

## FROM EXTREMISTS TO LOYALISTS: RELIGIOUS MODERATION IN LINGKAR PERDAMAIAN

*Fiana Shohibatussholihah, Munirul Abidin, Akhmad Nurul Kawakip*

Pascasarjana UIN Maulana Malik Ibrahim, Malang, Indonesia

Email: [fiyashaliha@gmail.com](mailto:fiyashaliha@gmail.com)

Received: May 30, 2023

Revised: October 16, 2023

Accepted: October 27, 2023

### **Abstract**

*A sequence of radicalism movements in Indonesia have drawn international attention, especially the Ambon-Poso conflict and the Bali bombings, due to the fact that the perpetrators have established Lingkar Perdamaian Foundation (YLP) in Lamongan. YLP was established to protect society from extremist organizations and to promote love for the Republic of Indonesia. What becomes the main concern of this study is the implementation of religious moderation in YLP. Therefore, this article aims at finding out: (1) The strategies implemented by YLP to internalize religious moderation values, (2) The internalization process of moderation values in YLP and (3) The impacts obtained from the process. The research implemented descriptive qualitative design through field observations at YLP, interviews with YLP founder and*

members as well as documentation from related publications. The results obtained are: (1) The strategies used are indoor, outdoor, and humanistic. (2) The value of moderation is internalized through 5 stages, namely the radical stage, confrontation with reality, openness of perspective, reorientation of values and contributions (3) The impacts show that members can involve in active social interactions with society, get decent work and help deradicalization program.

Serangkaian gerakan radikalisme yang terjadi di Indonesia menarik perhatian dunia, terutama konflik Ambon-Poso dan serentetan Bom Bali. Hal ini karena pelaku dari aksi-aksi tersebut membentuk sebuah yayasan yang bernama Yayasan Lingkaran Perdamaian (YLP) di Lamongan. YLP ini sengaja didirikan untuk menumbuhkan cinta NKRI dan meninggalkan kelompok radikal. Disamping itu, topik terhangat di masyarakat adalah moderasi beragama yang menggelitik peneliti untuk mencaritahu penerapannya di YLP. Artikel ini bertujuan untuk mengetahui: (1) Strategi yang diterapkan YLP untuk menginternalisasikan nilai moderasi beragama kepada anggota YLP, (2) Proses internalisasi nilai moderasi beragama kepada anggota YLP dan (3) Dampak yang dihasilkan dari proses internalisasi nilai moderasi beragama itu. Peneliti menggunakan desain deskriptif kualitatif melalui observasi lapangan di YLP, wawancara dengan pendiri dan anggota YLP serta dokumentasi dari publikasi terkait. Hasil penelitian yaitu (1) Strategi yang digunakan meliputi indoor, outdoor dan humanistik. (2) Proses internalisasi nilai-nilai moderasi beragama meliputi lima tahapan: tahap radikal, tahap konfrontasi dengan realitas, tahap pembukaan perspektif, tahap reorientasi nilai dan tahap kontribusi. (3) Dampak yang dihasilkan yaitu anggota YLP dapat aktif bermasyarakat, memperoleh pekerjaan yang layak dan membantu pemerintah dalam program deradikalisasi. Penelitian ini berkontribusi pada teori lima tahapan dalam proses perubahan dari radikal ke nasionalis yang terintegrasi nilai-nilai moderasi beragama.

**Keywords:** *nasionalism; religious moderation; religious tolerance*

## **Introduction**

Indonesia is a multicultural country embracing diverse ethnics, cultures, linguistics and religions. This condition potentially generates

various conflicts and interests. In his research, Suheri Harahap stated that cultural differences are often the main cause of conflict in society, such as what happened in the Madurese and Dayak conflict in 1996 and the Sanggau Ledo case in West Kalimantan in 1999 (Harahap, 2018). Meanwhile Yunus reported that many conflicts in the name of religion had occurred in Indonesia in the past few years, including the religious conflict in Poso in 1992, the Sunni-Shia conflict in East Java in 2012, the religious conflict in Bogor in 2011 (Yunus, 2014) and many other conflicts. Due to a huge number of conflicts arising from religious diversity, the government is making various efforts to overcome the problems that arise.

The government's efforts have been reflected in Article 28E paragraphs 1 and 2 and Article 28J paragraphs 1 and 2 of the 1945 Constitution of the Republic of Indonesia which explains freedom to choose and adhere to one's own religion. The right of Indonesians to choose their own religion without external pressure has therefore been protected by the government of the country. It is an indication that the country intends to maintain harmony among the pluralistic society.

The statement that the government frequently uses to promote societal harmony is inversely proportionate to the fact on the ground. Reporting from PPIM UIN Jakarta, with the suicide bombing at Makassar Cathedral Church on March 28, 2021 the government should have tightened up its efforts to realize the mandate to strengthen religious moderation for non-violence, nationalism and respect for cultural diversity (Ropi, 2021). Personal interests in the name of religion sometimes become the motivation behind suicide bombs. This incident demonstrates how the majority of people still see religion in an exclusive and intolerable manner. This intolerant perspective is a result of a narrow and superficial understanding of Pancasila (Qosim, 2022). Besides, there is an urge to replace the state ideology—Pancasila—with a religious ideology.

This religious moderation program in Indonesia won the government's first position for upholding diversity, tolerance that respects differences in beliefs, rejection of all forms of violence in the name of religion, and acceptance and accommodation of the rich culture and traditions that exist in society. Ministry of Religious Affairs of the Republic of Indonesia through the Directorate General of Islamic Education has

released Decree of the Minister of Religion (*Keputusan Menteri Agama/KMA*) number 183 of 2019 which becomes the basis for implementing religious moderation in madrasas, while in accordance with KMA RI number 211 of 2011 regarding the national standard of PAI in schools is the basis for the Education Office to monitor religious moderation programs in public schools. Furthermore, religious moderation in Islamic boarding schools and madrasah schools is implemented through the learning of Islamic science in accordance with the characteristics of pesantren (Khotimah, 2020).

According to data presented by the Central Bureau of Statistics in 2010, the majority of Indonesian people are Muslim, followed by Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Haq & Adi, 2022). With this diversity of religions, Indonesia needs religious relations that are harmonious, peaceful, and full of tolerance. Particularly in the last decade, there have been a large number of new fundamentalist sects and schools of thought that might cause extremism and intolerance in social and religious contexts.

In addition to religious tolerance, which is the main goal of implementing religious moderation, nationalism is also one of the list of attitudes that people look forward to by implementing religious moderation in society. Nationalism is the basis for the spirit of love for the motherland in the framework of togetherness and sacrifice for the sake of the nation through acts of state defense. In the current era, acts of defending the state can be channeled through fulfilling the rights and obligations of citizens in accordance with the guidelines of the 1945 Constitution (Nurgiansah & Rachman, 2022).

To minimize deradicalization and radicalism movements, Badan Nasional Penanggulangan Terorisme (BNPT/the National Counterterrorism Agency) requires cooperation with social institutions that are willing to provide education to the wider community. In response to events in Lamongan District, Tenggulun Village, Solokuro, Ali Fauzi, and other formerly incarcerated terrorists established Lingkar Perdamaian Foundation in 2017 with the goal of embracing former convicts and preventing them from engaging in activities associated with deradicalization and terrorism. Lingkar Perdamaian Foundation is one of the foundations

that works to strengthen the spirit of nationalism and religious tolerance of its members as ex-terrorist convicts (Soniya & Yani, 2022).

Current studies on religious moderation viewed the issue from the context of education (Khotimah, 2020; Pramono, 2023; Saefudim & Al Fatihah, 2020; Sari et al., 2023; Zulfatmi, 2023). Some other studies concern the religious moderation from the historical point of view (Fuad, 2020; Hasan, 2021). However, it still needs more exploration on religious moderation from the stages of deradicalization. Therefore, this study is interested in finding out more about the strategies used by Lingkar Perdamaian Foundation to transform once fanatical ex-terrorists into citizens who are fervently committed to preserving national unity. The aim of this study is to uncover the strategies implemented by YLP to internalize religious moderation values, the process of moderation values internalized in YLP and the impacts obtained from the process.

## **Method**

This research applied a qualitative approach since the object of this research is behaviour. The type of this research is descriptive-analytic because it aims to describe the object in detail in accordance with the formulation of the problem posed. In terms of sources, this is a case study, which examines the research related to the strategies used by Lingkar Perdamaian in changing the direction of ex-terrorist convicts to become citizens who faithfully support the unity of the country with the values of religious moderation. The data collection technique and method of this study were observation, interview, and documentation. Researchers conducted observations at YLP to directly see the process of internalizing religious moderation values in the implementation of the YLP work program. To support data observation, researchers conducted interviews with the founder of the foundation and several YLP members recommended by the YLP founder. The YLP founders used two criteria when choosing their sources: first, these individuals were familiar with the specifics of the organization's founding; second, the founders recommended some members of the group because not all of them could handle inquiries from others about their former involvement in radical organizations. The documentation technique took several document excerpts from the foundation's website and several statements from YLP

members who were still in detention from videos on social media with the permission from the foundation's founder.

In this study, the researchers served as the primary research instrument that collect information from informants and conduct firsthand field observations. In order to directly witness Lingkar Perdamaian members' attitude toward religious moderation, researchers also engage directly with the subject of their study. The data that is extracted from this interaction may then be utilized to corroborate the findings of the interviews.

The data analysis technique used in this study refers to the theory of Miles, Huberman and Saldana (2014), namely analyzing with three steps, i.e., 1) data condensation, (2) data presentation, (3) drawing conclusions or verification. To check the validity of the data, this study used five of the nine data checking techniques: 1) continuous observation, 2) triangulation of data sources, 3) member checking, 4) peer discussion, 5) checking for adequacy of references.

### **Finding and Discussion**

Islam is a moderate religion. Moderate is an adjective, derived from the word moderation which means not exaggerating or being. The word moderation comes from Latin, *moderatio*, which means neither being excessive and nor deficient (Pramono, 2023). The word moderation also means self-control that is balanced rather than excessive or deficient. In Arabic, moderation is called *al-wasathiyah*. *Al-wasathiyah* comes from the word *wasath* (Sari et al., 2023) which is defined by Al-Asfahaniy as the same as *sawa'un*, that is the middle between the two limits, fair, standard or mediocre.

In the Kamus Besar Bahasa Indonesia (KBBI/Indonesia Dictionary), the word moderation is defined as reducing violence or avoiding extreme attitudes. When 'moderation' and 'religion' become a phrase as religious moderation, it refers to the attitude of reducing violence or avoiding extremes in religious attitudes and practices. According to Quraish Shihab, religious moderation is meant not as an attitude that is not firm in its stance when facing something, or an attitude that is busy managing personal and group, community and state affairs (Is'adi & Ubaidillah, 2023):

Implementing religious moderation is crucial for a number of reasons. *First*, Islam teaches people to be moderate. It is not suggested for any religious follower to be overly obsessive and to align themselves with either the extreme left or right. When it comes to handling religious differences, Islam really retreats from a middle-of-the-road approach (Prasetiawati, 2017). Therefore, Muslims will steer clear of the numerous religious disputes that occur in Indonesia by not siding with either the extreme left or right.

*Second*, Indonesia is a country rich in diversity. This can be seen from the various tribes, races, cultures and even religions that are embraced by all people from Sabang to Merauke. The ability of the Indonesian people to remain united despite coming from diverse cultural origins is one of their many distinctive characteristics (Khotimah, 2020).

*Third*, religious moderation should be understood as well as practiced. To make religious moderation a genuine action, one must put it into practice in daily life, both individually and in communities. Following implementation, the effects of religious moderation are evident in the diversity of social life. (Kholisoh & Amalee, 2021).

*Fourth*, the era of post-secularism has emerged. The majority of people in many regions of the world have a long history of applying secularism, or separating religion from everyday life, which might endanger the community's ability to survive. Thus, in order to solve difficulties in the modern world, religion is once again necessary for the global community. Resuming the practice of choosing a religion as a way of life requires adopting a moderate viewpoint in order to prevent people from falling victim to religious fanaticism, which breeds extreme viewpoints in the name of religion. This viewpoint guarantees that diversity will adhere to national and governmental agreements while also respecting human values.

*Fifth*, radicalism keeps existed. Radicalism persists in Indonesia, manifested in acts of terrorism and extremism carried out in the name of specific religions or beliefs. The demise of the Republic of Indonesia as a unitary state cannot be prevented in the future if events proceed as they have.

*Sixth*, several interreligious conflicts have occurred. A greater number of disputes using different strategies arise in the more sophisticated

era. Religious disputes between people of different faiths can occur online through hate speech without exception, which might generate plenty opportunities to refute one opinion with another after that.

*Seventh*, Indonesia becomes the role model for other countries. Indonesia stands as one of the countries that pioneered religious moderation despite the diversity of religions, cultures, races, and ethnic groups. This can be an example for other countries to participate in implementing religious moderation so that harmony in people's lives can be realized.

*Eighth*, be passionate in building Indonesia. Indonesia should logically develop into a vibrant nation that upholds religious harmony and peace. It will take passion to apply moral principles in moderation in religion in order to attain this. With these values, Indonesia's development in a positive direction can be achieved.

Religious moderation has a long history in Indonesia, starting from the days of the Hindu-Buddhist kingdoms which adopted religious values from India, then during the spread of Islam and the Dutch colonization which brought the influence of Christianity. This religious difference in Indonesia has never caused serious conflict and is harmonious. It can happen because of the values of moderation in religion that are adhered to by Indonesian society.

However, the concept of religious moderation was officially introduced in the era of Indonesian independence. In 1945, the founding fathers of Indonesia incorporated Pancasila as the foundation of the state which placed diversity, unity and tolerance as important values. This allows the Indonesia to become a plural and multicultural country. Apart from that, Indonesian Islamic thinkers also played an important role in developing the concept of religious moderation. One of the important figures is KH. Abdurrahman Wahid, also known as Gus Dur. He is a cleric who promotes moderate and tolerant Islam and denounces radicalism and terrorism.

In 2005, Gerakan Pemuda Ansor (Ansor Youth Movement) was formed, an Islamic youth organization founded by Nahdlatul Ulama (NU), one of the largest Islamic organizations in Indonesia. This movement also adheres to the concept of religious moderation and aims to promote peace and tolerance among religious communities (Fuad, 2020). Besides that, there



is also the Indonesia Tolerance Foundation (YIB), a non-governmental organization founded in 2001. This foundation aims at promoting tolerance and harmony among religious communities in Indonesia through various activities such as interfaith dialogue, training, and education. Overall, religious moderation has become an integral part of Indonesian society, and these values are applied to all aspects of life.

Deeper analysis separates the history of religious moderation into two categories: social and historical. Historically, Islam entered Indonesia through peaceful means such as marriage, trade, and the arts, so the process of Islam's arrival into Indonesia was a drawn-out one. Islam entered Indonesia by a different method than it did through battle and territorial expansion when it entered the Arab and European nations. In the way mentioned above, Islam in Indonesia does not suddenly produce harsh laws against its followers because it focuses more on acculturation of local culture by combining Islamic values known as Sufism so that Islam is easily accepted by Indonesian people. Sociologically, Indonesian society consists of various tribes and cultures, so that in acting we have to consider aspects of diversity. This is the initial reference for the character of religious moderation.

Ultimately, religious moderation is considered as an approach that encourages understanding, respect, and cooperation between different religions and cultures. Around the world, religious moderation has become a tool to promote peace and social harmony between people of different religions. Furthermore, in this modern era, Indonesia plays an important role in promoting religious moderation around the world.

The principle of religious moderation from *aswaja an nahdliyah* perspective includes several values, such as: 1) *At Tawasuth*. *Tawassuth* is a middle-of-the-road mindset. That is, an understanding that teaches flexibility between two attitudes; neither very extreme (e.g. fundamentalism, Wahhabism and Salafism), nor overly free (such as the doctrines of liberalism, radicalism, socialism and communism). This moderate attitude provides Islam a great chance to be accepted by all levels of society; 2) *Al I'tidal*. *I'tidal* or fair refers to having a straight attitude or placing an object in its proper context. The Islamic tradition teaches its people about a just social order through methodological thinking in interpreting religious doctrines. Islam has never provided space for acts of radicalism that lead to extremism

(Saefudin & Al Fatihah, 2020); 3) *Tawazun*. *Tawazun* is an attitude of maintaining harmony in order to maintain a balance between the orientation of the interests of the world and the hereafter, personal and group needs, as well as present and future interests. *Tawazun* must be realized in all life, including in utilizing ratios as a basis of reference with the support of religious texts originating from the Al-Quran and the Hadith of the Prophet Muhammad. 4) *At Tasamuh*. *Tasamuh* represents the perspective of a person who is open to accepting different ways of thinking. These attitudes do not always criticize individual viewpoints just because they diverge from someone else's. 5) *Ash Shura*. *Shura* is interpreted as giving an explanation or a way to solve each problem by way of deliberation in order to reach consensus according to the common *maslahah* by setting aside ego and personal interests. 6) *Musawah*. *Musawah* is the equality of human levels or degrees with other human beings regardless of the background of their life. In surah al Hujurat verse 13 it is stated that what distinguishes one human from another is the degree of nobility through the path of piety (Hasan, 2021).

### **Strategy for Internalizing the Values of Religious Moderation at Lingkar Perdamaian Foundation**

Based on the findings, the data focused on the chronology of the internalization of religious moderation values in strengthening attitudes of nationalism and religious tolerance at Lingkar Perdamaian Foundation, starting from the implementation of the strategies in internalization, the stages of internalization and the impact of internalization. The strategies cover the following:

*First*, indoor strategy. This strategy is used to further strengthen the values of religious moderation in strengthening nationalism and religious tolerance through providing education through the teaching of Kitab Kuning (or Yellow Book refers to the books containing the teachings of Islam, written by Muslim scholars and often printed in yellow paper) and Pengajian Jalan Terang (pengajian refers to religious gathering for the study of Islam). The steps used in this strategy include planning for target identification, implementation of providing material based on the target's level of radicalism and the evaluation stage which is measured through

responses to provocative video posts in WhatsApp groups. The concepts of *tawazun* and *tawasuth* represent the internalized principles of religious moderation in this case.

*Second*, outdoor strategy. The strategy is used to provide direct experience to foundation members in implementing the values of religious moderation. The strategy is designed in outdoor programs, like camping and outbound, using planning, implementation, and evaluation steps. The internalized values of religious moderation, in this strategy, are *tawazun* and *musawah*.

*Third*, humanist strategy. This strategy is used to complement the two previous strategies. In all of the foundation's programs, this strategy is inseparable from re-humanizing ex-convicts after leaving prison. The steps in this strategy include understanding humanist values and principles, building empathy, using positive language and providing security and protection. The form of this strategy is summarized in providing *infaq* and alms to families left by prisoners, providing work after the prisoner is released and subsidizing education funds for the children of prisoners. The internalized value of religious moderation in this strategy is *ash-shura*.

### **Process of internalizing Religious Moderation Values at Lingkar Perdamaian Foundation**

Lingkar Perdamaian Foundation is the right place to heal ex-convicts after they have been released from prison, because the founders and office holders of this foundation have the same background and experience as the prisoner do.

Research on the internalization process is in line with the deradicalization process which is generally carried out in Indonesia. Deradicalization flow popularized by Clark McCauley and Sophia Moskaleiko includes three stages such as: loss of faith (disappointment), reevaluation and adjustment and formation of national identity as shown in figure 1.

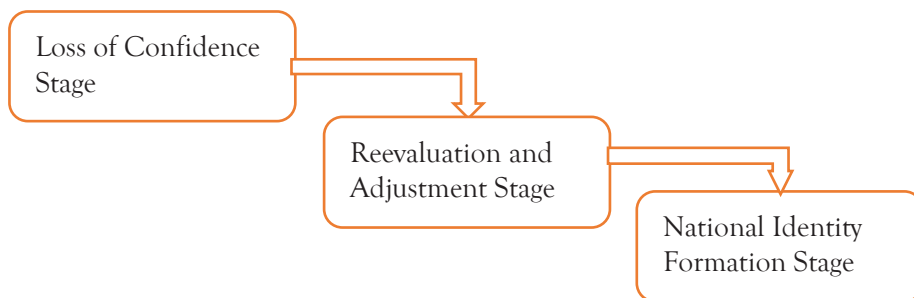


Figure 1. McCauley and Moskalkenko's Deradicalization Flow (2011)

On the other hand, the internalization process at Lingkar Perdamaian foundation is more detailed than the deradicalization theory presented in figure 1. In YLP, the internalization process begins with the introduction of prisoners into radical groups, confrontation with reality, opening perspectives, reorienting values, and the stage of contributing to love for the Republic of Indonesia. Without introduction in the radical stage, the chairman of the foundation will find it difficult to map the background and level of radicalism of the foundation members as well as to find strategies and content for new national and religious material.

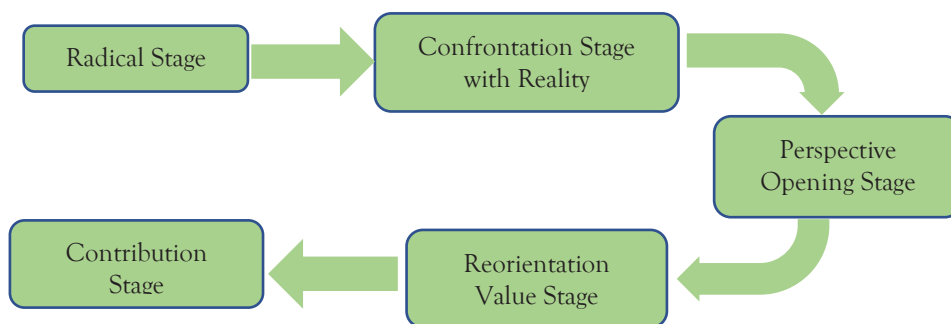


Figure 2. The Process of Internalizing Religious Moderation Values in YLP

The *first* process is radical stage. It is an attitude or spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understandings and movements for change are sometimes accompanied by acts of violence. It is in line with the data found

during the research. This stage is an important milestone for the chairman of the foundation to determine a solution to make the ex-convicts show respect and love to the Republic of Indonesia. From the identification of ex-convicts obtained from prison visits, the reasons of convicts joining radical groups are: a) having a desire to establish an Islamic state, b) looking for self-identity, c) being lack of understanding religious knowledge.

These findings support the research done McCauley and Moskalkenko (2011), showing the reasons people join radical groups as follows: (1.) Identification with a group. The first process in the escalation of radicalization is when someone begins to identify themselves strongly with a particular group or ideology. This identification strengthens the individual's emotional and social connection to the group, making him or her more likely to accept and adopt radical views deemed compatible with the group's identity. (2.) Involvement. Once identification with the group is formed, individuals will become increasingly involved in the activities and actions of the radical group. This process may include participation in meetings, propagation of ideology, or even acts of violence. The higher the involvement, the stronger the individual's ties to the radical group. (3.) Strengthening radical identity. As individuals become more involved in radical groups, their radical identity will become increasingly strengthened. They may begin to adopt the group's language, symbols, and norms more intensively, and feel increasingly bound by the group's values and goals. (4.) Extreme commitment and action. At this stage, the individual has fully adopted their radical identity and demonstrated a strong commitment to the group and its goals. They may be prepared to take extreme measures, including violence or terrorism, to achieve their radical goals.

Members of radical groups are provided access to a radical deepening program, which is the reason it is difficult for them to quit. The high-ranking radical groups also provided financial support to the families left behind to join this group. Additionally, the absolute cause that restrains the members of this group is the principles they adhere to still maintaining the seniority order and believe in the concept "*sami'na wa atho'na*" which require group members to submit to every order from seniors.

The *second* process is confrontation stage with reality. When convicts are serving their sentences in prison, there is a struggle within them as to

why those who adhere to radical ideology justify their actions while the state instead punishes them. They often see themselves as warriors or heroes who fight against injustice or oppression that they perceive to exist in a region. They may use ideological, political, religious, or nationalistic reasons to justify their actions. This view is often very narrow, limited to certain groups or individuals, and often does not reflect the values of democracy, freedom, and human rights. Meanwhile, this opinion is very contrary to the view of acts of terrorism according to people in general. People's views in general towards acts of terrorism tend to be very negative. Acts of terrorism are considered serious crimes that violate human rights, threaten life, security, and stability of society. People generally view terrorism as an unjustified tactic to achieve political, ideological, or religious goals.

Amidst their internal anguish, convicts will come to terms with their wrongdoings and go on a journey of repentance, wherein they will feel compelled to accept responsibility for their past misdeeds. When the convicts had meetings with experts—people specifically invited to educate them about the value of love for the Republic of Indonesia—the confrontation with reality started to fade. Convicts will learn about their prior criminal records as well as the history of Indonesian independence. From this point forward, the convicts resolved to serve their sentences with good intentions in the future.

According to McCauley and Moskalenko (2011), this process can require acceptance and adoption of positive alternatives to radical ideology. It involves exploring more moderate or tolerant views and values. This stage involves deep reflection about their previous role in the radical group, their motives for joining, and the impact of their actions. This helps individuals better understand how they became involved in radicalism and what prompted them to change.

The *third* process is perspective opening stage. This stage shows the individual's willingness to accept new values after they conflict with reality. At this stage, the chairman of Lingkar Perdamaian foundation entered the Profiling program which, apart from social gathering, was also used to open up the prisoner's perspective on nationality and moderate Islam. After a prisoner joins this foundation, he/she is required to attend the teaching of Kitab Kuning and Pengajian Jalan Terang which will broaden their

knowledge on nationality and religion. Unfortunately, there is one thing that still hinders this good determination, such as the consequences they will get after they decide to leave the radical group. According to several members of the foundation, radical groups will consider them infidels and it is even halal to kill them. However, this did not become a serious obstacle after joining Lingkar Perdamaian foundation. The role of the foundation chairman is very meaningful for foundation members, because he is to provide solutions and support to prisoners. This will be followed by a statement of apology to the victims and the families of the victims who died. This stage indirectly supports the theory of excluding individuals from radical groups proposed by McCauley and Moskalko (2011) which provides an alternative to switching to non-radical views, then separating them from radical groups, providing support from friends and family, reducing access to propaganda. radical and providing education and information that refers to unity.

The *fourth* process is value reorientation stage. At this stage, the prisoners will begin to accept new perspectives of nationality and religion. They are slowly abandoning radical thought patterns and are ready to accept Islam that upholds the value of rahmatan lil 'alamin (provide grace to all mankind and the environment). The strategy employed by the chairman of YLP from his incarceration until this point has truly paid off. Afterwards, foundation members rearranged their life objectives. People who had originally intended to create an Islamic state in Indonesia shifted their attention to strengthening their own families and making the most of their parental role in raising their children.

The *fifth* process is contribution (love of the Republic of Indonesia). Lingkar Peace Foundation, often known as YLP, has organized a number of events in an effort to stop the spread of extremist ideologies. This foundation has added value since, in addition to concentrating on adult ex-offenders, it also developed TPQ (Taman Pendidikan al-Quran, an educational institution of learning al-Quran for children) as a religious bastion to prevent radicalism from spreading to the offspring of ex-offenders.

As a formal step to prove that all YLP members love the Republic of Indonesia, they took an oath of allegiance to the Republic of Indonesia which was done together in Lamongan. Another concrete step, the members maximize their role as parents to monitor their children's interactions so that

they do not fall into radical friendships. Members who are officially appointed to become credible voices manifest their love for the Republic of Indonesia through active nationalist campaigns in prisons during monthly visits. Another manifestation of this love for the Republic of Indonesia, YLP members were willing to take part in the flag ceremony to commemorate Indonesia's independence day, there were even YLP members who became flag raising officers. In fact, in their past, they considered ceremonies and respect for the flag to be a form of shirk because they created respect for other than Allah SWT. YLP members have also become deradicalization partners who help the government to campaign for Islam rahmatan lil 'alamin across diverse social classes. Since they have already been freed from extreme ideology, it is their deliberate responsibility to free other prisoners from the same mindset.

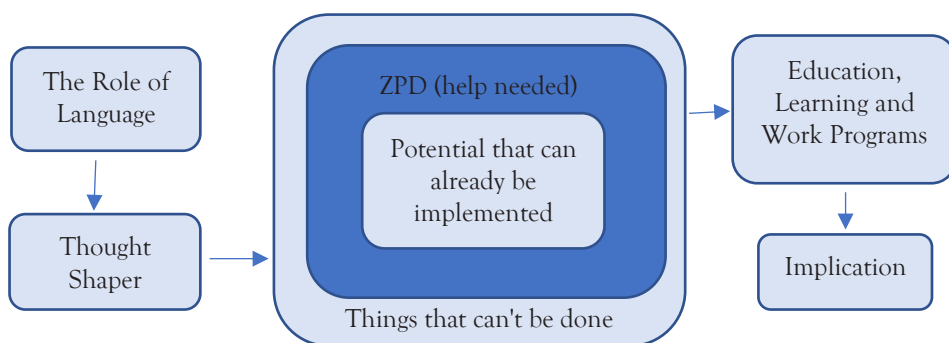
From the explanation above, it can be concluded that the data obtained from the research is in line with Thomas Lickona's theory that changing character from bad to good can be done through providing character education and evaluation of the success of character change can be seen from the daily attitudes shown by YLP members. Additionally, the research findings support Lukman Hakim Saifuddin's theory that religious moderation can be strengthened by institutionalizing it into binding programs and policies and channeling it through socialization activities. Even better, the National Medium Term Development Plan 2020–2024 includes religious moderation.

### **The Impact of Internalizing the Values of Religious Moderation at Lingkar Perdamaian Foundation**

Collaboration is required to achieve this impact, and language plays a part in that. As expressed by Vygotsky (2012), to get results from the internalization process, the role of language is needed as a form of human thought and cognition in receiving information. This was also shown by YLP members that changing their mindset from radical requires the role of diverse languages and a broad perspective through the YLP deliberation program. However, after maximizing the role of language, a ZPD or Zone of Proximal Development is still needed. ZPD is defined as the distance



between people who can develop their own potential and the distance between people who need help to develop their potential. This ZPD in YLP is outlined in the form of real work when organizing camping or outbound foundation events to measure the extent to which members can maximize their personal potential. In its application, people are trained to form social interactions with other people and are still given assistance. This interaction is real in education and learning as well as YLP work programs.



**Figure 3.** The role of language (Vygotsky, 2012)

The concrete manifestation of this impact is: (a) willing to have active social interaction. After breaking free from old school thinking and implementing the values of religious moderation, members of Lingkar Perdamaian Foundation were able to blend into society so that their existence was recognized. (b) Getting a decent job. Positive encounters later, foundation members gain the community's trust, which enables them to obtain respectable employment and end their marginalization. An effective interaction become a key for this manifestation (Indainanto et al., 2023). (c) Assisting the government in deradicalization programs. After successfully internalizing the values of religious moderation at Lingkar Perdamaian foundation and recovering from old beliefs, the foundation members decided to assist the government in its deradicalization campaign in order to minimize the spread of radical ideology.

## Conclusion

Lingkar Perdamaian Foundation is a forum established in Lamongan, East Java to reform ex-terrorist convicts with extremist views so that they return to love their country faithfully. This foundation aims to train the convicts who have been released from the jail so that they are accepted by wider community. An effective planting strategy is required to optimize the purpose of Lingkar Perdamaian foundation, which upholds religious moderation. There are two strategies implemented by the foundations, outdoor strategies and indoor strategies. These two strategies generate varied program activities, such as mental support, material, and work assistance, entrepreneurship training, tahfidzul Quran & TPQ, the study of the yellow book, Pengajian Jalan Terang forum, prison visits, and inviting officials and members of the media. The foundation upholds several values of religious moderation, such as the values of *at tawasuth*, *al i'tidal*, *tawazun*, *at tasamuh*, *asy shura* and *musawah*. This internalization process from extremist to nationalist includes the radical stage, confrontation with reality, opening of perspectives, reorientation of values and contributions. This strategy and internalization process produces YLP members who can interact actively with the community, obtain decent work, and assist the government in the deradicalization program.

This research provides implication of the theory about the transformation from extremist to nationalist within the internalization of religious moderation. In addition, the identified values of religious moderation, such as *tawasuth*, *al i'tidal*, *tawazun*, *at tasamuh*, *asy shura*, and *musawah*, can be actively promoted within the community. To raise up a culture of tolerance and moderation, workshops, and awareness initiatives around these principles might be planned. More information regarding the implications of internalizing religious moderation ideals to shift from a radical to a nationalist mindset may be found through further research.

## References

- Fuad, A. J. (2020). Akar Sejarah Moderasi Islam pada Nahdlatul Ulama. *Tribakti: Jurnal Pemikiran Keislaman*, 31(1), 153–168. <https://doi.org/10.33367/tribakti.v31i1.991>
- Haq, M. Z., & Adi, A. S. (2022). Partisipasi Yayasan Lingkar Perdamaian dalam Deradikalisasi. *Civilia: Jurnal Kajian Hukum dan Pendidikan Kewarganegaraan*, 1(1), 54-78. <https://doi.org/10.572349/civilia.v2i2.229>
- Harahap, S. (2018). Konflik Etnis dan Agama di Indonesia. *Jurnal Ilmiah Sosiologi Agama (JISA)*, 1(2), 1–19. <http://dx.doi.org/10.30829/jisa.v1i2.5096>
- Hasan, M. (2021). Prinsip Moderasi Beragama dalam Kehidupan Berbangsa. *Jurnal Mubtadiin*, 7(2), 111–123. <https://journal.an-nur.ac.id/index.php/mubtadii>
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4), 1-13. <https://doi.org/10.46222/pharosjot.104.415>
- Is'adi, M., & Ubaidillah, U. (2023). Membumikan Nilai-Nilai Moderasi Beragama di Kampung Zakat Desa Jambearum Kecamatan Suberjambe Jember. *AKM: Aksi Kepada Masyarakat*, 3(2), 243–252. <https://doi.org/10.36908/akm.v3i2.640>
- Kholisoh, S., & Amalee, I. (2021). *9 Aktivitas Hebat Pelajar Moderat: Inspirasi, Panduan, dan Tips Praktis Penyelenggaraan Aktivitas Asyik* (A. Masykur (ed.); 4th ed.). Kerjasama Direktorat Jenderal Pendidikan Islam Kementerian Agama RI dengan INOVASI Fase II.
- Khotimah, H. (2020). Internalisasi Moderasi Beragama dalam Kurikulum Pesantren. *Rabbani: Jurnal Pendidikan Agama Islam*, 1(1), 62–68. <https://doi.org/10.19105/rjpai.v1i1.3008>
- McCauley, C., & Moskalenko, S. (2011). *Friction: How radicalization happens to them and us*. Oxford University Press.

- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks: Sage Publications
- Nurgiansah, T. H., & Rachman, F. (2022). Nasionalisme Warga Muda Era Globalisasi: Pendidikan Kewarganegaraan di Perbatasan. *Jurnal Kewarganegaraan*, 19(1), 66. <https://doi.org/10.24114/jk.v19i1.33214>
- Pramono, R. (2023). Pengembangan Media Pembelajaran Game Ular Tangga Digital tentang Moderasi Beragama di MAN 2 Banjarnegara. *Indonesian Journal of Teaching and Learning*, 2(1), 97–104. <https://doi.org/10.56855/intel.v2i1.197>
- Prasetiawati, E. (2017). Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme di Indonesia. *Fikri*, 2(2), 523–570. <https://doi.org/10.25217/jf.v2i2.152>
- Qosim, N. (2022, September 2). *Tuntaskan Intoleransi Beragama di Indonesia*. September, 8. <http://dx.doi.org/10.31219/osf.io/ujw96>
- Ropi, I. (2021). Bom Bunuh Diri di Gereja Katedral Makassar Memperkuat Komitmen Moderasi Beragama - PPIM UIN Jakarta. *PPIM UIN Jakarta*, 1. <https://ppim.uinjkt.ac.id/2021/03/29/bom-bunuh-diri-di-gereja-katedral-makassar-memperkuat-komitmen-moderasi-beragama/>
- Saefudin, A., & Al Fatihah, A. F. (2020). Islamic Moderation through Education Characters of Aswaja An-Nahdliyyah. *Nazhruna: Jurnal Pendidikan Islam*, 3(2), 160–179. <https://doi.org/10.31538/nzh.v3i2.594>
- Sari, D. I., Darlis, A., Silaen, I. S., Ramadayanti, R., & Tanjung, A. A. A. (2023). Moderasi Beragama dalam Pendidikan Islam di Indonesia. *Journal on Education*, 5(2), 2202–2221. <https://doi.org/10.31004/joe.v5i2.873>
- Soniya, S. A., & Yani, M. T. (2022). Strategi Yayasan Lingk​ar Perdamaian dalam Upaya Deradikalisasi di Desa Tenggulun Kabupaten Lamongan. *Journal of Civics and Moral Studies*, 7(1), 1–15. <https://doi.org/10.26740/jcms.v7n1.p1-15>

Vygotsky, L. S. (2012). *Thought and language*. MIT press.

Yunus, F. M. (2014). Konflik Agama di Indonesia Problem dan Solusi Pemecahannya (Religious Conflicts in Indonesia Problems and Solutions to Solve them). *Substantia*, 16(2), 217-228. <http://dx.doi.org/10.22373/substantia.v16i2.4930>

Zulfatmi, Z. (2023). Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis. *Jurnal Ilmiah Peuradeun*, 11(2), 551-568. <https://doi.org/10.26811/peuradeun.v11i2.1006>