed by prison officers, they said that in prison only coaching occurs but there is no violence.

As for the Lapana correctional institution, Central Sulawesi, E prisoner had signed JC of Republic of Indonesia. Previously, according to data tracing conducted by the research team, E was a prisoner in MakoBrimob who was very radical. With a sentence of 10 years, the relevant prisoner is a classed prisoner. However, during the interview, the prisoner was cooperative with the research team and returned to the Republic of Indonesia. In Ampana correctional institution, the prisoner was given the right to use and store communication equipment. E prisoner is JC for Detachment 88 to expose the terrorism network in Ampana.

Retrieval of other research data is in the Sumbawa Besar correctional institution, NTB. T prisoner is an ideologue and district level leader in JamaahIslamiyah (JI). Tracing the identification result of T, he is a Neo-JI pioneer who will be revived from his sleep cell. During the interview, T was very cooperative. And in the Lapas environment, T is as a respected person. In prison, T farms vegetables to be sold to market and some for consumption by prison residents.

The obstacle in the field when conducting research data collection is licensing from the Directorate General of PAS with all forms of administration. Then the researcher must be maximal within one month to complete the research result. Disbursement of the research funding is carried out in August, while the latest report is in the October. This means that only 2 months when the research was conducted. Of course in various ways until finally this research was completed and with very short time for a national strategic research study. In addition, the obstacle in the field when conducting the research was to map the terrorism prisoner affiliated with ISIS and its level of radicalism. Then comparison data from general prisoner is not obtained because each prisoner is in isolation prison (one man one cell).

Reeducation for Terrorism Prisoners

The reeducation program is a coaching activity that is structured and measured. Structure means that every activity in this program has stages - which must be carried out to achieve the expected goal. Measurable means that every activity in this program has clear indicators in its implementation.

Reeducation activity is prepared based on the findings in rehabilitation activity, identification activity, and evaluations in the previous program. This provides an overview of the factors that play a role in directing support for the path of violence. In addition, baseline data related to individual classification are also obtained so a specific and directed approach with regard to individual differences can be made. In quantitative and qualitative analysis, it was found that the ideology of jihad is still the main factor that dominates the explanation of why they were involved in acts of terror. Therefore, the reeducation program is structured with the main objective for educating ideology to touch the understanding and interpretation of the ideology of jihad with suicide, thagut, and Daula of ISIS. Educating ideology is carried out integrated with a psychological approach.

The strategy in educating ideology is carried out through intensive dialogue with selected themes as the basis for their ideological justification, which is carried out individually or in groups. There are three main narratives raised, namely:

1. Religious Education (Islamic and Indonesian principles): re-understanding of the context of the Concept of Islamic Religious Education, State Position in Islam, Implementation of Islamic Values in the Constitution and Public Policy, and Islam Rahmatanlil 'Alamin.

2. Nationality Education: re-understanding of the context of Pancasila, Bhineka Tunggal Ika, the 1945 Constitution of the Republic of Indonesia and The Unitary State of the Republic of Indonesia, Islam and Democracy, and National Defense.
3. Character Education: Orientation returns to how to Identify Problem, Bring up Various Alternative Solutions, and Choose Rational Solution.

The themes above are given with the aim of instilling true ideological belief inside the soul of terrorism prisoner. Which is reflected in aspects of understanding (cognitive), attitude (affective) and behavior (psychomotor). The initial psychological approach is important as an entry point for the educating process. This psychological approach aims to reduce prisoner's resistance so they want to be involved (motivated) in the reeducation process.

This activity is carried out by local speakers who have expertise in the field of religion and national insight through training by national speakers, especially related to the concept of religious education, national insight, and character education. The target groups of this program are especially those who have low, high and very high levels of radicalism.

In its implementation, this activity needs to be supported by various parties other than the BNPT team itself. For instance, the correctional institution development is staff, and the expert / academic team. These development programs must be carried out in a structured and intensive manner so the main objectives expected can be achieved.

Deradicalization Strategy through Islamic Education and Character Education in Increasing Religious Moderation

The strategy of deradicalization in PasirPutih correctional institution with J as the prisoner gives a clear picture that J as a prisoner through reeducation intervention through Islamic Education and Character Education is better and the core of all deradicalization is services carried out by parties. J said. "There have been 2 intervention programs for me. The point is good, I feel that I am given provision for religious understanding. But I don't want to sign the JC. That's a matter of principle. I can't "(Interview with J, 9 September 2019).

Along with J, the researcher also called S to be interviewed, S said that the deradicalization program was good, but during in the prison, treatment needs to be improved, "because we are also human, the treated is less appropriate. I feel that what I have done is according to the Shari'a. If the deradicalization program provides an understanding of Islam, I think it's good, but it's just that it touches on too many issues of *syubhat* (interview with S, September 9, 2019). S also gave an overview of disbeliever and thaghut. J with S understands the concept of infidel and thaghut according to the understanding of the network.

Islam as a religion which the teachings are partly constituted by the Indonesian state constitution. This is a great capital for Muslims to practice their religion in Indonesia. some Muslim groups express it through religious activities that combine with culture, some other Muslim groups express it by politics. Indonesia that adheres to the ideology of Pancasila is the basis for society to carry out their religion with full freedom and be protected by the state according to the first principle of Pancasila, namely "Belief in the one and only God." For Muslims, the first principle is a reflection of the Qur'an Surah al-Ikhlâs Verse 1 which means, "Say (Muhammad)" He is Allah (the) one."

Oneness of God, Allah is absolutely the basis of an independent Indonesian state. That Indonesia is a country with a tauhid foundation. Then every step of the journey of this country always breathes tauhid. So the state gives freedom of expression to tauhid religions in Indonesia, especially Islam. Indonesian Muslims are given the full right to carry out religious rituals without having to feel anxious and afraid of a ban by the state. This is certainly different from other countries in the world where there are restriction on carrying out religious ritual in their countries. Even at a certain time, the ban was trapped in violence in the name of religion. We certainly avoid this because it is not in accordance with the spirit of the Pancasila that is tauhid.

Independence in exercising religious rights for religious people especially protected Muslim must be recognized together as gratitude for the gift of Allah SWT that has create the Unitary State of the Republic of Indonesia (NKRI). Where every religious community performs its religious ritual calmly without having to be overshadowed by fear of being fought or attacked by other groups as happened in Palestina and Afghanistan. Religious activities are given free space to be expressed. Some Muslims express it in unique ways such as *takbiran, tahlilan, slametan, maulidan, rajaban* (commemoration of *IsraMi'raj*), torch marches when welcoming the Islamic new year and others. Some other Muslims express it by holding demonstration, reciting *Tabligh, istighosah* in congregation in public spaces, etc. All of these religious expressions are part of the social glue for the unity of Indonesia.

Freedom of expression in practicing religion certainly within certain limits so as not to interfere with other religious groups or disturb public order. However, so far the religious activities have been tolerated by the state through the security forces. For example, when the torch marches celebration on the main road that caused congestion, but still given space, demonstrations that disrupt public traffic are still protected and given their right without having to be dissolved. This means that the state guarantees for all religious groups to express their religion in the public sphere, of course by not doing damage and other forms of anarchism. This freedom can not be found in other Muslim countries in this part of the world. in Turkey it is prohibited, as is the case in Saudi Arabia, demonstrations such as in Indonesia are prohibited and the perpetrators can be arrested and sentenced with severe punishment.

Religious activities in Indonesia that given freedom to express is fail to be understood by some groups trapped in fanaticism. Finally, freedom of expression is exploited in ways that are not civilized and far from the good moral character that is exemplified by the Prophet. Activities such as accusing disbeliever or kafir, accusing thoghut, accusing bid'ah, and others will disturb the other people they accuse. The accusations that are the authority of God are loudly shouted by humans who actually have no right to do so. The human realm is only entitled to identify and warn, not punish. Because humans can never know the content of other human heart. Even if it must be said that the interlocutor is mired in disbelief and bid'ahdholalah, as the followers of Muhammad, Muslims must always use good manners and noble character to convey it in order to become the value of dakwah.

Factors That Influence the Increased of Religious Moderation in Deradicalization program based on Islamic Education and National Character Education

Indonesia is a country that was born from an agreement to unite and sovereign with Pancasila as the basis of the state. Pancasila is a mutually agreed social contract of all religious and ethnic elements that exist in establishing a country. So when there is a group of Indonesian people who renege to the Pancasila agreement, it means that they

have a sad infidel spirit. Feeling yourself to be the most correct person and not accepting criticism is the attitude of the disbeliever. So the social narrative is that there is a small group of people who are kept to accuse other people disbeliever with infidel attitude and spirit. Moreover, accompanied by a denial in the country of the Republic of Indonesia agreement and defied the rules implemented in Indonesia.

The phenomenon above is often encountered in various regions in Indonesia, for example, the conflict between the Dayak and Madurese tribes, Muslims and Christians in Maluku and Poso, and several other problems that are easily found all around Indonesia. If related to the teachings of Islam, differences and diversity are *sunatullah*, then it needs to be appreciated and respected, not even equate these diverse things, and make diversity as a great force to unite and sovereign. Allah says which means "O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted ... (QS Al-Hujurat Verse 13).

In the following verse, it is explained that this difference has indeed become a provision of God that cannot be contested by anyone. That from that difference humans must think to create harmonious and peaceful unity. Likewise, the culture that exists in Indonesia with all its historical evidence, that Indonesia became the silk route for international trade, especially the trade channel from Persia based on Islam. From this trade route, Indonesia has been assimilated by culture brought from Persia and the Middle East. So, the wise attitude that we need to embed is respecting and accepting a culture of good character and the potential to improve the lack of society life while maintaining local wisdom that has long been fostered in this Nation.

Indonesia was born on the basis of *ijtihad* of the previous scholars. So as the next generation, maintaining and defending the Unitary Republic of Indonesia is part of *jihad*. The ulama fought for the birth of Indonesia the independence from the invaders by sacrificing of all their body and soul. It should be noted that Indonesia is a country that is built on a strong religious foundation and a diverse elements unity of diverse nation.

Indonesian Muslims are accustomed adapting to local culture. This began to be introduced since the entry of Islam in Indonesia. Walisongo who became the propagator of Islam in Java had a unique and interesting Islamic da'wah strategy and was easily accepted by the local community at that time, with poetry, puppet, and other types of local local culture became the media for spreading Islam in Indonesia. That is why Islam in Indonesia is be the majority religion because Islam introduced by its predecessors as a religion that is friendly to the local culture. Islam came to Indonesia not with violence as happened when the Islamic Khalifah invaded Europe mainland to be controlled. Islam entered Indonesia peacefully through trade and cultural channels and other socio-economic activities. Marriage is also one of the important strategies in the rapid spread of Islam in Indonesia.

Until now the traces of Islamic culture are still thick coloring the live of Muslims in Indonesia. The expression of Muslims in Indonesia deserves to be appreciated, because it has indirectly enlivened Indonesia culture that very rich. For example the beduk (drum) parade and takbiran keliling parade is part of the culture of Indonesia that is integrated with Islamic values. some consider it bid'ah. However, it is precisely from cultural activities that Islam positions itself as a life-giving hope for any culture to continue to color the world. Not only that, some Muslims in Java still use "sesajen" (offering) in religious events. Of course the takfiri people consider it bid'ah, infidelity, and even syirik (syirik). But it needs to be emphasized, the main goal is to

pray to God, the cultural attributes developed by the former Hindu as the breadth of Muslims who can embrace the culture of any religion to be able to give the best to humanity as a gift from God. That is the foundation of Islam rahmatanlilalamin that gives hope to the universe.

Bid'ah (hasanah) is a novelty creation that gives color to religious life without reducing the substance of the teaching of religion itself. Then bid'ah is beautiful for the goodness and continuity of religious communities in the world. because in essence God is Mahabid'ah, the Creator of all His creations so as to always draw closer to Him only.

The intervention carried out through the deradicalization program is an appropriate media to increase the understanding of religious moderation for terrorism prisoners in correctional institution. The influential factor in this deradicalization process is service. Prison chief of Pasir Putih explained that the clash of ideology would not be able to change the attitude of these radical terrorism prisoners. But sincere service and strategic policies carried out are more directed towards changing their attitudes. "I certainly did not directly meet with the terrorism prisoners , but through my men and CCTV cameras I can monitor them every second. Once there was a terrorism prisoners who was seriously ill, needed a doctor's action immediately, then he was operated on a few days in the hospital and I was still responsible. I mobilized an ambulance and the medical team to immediately provide surgery. Problems arise again after surgery must be treated. Then I issued a policy to bring his wife to prison to take care of her husband who was a terrorism prisoners. There I just went to see him, what was the response? He was very happy to meet prison chief, he said. Thank you, sir. Well, he is a very radical terrorism prisoners, but after the operation incident, he was even cooperative. It's all because of service "(interview with Pasir Putih prisonchief, 10 September 2019).

The re-education program for inmates of criminal acts of terrorism is an integral part of the Deradicalization Blue Print which consists of the stages of identification, rehabilitation, re-education, and reintegration. The general objective of the deradicalization program itself is to change the perpetrators so that they can leave the path of terror and can live as a nation and state within the framework of the Unitary State of the Republic of Indonesia. In line of Bjørgo, the idea of terrorism is applied by various groups with different origins and goals. Terrorism occurs in rich countries as well as in poor countries, in democracies as well as in authoritarian countries. Thus, there is no single root of terrorism, or even a set of causes, but there are a number of preconditions and precipitations for the emergence of various forms of terrorism. (Bjørgo, 2005)

This re-education program in prisons is structured by combining a deradicalization approach with education. An educational approach is needed in the deradicalization program to provide a new picture of the worldview of the inmates as an effort to foster the principle of moderation in thinking and acting on every problem of life. The character education approach is used to formulate jointly related solution opportunities that can be accepted by all groups and find a way out of every problem with a win-win solution. Character education is also carried out to map out the best alternative answer choices for all in dealing with every issue of justice and welfare as well as religious interpretation that only uses one point of view.

Interventions carried out through the deradicalization program are an appropriate means to increase the understanding of religious moderation for terrorism convicts in the prison environment. The influencing factor in this deradicalization

process is service. According to the Hikam (Hikam, 2016: 27), deradicalization has two meanings; disengagement and deideology. Disengagement is directed at changing behavior such as someone leaving the group or changing a person's rules of life against the group.

Positive factors that influence prisoners are the prisoner's civil service, the prison's strategic policy in conducting coaching, and the sincerity of the civil service's work are important factors that can change a more cooperative attitude. Meanwhile, the negative factors that influence the increase in religious moderation are communication with networks outside prisons and the radical ideology that is still attached to every convict.

The results of this study provide a positive contribution to the direction of development and guidance of terrorist prisoners as input for the head of prisons, civil servants, with the hope that there will be an awareness process to accept and recognize the Unitary State of the Republic of Indonesia as a common house that must be protected.

This is in line with Rappaport's opinion in Malik, that empowerment can be said to be successful when alienation, helplessness, and hopelessness are lost from group life. For this reason, all forms of oppression, discrimination and limited opportunities to improve economic welfare must be addressed immediately. (Malik, 2014)

CONCLUSION

This research used descriptive qualitative method with 4 variables in it. This research focused at the correctional institution that has a data collection mechanism through direct interview with several sources as primary data. Then there were also a number of documents used as secondary data to strengthen the research argument. From the results of the research and discussion above, it can be concluded that: First, Increasing Religious Moderation among terrorism prisoners must use a deradicalization strategy that instilled the values of Islamic Education and National Character Education. Nowadays, there are several agencies that carry out intervention programs such as BNPT, NGO, Religious Instructors, and the correctional institution itself. However, the deradicalization program carried out by BNPT was more specific in increasing religious moderation.

Second, the strategy of deradicalization toward terrorism prisoners in correctional institution through the segmentation of reeducation made positive contribution in changing attitudes toward the terrorism prisoners. However, maximum service from the correctional institution remained as the main strategy that was more leverage because the intervention was carried out directly and continuously. Third, the factors that influence positively were the guardian or tutor of the terrorism prisoners and the strategic policies of correctional institution in conducting guidance to the terrorism prisoners. The sincere service provided by the civil service as the closest person to the terrorism prisoners in the prison was an important factor in changing attitude to be more cooperative. While negative factors that influenced the increase in religious moderation were the communication with networks outside of the prison and radical ideologies that were still inherent in every terrorism prisoner.

From the result of the research above, there were a number of things that needed special attention for policy makers as well as academics and all parties who have an interest in the deradicalization issue of terrorism prisoners. Among them were: first, BNPT in intervening in the deradicalization program should be more intensified

in meeting intensity and presenting speakers who not only master religious knowledge, but who also master psychology and education, as well as understanding strategies to deal with someone interpersonal. Secondly, Correctional Institution with a high risk status needed to be continuously controlled by the Ministry of Law and Human Right on how the implementation of prison management and what impacts that can be caused by the SOP in force. Third, the civil service for terrorism prisoners needed to oversee the interaction of terrorism prisoners with public prisoners. Some prisons have implemented special cell for terrorism prisoners, but there were still those who were still "risky" to be placed in one cell with public prisoners, it is feared will facilitate the process of indoctrination for other prisoners.

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