

PEACEFUL ISLAM PERSUASIVE DIALOGUE ON THE FAMILY OF TERRORISTS IN THE MIDDLE OF THE RADICAL ISLAMIC MOVEMENT

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Abstrak

Upaya deradikalisasi dan countre radicalism di basis terorism selama ini cenderung hanya menggunakan pendekatan militeristik, padahal pendekatan dialogis persuasif jauh lebih signifikan ketimbang menggunakan pendekatan yang destruktif. Di titik inilah, studi dalam tulisan artikel ini bertujuan untuk mengidentifikasi secara mendalam tentang konsep dan pendekatan apa saja yang ditawarkan oleh NU dan Muhammadiyah terhadap keluarga yang terpapar paham radikalisme. Selain itu, studi dala tulisan artikel ini juga bertujuan untuk menganalisis secara mendalam terkait strategi apa saja yang dilakukan oleh NU dan Muhammadiyah di basis radikalisme yang terdapat di kabupaten Lamongan. Adapun metode penelitian yang digunakan dalam tulisan artikel ini adalah metode pendekatan kualitatif deskriptif dengan menggunakan teknik pengumpulan data melalui wawancara mendalam, observasi dan dokumentasi. Adapun hasil dari studi dalam tulisan artikel ini menunjukkan bahwa; Pertama, NU dan Muhammadiyah dalam upaya pencegahan radikalisme juga menerapkan beberapa pendekatan, seperti tindakan preferentif secara persuasif yang dimediasi oleh lembaga formal pendidikan. Melalui institusi tersebut, peran kedua ormas, secara intersubjektif menyampaikan dampak bahaya radikalisme dalam berbangsa dan bernegara. Selain upaya formal, pendekatan nonformal dan informal ikut turut dilakukan dalam tindakan preferentif terhadap paham dan perilaku radikalisme dalam beragama. Misalnya, dalam kegiatan majelis dzikir, ceramah agama, dan kegiatan politik. Secara lanjut, NU dan Muhammadiyah sebagai organisasi kemasyarakatan terbesar di Indonesia, dalam konteks ini selalu menjadi terdepan atau patron utama dalam menyampaikan dan memperingatkan akan bahaya radikalisme baik dalam bentuk brain washing, maupun dalam bentuk tawaran yang menguntungkan secara materialis. Kedua, NU dan Muhammadiyah sebagai ormas terbesar di Indonesia dan Lamongan harus diakui memainkan peran yang cukup signifikan dalam melakukan deradikalisasi, dan countre deradicalism, keduanya bersinergi dan bergandengan tangan dalam merajut terwujudnya teologi rahmatan lil 'alamiin di basis terorisme kabupaten Lamongan. Strategi yang diterapkan oleh NU

dan Muhammadiyah adalah dialogis persuasif dengan para keluarga mantan teroris yang lebih banyak mengisolir dirinya dari masyarakat sekitar. Pendekatan ini dianggap telah berhasil dalam menetralkan ideologi-ideologi radikalisme di Lamongan. Lembaga Fatayat NU dan Nasyiatul Aisyiah diananggap berperan cukup signifikan dalam mewujudkan dialog persuasif ini dengan ibu-ibu dan perempuan keluarga teroris.

Kata Kunci: Organisasi Islam Damai, Radikalisme, Dialog Persuasif

Abstract

Efforts to deradicalize and counter radicalism based on terrorism have tended only to use an aggressive approach, even though a persuasive dialogical approach is far more significant than using a destructive path. At this point, the study in this article aims to identify in-depth the concepts and techniques offered by NU and Muhammadiyah to families exposed to radicalism. In addition, the analysis in this article also aims to analyze in-depth the strategies carried out by NU and Muhammadiyah based on radicalism in the Lamongan district. The research method used in this article is a descriptive qualitative approach using data collection techniques through in-depth interviews, observation, and documentation. The study results in this article show that, First, NU and Muhammadiyah, in their efforts to prevent radicalism, also apply several approaches, such as persuasive preventive measures mediated by formal educational institutions. Through these institutions, the roles of the two mass organizations intersubjectively convey the impact of the dangers of radicalism in the nation and state. In addition to formal efforts, non-formal and informal approaches are also carried out in preventive actions against the understanding and behavior of radicalism in religion. For example, in the activities of the dhikr assembly, religious lectures, and political activities. Furthermore, in this context, NU and Muhammadiyah, as the largest community organizations in Indonesia, have always been at the forefront of prominent patrons in conveying and warning about the dangers of radicalism, either in the form of brainwashing or in the form of materially beneficial offers. Second, NU and Muhammadiyah, as the largest mass organizations in Indonesia and Lamongan, must be recognized as playing a significant role in deradicalization and counter deradicalism, both of which synergize and join hands in knitting the realization of the theology of *rahmatan lil 'alamiin* in the terrorism base of Lamongan district. The strategy adopted by NU and Muhammadiyah is a persuasive dialogue with the families of former terrorists who isolate themselves more from the surrounding community. This approach is considered successful in neutralizing the ideologies of radicalism in Lamongan. The Fatayat NU and Nasyiatul Aisyiah institutions are deemed to have played a significant role in realizing this persuasive dialogue with mothers and women from terrorist families.

Keywords: Peaceful Islamic Organization, Radicalism, Persuasive Dialogue

A. Introduction

The government's deradicalisation program often creates public controversy, criticism, and even stricter counter-resistance from terrorist radicalism circles. The arrest, persecution and killing of Islamists by suspected terrorists are considered a violation of human rights. The state security system and pressure from the state turned out to be not a robust solution. It is often considered dehumanisation, intervening in religious expression, and leading to more violent and spartan terrorism.¹ This approach has led to various criticisms, both from Muslim conservatives and Muslim progressives, as was the case in the 2016 Klaten case, where a suspected terrorist was reported to have died during the investigation process.

Potential Islamic organisations at the lower levels of society can support deradicalisation in a more generic and friendly manner, namely Nahdlatul Ulama (NU) and Muhammadiyah. NU and Muhammadiyah, which were born in the colonial era, have become the largest mainstream Islamic civil society organisations and support the process of democratisation and moderating in support of freedom of public space and tolerance. In line with the above, after the New Order, NU-Muhammadiyah is also still a socio-political base with a majority mass base with established cultural-historical-religious background, compared to an a 'new players' such as the tarbiyah, the Indonesian Islamic Da'wah Council (Dewan Dakwah Islamiyah Indonesia) and the Prosperous Justice Party, as well as intolerant organs such as the Islamic Defenders Front (Front Pembela Islam), Laskar jihad and Hizbut Tahrir Indonesia. Not to mention radical fundamentalism, NU-Muhammadiyah, and the Javanese tradition base have their resilience that offers spiritual dryness amid the craze of modernism and the superiority of modernist Islam.

In the context of East Java, the radicalism movement has a strong epidemic on the coast of the north coast of Lamongan. Even the radicalism movement of Amrozi and Ali Imron in the Bali bombing

¹ Masdar Hilmy, The Politics of Retaliation: The Backlash of Radical Islamists to Deradicalization Project in Indonesia, *Al-Jami'ah*, Vol. 51, No. 1, 2013, h. 25.

tragedy was not only a concern of the national community but also the attention of the international community. After Amrozi was executed, the spirit of the forerunners of jihadis on the Lamongan coast was even more intense, not even extinguished. It is indicated by the number of Islamic boarding schools that have the potential as a radicalism movement in the coastal strip of the Lamongan coast. Such as Al-Islam Tenggulun, under the care of Ustadz Jakfar Sodiq, who is Amrozi's older brother, Ponpes Al-Ikhlash in the old Sedayu, under the care of Ustad Dipo, who graduated from Medina, Ponpes Al-Bayinah under Ustad Agus Alumnus of Pakistan and Ponpes Al-Furqon in New Sedayu, under the care of KH Ahmad Rofiq Lc. Riyadh dropout.

However, although NU-Muhammadiyah has a high profile as an exemplar of moderate Islamic organisations, according to Masdar Hilmy, both are rarely constructed Indonesian middle Islamic identity from the practical local level.² This research seeks to fill the void of these NU Studies and Muhammadiyah Studies copies which have become the historiography and socio-religious studies industry in Indonesia, starting from practical constructions and local points in the East Java region. This research will construct a human peace movement (grace, compassion) with tolerance dialogue actions launched by NU and Muhammadiyah in Lamongan through organisational structural and cultural channels of formal education institutions and Islamic boarding schools and movements of second youth. Moderate organisation.

This research focuses on the strategies offered by NU and Muhammadiyah in sowing a persuasive dialogue against terrorist families during radical Islamic movements. The findings in this study have significant benefits and contributions, including, first, becoming an outstanding conceptual clear dialogue with terrorist families, second, providing a transformative new paradigm for the epistemological construction of compelling dialogue. Practically, the findings of this study also have significant benefits, namely, first, to become a new policy material for policymakers in formulating the

² Masdar Hilmy, Op.Cit , p. 24-28.

epistemology of the Islamic deradicalisation dialogue within the framework of progressive legislation in Indonesia. Second, NU and Muhammadiyah are expected to be able to become agents of Islam that are environmentally friendly so that they can be used as rule models or pilot materials for mass organisations in Indonesia.

The theory used in this research is the mutual-dialogue theory (Dialog-mutualism) en-Habermas initiated. In his view, Habermas says that dialogue-mutualism is a must in building relations between groups or between ideologies. The projection of this theory is the creation of mutual understanding between the two groups or ideologies. If contextualised in this research, radicalism is a perspective or an ideology whose epistemological standing uses text (*Bayani* centric), which was then internalised into an extremist Islamic movement. This is because the radicalism group tries to draw today's problems to past problems that have been experienced by the Prophet Muhammad. and his friends.

Because radicalism is an understanding, the way to deal with it cannot use a military approach; in other words, dialogue must be used. Meanwhile, NU and Muhammadiyah are the most authoritative genuine archipelago religious organisations that carry out a mutual exchange with radicalism groups and families.³ To maintain the originality of research and see the position during research on related themes, the following will present several studies that have similarities and are close to the pieces studied. The first research takes the general theme of the role of non-governmental organisations (NGOs) in counter-radicalization and terrorism prevention efforts in Indonesia. Research conducted by Cameron Sumpter under the title "Countering Violent Extremism in Indonesia: Priorities, Practice and the Role of Civil Society" describes a series of strategies for the Indonesian government in efforts to deradicalise. Such moves range from promoting peace among youth and thwarting the appeal of extremist narratives to managing prisoners and helping ex-terrorists

³Jurgen-Habermas, *The Theory of Communicative Action*, (Boston: Beacon Press, 1985), p. 5.

rejoin society. The role of civil society organisations (NGOs) is enormous in this effort. NGOs often fill the gaps in government efforts. Several dedicated practitioners now have the experience and specialised knowledge needed to fight extremism in the Indonesian context. NGOs also have greater trust among the communities they engage with than state institutions.

The second research regarding efforts to counter religious radicalism in social media and the internet. This study describes the counter-narrative efforts of radicalisation and terrorism carried out by the government, NGOs, and universities. The first step taken by the Indonesian government was the removal of more than 30 deradicalised or "pro-Islamic" websites to remove extremist content from the internet. Second, the Indonesian government recognises the voices of the victims as a powerful tool to counter the terrorist narrative. They were invited to share their experiences, including that their decision to carry out jihad was due to the attractive and alluring propaganda of terrorist groups. Third, The Indonesian government is also trying to counter extremist narratives by facilitating private meetings and dialogues with Islamic clerics from the Middle East, namely Ali Hasan Al Halabi (Jordan) ar. Ibrahim and Hisham An Najr (Egypt). Fourth, the "World Peace Ambassador", Online Peace Ambassador, is BNPT's latest initiative to involve young people in peacemaking delegations in online communities.

The third research is a study conducted by three researchers, namely, Masnur Alam, Wisnarni, and Yoki Irawan. This research is entitled "Application of Anti-Radicalism Islamic Education in Knitting Harmony: An Overview in Sungai Penuh City, Jambi". This study aims to determine the application of anti-radicalism Islamic education in knitting harmony in Sungai Penuh City. The results showed that the City of Sungai Penuh has implemented anti-radicalism Islamic education through formal channels, namely through Regional Work Units (SKPD), educational institutions (schools and Islamic boarding schools) and non-formal such as Friday sermons, religious lectures, da'wah, and radio. The Republic of Indonesia. In addition, through social and religious organisations such as the Indonesian Ulema

Council (MUI), Community Early Awareness Forum (FKDM), Religious Harmony Forum (FKUB), National Mixing Forum (FPK). With this step, harmony, suitability, compatibility, and harmony in society can be realised.

At this point, this research is here to fill the void of studies conducted by previous researchers who have not addressed the issue of deradicalization and counter-radicalism through optimizing the roles of NU and Muhammadiyah. NU and Muhammadiyah, as the largest mass organizations in Indonesia, are considered authoritative to play this role. As an expectation, deradicalization and counter radicalism are carried out with a mono-militaristic approach and used a dialogical approach as the Hubermas thesis that the researcher alluded to above.

B. Method

This research is classified as a qualitative research type with a grounded theory approach to generate theories for social processes, interactions and actions in researching movements. The peace movements of the two most prominent Indonesian Islamic civil societies (civic Indonesia Islam), namely NU and Muhammadiyah, will be investigated at the local level, Treggalun village, Solokuro district, Lamongan district, which are very massive in launching education and emancipatory actions. The selection of key informants was carried out using a purposive sampling technique, followed by a snowball sampling technique.⁴ The data collection techniques that will be used are in-depth interviews with approximately 30 ulemas, leaders, and activists of NU and Muhammadiyah; while making involved observations to see the setting and deradicalisation movement of NU and Muhammadiyah; and the documentation method is used to collect data on the portrait and composition of the population from socio-cultural and religious aspects that support the research focus.

⁴Lexy J. Moleong, *Qualitative Research Methodology* (Bandung: Rosdakarya Youth, 2002), p. 165-166.

Data analysis of this research will be carried out repeatedly between data collection and analysis simultaneously with the principle of the ongoing investigation. The data that has been collected through various methods are analysed through the stages of data reduction, data presentation, conclusion drawing and data verification. The next step concludes by interpreting the data analysed at the locations of data reduction (data reduction) and data presentation (data display). The researchers will triangulate methods and sources to maintain academic honesty and avoid research bias. In addition, it is also essential to extend the period of involvement and observation to obtain consistent data and show that the research that has been carried out adequately represents the actual situation.

C. Literature Review

1. Reinterpreting the Meaning of *Jihād*

Ricard Bonney, as Warkum Sumitro, said that *Jihād* has gone through a long history as a complex concept that does not develop linearly.⁵ There were discontinuities, paradigm shifts, and epistemological changes that gave rise to various types of interpretation from several groups of jihad verses. During the Prophet's era, multiple wars were solely to defend oneself and protect the right to freedom of belief.⁶ The sword verse (Surah At-Taubah: 5), which is often used as legitimacy for acts of violence in the name of jihad, is a verse that was revealed in the context of the war against the aggression of the Meccan polytheists.

In the 2nd century H, most jurists argued that disbelief was slander. Therefore, jihad must be encouraged to have no more forms of disbelief on earth. This view then raises the general assumption that non-Muslims are enemies of Islam regardless of whether they

⁵See Warkum Sumitro, *Deconstruction Of jihad Radicalism In Islamic Law: A Conceptual Proposal To Combat ISIS Terrorism In Indonesia*, Global Journal Al-Taqafah. 2015;5(2):7-18; Ricard Bonney, *jihad From the Qur'an To Bin Laden* (New York: Palgrave Macmillan, 2004); See also Irwan Masduqi, *When Non-Muslims Read the Qur'an: Ricard Bonney's View on jihad* (Yogyakarta: Bunyan, 2013).

⁶Masduqi, *When Non-Muslims Read the Qur'an*, in Warkum Sumitro, *Op.Cit.*, .

take the initiative to attack Muslims first or not. This radical view was voiced by, among others, as-Syaibani (d. 189) and as-Sarakhsi from the Hanafi school. As-Syaibani cites the verses of the sword as a command to fight all unbelievers totally and unconditionally, especially those who are geographically close to dar al-Islam. Thus, jihad must be established until there is no polytheism and disbelief.

At-Tabari corroborates this view. When interpreting the verse: And fight them, so that there is no more slander (so that) obedience is solely for Allah (Surah Al-Baqarah [2]: 193), he concludes, "This verse is a commandment of Allah revealed to Allah. Rasulullah SAW. to carry out a war against the unbelievers (who attack the Muslims) until there is no more fitna; there are no partners for Allah as the object of worship, obedience, belief, and love.

This opinion implies that there is no possibility of a lasting peace between Muslims and non-Muslims. Muslims and non-Muslims will forever clash and fight until non-Muslims are willing to embrace Islam and pay the jizyah. This idea arose as a result of the interpretation that the verse that teaches peace (Surah Al-Anfal [8] 61) has been abolished by the poetry of the sword. Among the proponents of this view was Qatadah (d. 117). Since peace and diplomatic measures are not principal matters, jihad against non-Muslims is the only alternative if non-Muslims do not want to embrace Islam or pay taxes per head. Thus, the reason for jihad against non-Muslims is both religious and political. This is the mainstream view of the fuqaha view in the classical and medieval eras ⁷This radical view has the potential to be misused as legitimacy for global and national terrorism movements, as well as supporters of clashes between civilisations. It takes an effort to deconstruct the epistemological cognitive building of jihad radicalism which hijacks the legitimacy of the interpretation of the jihad concept in Islamic law with its offensive political interests. In Indonesia, this kind of jihad concept is embraced by terrorists such as Imam Samudra, as he wrote in his book, "*Aku Melawan Terrorisme*".

⁷Irwan Masduqi, Op. Cit., p. 76.

In the book, Imam Samudra has a unique thought. According to him, this world is divided into two parts: us and them. We are the representation of the oppressed Muslims while they are the representation of the oppressing infidels. To fight the injustice of the infidels, the radicalism movement is a weapon that must be taken. Beating drums culturally with western infidel groups is an impossibility. Therefore, *jihād* is the most powerful instrument to change the situation. *jihād* in Imam Samudra's construction is a physical *jihād* by taking up arms against infidels, including detonating bombs. The peak projection at the end of his life is to die in a state of martyrdom. Without reading the social map, they are terrorists who kill anyone who is considered an enemy of Islam, no matter the children and women who are the victims. This condition, of course, has drawn sharp criticism from both the international community and even international Muslims. Muslims around the world also condemn and even condemn the barbarianism of Imam Samudra and his friends, who have the heart to take the lives of civilians.

If we analyse more deeply, what has been done by Imam Samudra departs from a construct with a narrow mindset and usually only departs from their mono-interpretation of the partial interpretations of *jihād*. So do not be surprised if they are negated as a consideration in acting outside the product of their understanding of the meaning of *jihād*. Consequently, that perspective will give birth to a truth claim for all their thoughts and actions. Anything from the group is considered the truth, while opinions outside the group are rejected outright.

Bonney, a priest, offers the deradicalisation of the concept of *jihād*, which has been reductively misunderstood for the destructive purposes of hardliners. The search for the original idea of *jihād* is a form of validation of the concept of *jihād*. The reason is that there was only a defensive *jihād* to defend itself from the attacks of the polytheists in the prophet's era. Apart from that, Bonney also dared to be critical of Western policy, which was considered to have triggered

radicalism in the Muslim world.⁸ Through a holistic understanding, it is hoped that the West and Muslims can clearly understand the problem of terrorism and jihad. In addition, adequate knowledge about *jihād* and terrorism will greatly assist counter-terrorism programs in a more efficient and targeted manner.

According to moderate jurists, *jihād* is not a principle (*al-ash*) about the relationship between Muslims and non-Muslims. *jihād* is an exceptional non-aggressive struggle. Relations between Muslims and non-Muslims should refer to reconciliation, peace, freedom of expression of beliefs, and cooperation to achieve the common good based on justice and honesty. This condition was like the example of the Prophet Muhammad when he was in Mecca and Medina. In the view of moderate scholars that the position of the Prophet Muhammad when he was in Mecca, he never acted actively to attack the majority of the Quraysh infidels. In contraspartosition of, the Prophet Muhammad, while in Medina, served as the protector of the minority of unbelievers, Jews and Christians.⁹

Unbelief is not the reason that legitimises war against non-Muslims: Yusuf al-Qaradawi and Mohammad Syahrour strongly criticised hardliners who interpreted *jihād* as a medium against infidelity. According to Mohammad Syahrour, the terror carried out by radical Muslims today stems from the classic *jihād* doctrine of offensive warfare to launch a state expansion program. The ambition of expgrowth the name of Islamic da'wah has been strengthened by the theory of Nasikh Mansukh, verses of tolerance, which have influenced the formation of terrorist *fiqh* (*fiqh al-ihrmihrab* cording to him, terrorist *fiqh* must be reformed with tolerant *fiqh* (*fiqh at-tasamuh*) through a reinterpretation of the concept of jihad. This can be achieved by deconstructing *jihād* radicalises biased against offensive politics. According to Mushthafa Mustafaiy, the general *jihād* contained in the Qur'an is *Jihād fi sabilillah* to create an atmosphere of peace on this earth, not war which results in people's

⁸Irwan Masduqi, Loc. Cit., p. 125.

⁹*Ibid*, p. 71-72.

hatred of Islam. As for *jihād* in the form of wars that have occurred previously, it is in the context of liberating a people from the oppression and colonialism of foreign countries, creating religious freedom and justice for the entire nation.

At the same level, Ulil Absar Abdallah offers an understanding of the deconstruction of *jihād* radicalism in Indonesia. According to him, the verses about *jihād* in authoritative sources of Islamic law must be reinterpreted as non-physical *jihād*. Not physical *jihād*. Because Indonesia is a safe area and there is no war in it. So doing *jihād* by improving personal and social qualities is far nobler than physical *jihād* with a wrong understanding¹⁰.

2. Peaceful Islamic Theology: An Identity of NU and Muhammadiyah as Indonesian Mass Organisations

Islam, since its birth, has become an agent of love and an agent of humanism in Arab countries. The spirit of love is still very relevant to be contextualised in the present and here context. At the same level, Islam, since its birth, has also become a pioneer agent of moderation between very heterogeneous and plural tribes and tribes in the Arab *Jahiliyyah* at that time. But ironically, the diaspora of radicalism has made Islam labelled as a terrorist religion that has never been able to harmonise with the ideas of modernity. This is because Islam has only been understood by some groups partially and textually.¹¹

Many Western intellectuals have shared the portrait of Islam as a religion of terrorism and radicalism. Not even half-hearted, Samuel Huntington and Francis Fukuyama (2021) call Islam a religion that imports violence and anti-humanism. They even say that since the collapse of the communist regime, Islam has emerged as a more violent replacement regime for communism. This condition is due to Islam, and its radicalism movements that have sprung up in the

¹⁰ [Http://Islamlib.com/en/articles/sorting-locality-aspects-taking-Islamic-universality-aspects](http://Islamlib.com/en/articles/sorting-locality-aspects-taking-Islamic-universality-aspects), Accessed On August 21, 2014

¹¹ Moh Anas Kholish and Kholid Rokhman, *Menjadi Islam Nusantara Rahmatan Lil Alamin*, (Yogyakarta: Naila Pustaka, 2015), p. i.

Middle East, from the Taliban, Al-Qaida, the Mujahideen Council to ISIS recently and have even begun to penetrate Indonesia.

Whereas the character of tolerant and harmonious Islam can be seen in the habitus of Indonesian Muslims, which would be an oasis in the middle of a Middle Eastern Muslim country that is being plagued by the prolonged Arab Spring conflict. Even the condition of some of these Middle Eastern countries has experienced a future crisis and hope. The world's Muslims, who previously had high hopes for the progress of Islamic civilisation in Middle Eastern countries, now seem to have lost hope and run aground in the middle of the road. Indonesian Muslims, or Nusantara, as the largest population in the world are predicted to be agents of transformation of the progress of Islam in the future, replacing Middle Eastern countries that are currently slumping. At the same level, the construction of non-violent Islamic *da'wah* education in the archipelago, which the ulama and guardians of Songo brought at that time.¹²

As the name of the religion, Islam is formed from the same root as salam, which means peace. Thus, Islam is a religion of peace. When Islam has been embraced as a living system by individuals or groups, it will become the action and model of life, singular or plural, male or female. The word greeting in this context is used more as an adjective than a noun. One of the noun formations is *al-salam*, which also means the same as Islam, namely peace. The word salam, which means peace in all its tenses, is mentioned repeatedly in the Koran and is more of a noun than a verb. Because a noun is a substance, while a verb is an action, it can be said that the peace that is identified in the word salam as a noun is substance, a world structure and system that is not just an action. Aia is an objective reality, not just a subjective mood.¹³

Al-Salam (salam starting with al), which means Peaceful, is one of the 99 names of Allah. Because the name of Allah is considered a

¹²Kholish and Rokhman, Op.Cit., p. ii.

¹³Nurcholis Madjid, *Jalan Baru Islam: Memetakan Paradigma Muktahir Islam Indonesia*, Ed. Mark R. Woodwark. cet. II, (Bandung: Mizan, 1999), p.91-94.

universal code of ethics for peace and, therefore, part of human behaviour, both as individuals and as communities. Because the name of Allah is holy, peace is a sacred name that is exalted. A Muslim should not call themselves *al-Salam* because that is the name of Allah, but should only call himself Abd al-Salam, which means servant of the Peaceful. A Muslim is a servant of the Peaceful One who implements the holy name of Allah in his life and works for peace.¹⁴

In Islam, the way of greeting that maintains the relationship between fellow Muslims is al-salamu'alaikum, which means "peace be upon you". This greeting comes from the usage used in the Koran, namely from the verb Sallam, which means respect. Home is a part of privacy. It is not allowed to enter without the permission of the occupants. Damaging, spying, intruding, and various forms of invasion of privacy are against the concept of peace. Peace is a matter of International Law and International Relations among sovereign nations. Peace starts from within a person and continues to grow in family and social life.¹⁵

God spoke to His Apostle with respect and full of peace greetings. God declares with honor that the essence of his message is peace, whereby He will send messengers of peace into the world and invite them to live in peace. The greeting from the residents is "safety to you". God will greet them with a greeting of peace as a reward for their patience their peaceful attitude on earth. Islam is the image of an ideal country where everyone can live in peace. Heaven is called the "house of peace" or "Dar-al-Salam". No wasted talk and no frivolous behaviour would be heard. Such commotion is against calm and peace.

Peace can also be connected with time, the universe and the cosmos. Symbolically, stability is needed more in darkness than in light; peace is necessary at night rather than during the day. At night, pitch black, insecurity decreases and the need for security increases.

¹⁴see: Sukidi, Can Nur's Inclusive Theology, (Jakarta: Kompas, 200).

¹⁵Muhammad Qorib, *Solusi Islam: Mencari Jawaban Terhadap Problem Kontemporer*, (Jakarta: Dian Rakyat, 2010), p. 211.

Peace must function mainly in darkness, namely in insecurity and in conflict-prone areas.¹⁶

After the Wali Songo period and the Islamic kingdoms ended, two large Islamic-based social organisations were born, namely Muhammadiyah (1912) and NU (1926) which became the baton for Wali Songo's da'wah education in the archipelago. Muhammadiyah and NU are two Islamic cultural entities that are ideologically different but have the same fundamental educational goal, namely education that breathes Islam with a tolerant and transformative prophetic spirit. The construction of preaching Muhammadiyah and NU since its birth has become an inseparable part of the struggle to establish the Unitary State of the Republic of Indonesia. The role of NU and Muhammadiyah in education is no longer in doubt. Through educational institutions such as madrasas, Islamic boarding schools and campuses,

In this position, Muhammadiyah and NU, the oldest and largest Islamic organisations, must maximise their role. Their contribution is significant in breaking the chain of radicalism ideas that are increasingly diaspora through their transformative educational epistemology. Muhammadiyah and NU must also be able to revive the Islamic spirit that some Muslims have neglected lately with their extremist character. At the same level, Muhammadiyah and NU must be able to respond to the heterogeneity and plurality of society in Indonesia, which is very plural, as happened in the prophetic era. With the hope that a genuinely *Rahmatanlil 'Alamin* civil society will be realised in Indonesia, whose mercy is not only felt by Islam but by all religions and humanity.

D. Results and Discussion

1. The Concepts and Approaches of NU and Muhammadiyah in Cultivating a Persuasive Dialogue with Terrorist Families.

¹⁶Read also: John Hick, *Problem of Religious Pluralism*, (London: The Macmillan Press, 1985), p.111.

It should be noted that the residents of Tenggulun Village are people who, as a whole, embrace Islam. Of the entire population, the majority are followers of the NU (Nahdlatul Ulama) community organisation. Where all the teachings and principles that are believed by NU adherents are a series of efforts to preserve the kejawen tradition in Islam, such as the existence of various religious traditions and rituals concerning the process of life as long as individuals live until death, such as multiple kejawen ceremonial rituals to commemorate births, marriages, and also in the event of death. All these religious rituals that the residents of Tenggulun Village also have not been able to abandon,

For the families of former terrorists themselves to continue to strive to eradicate and combat various acts of shirk that exist in this Tenggulun Village environment but not infrequently, the families of former terrorists carry out resistance by giving direct and firm rejections and even seeming to "justify" the use of all means of violence to combat actions that are not true according to the teachings of Islam. Even further, Ustadz Khozin, in understanding the term radicalism himself has not been able to accept explanations from the government or from figures who are considered to disagree with him.¹⁷

It is related to the above that in the process of building a persuasive dialogue (social communication) against the families of former terrorists, both with the Tenggulun village community and the outside community, to eliminate the stigma in their families, of course, there are obstacles that they have encountered at every stage, after the Bali Bombing incident until now.

There cognising terrorist families by researchers, related to the role of NU and Muhammadiyah, which he considered effective enough to counter the influence of radicalism, was to empower local community groups such as Fatayat Nahdlatul Ulama (NU) or those affiliated with Muhammadiyah in Tenggulun village. However, such Islamic youth organisations are not aimed at fighting terrorism.

¹⁷The results of the interview with Ustadz Khosin on September 23, 2019 at his residence in the village of Tenggulun Solokuro.

However, its existence can be used to re-embrace Indonesians who have been radicalised, including the families of former Bali bombing terrorists, even those who failed to join ISIS in Syria.

The role of these organisations (NU and Muhammadiyah) is vital to ensure people who were previously exposed to radical ideologies. So organisations such as Fatayat NU, Nasyiyatul Aisyian (Muhamadiyah) can act as parties who can help and bring families of ex-terrorists in Tenggulun Solokuro village. To re-mingle with the community, "said Abu Sholeh.

Traumatic factors (psychological) are often an obstacle in building a persuasive dialogue. The occurrence of clear dialogue that has implications for establishing a communication will be difficult to succeed if the communicant is sad, confused, angry, feeling disappointed, jealous, and other psychological conditions such as prejudice and suspicion. Mrs Amrozi (Tariyem) admitted that she rarely leaves the house. She is old because she spends most of her time at home, so she rarely communicates with outsiders and even her neighbours. From this, there is a factor that Tariyem's mother very clearly describes; she thr her confession that she bears the burden of shame on society; Tariyem's mother then shuts herself off. This is why he rarely interacts with the community and even his neighbors. Neighbours St. Khozin Amrozi's eldest brother felt neighbourly; indirectly, he also gets a deep sense of trauma over what happened to his younger siblings. This is also handled by Mrs Zahrotun Nisa (Ali Imrom's wife). She feels a bit inferior to get along with her neighbours¹⁸. But since being played in Muhammadiyah and MUI Kab. Lamongan Ust. Khon is more confident in continuing his activities in the community.

2. The strategy offered by NU and Muhammadiyah in sowing a peaceful Islamic movement

¹⁸Results of an interview with Mrs. Zahrotun Nisa on September 23, 2019 in Tenggulun Village Solokuro Lamongan.

According to a BA informant, the Tenggulun village community is classified as a religious community; this is indicated by the lively religious activities in the village, including activities built by the NU and Muhammadiyah communities so that the two mass organisations have a strategic and vital role in building cultural family relations in sowing a peaceful and moderate Islam and preventing radicalism in Tenggulun village.

The strategies of the two mass organisations (NU and Muhammadiyah) in cultivating a peaceful and moderate Islamic movement are as follows, First, through education, with the main target being the millennial generation, according to a BAS informant who is an NU figure in Tenggulun village. For the Nahdliyin community, formal and non-formal education are technically coordinated by an organisation the Ma'arif Educational Institution (LP Ma'arif) NU. In traditional education, NU Lamongan scholars handle madrasas from PAUD, TK/RA, MTs, MA to Universities. Meanwhile, the implementation of non-formal education within the NU community is coordinated by Rabithah al-Ma'ahid al-Islamiyah al-Nahdliyah (RMI), which is an organisation of the Islamic Boarding School Association within NU.

Likewise, Islamic boarding schools managed by Muhammadiyah leaders *Desan* Tenggulun such as the Al Islam Islamic Boarding School, which is managed directly by the UK, also have a massive role in building *ukhuwah-n-Islamiyah* relations and a polite and peaceful understanding of Islam because this *pesantren* has a vision of creating a generation Muslims who are polite in preaching amid society. Second, through dhikr assemblies (*Istighotsah*) and *shalawat* masses whose main target is the adult/elderly group. Generally, these dhikr assemblies in Lamongan Regency are spread in various sub-districts, and the number of followers varies, ranging from children, teenagers, to the elderly. In Tenggulun village itself, many Nahdliyin activities participated in such activities as Muslimat NU, Fatayat NU and GP Ansor. Through this activity, polite Islam can blossom and grow in the Tenggulun community with the guidance of local clerics and NU figures. Even though residents in Tenggulun village do not have the

Istighotsah majlis tradition, there are also many; many Muhammadiyah members also participate, contributing to consumption, technical personnel, and others.

Third, Through tabligh/lectures, sermons and general da'wah to all levels of the Tenggulun village community, regardless of age, it is carried out by Kiai, ustad or NU religious leaders, whether managed by the NU PC through the NU Da'wah Institute (LDNU) or independently by nahdliyin residents. Countless well-known lecturers in Lamongan are based on NU and are persistent in spreading Ahlussunnah Wal Jama'ah understanding. This recitation activity is usually carried out in conjunction with a prayer event (*dzibaan*) organised by IPPNU Tenggulun Village, NU Muslim women, including GP Ansor. This activity has become a routine once a week, every Friday night. Through this recitation assembly, the Tenggulun village community is given an understanding of complete Islam and the dangers of terrorism.

Fourth, through political channels carried out by NU politicians, both those in various parties such as Golkar, PDI-P, Gerindra, PKS and so on because NU figures have a philosophy of "not going anywhere, but everywhere". However, NU has solid inner ties and historical ties with 2 (two) parties, PKB and PPP. For the families of ex-terrorists and the Tenggulun village community in general, the main targets of da'wah through this political route are the political elite, bureaucrats and business actors who belong to the upper-middle class, so it is not too crucial for them. However, the aim is to influence political elites, "decision-makers", stakeholders and other strategic groups so that the moderate religious understanding of Ahlussunnah Wal Jamaah is genuinely grounded in society.

Fifth, Through the NGO / Non-Governmental Organization. The Circle of Peace Foundation exists, which AFM combatants chair and other former terrorists. The Circle of Peace Foundation is the only foundation engaged in Control Flow Integrity (CFI). This foundation is to keep away from destructive properties, including bombers. The Social Foundation, which is in the middle of the settlement of Tenggulun villagers, also provides enlightenment for the Tenggulun

village community about the reality of Indonesian society, including the Lamongan community in general, which is very heterogeneous and plural, both in matters of religion, ethnicity, customs, culture and others. Etc. Unity, unity, relations of citizens (families of former terrorists) with the government, and interfaith harmony and society become necessary and a pillar of national unity. For this interfaith target group, several NU figures have formed a technical organ in the form of Non-Governmental Organizations (NGOs), Which have been engaged explicitly in the interreligious field under the Interfaith Work Forum (FKLA) since 2004. After the issuance of the Joint Regulation between the Minister of Religion and the Minister of Home Affairs Number 9 and Number 8 of 2006, which among other things, regulates the establishment of the Religious Harmony Forum, many NU figures and administrators who are active in the management of FKUB, both at the provincial and district levels.

E. Conclusion

Based on the discussion above, several conclusions can be drawn, including; 1) NU and Muhammadiyah, in their efforts to prevent radicalism, also apply several approaches, such as persuasive preventive measures mediated by formal educational institutions. Through these institutions, the roles of the two mass organizations inter-objectively convey the impact of the dangers of radicalism in the nation and state. In addition to formal efforts, non-formal and informal approaches are also carried out in preventive actions against the understanding and behavior of radicalism in religion. For example, in the activities of the dhikr assembly, religious lectures, and political activities. Furthermore, in this context, NU and Muhammadiyah, as the largest community organizations in Indonesia, have always been at the forefront of prominent patrons in conveying and warning about the dangers of radicalism, either in the form of brainwashing or in the form of materially beneficial offers. 2) NU and Muhammadiyah, as the largest mass organizations in Indonesia and Lamongan, must be recognized as playing a significant role in deradicalization and counter deradicalization, both of which synergize and join hands in knitting

the realization of the theology of *rahmatan lil 'alamiin* in the terrorism base of Lamongan district. The strategy adopted by NU and Muhammadiyah is a persuasive dialogue with the families of former terrorists who isolate themselves more from the surrounding community. This approach is considered successful in neutralizing the ideologies of radicalism in Lamongan. The Fatayat NU and Nasyiatullah Aisyiah institutions have played a significant role in realizing this persuasive dialogue with mothers and women from terrorist families.

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