



Study of the Living Quran: Religious Moderation in the Quran (Role of the Lingkar Perdamaian Foundation in Deradicalization Efforts)

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Abstract. The call for jihad is quite a sensitive issue because it is often associated with terrorism. Jihad is a subject of discussion in the mass media and scientific literature in both the East and the West. Jihad is one of the most misunderstood teachings of Islam, and jihad itself is constantly referred to as a source of violence and terrorist acts. Otherwise, factors such as religious thought patterns and strong political ideology are suspected to be other factors that encourage someone to commit acts of terror. This research method used field research with the source, Ali Fauzi, a former terrorist convict who was formerly exposed to radical ideology but has currently changed and devoted to the Republic of Indonesia. In Lamongan, there is a rehabilitation center for ex-convicts. The foundation is engaged in the handling of radical terrorist movements. Moderate *da'wah* seeks to realize constructive *da'wah* to build national resilience based on *Wasathiyah Islam*. Committing *da'wah* radically moderate Islam is certainly not justified. Extreme *da'wah* undermines Islamic moderation and contradicts Islamic law itself.

Keywords: Terrorist · Radicalism · Moderation

1 Introduction

Bali is an area visited by numerous foreign tourists from Indonesia. It is one of the reasons why Bali was chosen as the location for the bombardment. For achieving the purposes, the terrorists believe that committing bombing can end the injustice against Islam, especially in Afghanistan, which is feared by the enemies of Muslims. Bali is also noticed as a symbol of American power in Indonesia. Therefore, if they cannot fight the infidels head-on, they will attack something symbolizing the power of infidels [1].

According to Ali Imron's confession in his book, he was first influenced by radical ideology on one occasion when he was in high school (SMA). At that time, there was a study, but the content of the material presented by the speaker focused on the struggle of Muslims in the Middle East. It was reinforced by the screening of videos of jihad,

both in Afghanistan and Palestine. Hence, young Ali Imron's spirit was ablaze. He was motivated to participate in helping the Muslims fight there [2].

The arrested terrorists, alive or killed, often stated what they had done as part of *Jihad Fi Sabilillah* (fighting in the name of Allah). In fact, their behavior, when analyzed, does not reflect religious teachings, especially Islamic values. There is no command in the Quran to kill a person unless that person has committed a very serious crime, which leads to the destruction of human civilization [3].

Since Indonesia is a democratic country, disagreements and conflicts of interest often arise. Correspondingly, in religion, the state has an important role in ensuring security for the people to adhere to and practice religious teachings according to the beliefs they choose. From an Islamic point of view, of the many religions, ideologies, and philosophies that have occurred in the world, only Islam survives the challenges of the times. This opinion has become a belief for some people. This view is based on the undeniable fact that only Islam, as a religion, has a universal and inclusive character. This quality requires a set of privileges associated with Islam over other religions [4].

Among the perpetrators involved, there were four who still had family ties. They come from Tenggulun, a village close to the coast of Lamongan Regency. A bad stigma was finally adhered to in Lamongan. This stigma made it difficult for Lamongan residents to travel abroad, especially since most local residents work overseas in neighboring countries. It later triggered the anger of several residents in the same village as the three terrorist convicts. The Amrozi family has an Islamic boarding school named Al Islam. Al Islam Islamic Boarding School has had extreme ideology since the arrival of Ali Ghufron and Ali Imron upon their return from Afghanistan. As teachers, they present materials about the kind of jihad they comprehend. The students are relatively young and very enthusiastic about learning about jihad.

Since that moment, Tenggulun has been recognized as a terrorist site at the Al-Islam Islamic Boarding School. The process of building trust is not simple. The effort to change this bad stigma was realized by Ali Fauzi, a former convict who is currently free. Ali Fauzi was released from prison on charges of being involved in a terrorist act in the Bali bombing I. Concurrently with former convicts, including Anis Yusuf, pseudonym Haris, a terrorist who personally knew the world terrorist leader Osama bin Laden, Iqbal Hussein Thoyib, a bomb plotter to the National Police Headquarters and the supplier of weapons to kill the police, and Sumarno, a nephew who is also Ali's neighbor in Tenggulun, Solokuro Sub-district, Lamongan Regency, who was once jailed for hiding thousands of firearms. Together with all of them, Ali founded the Lingkar Perdamaian Foundation (YLP) with a secretariat in the village of Tenggulun, Solokuro Sub-district, Lamongan [5].

2 Literature Review

The previous research on the moderation of religion in the Quran (the role of the Lingkar Perdamaian Foundation in deradicalization efforts) can be noticed in two aspects. First, research related to religious moderation in Indonesia. As it corresponds to research conducted by Agus Akhmadi [6], Muhammad Abror [4], M. Fahri and A. Zainuri [4], Edi Junaedi [8], Engkos Kosasih [9], Khalil Nurul Islam [10], Fauziah Nurdin [11], Saihu

Made [12], E. Siswanto and A. Islamy [13], and Syaiful Arif [13]. Second, research related to deradicalization was conducted by Mujib Ridlwan [5], Sita Afiyatus Soniya and M. Turhan Yani [13], Jofeshin Mareta [14], and Samto Hadi [13]. Muallimul Huda [16], Fuadi Inawan [17], J. Indrawan and M. Prakoso [18], Abdullah Botma [19], Slamet Muliono et al. [20], Zubaedi et al. [21].

This research aimed to contribute to intellectual heritage and enrich the study of Islamic studies perspectives, and it was expected that this research would provide answers regarding religious moderation in the Quran (the role of the Lingkar Perdamaian Foundation in deradicalization efforts).

3 Research Method

3.1 Types of Research

This type of research used field research, namely:

“Research that is conducted systematically by using existing data in the field” [22].

The method used in this study was qualitative research. According to Bodgan and Taylor, qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background and the individual as a whole.

3.2 Data Sources

At this stage, the researcher attempted to find and collect various data sources related to the studied problem. In this study, there are main data (primary) and supporting data (secondary). Primary data are data directly collected by the researcher from the source of the question [23].

Data source retrieval in this method is considered very helpful and facilitates the method used in data retrieval. Thus, the selected data are people who are considered very knowledgeable about the existing problems, and the amount is adjusted according to needs, as in the nature of this research. The authority in this matter adjusts the selection of a data source to the requirements of research needs. Because of these important data sources, if they do not fulfill the criteria for completeness in searching for data, they will be taken as data sources in accordance with the potential of the people and as data that fits their needs.

4 Results and Discussion

Radicalism

Indonesia is a diverse country and has developed other beliefs that are also shared by Indonesians. The Bali Bombing incident in 2002 had numerous concerns with events committed by militant groups originating from the Middle East in 2001, during which a tragic plane hijacking was committed by terrorist groups, which caused harm to not less than 2,996 people who died. Three years after the hijacking incident that occurred

in America, the Middle Eastern militant group, namely Al-Qaeda, under the leadership of Osama bin Laden, was responsible for the hijacking that happened [24].

Under the motive of such responsibility, these groups affirmed what had been committed through their actions. This terror group looks very courageous that the center of the crowd is designated as a target for an ultimatum to the government, which is considered contrary to the ideology they adhere to.

They have underestimated the number of fatalities, regardless of whether they belong to the same religion as the terrorists. Similar to the Thamrin Bombing case, what was most shocking was that the perpetrators dared to riot in public spaces. Shots were aimed indiscriminately until, in the end, the suicide bombs were detonated based on martyrdom.

The Role of the Military Academy

A person can be influenced by radical ideology due to several factors. External factors, the majority coming from the state of the government, which is noticed as an obstacle to realizing their ideological goals, but there are also internal factors, in which almost all the perpetrators involved in the Bali Bombing had received military education in Afghanistan. Figures such as Ali Ghufron, Ali Imron, Imam Samudera, Umar Patek, Dulmatin, and others, are people who have high empathy with the condition of the Palestinian people; therefore, they voluntarily chose to join and receive military training in Afghanistan, which is called the *Mujaheddin* Afghan Military Academy.

As graduates of the *Mujaheddin* Afghanistan Military Academy, they consider that the knowledge they have acquired must be implemented in practice. Therefore, they made and pursued their personal approach to jihad. Regarding the condition of Indonesia at that time, some Muslims discerned oppression. That was the period for the knowledge they had to be implemented; they started to build a personal approach to jihad. Furthermore, these groups claim that this act of terror is an act of revenge [2].

The role of the military academy is significantly influential in improving warfare skills. Military camps were established in countries involved in the conflict, based on Ali Imron's narrative in his book. Ali Imron did not understand much about the World of War. In that military camp, they were provided with knowledge of war exercises, reading maps, using weapons, and making bombs. Uniquely, most instructors were from Southeast Asia, making the interaction process easier with prospective students. When the Ambon case occurred in 1999, Ali Imron and his comrades decided to move there. Unfortunately, Ali Imron's arrival in Ambon with the spirit of jihad had to be ruined; the two groups agreed to make peace. To ease the disappointment, they are charged with teaching Islamic religious issues and *fiqh jihad* [25].

Meaning of Jihad

The call for jihad is an extremely sensitive issue because it is constantly associated with terrorism. Jihad is a subject of discussion in the mass media and scientific literature in both the East and the West. Jihad is one of the most misunderstood teachings of Islam, and jihad is often mentioned as a source of violence and terrorist acts. Naturally, Muslims have different opinions and firmly reject jihad if it is apprehended as an act of violence (terrorism) because the boundaries are obvious. Therefore, among those confused about the meaning of jihad and terrorism, it is absolutely disappointing and certainly concerning if it comes from the Muslims themselves. How ironic. As thus far

accepted in Islam, no single religious doctrine advocates and encourages its followers to commit acts of violence and terrorism [26].

What Imam Samudera stated in his book is that fighting civilians from the colonial nation is a permissible act based on balance and justice because it includes the balance in the law of opposition.

Surah Al Baqarah 191

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأُخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى
يُخَلِّقُوا فِيهَا فَإِن قَتَلْتُمُوهُمْ فَكَفَّارَتُهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ

191. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

Meaning: *Kill them wherever you come upon them and drive them out of the places from which they have driven you out. Persecution is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward for the disbelievers.*

According to Imam Samudera's interpretation, a place is not a reason to fight against people he calls disbelievers. Bali was chosen as the target because there are foreign nationals from America and its allies often commit aggression against Muslim-majority countries. It is what triggered the terrorist combatants to attack Bali blindly [27].

Besides the Quran, the hadiths also record messages about jihad conveyed by the Prophet Muhammad. Among them is the hadith contained in the book Sahih al-Bukhari, which contains the following hadith:

“A man said to Ibn Mas’ud, ‘what is the best deed? then Ibn Mas’ud said, “I asked the same thing to Rasulullah SAW, so he replied, “pray on time”, I said what else O Messenger of Allah, he replied “do good to both parents”, I said what is the other Rasulullah, he replied, “and jihad in the way of Allah”.

Ibn Hajar Al-Asqalani explained that the mention of the three main types of good deeds is because these three are symbols of other obediences. Particularly, whoever neglects the obligatory prayer beyond its time without any excuse, even though the prayer is of such great importance, then that person will neglect other acts of worship further. Whoever does not do good to his parents, even though they have many rights over their children, will do less good to others than the two.

Another hadith that talks about jihad is as follows: “Aisyah RA. Asked Rasulullah SAW, “Rasulullah, we have been shown that jihad is the most important deed, are do (women) not commit jihad?, Rasulullah SAW replied, “for you the most important jihad is Hajj Mabroor”.

The above hadiths reveal that jihad has a broader meaning from an Islamic point of view and that jihad is not exclusively about fighting on the battlefield. In the hadith above, the Prophet emphasized that pilgrimage also includes jihad. Although the context of this hadith talks about women's jihad, the use of the word jihad in this hadith indicates

that the term has a broader meaning. From the hadith above, it can also be concluded that jihad is a serious endeavor that requires the use of energy to achieve the pleasure of Allah [28].

Religious Moderation

With a diversity of cultures, religions, ethnicities, and languages, Indonesia is a multicultural society. Diversity is a blessing in itself, a uniqueness, and a strength if managed properly, but this diversity can become a challenge and, if not managed judiciously and wisely, a threat to social security because Indonesians maintain a lifestyle of the multicultural concept, which is different from the intercultural concept. It is the reason the American understanding is multicultural, with different cultures coming together in one country. In the multicultural concept, individual differences have a broader meaning, but in the intercultural concept, the focus is on ethnic differences [29].

According to Quraish Shihab, moderation in Islam is characterized by a moderate attitude that tends not to be excessive (*ifrath*) or contemptuous (*tafrith*) towards various religious and secular issues. Religion does not include extreme moderation. Moderation in Islam integrates two rights, the rights of the mind and the rights of the body, without neglecting one or the other. They also need the ability to think objectively and comprehensively by noticing and achieving religious moderation. In the context of various existing issues, especially when considering the issue of religious diversity. Therefore, accuracy is required to justify religious texts in the form of interpretation. Creating a moderate attitude concept that is not extreme and radical.

The Quran contains verses about the mission of Islam, its teachings, and its people. *Rahmatan lil 'alamin* is the greatest mission of Islam. It shows in Surah Al Anbiya verse 107 that Islam has come to enlighten all nature and bring the blessings of happiness contained in Islamic teachings, which can be observed for their characteristics in the form of a religion that is in accordance with humanity (nature), as written in Surah Ar Rum verse 30.

Ummatan Wasathan is a characteristic of people who adhere to Islam as their religion, as stated in Surah Al Baqarah verse 143. A religious attitude is that one can place in a balanced position, and the middle is an understanding of moderation. Balance is required so that one party's experience of their religion or respect for the other party's beliefs is not ruined. This moderate attitude denies extreme fanaticism in religion.

Religious moderation is analogized to a separator between the conservative and liberal sides. The creation of global harmony and peace begins with an attitude of individual moderation. The choice of moderation is an effort to reject inhumane actions because moderation promotes the principle of peace.

In this way, humans can treat each other with respect, accept all kinds of differences, and can create peaceful harmony in diversity [14].

The Lingkar Perdamaian Foundation Profile

The Lingkar Perdamaian Foundation is a foundation founded by former terrorist convicts by creating a base far from the rush of the city, which is in Tenggulun village, Solokuro, Lamongan. This foundation was founded after Ali Fauzi and several former terrorist convicts were released from prison for involvement in acts of terror in the Bali bombing I. The establishment of the Lingkar Perdamaian Foundation was motivated by economic

factors. Ali Fauzi, after leaving prison, found it very difficult to obtain a job because the community had not yet accepted him as a former convict. The difficult factor of assimilation is that terrorist convicts find it difficult to harmonize with society because there is no trust in society. It is what prompted Ali Fauzi to establish a foundation to organize the lives of former terrorist convicts so that they become good citizens and do not return to their previous activities as terrorists. Moreover, the establishment of the Lingkar Perdamaian Foundation was a form of redemption. It is expected to assist the government in implementing deradicalization programs in the country [14].

The Lingkar Perdamaian Foundation is a foundation engaged in handling radical terrorist movements. The Lingkar Perdamaian Foundation has a vision, namely, caring for *ukhuwah* (relation) to create peace; the mission conducted by the Lingkar Perdamaian Foundation is to provide a new community for former terrorist convicts and combatants so that they do not return to the old community; to empower, train, encourage former peace ambassadors, promote, and facilitate the placement of relations between the former convicts to create a strong and united voice for peace [14].

The Lingkar Perdamaian Foundation was founded amid the groundbreaking for the construction of the TPA (the Quran Education Park) and the renovation of Baitul Muttaqin in Tenggulun village. This foundation has a vision and mission to embrace former terrorist convicts so they do not return to radicalism. In addition, this foundation is also engaged in educating children and wives whose husbands are still in prison for terrorism cases. The foundation was built by former terrorists. Therefore, this foundation is the only one that focuses on the field of Control Flow Integrity, with the aim of this foundation can avoid destructive behavior, including bombings. This foundation is expected to become an example because to tackle radicalism, a repressive approach and a more humanitarian approach is required. As Ali Fauzi experienced, when he was a terrorist guerrilla, he considered the police the enemy, but at one time, there was a member of the police who very much cared about Ali Fauzi when he fell ill in prison. It was the turning point for Ali Fauzi. The deradicalization program conducted by the Lingkar Perdamaian Foundation has produced quality human resources. These results can be seen in the visible changes in former convicts undergoing the deradicalization process. Former convicts managed to leave the old community, change their lifestyle, create integrity in the community, and improve their skills [30].

In an interview with Ali Fauzi, the background to establishing the foundation was several cases of frequent bombings by his group, followed by shootings of police officers, which culminated in the Bali bombing. Ali Fauzi and the former combatants are worried about the actions committed by their group; they were previously involved in actions in Afghanistan, Moro, Ambon, and Poso. They realize that the acts of terror committed are worrisome and increasingly hazardous to society [30].

There is a separate philosophical meaning to the name of the Lingkar Perdamaian Foundation: Manzi, Ali Fauzi's nickname. The Lingkar (circle) has meaning; in the past, the combatants were comfortable with the circle of conflict, and the combatants wanted to break this circle.

Accordingly, the Lingkar Perdamaian was founded to raise the awareness of the combatants. It follows the motto of the Lingkar Perdamaian Foundation, caring for

ukhuwah and developing peace. The Lingkar Perdamaian Foundation received full support from the BNPT and Detachment 88. Around 160 former terrorists joined the Lingkar Perdamaian Foundation, spreading across the East Java region [30].

Meanwhile, in the Lingkar Perdamaian Foundation program, Ali Fauzi said two programs focused on ideological and economic recovery. First, in the prison program, his job is to raise awareness about terrorist prisoners who are still serving sentences. With discussions, convicts committed *muhasabah* (contemplating) related to radical thoughts. Ali Fauzi went from prison to prison, starting from Nusakambangan, Kembang Kuning, Besi, Cipinang, Lamongan, Porong prison. Initially, they were awkward enough, and there were utterances of hatred towards the Lingkar Perdamaian Foundation team, even saying *takfiri* (an accusation of someone as a disbeliever). Second, outside prison-programs empower prisoners to find work.

There are two forms of assistance: moral and material. Moral assistance is to provide lectures and outbound to evaluate the understanding of radical Islam they previously understood. Material assistance is to provide economic support to families and victims. At the Lingkar Perdamaian Foundation, there is a study named ‘kajian jalan terang’ (bright path study) of victims; former convicts, TNI, and Polri met in this study for mutual reflection [30].

In addition to the philosophy of the meaning of the foundation, there is a verse in the Quran on which this foundation was founded, Surah An-Nisa verse 114, which reads:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ
أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

114. No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.

Meaning: There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah’s pleasure, we will grant them a great reward.

Most of the conflicts committed by Jemaah Islamiyah and Jamaah Ansharut Daulah were against the apparatus. More than 97 officers were shot. It is a condition the Lingkar Perdamaian Foundation serves as a mediator to cure the diseases of revenge, hatred, hostility, and attempts to disrupt NKRI (the Unitary State of the Republic of Indonesia). Following what is stated in the word of Allah SWT, it becomes a peace facilitator to prevent greater damage [30].

Since becoming the center of radicalization, the community was initially doubtful about establishing the Lingkar Perdamaian Foundation because they noticed the founders’ backgrounds. However, the doubts that had arisen in the community have finally faded after receiving positive responses from several parts of the world. Thereafter, the community group from the Nahdlatul Ulama and Muhammadiyah organizations synergized with the Lingkar Perdamaian Foundation. Efforts to moderate religion must

be conducted in synergy. Ali Fauzi believes that if not in synergy, there will be a recurrence of cases. Since the death of ISIS leader Abu Bakr al-Baghdadi, the movement of ISIS has weakened, especially in the Southeast Asian region [30].

5 Conclusion

This study concluded that terrorism is an annual condition that obviously continues to disharmonize the diversity of Indonesia. Trauma from previous events has made the labelled terrorists a common enemy of humanity because their actions cause other people to feel unsafe and uncomfortable, always covered with fear, and disrupt the social system and laws that have been adhered to by the Indonesians. Therefore, experience from various countries that apply the concept of weapons-based repressive measures or strict law enforcement will not be effective in preventing terrorism. Excluding repressive measures, there are more humane procedures.

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Author's Contribution. The recommendation from the results of the research conducted by the author is that future researchers can develop and enrich knowledge and science regarding the concept of religious moderation from the perspective of the Quran.

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