The Religious Leaders’ View on Deradicalization Efforts through the Islamic Educational Institutions and Anti-Terrorism Law in Yogyakarta

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Abstract

The government continues to carry out various de-radicalization efforts in responding to the phenomenon of terrorism and acts of religious-based extremism that have occurred in Indonesia in the last two decades. One of the deradicalization efforts is carried out through the application of the anti-terrorism law, although many parties are still debating the effectiveness of its enforcement. On the other hand, efforts to deradicalize the government through Islamic educational institutions need to be continued because this aspect is considered the most likely to moderate the understanding of the younger generation of Muslims. This study uses a qualitative approach, with a case study method that examines the views of religious leaders (lecturers and activist of Islamic religious organizations) on the role of Islamic educational institutions in Indonesia in the process of deradicalization and counter-terrorism. Clearly, this study reveals the need for the involvement of Islamic educational institutions in encouraging religious deradicalization programs, particularly on several aspects such as character building, moderate meaning of Islamic doctrine, understanding of the diversity of Islamic history and Fiqh, creation of comparative thought narratives, and taking appropriate action initiatives. Thus, this research concludes that the government needs to strengthen efforts to deradicalize through Islamic educational institutions and evaluate the effectiveness of implementing anti-terrorism laws.

Keywords: Deradicalization; Islamic Education; Islamic Moderation; Terrorism
Abstrak

Pemerintah terus melakukan berbagai upaya deradikalisasi dalam merespons fenomena terorisme dan tindak ekstremisme berbasis agama yang terjadi di Indonesia dalam dua dekade terakhir. Salah satu upaya deradikalisasi tersebut dilakukan melalui penerapan Undang-undang anti-terorisme, kendati banyak pihak masih memperdebatkan mengenai efektifitas penindakannya. Di sisi yang lain, upaya deradikalisasi pemerintah melalui kelembagaan pendidikan Islam perlu terus diupayakan karena aspek ini dianggap paling memungkinkan untuk memmoderasi pemahaman generasi muda Muslim. Penelitian ini menggunakan pendekatan kualitatif, dengan metode studi kasus yang mengkaji pandangan pemimpin keagamaan (dosen dan aktifis organisasi keagamaan Islam) terhadap peran lembaga pendidikan Islam di Indonesia dalam proses deradikalisasi dan penanggulangan terorisme. Secara jelas, studi ini mengungkapkan perlunya keterlibatan lembaga pendidikan Islam dalam mendorong program deradikalisasi agama, khususnya terhadap beberapa aspek seperti pembangunan karakter, pemahaman tentang keragaman sejarah Islam dan Fiqih, penciptaan narasi pemikiran yang komparatif, dan pengambilan inisiatif tindakan yang baik. Dengan demikian riset ini menyimpulkan bahwa pemerintah perlu memperkuat upaya deradikalisasi melalui lembaga pendidikan Islam dan mengevaluasi efektivitas penerapan undang-undang anti-terorisme.

Kata Kunci: Deradikalisasi; Pendidikan Agama Islam; Islam Moderat; Terorisme

Introduction

The problem of terrorism and religious-based radicalism is a complex global community challenge (Mahfud et al., 2018). One of the steps taken by many countries in countering radicalism and terrorism is to produce anti-terrorism laws. Indonesia passed the anti-terrorism law as an effort to fight radicalism and terrorism in 2018. The anti-terrorism law was considered an important step in eradicating acts of terrorism in Indonesia (Suryadinata, 2018). In addition, Islamic educational institutions in Indonesia have taken several de-radicalization steps to fight religious-based radicalism. Some of the approaches taken to fight radicalism and terrorism are to promote Islamic moderation (Brown & Saeed, 2015; Susilo & Dalimunthe, 2019; Widodo, 2019) and revive the spirit of nationalism (Saleh, Nudin, Khusaini, Alim, & Putri, 2019), and promote multicultural education (Marzuki, Miftahuddin, & Murdiono, 2020).

However, from several deradicalization approaches, studies related to the role of educational institutions in efforts to deradicalize according to lecturers and religious leaders has not been studied by researchers. Therefore, this research is to reveal how the attitudes and views of lecturers and Islamic religious leaders in responding to the role of Islamic educational institutions to counter
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religious radicalism. The similarity of this research with previous studies is that several studies discuss anti-terrorism laws, and some studies also mention the role of Islamic boarding schools in religious-based deradicalization efforts. However, there are differences in how this research combines studies on the effectiveness of the anti-terrorism law from the views of lecturers and religious leaders, and approaches to deradicalization in Indonesia.

The novelty of this research is how the researcher not only focus on evaluating the attitudes and views of religious leaders and lecturers at universities, but also examine the attitudes and perceptions of these figures in responding to the role of Islamic educational institutions in their involvement against religious deradicalization in Indonesia. The purpose of this study is to analyze the role of Islamic educational institutions in processing of deradicalization and tackling of terrorism in the perspective of religious studies.

**Research Method**

This study uses a qualitative research method with a case study approach. This study examines the attitudes and perceptions of Islamic university lecturers and Islamic leaders towards the role of Islamic educational institutions in Yogyakarta in the process of deradicalization and efforts to combat terrorism. The purpose of this study is to find in more detail at the involvement of Islamic educational institutions in the effort to fight the formation of intolerant, exclusive, radical, and terrorist individuals.

Data collection with in-depth interviews in this study was carried out in January and February 2021. The participants are lecturers from Islamic universities in Yogyakarta and some Muslim figures from Nahdlatul Ulama, Muhammadiyah, Majelis Tafsir Al-Quran, and Hizbut-Tahrir. In-depth interviews were conducted face-to-face, and some were conducted online via the Zoom application.

The data were analyzed using thematic analysis methods. Generally, there was one main theme from the results of this research, namely the roles of Islamic educational institutions which there are five main points made by the researcher. The thematic analysis method in this study was chosen to interpret and describe by creating a theme from the data that has been collected (Majumdar, 2022). In the process of analyzing data, there are several stages carried out by the researcher at the thematic analysis stage which include; understanding the data in general, categorizing and giving subcategories to the data, creating themes in the data, evaluating the themes that have been created, labelling existing themes, and identifying them as a whole (Scharp & Sanders, 2019).

Three important terms in this study are deradicalization, Islamic educational institutions, and Indonesian anti-terrorism laws. Deradicalization in
this study was interpreted as a process of changing thoughts or cognitive rejection of radical or violence-based values, attitudes, and views, and deradicalization does not mean breaking away from terrorist groups and their ideologies (Schmid, 2013). Islamic educational institutions in Indonesia are divided into three categories, formal, non-formal, and informal educational institutions (Tan, 2012). Informal or non-formal Islamic education is carried out through direct teaching between students in teachers such as in mosques. While formal Islamic educational institutions include madrasas, Islamic boarding schools, and Islamic universities. The anti-terrorism law in Indonesia is discussed in the law of the Republic of Indonesia number 5 of 2018. The law contains changes to the previous law, law number 15 of 2003, concerning the stipulation of government regulations as an amendment to law number 1 2002 concerning the eradication of criminal acts of terrorism into law (Indonesian Republic, 2018).

**Results and Discussion**

In general, approaches to countering terrorism and radicalism in Indonesia are divided into hard power approaches and soft power approaches. The approach to hard power in the fight against terrorism is to prioritize the military as happened in Afghanistan (Rineheart, 2010). In Indonesia the approach to hard power against terrorism and radicalism often involves Special Detachment 88 Anti-Terror (Densus 88) (H. A. R. Shah, Zada, Ali, & Sahid, 2022).

While the soft power approach in fighting terrorism and religious radicalism is by deradicalization which can be based on the community (Husain, 2017). The deradicalization approach in fighting radicalism in Asia is considered effective by involving the community (Gunaratna, 2021), such as local wisdom in Indonesia (Widyaningsih, 2019). An example of local wisdom is islah (Priyanto, Dermawan, & Runturambi, 2020) and pela gandong (McRae, 2013). However, the government’s deradicalization program in Indonesia has not been implemented optimally (Bahtiar & Sumari, 2020).

This research puts forward a radicalization approach which is classified as a soft power approach in fighting terrorism and religious radicalism with the participation of Islamic educational institutions. Islamic education itself has a great opportunity in deconstructing the idea of radicalization (Susilo & Dalimunthe, 2019). This research based on Islamic educational institutions can be a long-term approach because the fight against terrorist movements and religious radicalism should be grassroots. Terrorism and radicalism often start with a misunderstanding in understanding religious texts, so anticipatory approaches are to justify their understanding of religious texts. Deradicalization approaches as a soft power approach have proven to be effective in Negeria in tackling the terrorist group Boko Haram (Ehiane, 2019; Tella, 2018). The hard power approach
with military operations against the Boko Haram terrorist movement is seen as ineffective (Ugwueze & Onuoha, 2020). Saudi Arabia is also evaluating the effectiveness of deradicalization to be implemented compared to a hard power approach that emphasizes violence against terrorist prisoners (Porges, 2014).

The research has a novelty where a researcher focuses on evaluating the attitudes and views of lecturers at Islamic universities and Islamic leaders in Indonesia in responding to the role of Islamic educational institutions in religious-based deradicalization efforts as a soft power approach. In this section of the results, the researcher specifically discusses the role of Islamic educational institutions in efforts to combat religious-based radicalism and terrorism in Indonesia which has occurred repeatedly. The role of Islamic educational institutions has the opportunity to build a comprehensive and integrated deradicalization which includes deradicalization through subject matter, learning processes and policies.

The Roles of Islamic Educational Institutions

Educational institutions can play an important role in countering religious radicalism. Some of the main themes found in this research are peaceful character building, interpreting religious texts moderately, understanding various Islamic history and Fiqh, producing comparative narratives, and taking initiatives to take actions.

Moderation Character Building

One of the roles of Islamic educational institutions that can be put forward in efforts to deradicalize religion based in Indonesia is to build character related to efforts to build an attitude of moderation. One of the participants from the lecturers in an interview on February 3, 2021, Simah, gave an example of the initiation of Islamic educational institutions in a program organized by PPIM (Center for Islamic and Community Studies) UIN Syarif Hidayatullah Jakarta which often conducts research and surveys, advocacy and policy involvement, public campaigns, quality assurance and coordination related to religious deradicalization for religious moderation. PPIM itself has collaborated with 9 NGOs and 10 campus-based organizations in Indonesia. Simah has assessed that these efforts are quite effective in building the character of moderation among religious people, especially in Islamic educational institutions.

One way that can be chosen in building the character of the Indonesian nation is through anti-radicalism socialization to students. One example is through the promotion of anti-radicalism to an intra-school organization, Rohis, a religious association in high school. One of the participants from among lecturers, Reza, in an interview on January 31, 2021, said, although Rohis’s intraschool organization is suspected as the basis for spreading radical values,
Reza revealed that one’s interest in radicalism is purely from individual commitment, this is not through the organization. Reza shared that he was once invited to a high school when students from high school were said to be influenced by a Spiritualist organization with certain ideas. At that time, all leaders of the Rohis organization in Yogyakarta were invited and he was asked to give a lecture at that time, before the Covid-19 pandemic. Reza gave a presentation on the theme of anti-radicalism. According to him, radicalism was not infiltrated through Rohis religious organizations and no one mobilized it. It is possible that one of the administrators of the organization thought by justifying violence and then influenced the others, but not all students.

Interpreting Religious Texts Moderately

One of the participants from a state university on February 3, 2021, Simah, in addition to mentioning the importance of highlighting the values of diversity and tolerance, also discussed how to build an attitude of respect for differences by interpreting religious texts with moderation (Wasathiyah Islam). These efforts can be internalized in the education curriculum with the concept of Bhinneka Tunggal Ika, united in diversity. The Islamic organization, Muhammadiyah, is considered to have made this effort, namely formulating an educational curriculum by reaffirming the concept of Bhinneka Tunggal Ika, unity in differences and an attitude of tolerance to mature students in understanding differences. In the religious context, according to her, for women, Muhammadiyah tries to interpret a moderate religious text, namely Wasathiyah, which is integrated with a cultural approach.

Another participant, a female lecturer from a private Islamic university, interviewed on January 31, 2021, Nuriyah, emphasized the importance of contextual interpretation of religious texts as a complement to textual interpretation. Preachers also need to socialize the contents of religious lectures in a good way and teach religious lessons. Religious preachers should adapt the content of their religious lectures to the audience and environmental conditions. Nuriyah said that the preacher should deliver religious lectures should be textual and contextual with the conditions that existed at that time. According to him, the management of da’wah for women in the Qur’an is mentioned with wisdom, namely paying attention to who the audience is and what their conditions are. For example, when there is Covid-19, the content of religious lectures should not harm people affected by Covid-19 and especially those who are economically affected. According to her, women should not let what the clerics say is not in line with what is experienced by the community.
**Understanding the Diversity of Islamic History and Fiqh**

An approach that is also important according to one participant is the importance of teaching a diverse history of Islam and not only teaching one generation in Islamic history. Participant, Simah in the interview said that it is important to build a more accurate and more critical Islamic history by understanding the complexities of history by not only teaching and introducing a generation in Islamic history. Furthermore, she added that broad Islamic historical narratives need to be presented to the public, including in Islamic educational institutions.

Furthermore, one of the participants in the interview, Simah revealed the importance of introducing several Mazhab (figures or classifications of a law) in teaching Fiqh where this effort will provide an understanding of the non-singularity of an interpretation in understanding religious texts. People need to be introduced to differences of opinion outside the group. An Islamic figure, Quraish Shihab is seen as an example of a religious figure who fits Indonesia's conditions in a comprehensive sense of religion. She also argues that Islamic educational institutions should teach many variations of thought in Fiqh and interpretation of the Qur’an where the implication is that whatever is believed about the interpretation of Islam regarding anything is not from one thought. There are many other opinions in Islam which also differ from what is believed. Models of Islamic thinkers such as Quraish Shihab are considered very good, but the challenge is that people do not like to be given many choices of thought. Many people want their thoughts to be firm, namely black and white or right and wrong. Therefore, it takes a critical attitude and thinking in viewing Islam according to Simah.

**Creating Comparative Thought Narrative**

Another important finding in this study in tackling radicalism and terrorism through Islamic educational institutions is the importance of making comparative narratives, especially in countering the narration of the Caliph. The narrative of comparative thought becomes valuable for the younger generation so as not to fall into rigid understanding, especially those that lead to religious radicalism. Islamic universities are not expected to be truly free in the sense that radicalism cannot develop. State enforcement based on the caliphate in Indonesia should not also be taught on campus. One participant, Irfan as a male Islamic cleric affiliated with the Nahdlatul Ulama organization on January 28, 2021, revealed that excessive freedom is also not good because universities can be easily exploited by radical groups. High school graduates who are studying in college with a high enthusiasm for learning can join radical groups if there is no rival group against radical groups or there is no comparative narrative. Irfan in his Islamic organization made a comparative thought narrative related to the
Khilafah discussion. He said that there is a group of organizations that say that Indonesia is very damaged and the Khilafah is the only solution. According to him, the counter-narrative needs to see if the Khilafah is the solution as stated in Islamic history. The counter-narrative must also look at whether the Khilafah is a commandment in the Qur’an and whether it is part of religious teachings or part of Islamic history. Irfan thinks that it is necessary to distinguish between which parts are included in Islamic history and which parts are Islamic teachings because the information in history is not necessarily Islamic teachings. Something that is forced in history should not be followed according to Irfan.

Another very interesting narrative to be used as a comparative narrative is how the Prophet Muhammad SAW instilled an attitude of tolerance and respect for differences in beliefs and traditions through the Medina Charter, as mentioned by one of the participants from among the lecturers, Nuriyah in an interview on January 31, 2021. Living in peace with all groups of people needs to be mainstreamed in society. Nuriyah described that the Prophet Muhammad himself exemplified diversity with the Medina Charter where the Prophet was so strong in instilling an attitude of tolerance and mutual respect for the beliefs and beliefs of each person and ethnic differences. According to Nuriyah, the successor of the Prophet needs to follow the behavior of the Prophet Muhammad and when the Prophet made the slightest mistake, then Allah SWT reprimanded him by revealing a certain verse. The woman considered that the current generation is far from the time of the Prophet and understanding is also far from what it should be, but at least the Islamic community needs to imitate the good attitude of the Prophet Muhammad.

The comparative narrative of religious radical groups is expected to foster an understanding of the absence of an absolute understanding in people’s lives, as expressed by one of the participants, Irfan who is active in an Islamic organization, Nahdlatul Ulama in an interview on January 28, 2021. In other words, there is no self-justification which assumes that the understanding he adheres to is the most correct compared to other organizational streams. According to the man, certain faculties in universities such as the faculties of Science and Technology, Social Humanities, Medicine, Engineering and Pharmacy need to make counter-thinking narratives related to the Khilafah issue as has been initiated in faith-based faculties in order to students have broad insight in religious knowledge, especially those related to the Khilafah. Furthermore, according to Irfan, at the State Islamic University, almost every day there are discussions related to the historical issues of the Khilafah, except at the Faculty of Science and Technology and Social Humanities. In faith-based faculties, talks about the Khilafah are commonplace, where if someone preaches about the Khilafah, students will take it for granted. This is different from the faculties of Medicine, Engineering and Pharmacy which study religion as
something black and white or right and wrong. In fact, according to him, there is absolutely no black/wrong and no white/right, or in other words, there is absolutely nothing wrong and absolutely nothing right. Therefore, people know that there are no absolutes in human life. The absolute is sought, but the absolute does not exist. According to Irfan, the government of a country should be aware of what happens in universities, which should close the space for radical groups to develop and not allow radical groups to be given free space.

*Taking the Initiative to Take Actions*

One participant, Irfan, also expressed the importance of actively participating in taking actions in campaigning for a peaceful Islam, but not just focusing on blaming certain Islamic groups. Irfan also shared how he felt sad about one of the actions of the head of the education office in Indonesia which required students at school to read a book written by Felix Siauw. He in a study was considered controversial because he was considered to have affiliation with Hizbut Tahrir Indonesia (HTI) (Hew, 2018). HTI is one of the Islamic organizations in Indonesia that is banned by the government (Osman, 2018). HTI aspires to establish leadership with the Khilafah and the Khilafah is seen as a solution to all the problems that exist in the country, especially countries with Muslim populations (Hilmy, 2020). Irfan revealed that in November 2020, one of the heads of the education office required students to learn from a book written by Felix Siauw where this could be misleading. The bureaucracy is considered guilty because it does not understand why a head of service can act like that and his actions are discovered too late. Irfan considered that he saw on YouTube and Facebook where someone blamed the Islamic model which included Indonesians, namely those in the Islamic organizations Nahdlatul Ulama and Muhammadiyah. From this case, Irfan asked why Islamic groups did not take concrete action against the group.

According to another participant, Reza, as a lecturer at a private Islamic campus in an interview on January 31, 2021, when many people who are experts in the field of Islamic religion do not take concrete action, certain community groups may be wrong in choosing religious speakers. The next negative impact, according to Reza, if Islamic religious experts do not take action is that religious lecturers who do not understand Islam will always be given the opportunity to be Islamic speakers in public. According to Reza, many of the Muslims are not very professional because some of the ustadz who are invited to talk about Islam are people whose knowledge is not in the field of Islam, in other words, they do not have competence in the field of Islam. So from this phenomenon, it takes the involvement of more people who have high competence in the field of Islamic studies.
The findings in this study show that the initiation of anti-terrorism lawmaking should continue to be addressed and accommodate aspirations for improvement. The anti-terrorism law is not a final product, but the law should continue to be improved dynamically following the development of the evolving discourse and implementation experience so far. The existence of an anti-terrorism law should also absorb the aspirations and recommendations of the research results of many researchers. In addition, educational institutions also need to be responsive in efforts to counter acts of terrorism and the spread of religious radicalism. Universities need to cooperate with the government in tackling terrorism and the spread of radicalism. The government also needs to take actions to respond to the spread of religious organizations of university students who have radical views or support the Khilafah in Indonesia which are indicated to be affiliated with radical groups.

This study has found the need for the involvement of Islamic educational institutions in several deradicalization efforts against radicalism and terrorism with several approaches to soft power. Firstly, the approach to deradicalization of religion in Islamic educational institutions is to build the character of moderation in students. Moderation character building for students is by internalizing values such as those championed by PPIM (Center for the Study of Islam and Society) Jakarta, namely Islamic moderation (Kamaludin, Purnama, & Zirmansyah, 2021), non-violence, resistance to hoaxes, and gender equality. Religious organizations, Rohis in Senior High Schools can be a forum to promote resistance to religious radicalism and terrorism by internalizing these moderate values. Although, on the other hand, the Rohis organization is considered by some to be an organization that is vulnerable to radicalism infiltration by Islamic radical groups (Gathmyr, Suryanto, & Rezasyah, 2018). Therefore, Islamic educational institutions need to build a character of moderation for students and society where the higher education has great potential in supporting efforts to build religious character with existing resources (Sudrajat, Supiana, & Zakiah, 2021). The National Counterterrorism Agency in Indonesia itself has also used religious moderation in the deradicalization process (Sofyan, Lesmana, & Mustofa, 2022).

Secondly, Islamic educational institutions need to interpret religious texts moderately which combines religious texts and contexts that occur in people’s lives. Religious moderation can be a method of understanding religion (Idris et al., 2021). The process of religious learning originating from Islamic texts needs to prioritize the values of moderation (Kamal, 2017), tolerance (Akhtar et al., 2016), and diversity (S. Shah, 2006). Religious preachers need to adapt the messages contained in the Qur’an to the existing conditions of society. The message in the Qur’an, as the main source of Islamic learning, is also clear that preaching should be with wisdom (Olatubosun & Ajani, 2020), bringing
goodness and benefit to all people (Rayshahri, 2008). When society is hit by the Covid-19 Pandemic, an Islamic preacher needs to consider the people who are economically affected and their families affected by Covid-19. Islamic preachers should not spread hoax news and not believe in the Covid-19 pandemic that could hurt the public. Islamic educational institutions should also familiarize themselves with the interpretation of religious texts in a moderate or Islamic moderation.

Thirdly, Islamic educational institutions are important to provide an understanding of history and fiqh from various perspectives to open a wider and less fanatical horizon in one madhhab (school of thought within fiqh). Islamic educational institutions need to teach Islamic history from various perspectives in order to increase the diverse knowledge of Islam. One example is the emergence of Islam itself in Indonesia, there are several theories, such as the Gujarati, Arabic, Persian and Chinese theories (Asroni, 2022). All these theories need to be introduced to increase students’ insight. In addition, educational institutions need to introduce the diversity of Islamic jurisprudence schools such as Imam Hanafi, Imam Maliki, Imam Shafi’i, and Imam Hambali (Rapoport, 2003). Students can appreciate the differences in the religious rituals of the Islamic community itself regarding fiqh when they know and understand the diversity of these schools of fiqh. In addition, Islamic educational institutions need to teach the diversity of Qur’anic interpretations to increase insight into the Qur’an itself in order not a fanatic who looks at one truth (Naupal, 2017). Among the various interpretations of the Qur’an that need to be introduced to students are the Tahlili, Ijmali Muqarin and Maudhu methods (Yahya, Yusuf, & Alwizar, 2022).

Fourthly, the main religious figures in Islamic educational institutions need to create comparative narratives against narratives that lead to religious radicalism. The comparative narrative is specifically focused on countering the narrative of the establishment of a caliphate in Indonesia which is usually made by Hizb ut-Tahrir (Olsson, 2021). There are many narratives fought by radical Islamic groups in Indonesia regarding the importance of establishing a caliphate-based state system to solve all problems (Blankinship & Khalid’A, 1994) that also exist in Indonesia. The comparative narrative aims to counter misconceptions about the caliphate and needs to be carried out in educational institutions at the high school and university level. The application of the caliphate itself in the history of Islam needs to be straightened out that this history is not a teaching that must be followed. Indonesia itself is in accordance with Islamic values by accommodating people with diverse backgrounds without the need to implement an Islamic caliphate system. Indonesia is not an Islamic country (Seo, 2012), but the majority of Indonesians are Muslim and they in their daily life uphold Islamic values (Setiawan, Esti, & Sidorov, 2020).
In addition, the comparative narrative needs to put forward the example of the Prophet Muhammad SAW who had a tolerant attitude and respect for people who have different beliefs as reflected in the formation of the Medina Charter. From this comparative narrative, students are expected to grow their awareness and attitude to respect each other’s beliefs. Higher education institutions themselves need to optimize these comparative narratives in the faculties of medicine, engineering, science and technology that are less deeply immersed in Islamic sciences. Students are then expected not to be too fanatical about religion and not to be easily misled by certain Islamic groups.

Fifthly, other efforts by Islamic educational institutions to fight religious radicalism and terrorism are to take concrete actions in all efforts to deradicalize religion based in Indonesia. Educational institutions in Europe have also given priority to designing an anti-radicalization agenda in schools and universities (Sukarieh & Tannock, 2016). Inter-Islamic educational institutions should synergize to monitor each other. One example where the government and educational institutions are considered less anticipatory against radical movements is when there is a head of the education office in Indonesia who requires students to read books written by Filex Siauw, even though he is allegedly very sympathetic to the Hizb ut-Tahrir Indonesia movement. HTI itself was later banned and had its license revoked by the Indonesian government through the Ministry of Law and Human Rights in 2017 because one of the organization’s missions was to build an Islamic state in Indonesia (Marshall, 2018).

Furthermore, one of the radical Islamic groups is suspected of vilifying Islamic organizations, Nahdlatul Ulama and Muhammadiyah as the two largest Islamic organizations in Indonesia (Al-Ansi, Ishomuddin, Sulistyaningsih, & Kartono, 2019), but the resistance movement from the majority Islamic community is less massive. Therefore, Islamic educational institutions need to take real resistance and take real action to fight these radical movements. People who have a deep Islamic background are highly expected to participate in taking action in the fight against religious radicalism and terrorism. These efforts are to avoid the public in choosing religious lecturers who tend to be incompetent in their knowledge in the Islamic field.
Conclusion

This study reveals the need for the involvement of educational institutions in several aspects in efforts to carry out religious-based deradicalization. Firstly, the deradicalization of religion can be done by building good character in students. Secondly, interpreting religious texts moderately which combines religious texts and contexts that occur in real life. Thirdly, understanding history and fiqh from various perspectives to open up a wider horizon of society and so that they are not fanatical to one madhhab. Fourthly, the main religious figures in Islamic educational institutions need to create comparative narratives against narratives that lead to radical understanding. Fifthly, the last aspect is the importance of the initiative to take action in all efforts to deradicalize religion based in Indonesia.

The implication of this research for Islamic institutions is how Islamic educational institutions need to play an active role in deradicalization efforts with a soft power approach. The Islamic institutions, particularly Islamic universities should continue to be committed to building students and lecturers who have moderate characters which are not extreme and violent-based radicals in understanding religion. This character building can be pursued by presenting Islamic courses which are not only textual based, but also contextual based studies. Courses related to Islamic history and fiqh also need to be studied in many perspectives to open the horizons of lecturers and students so that they are not fanatical to one particular mazhab by blaming different mazhab. In addition, courses related to Islam should also be up to date which can counter counter-productive narratives with Islam as a religion of peace. In other words, moderate Islamic studies need to become the mainstream that continues to be echoed as a counter to radical understanding based on violence.

Furthermore, the researcher recommends to the Indonesian government to evaluate the counter-terrorism approach based on the hard power approach by involving many parties and deradicalization efforts through Islamic educational institutions need to be strengthened again by looking at the feedback from lecturers and Islamic leaders. However, participants in this study were still limited to lecturers at Islamic universities and Islamic figures in Yogyakarta. Participants in future research need to involve participants from across religions and from lecturers at public universities in Indonesia to get a more comprehensive attitude and opinion.
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